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First Edition: July 2008

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Tel: 03-42528200 Fax: 03-42529200
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سنة أبي داود

English Translation of

Sunan Abu Dawud

Volume 1

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King Fahd National Library Catalog-in-Publication Data

Imâm hâfiz Abu Dawud Sulaiman bin Ash'ath

Sunan Abu Dawud / Imâm hâfiz Abu Dawud Sulaiman
bin Ashath; Nasiruddin Al-Khattab, Riyadh-2008

670 p, 14x21cm

ISBN: 978-9960-500-11-9 (set)

978-9960-500-12-6 (Vol.-1)

1- Al-Hadith- Five books 2- Hadith

3-Title

235.4 dc

1429/2860

Legal Deposit no.1429/2860

ISBN: 978-9960-500-11-9 (set)

978-9960-500-12-6 (Vol.-1)

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Preface

Hadīth is next only to Qur'ān as a source of Islamic laws and proofs. The term *Hadīth* applies to the words and acts of Allāh's Messenger ﷺ as well as his tacit approvals called *Taqīr*. The latter refers to acts done in his presence but he did not disapprove of them, his silence indicating his approval. All these three categories of *Aḥādīth* are variously known as (1) *Khabar*, (2) *Athar*, (3) *Hadīth* and (4) *Sunnah*. (All these words have already been mentioned under the technical terms employed by *Hadīth* scholars).

In contradistinction with *Khabar* and *Athar*, the words *Hadīth* and *Sunnah* are widely popular, so much so, that a mere mention of any of these two words, inevitably brings to mind the words, acts and tacit approvals of Allāh's Messenger ﷺ. No other thought comes to our mind except the foregoing at the mention of the word *Hadīth* or *Sunnah*. Yes, of course, some people have made a distinction between *Hadīth* and *Sunnah*, advancing as argument the words of some scholars, but, in fact, this distinction is not right. The *Hadīth* scholars make no distinction between the two. According to them, *Hadīth* and *Sunnah* are synonymous terms. Similarly, taking *Sunnah* as referring to the Prophet's habits, modes of behavior and manners and thereby denying their legal authority is equally wrong. It is, in fact, a deception, a concealed escape route leading to the rejection of *Aḥādīth*. Again, in the same way, considering only the acts of the Prophet ﷺ that he did persistently and uninterruptedly as binding is, in fact, a rejection of a vast number of *Aḥādīth*. Those who say so have, in deed, allied themselves with the rejecters of *Aḥādīth*. Moreover, rejecting a *Hadīth* on the ground that it is in conflict with Qur'ān and entrapping people into believing so, is not the way befitting a Muslim. That is the way of the crooked, the sectarians and the dissenters who reject a lot of *Aḥādīth* on the seemingly attractive plea of being in disharmony with Qur'ān.

Two centuries after the advent of Islam, the Mutazilites (*Mu'tazilah*)^[1] rejected some *Aḥādīth*. Their purpose was to justify their wrong and misleading beliefs. Likewise, about a century and a half ago, the naturalists, too, criticized the canonical authority of *Aḥādīth*, their purpose being no more than to affirm naturalism and reinterpret Qur'ān according to their own desires and whims. It is the same group of naturalists who, impressed in our times by the 'rare research works' of the Orientalists and charmed by the

[1] A medieval theological sect that maintained that nothing but eternity could be asserted regarding Allāh, that the eternal nature of the Qur'ān was questionable, and that humans have free will.

wizards of the West and their civilization, are working in an organized way to alienate the Muslims from their own culture and Islamic values and traditions and are moulding them according to modern civilization.

Anyhow, the term *Ḥadīth* or *Sunnah* applies to whatever the Messenger of Allāh ﷺ said, did, or gave his tacit consent to. This, like Qur'ān, is an independent, distinct and reliable source of faith and law (*Shari'ah*). To benefit by *Ḥadīth* and rely on it in giving legal rulings, we need to know the following:

Things worthy to note

1. The faith revealed by Allāh is Islam and only Islam. "Truly, the religion with Allāh (is) Islam."^[1] "And whoever seeks a religion other than Islam, it will never be accepted of him and he will be one of the losers in the Hereafter."^[2] Allāh commanded the believers to hold fast to the religion and forbade them to divide and fall apart: "And hold fast, all of you together, to the Rope of Allāh, and be not divided among yourselves."^[3] Allāh also warned us through His Messenger ﷺ: "And (He commands you, saying): This is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path."^[4]
2. Since Qur'ān has warned us, in several Verses, against separation and disunion, which means only dissenting and dividing up into sects, and since the Prophet ﷺ has commanded us to follow one course only and condemned other courses as wrong, it naturally follows, therefore, that the True Path can only be one, not many. How can many paths be true at one and the same time? It is not possible, neither by reason nor by tradition. Qur'ān declares: "After the Truth, what else can there be except error?"^[5]
3. What is this religion of Islam or the Straight Path? Where is it to be found? It consists of two things: Qur'ān and the *Ḥadīth* of the Prophet ﷺ. Allāh's Messenger ﷺ said: "I am leaving to you two things. You will not go astray as long as you cling to them: the Book of Allāh and the *Sunnah* of His Prophet."^[6]
4. This religion, unlike other religions, is not unguarded. It is secure from tampering. Since this religion is final and the only way of deliverance for mankind till the Judgment Day, Allāh has undertaken the responsibility of

^[1] *Āl 'Imrān* 3:19.

^[2] *Āl 'Imrān* 3:85.

^[3] *Āl 'Imrān* 3:103.

^[4] *Al-An'am* 6:153.

^[5] *Yunus* 10:32.

^[6] *Muwattā' Imām Mālik*: 3.

guarding it. He said: "Verily, We, it is We Who have sent down the Reminder and surely We will guard it."^[1] The intended meaning of the Reminder is Qur'ān that is guarded and made secure. It remained unchanged and will remain ever so in future. Since it was impossible to understand it and act by it without *Aḥādīth*, the safeguarding of it implies the safeguarding of *Ḥadīth* also. Therefore, in order to safeguard the *Aḥādīth*, Allāh created a group of *Ḥadīth* scholars who took pains to safeguard the *Aḥādīth*, separating the genuine from the spurious. Hence, Qur'ān and *Sunnah* are the only two basic sources of religion. However, to understand them correctly, the way of the Prophet's Companions and the righteous predecessors is an indispensable aid.

5. None of the founders of the schools of Islamic jurisprudence ever claimed that their ruling was final. On the contrary, they acknowledged they may have erred and, hence, advised their followers to ignore their ruling in case a sound, authentic *Ḥadīth* is ever found contradicting their ruling. Moreover, they are known to have recanted some of their opinions. In case a *Ḥadīth* was found later on contradicting the ruling of some jurist, his students are reported to have declared that the *Ḥadīth* in question had remained unknown to their Imām (the jurist) and that he would have surely recanted his ruling if only he had known it. It should be noted that *Aḥādīth* were collected, recorded and examined long after the founders of the schools had gone. For example, the Sound Six (*Sihāh Sittah*) and other books of *Aḥādīth* were compiled later on. But, no doubt, those Imāms of jurisprudence were excusable for their errors. Hopefully, they may be rather rewarded because their intent was good. Anyhow, now that *Aḥādīth* have been collected and recorded, insistence on a particular legal ruling and rejecting a *Ḥadīth* on different pleas is quite unjustified.
6. The students of the Imāms of *Fiqh* (Islamic jurisprudence) disagreed with their own teachers and mentors on some issues, but none blamed or rebuked them for having done so, but rather praised them for their truth and scholarly ability. So it is no error or sin if today someone disagrees with the learned Imāms of Islamic jurisprudence. He deserves praise, rather than condemnation.

Our Actions and Day of Accounting

We, too, are not exempt from what we have said earlier. Our instructions to others are equally binding on us as on them. We call Allāh as witness that we have been fair in our evaluation of *Aḥādīth*. While deciding the soundness or weakness of a *Ḥadīth*, we never let ourselves be swayed by bias for any particular sect, party or denomination or mental reservations, or preconceived

^[1] *Al-Hijr* 15:9.

notions or circumstances. We have been completely fair, just and honest in our evaluation of *Aḥādīth*. We have tried to be completely neutral. We have kept our inquiries untainted with prejudice. Our research is purely scientific. We followed only the accepted principles of *Ḥadīth* evaluation. Only then did we decide a case or give a ruling as to which course is right or preferable. Twisting or distorting a *Ḥadīth*, or wriggling out of it, or stretching it in an attempt to arrive at far-fetched meanings, dubbing a Sound *Ḥadīth* as Weak or a Weak one as Sound, declaring without proof a *Ḥadīth* as abrogated or abrogating — all these things we believe to be fraud, deception, and concealment of truth. We seek Allāh's refuge from these trickeries. Of course, we may have erred in applying the principles of *Ḥadīth* evaluation, or we may have erred for lack of access to information, or we may have misunderstood something — and we will be grateful to those who point out our errors and we pledge to correct them forthwith — but, by grace of Allāh, we remained honest and fair throughout our research work, there being no taint of bias for or prejudice against any school of thought, or party, or sect, or denomination, nor self motive or desire for profit. Allāh is the Warden over what we say.

INTRODUCTION^[1]

By Abu Khaliyl

About the Author

He is Abū Dāwud, Sulaimān bin Al-Ash'ath bin Ishāq, bin Bashīr bin Shaddād bin 'Amr bin 'Imrān Al-Azdī As-Sijistānī,^[2] he was born in the year 202 after *Hijrah*.^[3] The biographers agree that he died in the year 275.

As-Sijistānī is derived from Sīstān, a region which today stretches from south eastern Iran to south western Afghanistan.

The term *As-Sijizī* is also used as an ascription for Sīstān, hence sometimes Abū Dāwud was called: "Abū Dāwūd As-Sijzī."^[4]

He began to travel seeking *Aḥādīth* at a young age, and made his way to Baghdād by the time he was eighteen years old. His journeys, seeking knowledge, took him through the lands of *Khurāsān*, *Al-'Irāq*, *'Arabia*, *Ash-Shām*, and *Egypt*.

His most famous teachers include Aḥmad bin Ḥanbal, Ishāq bin Ibrāhīm, Yahyā bin Ma'īn, Abū Bakr Ibn Abī Shaibah, his brother 'Uthmān bin Abī Shaibah, 'Alī bin Al-Madīnī, and 'Abdullāh bin Maslamah Al-Qan'abī, who was among those famous for reporting the *Muw'atta'* of Imām Mālik.

His most famous students include his son, Abū Bakr 'Abdullāh bin Abī Dāwud, At-Tirmidhī, An-Nasā'ī, Abū Bakr Al-Khalāl, Ar-Ramahurmuzī, Ibn Abī Ad-Dunyā', Ad-Duwlābī, as well as those who narrate the *Sunan* from him — a discussion of which follows.

Selected Statements About the Author and His Book^[5]

Al-Khaṭṭābī said: "The book of the *Sunan*, by Abū Dāwud, is a noble book, there has not been another book written in the knowledge of the religion that

[1] References for his biography include *Tārīkh Baghdād*, *Tahdhīb Al-Kamāl*, *Siyar A'lām An-Nubalā'*, Al-Ḥāfiẓ Abū Tāhir As-Silafī's introduction to *Ma'ālam As-Sunan* by Al-Khaṭṭābī, and *Ghāyat Al-Maqṣūd fī Sharḥ Sunan Abī Dāwūd* by Al-'Allamah Al-'Azīm Ābādī. All of what has been cited here is supported with authentic chains of narration.

[2] There are some slight variations in his complete name according to those who wrote his biography.

[3] *Suw'ālāt Abū 'Ubaid Al-Ājjurī*, see also all of the previously mentioned references.

[4] See Imām At-Tirmidhī's comments in his *Sunan*, after number 466 and 716, and he narrated number 3604 (8) from "Abū Dāwud As-Sijzī."

[5] See the bibliographical references mentioned above.

is like it.”

And he said: “I heard Ibn Al-‘Arābī say — while we were listening to him (recite) this book; he pointed to the copy which was in front of him — ‘If a man does not have any knowledge with him, except that of the *Muṣḥaf* in which is Allāh’s Book, then this book, he would not have a need for any knowledge at all beyond the two of them.”

Al-Khaṭṭābī said: “Abū ‘Umar Muḥammad bin ‘Abdul-Wāḥid Az-Zāhid — the companion of Abū Al-‘Abbās Aḥmad bin Yaḥyā — informed me, he said: ‘Ibrāhīm Al-Ḥarbī said: “When Abū Dāwud wrote this book, *Aḥādīth* were made supple for him, just as iron was made supple for Dāwud.” Meaning the Prophet Dāwud, peace be upon him.”^[1]

Al-Hāfiẓ Adh-Dhahabī said: “Along with his *Imāmat* in *Ḥadīth* and its fields, Abū Dāwud was among the major *Fuqahā’*, for his book proves that. He was among the distinguished companions of Imām Aḥmad; he attended his lessons for a lengthy period of time, and he asked him about delicate issues, in both branches (*Furū’*) and fundamentals (*Uṣūl*), and he stayed upon the *Madhhab* of the *Salaf*, regarding following the *Sunnah* and submitting to it, and not delving into problematic *Kalām*.”^[2]

Those Who Narrate His *Sunan*

There are many who heard Abū Dāwud’s *Sunan* from him, those that are popular, or known to have reported it from him, are; Al-Lu’lu’ī (Muḥammad bin Aḥmad), Ibn Dāsah, (Abū Bakr Muḥammad bin Bakr bin Muḥammad), Ar-Ramlī (Abū ‘Eīsā Ishāq bin Mūsā), and Ibn Al-A’rābī (Abū Sa‘eed Aḥmad bin Muḥammad).^[3]

His Books

Other than his *Sunan*, his letter to the people of Makkah, explaining the conditions he adhered to in compiling his *Sunan*, and his *Masā’il* of Imām Aḥmad, Abū Dāwud is known to have authored the following: *At-Tafarrud*, *Al-Marāsīl*, *A’lām An-Nubuwwah*, *Az-Zuhd*, and *An-Nāsikh wal-Mansūkh*. Abū ‘Ubaid Al-Ājurrī compiled a book of questions that he asked Abū Dāwud,

^[1] These narrations and statements of Al-Khaṭṭābī are taken from his introduction to *Ma‘ālam As-Sunan*. The narrators in the chain for the last statement were all graded trustworthy by Al-Baghdādī in *Tārīkh Baghdād*, and each of them are confirmed to have heard from the one he is reporting from. Abū ‘Umar Az-Zāhid was called “Tha’lab’s boy,” and Tha’lab is Aḥmad bin Yaḥyā — Ash-Shaibānī of Al-Kūfah — that Al-Khaṭṭābī mentioned.

^[2] *Siyar A’lām An-Nubalā’*, and by *Kalām* he means the philosophical theological issues termed: *‘Ilm Al-Kalām*.

^[3] The versions narrated by Al-Lu’lu’ī and Ibn Dāsah are the most popular and most complete. Occasionally, the reader will notice a footnote in the translation indicating a variation based upon one of the versions, in addition, some comments of some of the other reporters of the *Sunan* appear between square brackets.

entitled: *Suw’ālāt Abī ‘Ubaid Al-Ājurrī ‘an Abī Dāwud*^[1]

Commentaries

The most famous of commentaries on the *Sunan* of Abū Dāwud is that of Al-Khaṭṭābī. He is Abū Sulaimān Ḥamd bin Muḥammad bin Ibrāhīm Al-Khaṭṭāb Al-Bustī. He heard from the previously mentioned Abū Sa‘eed Ibn Al-A’rābī in Makkah, and Abū Bakr Ibn Dāsah in Al-Baṣrah, as well as other scholars.^[2] He died in the year 388 after *Hijrah*.

His commentary is on an abridged selection of chapters and narrations of the *Sunan*, and it is said that his commentary is the first commentary on a *Ḥadīth* book, hence its great rank and importance in the field of *Ḥadīth* commentary. The name of his commentary is *Ma‘ālam As-Sunan*.

There are many other commentaries written for the *Sunan*, some of them published and others not yet published. Among them, that of Al-Mundhirī, who compiled an abridgement of *Sunan Abī Dāwud* with comments, Ibn Qayyim Al-Jawzī, who compiled comments on an abridgment of the *Sunan*, As-Suyūṭī, Al-‘Ainī, and Abū Al-Ḥasan As-Sindī. An-Nawawī, also compiled a commentary which they say was not completed, and it is among those that are lost.

The most famously cited commentary today, is that of Al-‘Allāmah Abū Ṭayyib Muḥammad Shams Al-Ḥaqq Al-‘Azīmādī, entitled; *‘Awn Al-Ma‘būd*. This work contains comments taken from his larger collection, entitled: *Ghāyat Al-Maqṣūd*, some of the larger collection is published.

His Objectives and Criteria

Regarding the level of narrators he included in his *Sunan*, Abū Dāwud said: “There are no abandoned (*Matrūk*) *Ḥadīth* narrators in the book of *As-Sunan* which I wrote, and when there is a *Munkar Ḥadīth* I clarified that it is *Munkar*, and there is nothing other than it which is similar for that topic.” And the meaning of *Munkar* is an odd narration, whose narrators are disparaged.

And, he mentioned about the weak *Aḥādīth* in his book: “Whatever *Ḥadīth* there is in my book that has a severe weakness, then I have clarified it, and whatever I did not mention anything about it, then it is *Ṣāliḥ* (good), and some of them are more correct than others.”^[3]

It is clear from its context, that some of the *Aḥādīth* not clarified by him are

^[1] It is said that he authored other books as well. All of the above are mentioned by Al-Hāfiẓ Ibn Hajar, as books he heard with chains of narration to the author, in *Al-Mu‘jam Al-Mufahras* also called: *Tajrīd Asānīd Al-Kutub Al-Mashhūrah wal-Ajzā‘al-Manthūr*.

^[2] *Al-Ansāb*.

^[3] These two statements are taken from Abū Dāwud’s letter to the people of Makkah regarding his *Sunan*, and most of its contents have been narrated from him through various routes of transmission.

weak, while he did not consider them to be severely weak.

And he said: "I wrote, from Allāh's Messenger ﷺ, five-hundred thousand *Aḥādīth*, selecting from them what I included in this book — meaning the book *As-Sunan* — so I collected four thousand *Aḥādīth* in it,^[1] mentioning what is *Ṣaḥīḥ*, and what resembles that, and what is close to that."^[2]

Al-Ḥāfiẓ Ibn Mandah said: "Abū Dāwūd narrated weak chains of narration when he did not find anything else for the topic, because that is stronger to him than a man's opinion."^[3]

Publisher's Foreword

All praise is due to Allah, Who honored His worshipers with the revelation of His Mighty Book, which falsehood can not approach — neither in front of it, nor behind it — being revealed by the All-Wise, the All-Praised, and He honored them, by sending His Messenger, by whom success is granted to whomever heard him, and witnessed him. Through him, ﷺ, Allāh opened the eyes of the blind, and the ears of the deaf, and the hearts of the heedless, so that everyone that feared Allāh, and everyone that will achieve happiness in the Hereafter, would believe in Him.

O Allāh! Send *Ṣalāh*, grant peace, and bless Muḥammad, his family, and his Companions who carried the banner of the Book and the *Sunnah*, and spread Your mercy upon whomever follows them faithfully among your righteous worshipers.

Indeed the Book of the *Sunan* by the noble Imām Abū Dāwūd, Sulaimān bin Ash'ath bin Ishāq bin Bashīr bin Shaddād, Al-Azdī, As-Sijistānī, who died in the year 275H, is one of the Six Books, and the first of the Four Books, among the most important of those books in which *Ḥadīths* are compiled. There are many virtues and benefits to this book which resulted in the scholars of *Ḥadīth* occupying themselves with the knowledge of *Ḥadīth* since it first became popular, causing it to spread around the world.

Indeed, Allāh has honored Darussalam Publishers and Distributors in Riyadh with service in the Book and the *Sunnah*, and Allāh has honored us with the publication of the translations of *Ṣaḥīḥ Al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Jāmi' At-Tirmidhī*, *Sunan An-Nasā'ī*, and *Sunan Ibn Mājah*, and today, by the grace of Allāh, we present the translation of the Book of the *Sunan* of Imām Abū Dāwūd, may Allāh have mercy upon him.

After our previous publication of the each of the Six Books in the Arabic language, we set out on the grand project of completing the translations of the Six Books into the English language.

It is no secret to the avid reader, that most of the scholars agree that *Sunan Abū Dāwūd* is the best of the Four *Sunan* Books, being ranked as third in importance behind *Ṣaḥīḥ Al-Bukhārī* and *Ṣaḥīḥ Muslim*. It is also well known that some of the scholars have said that if a person has the Book of Allāh, and this *Sunan* of Abū Dāwūd, then he has the fundamental texts of the religion.

Such statements are a testament to the veracity of Imām Abū Dāwūd, and his compilation.

The Arabic text of *Sunan Abū Dāwūd* has been widely published in the

[1] Our edition includes 5,274 narrations. It is possible that he made this statement at one time, and included many other narrations later, since it is known that the various editions narrated from him differ in the number of narrations, as well as the fact that some of them contain chapters and books that others do not. It is also possible that in this statement he means *Aḥādīth* with a complete chain of narration. In his letter to the people of Makkah, he said: "Perhaps the number of *Aḥādīth* in my book reach four thousand and eight hundred, and about six-hundred *Aḥādīth* that are *Mursal*." And this number is closer to what is known of it.

[2] *Tārīkh Baghdād*, with a chain of narration that was graded *Ṣaḥīḥ* by Shaikh Al-Albānī in his introduction to *Ṣaḥīḥ Abī Dāwūd*.

[3] See *Muqaddimah Ibn As-Ṣalāh*, and the introduction to *Ṣaḥīḥ Abī Dāwūd*. In his letter to the people of Makkah, Abū Dāwūd also indicated that he cited *Mursal* narrations when there was nothing similar for the topic.

Islamic world, and a team of scholars has reviewed the famous publications and manuscripts in verification of the text for our publication of the Arabic text.

In verification of the Arabic text, we used the edition published along with the commentary 'Awn al-Ma'būd as the main source, while comparing it to that of Al-Khaṭṭābī in *Ma'ālam As-Sunan*, as well as a number of other valuable printed editions of *Sunan Abū Dāwūd*.

There are some discrepancies of variation in some of the manuscripts and reported versions, as well as published editions. Sometimes there is an additional word here or there, or one *Hadīth* or chapter is cited earlier or later in sequence.

In cases of additional words or phrases found in one or few of the manuscripts and editions, the addition has been marked by square brackets []. This method is visible in the English translation as well, and whenever it was deemed necessary to insert an explanatory term, then parenthesis () were used for that purpose.

For this English translation of *Sunan Abū Dāwūd*, translating was done by Yaser Qadhi (USA), and Nasiruddin al-Khattab (Canada) and editing by Huda Khattab (Canada), finally reviewed by Abu Khaliyl (USA).

This publication represents the completion of our journey, which lasted for a number of years, in the efforts to complete the translations of the Six Books, and Allāh praise is due to Allāh.

Lastly, all of the *Hadīth* in the text have been graded by the great research scholar Ḥāfiẓ Abū Tāhir Zubair 'Alī Za'ī.

We ask Allah to accept our good works in this endeavour, and to cause all of the readers to attain the best benefit from it.

'Abdul-Mālik Mujāhid

Servant of the Qur'ān and *Sunnah*
Director, Darussalam
Riyadh and Lahore.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh,
the Merciful, the Beneficent

1. THE BOOK OF PURIFICATION

(المعجم ١) - كِتَابُ الطَّهَارَةِ
(التحفة ١)

Chapter 1. Seclusion While Relieving Oneself

(المعجم ١) - بَابُ التَّخْلِیِّ عِنْدَ قَضَاءِ
الْحَاجَةِ (التحفة ١)

1. Al-Mughīrah bin Shu'bah narrated that when the Prophet ﷺ would go (to relieve himself), he would go to a distant place. (Hasan)

١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ
الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ،
عَنْ مُحَمَّدٍ، يَعْنِي ابْنَ عَمْرٍو عَنْ أَبِي سَلَمَةَ،
عَنِ الْمُغِيرَةَ بْنِ شُعْبَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا
ذَهَبَ الْمَذْهَبَ أَبْعَدَ.

تخریج: [إسناده حسن] أخرجه الترمذي، الطهارة، باب ما جاء أن النبي ﷺ كان إذا أراد
الحاجة أبعد في المذهب، ح: ٢٠ والنسائي، ح: ١٧ وابن ماجه، ح: ٣٣١ من حديث محمد بن
عمرو بن علقمة الليثي به وقال الترمذي: "حسن صحيح" وصححه ابن خزيمة، ح: ٥٠
والحاكم: ١٤٠/١ على شرط مسلم ووافقه الذهبي.

2. Jābir bin 'Abdullāh narrated that when the Prophet ﷺ wished to relieve himself, he would go (a distance) so that no one could see him. (Da'if)

٢ - حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ: حَدَّثَنَا
عِيسَى بْنُ يُونُسَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ
عَبْدِ الْمَلِكِ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ
عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ الْبِرَازَ
انْطَلَقَ حَتَّى لَا يَرَاهُ أَحَدٌ.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الطهارة، باب التباعد للبراز في الفضاء،
ح: ٣٣٥ من حديث إسماعيل بن عبد الملك به وهو ضعيف، ضعفه أحمد وغيره لبعض الحديث
شواهد كثيرة، منها الحديث السابق.

Comments:

1. In villages or open spaces, to relieve oneself, one should go far enough, out of the sight of people, to avoid being seen naked. In cities, however, where toilets are enclosed on all sides, there is no need to go far away.

- Such behavior on behalf of the Messenger of Allāh (ﷺ) has a two-fold advantage: It screens one's private area from being seen by others and, by going away from dwellings, it keeps the living environment free of filth.
- This and other similar *Aḥādīth* prove that the Messenger of Allāh (ﷺ) had many of the same needs as other human beings.

Chapter 2. Choosing An Appropriate Place To Urinate

3. Abū At-Tayyāh reported that a man informed him that when 'Abdullāh bin 'Abbās came to Al-Baṣrah, he would narrate (*Aḥādīth*) on the authority of Abū Mūsā. So once he wrote to Abū Mūsā, asking him about certain matters. Abū Mūsā replied: "One day I was with the Messenger of Allāh (ﷺ), and he wished to urinate. So he went to a soft ground beneath a wall and urinated. He (ﷺ) then said: 'If any of you needs to urinate, let him choose an appropriate place for his urine.'" (*Da'if*)

تخریج: [إسناده ضعيف] أخرجه أحمد: ٤/٣٩٦ من حديث أبي التياح به، شيخ: لم أعرفه، والسنن، ضعفه النووي، المجموع: ٨٣/٢.

Comments:

- Extreme precaution should be taken in the matter of urine because it is impure, and it is often not visible to the naked eye. It is necessary to keep oneself away from it, and to wash it off on any contaminated garments in order to keep oneself pure. One should look for a proper place to urinate to prevent any of it splashing or returning upon oneself.
- One should search for a soft surface of the ground to urinate, if that is not available, one should look for sloping ground, for example, to prevent any of it returning upon oneself.

Chapter 3. What A Person Should Say When He Enters The Area Wherein He Relieves Himself

4. Anas bin Mālik narrated that whenever the Messenger of Allāh

(المعجم ٢) - بَابُ الرَّجُلِ يَتَبَوَّأُ لِبَوْلِهِ
(التحفة ٢)

٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا أَبُو التِّيَاحِ: حَدَّثَنِي شَيْخٌ قَالَ: لَمَّا قَدِمَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ الْبَصْرَةَ فَكَانَ يُحَدِّثُ عَنْ أَبِي مُوسَى، فَكَتَبَ عَبْدُ اللَّهِ إِلَى أَبِي مُوسَى يَسْأَلُهُ عَنْ أَشْيَاءَ، فَكَتَبَ إِلَيْهِ أَبُو مُوسَى أَنِّي كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ ذَاتَ يَوْمٍ فَأَرَادَ أَنْ يَبُولَ فَأَتَى دَمِيمًا فِي أَصْلِ جِدَارٍ فَبَالَ، ثُمَّ قَالَ ﷺ: «إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَبُولَ فَلْيَبْتَئِدْ لِبَوْلِهِ مَوْضِعًا».

(المعجم ٣) - بَابُ مَا يَقُولُ الرَّجُلُ إِذَا دَخَلَ الْخَلَاءَ (التحفة ٣)

٤ - حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهَدٍ: حَدَّثَنَا

ﷺ entered the area in which he relieved himself, he would say — according to the narration of Ḥammād —: "*Allāhumma innī a'ūdhu bika...* (O Allāh! Indeed I seek refuge in You...)" — and he said: "from 'Abdul-Wārith: '*A'ūdhu billāhi min al-khubuthī wal-khabā'ith* (I seek Allāh's refuge from all devils, male and female.)" — Abū Dāwud said: Shu'bah reported it from 'Abdul-'Azīz: "*Allāhumma innī a'ūdhu bika* (O Allāh! Indeed I seek refuge in You)" and he said one time: '*A'ūdhu billāhi* (I seek Allāh's refuge...)" and Wuhaib said: "Then let him seek refuge in Allāh..." (*Ṣaḥīh*)

تخریج: أخرجه مسلم، الحیض، باب ما يقول إذا أراد دخول الخلاء، ح: ٣٧٥ من حديث حماد بن زيد والبخاري، الوضوء، باب ما يقول عند الخلاء، ح: ١٤٢ من حديث عبدالعزیز بن صهیب به.

5. In another wording from Anas: "*Allāhumma innī a'ūdhu bika...* (O Allāh! I seek refuge in You...)" and Shu'bah said: "And another time he said: '*A'ūdhu billāhi...* (...I seek Allāh's refuge.)" (*Ṣaḥīh*)^[1]

٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَمْرٍو يَعْني السَّدُوسِيَّ، قَالَ: حَدَّثَنَا وَكَيْعٌ عَنْ شُعْبَةَ، عَنْ عَبْدِ الْعَزِيزِ هُوَ ابْنُ صُهَيْبٍ، عَنْ أَنَسٍ بِهَذَا الْحَدِيثِ قَالَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ»، وَقَالَ شُعْبَةُ: وَقَالَ مَرَّةً: «أَعُوذُ بِاللَّهِ».

تخریج: [إسناده صحيح] أخرجه الترمذي، الطهارة، باب ما يقول الرجل إذا دخل الخلاء، ح: ٥ من حديث وكيع به وقال: "حديث أنس أصح شيء في هذا الباب وأحسن" وانظر الحديث السابق.

Comments:

- We learn from this *Hadīth* that, wherever the toilet is, in a house or in wilderness, one should say these words.
- These words should be said prior to entering the toilet itself, because it is improper to utter Allāh's Name while relieving oneself, as well as while on the toilet. In desolate places like a desert or forest, one should say these words before removing whatever clothing is required to relieve oneself.

[1] All of this indicating the differences reported in the beginning of the narration.