

# THE Etiquette

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The Muslim Woman in the Street

Compiled by  
Abdul Fattah as-Somali al-  
Ishaaqi al-Kanadi

Translated by  
Faisal Ibn Abdul Qadir Ibn Hassan  
Abu Sulaymaan

# آداب المرأة المسلمة في الطريق

## **The Etiquette of the Muslim Woman in the Street<sup>1</sup>**

Compiled by:

**Abdul Fattah As -Somali Al-Ishaaqi-Al-Kanadi**

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<sup>1</sup> The original work in Arabic can be found here: <http://aloloom.net/vb/showthread.php?t=3352>

## **Introduction by Shaikh, 'Allamah Yahya ibn Alee Al-Hajooree**

**In the name of Allah, the Most Compassionate, Most Merciful**

**This treatise on *The Etiquette of the Muslim Woman in the Street*, by our noble brother, Abdul Fattah al-Ishaaqi, is a treatise that should be benefited from Inshaa allah. May Allah reward brother Abdul Fattah with good.**

**Written by:**

**Yahya bin Alee Al-Hajooree**

بسم الله الرحمن الرحيم

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

[يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ]

[يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا]

[يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا]

To proceed: So I thank Allah, the Most High, for his generosity and kindness. Then I thank my Mashaikh and at the head of them is Shaikh, Al-Muhadith, Al-Faqeeh, Yahya al-Hajooree, may Allah preserve him. I thank all those who helped me with this good.

This treatise titled, *The Etiquette of the Muslim Woman in the Street*, is a piece of advice for the women. I have mentioned in it some of the manners which I see that the women should hold fast to, a very important affair in the street. I classified the work in chapters using what is authentic without using what is unauthentic. I have sufficed with some of the evidences [on the topic] due to what is in that of easiness. And with Allah lies success.

### **Chapter: Lowering the Gaze**

Allah says:

وقل للمؤمنات يغضضن من أبصارهن ويحفظن فروجهن

And tell the believing women to lower their gaze and to protect their private parts

[24:31].

The Permanent Committee for Islamic Research and verdicts said: “It is upon you to have fear of Allah and lower your gaze and to distant yourself from places of fitnah, from mixing with strangers (from the opposite sex), being alone with strangers (from the opposite sex), travelling without a mahram and going outside while displaying yourself, revealing anything from the Awrah, the likes of that” [Fataawa Permanent Committee for Islamic Research and verdicts 24:17]

Ibn ul-Arabee rahimahullah said: “Just as it is not permissible for a man to look at a woman (who is not his mahram), likewise it is not permissible for a woman to look at a man (who is not his mahram). His relationship to her is like her relationship to him and her purpose (for looking) is like his purpose (for looking)” [Ahkaam ul-Quran 17:24]

Shaikh Ahmad an-Najmee rahimahullah said: “And looking at what is besides the face and hands without need is haram. And at the face and hands along with the rest of the body is also haram according to the most correct opinion” [al-Fath ur-Rabbaani 2:280].

## **Chapter:** The Obligation of wearing Jilbab

Allah says:

يا أيها النبي قل لأزواجك وبناتك ونساء المؤمنين يدنين عليهن من جلابيبهن ذلك أدنى أن يعرفن فلا يؤذين وكان الله غفورا رحيما

O Prophet, Tell your wives and your daughters and the women of the believers to draw their cloaks all over their bodies. That will be better that they should be known, so as not to be annoyed. And Allah is Ever Oft-Forgiving, Most Merciful

[33:59]

Allah says:

وإذا سألتموهن متاعا فاسألوهن من وراء حجاب ذلكم أطهر لقلوبكم وقلوبهن

And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts.

[24:31]

Allah says:

اليضربن بخمرهن على جيوبهن

And to draw their veils all over Juyubihinna (their bodies, faces, necks and bosoms)

[24:31].

Ibn Katheer rahimahullah said: “This is a command from Allah to the believing women, and jealousy on His part over the wives of His believing servants. It is also to distinguish the believing women from the women of Jahiliyyah and the deeds of the pagan women” [Tafsir ibn Kathir].

The Permanent Committee for Islamic Research and verdicts said: “It is not permissible for a woman to reveal her face or hands to a man who is a stranger” [Al-Fataawa 17:154].

Shaikh Ibn Uthaymeen said: “It is obligatory for her when she leaves her house to cover her hands, feet and face with whatever she can cover. But it is better to wear gloves as it was the practice of the female companions, may Allah be pleased with them, when they would go out. And the proof for this is the statement of the Prophet, (ﷺ) to a woman who entered ihram, **Do not wear gloves** (Reported in Bukhari). This is proof that it was a practice of theirs” [See Fataawa ‘Ulamaa ul-balad il-Haram 741].

**Chapter: It is Recommended to Wear Black When Leaving the House**

عن عائشة رضي الله عنها قالت : لقد كان رسول الله صلى الله عليه وسلم يصلي الفجر فيشهد معه نساء من المؤمنات متلفعات بمروطهن ثم يرجعن إلى بيوتهن ما يعرفهن أحد من الغلس

On the authority of `Aisha(may Allaah be pleased with her) : Allah's Messenger (ﷺ) used to offer the Fajr prayer and some believing women covered with their veiling sheets used to attend the Fajr prayer with him and then they would return to their homes unrecognized [Reported by al-Bukhari no. 372 and Muslim no. 645].

I say: (المروط), with a kasra on the *meem* and a sukoon on the *Ra*, is a black garment and the proof is the hadeeth the Prophet (ﷺ) wore a garment (المروط) made of black hair

[Reported by Muslim no. 1883].

**Chapter: Prohibition of a Muslim Women Leaving the House Perfumed**

عن أبي موسى رضي الله عنه أن النبي صلى الله عليه وسلم قال : (( كل عین زانية ، والمرأة إذا استعطرت فمرت بالمجلس فهي كذا وكذا ، يعني : زانية ))

On the authority of Abu Moosa (may Allaah be pleased with him) that the Prophet (ﷺ) said: **"If a woman puts on perfume and passes by people so that they can smell her fragrance, then she is such and such," and he spoke sternly - meaning an adulteress.**

[Reported by Abu Dawood 8: 478, Nasaa'i 8: 153, Ad-Daarami 2:279, Ibn Khuzaymah 3:91 and it is a **Saheeh** hadith.

Imam Mubarakfooree said :

**"This is because she agitated the desire of the men with her perfume and she caused him to look at her. And if he looked at her he is an adulterer with his eye and she is the cause for the adultery of the eye. So she is a sinner"** [Tuhfatul-Ahwaadi 8: 78]

### **Chapter: Prohibition of Being Alone With a Stranger (from the opposite sex)**

عن عقبة بن عامر رضي الله عنه أن رسول الله صلى الله عليه وسلم قال : (( إياكم والدخول على النساء ، فقال رجل من الأنصار أ رأيت الحمى ؟ قال : الحمى الموت ))

Uqbah Ibn `Aamir (May Allah be pleased with him) narrates that the Prophet (ﷺ) saying: **Beware of entering upon women."** A man from the *Ansars* said, "O Messenger of Allah! What about *Al-Hamu*, or the wife's in-law (the brother of her husband or his nephew, etc.)?" The Prophet, peace and blessings be upon him, replied: **"The in-law of the wife is death itself."**

[Reported by al-Bukhari no. 1862 and Muslim no. 1341].

وعن ابن عباس رضي الله عنه أن رسول الله صلى الله عليه وسلم قال : (( لا يخلون أحدهم بامرأة إلا مع ذي محرم ))

Ibn Abbas(may Allaah be pleased with him) narrated that the Prophet (ﷺ) said: **It is not permissible for a man to be alone with a woman.**

[Reported by al-Bukhari no. 5232 and Muslim no. 2172].

Shaikh Ibn ul-Uthaymeen rahimahullah said: **"a woman who is a stranger is a woman which there is not between you and her a mahram, like the niece of the paternal and maternal aunt and uncle and what resembles that".**

He said: **"from it is being alone with the driver, that is, a person has a driver and he has a wife or daughter. It is not allowed for him to have the driver with the woman or daughter alone except with a mahram because being alone in the car is more severe than being alone in the house. When being alone in the car, the driver is able to communicate with her, then they can both go to any place and do *Faahisha* (unlawful sexual intercourse). Who will prevent him**

from that? So like this it is prohibited for a person to allow his family: his wife, sister, and daughter, to ride alone with the driver, even the distance of five steps. It is never allowed” [Sharh Riyaad us-Saaliheen]

And the Salaf used to say: “It is not permissible to be alone with a women even to teach her the Quran” [Tuhfatul-Mujeeb 252].

The Permanent Committee for Islamic Research and verdicts also said: “It is not allowed for a woman to be alone with a man who is not from her mahaarim, neither a businessman nor others” [al-Fataawa 17:166]

### **Chapter: The Obligation of Being Shy**

عن عمران بن حصين رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : (( الحياء لا يأتي إلا بخير ))

On the authority of Imran bin Hussein (may Allaah be pleased with him) that the Prophet (ﷺ) said: **Shyness does not bring anything except good.**

[ Narrated by Bukhari in the Book of Adab no. 78 and Muslim in the Book of Iman no. 1].

Imam Munaawi said: Haya is all good because its basis is breaking connected with a person fearing ugliness attributed to him and its ending is abandoning ugliness which are both good.

### **Chapter: The Women Should Not Be in the Middle of the Street**

Allah says:

ولا تبرجن تبرج الجاهلية الأولى

“And do not display yourselves like that of the times of ignorance”

[33: 33]

Mujahid said (about this verse):” Women used to go out walking in front of men and this was the Tabarruj of Jahiliyyah”. [See- Tafsir ibn Katheer 6:246].

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال : (( ليس للنساء وسط الطريق ))

On the authority of Abu Huraira (may Allaah be pleased with him) that the Prophet (ﷺ) said: **The Women should not walk in the middle of the street.**

[Narrated by Ibn Hibban no. 1969, Ibn Adi (1/192) and declared **Hasan** by Shaikh Al-Albani in his Saheehah no. 856].

عن أبي أسيد رضي الله عنه أنه سمع رسول الله صلى الله عليه وسلم يقول وهو خارج من المسجد فاختلط الرجال مع النساء في الطريق : (( استخرن فإنه ليس لكن أن تحققن الطريق ، عليكن بحافة الطريق )) فكانت المرأة تلتصق بالجدار من لصوقها به (

Abu Usayd (may Allaah be pleased with him) said he heard the Prophet of Allah (ﷺ) say when he was coming out of the mosque, and men and women were mingled in the road: **'Draw back, for you must not walk in the middle of the road; keep to the sides of the road'**. Then women were keeping so close to the wall that their garments were rubbing against it.

[Narrated by Abu Dawud, Bayhaqi in his Shuab al-Iman, in it is Shadaad ibn Abu Umar who is unknown; however. Shaikh Al-Albani declared it **Hasan** in As-Silsilah As Saheehah].

The Permanent Committee for Islamic Research and verdicts said: **"And free-mixing between men and women increases the fitnah and is the pretext of corruption"**.

#### **Chapter: A Woman giving Salam to a Man**

عن أبي حازم عن سهل رضي الله عنه قال : كنا نفرح بيوم الجمعة ، قلت : ولم ؟ قال : كانت لنا عجوز ترسل إلى بضاعة - نخل بالمدينة - فتأخذ من أصول السلق فتطرحه في قدر وتكرر حبات من شعير فإذا صلينا الجمعة انصرفنا ونسلم عليها فتقدمه إلينا فنفرح من أجله ، وما كنا نقيل ولا نتعدى إلا بعد الجمعة

Narrated by Abu Hazm that Sahl ibn Sa'd said: **There was an old woman of our acquaintance who would send someone to Buda'a'ah (a garden of date-palms in Madeenah). She would take the roots of silq (a kind of vegetable) and put them in a cooking pot with some powdered barley. After we had prayed Jumu'ah, we would go and greet her, then she should offer (that food) to us** [Narrated by Bukhari no. 688].

عن عائشة رضي الله عنها قالت : قال رسول الله صلى الله عليه وسلم : (( يا عائشة هذا جبريل يقرأ عليك السلام )) قالت : قلت : وعليه السلام ورحمة الله ، ترى ما لا ترى تريد رسول الله صلى الله عليه وسلم

On the authority of Aisha (may Allaah be pleased with him), the Prophet (ﷺ) said: the Prophet Muhammad (peace and blessings of Allah be upon him) said to her, **"O 'A'isha, here**

is Jibril giving you greetings of peace.” And she said: on him be peace and the mercy of Allah. He (meaning the Prophet Muhammad (peace be upon him) sees what I do not see. [Narrated by Bukhari no. 6249].

The Permanent Committee for Islamic Research and verdicts said:

**“There is nothing wrong with a man giving salam to a strange woman (who is not mahram) with speech and she is veiled. This is without shaking hands and both being in private together” [Al-Fataawa 17:105].**

This is the fatwa of our Shaikh Yahya, May Allah preserve him, but he restricted that there be no temptation.

**Chapter:** A man replying to the women that sneezes and a woman replying to man that sneezes

عَنْ أَبِي بُرْدَةَ، قَالَ دَخَلْتُ عَلَى أَبِي مُوسَى وَهُوَ فِي بَيْتِ بِنْتِ الْفَضْلِ بْنِ عَبَّاسٍ فَعَطَسْتُ فَلَمْ يُشَمِّتْنِي وَعَطَسْتُ فَشَمَّتَهَا فَرَجَعْتُ إِلَى أُمِّي فَأَخْبَرْتُهَا فَلَمَّا جَاءَهَا قَالَتْ عَطَسَ ابْنِي فَلَمْ تُشَمِّتْهُ وَعَطَسْتُ فَشَمَّتَهَا . فَقَالَ إِنَّ ابْنَكَ عَطَسَ فَلَمْ يَحْمَدِ اللَّهَ فَلَمْ أُشَمِّتْهُ وَعَطَسْتُ فَحَمِدَتِ اللَّهُ فَشَمَّتُهَا سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِذَا عَطَسَ أَحَدُكُمْ فَحَمِدِ اللَّهَ فَشَمِّتُوهُ فَإِنْ لَمْ يَحْمَدِ اللَّهَ فَلَا تُشَمِّتُوهُ

Abu Burda (may Allaah be pleased with him) reported: I visited Abu Musa, as he was in the house of the daughter of Fadl b. 'Abbas. I sneezed but he did not respond to it (by saying): Allah may have mercy upon you. Then she sneezed and he (Fadl b. 'Abbas) said: May Allah have mercy upon you. I came back to my mother and informed her about it, and when he came to her she said: My son sneezed in your presence and you did not say: " Allah may have mercy upon you, and she sneezed and you said for her: " May Allah have mercy upon you." Thereupon he said: Your son sneezed but he did not praise Allah and I did not beg mercy of Allah for him and she sneezed and she praised Allah and so I said: May Allah have mercy upon you, as I heard Allah's Messenger (ﷺ) as saying: **When any one of you sneezes he should praise Allah and the other should say: May Allah have mercy upon you, and if he does not praise Allah, no mercy should be begged for him** [Saheeh Muslim no. 2992]

al-Bukhari reported in *Adab al-Mufrad*:

عَنْ أَبِي بُرْدَةَ قَالَ: دَخَلْتُ عَلَى أَبِي مُوسَى، وَهُوَ فِي بَيْتِ ابْنَتِهِ أُمِّ الْفَضْلِ بْنِ الْعَبَّاسِ، فَعَطَسْتُ فَلَمْ يُشَمِّتْنِي، وَعَطَسْتُ فَشَمَّتَهَا، فَأَخْبَرْتُ أُمِّي، فَلَمَّا آتَاهَا وَقَعَتْ بِهِ وَقَالَتْ: عَطَسَ ابْنِي فَلَمْ تُشَمِّتْهُ، وَعَطَسْتُ فَشَمَّتَهَا، فَقَالَ لَهَا: إِنِّي سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِذَا عَطَسَ

أَحَدُكُمْ فَحَمِدَ اللَّهَ فَشَمَّتُوهُ، وَإِنْ لَمْ يَحْمَدِ اللَّهَ فَلَا تُشَمَّتُوهُ، وَإِنْ ابْنُكَ عَطَسَ فَلَمْ يَحْمَدِ اللَّهَ، فَلَمْ أُشَمِّتْهُ، وَعَطَسَتْ فَحَمِدَتِ اللَّهَ فَشَمَّتُهَا، فَقَالَتْ: أَحْسَنْتَ

Abu Burda said, "I came to Abu Musa while he was in the house of Umm al-Fadl ibn al-'Abbas and I sneezed and Abu Musa did not wish mercy on me. Umm al-Fadl sneezed and he wished mercy on her. I told my mother, so when Abu Musa came to her, she confronted him and said, 'My son sneezed and you did not wish mercy on him. She (Umm al-Fadl) sneezed and you wished mercy on her.' Abu Musa replied, 'I heard the Prophet, may Allah bless him and grant him peace, say, "When one of you sneezes and praises Allah, you should wish mercy on him, if he does not praise Allah, do not wish mercy on him." My son sneezed and did not praise Allah, so I did not wish mercy on him. She sneezed and praised Allah, so I wished mercy on her.' She said, 'You did well.'"

#### **Chapter: Prohibition of Imitating the Men**

عن ابن عباس رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : (( لعنة الله على المتشبهين من الرجال بالنساء ، والمتشبهات من النساء بالرجال ))

On the authority of by Ibn Abbas (may Allaah be pleased with him) that the Prophet (ﷺ) cursed men who imitate women and women who imitate men. [Narrated by al-Bukhaari no. 5885]

Ibn Battal, May Allah have mercy upon him, said: "It is forbidden for women to wear what is the dress of men: shoes, *ar-Raqaaq* which are tall shoes [that are worn] to walk in the congregation of the men, upper garments and head-scarves in the fashion that men wear them when in a congregation and whatever resembles that of the clothes of men". [Sharh Saheeh Bukhari 9/140].

#### **Chapter: Prohibition of Two People Talking Privately Ignoring the Third Without a Reason**

عن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال : (( إذا كان ثلاثة فلا يتناجى اثنان دون واحد ))

On the authority of by Ibn Umar radiallahu anhu that the Prophet (ﷺ) said: Two must not converse secretly to the exclusion of another person

[Reported by al-Bukhari no. 6288 and Muslim no. 5694]

Imam Nawawi said:

(المناجاة) is a track.

(وانتجى القوم وتناجوا) means some of them walked with others. In these Ahaadith is the prohibition of two people speaking privately in the presence of the third. Likewise, three people or more in the presence of one [left out. It is prohibited. So it is prohibited for a group to talk privately excluding one among them, except with permission. The opinion of Ibn Umar radiallahu anhu, Malik, his companions and the majority of the scholars is that the prohibition is general in every time, during residence and travel. Some of the scholars said: verily the prohibition is during travel excluding residence because travel is a place of fear. Some claimed that this hadith is abrogated and this was in the beginning of Islam. So when Islam spread and the people were safe, the prohibition dropped. The hypocrites used to do that in the presence of the believers to make them feel sad. As for if they are four and two speak privately excluding two others, then there is no harm [in this] by consensus. And Allah knows best”.

[Sharh Saheeh Muslim 3:391]

### Some of the **Mistakes** women do when walking in the street

**First:** Raising the voice in the street as Allah says:

فلا تخضعن بالقول فيطمع الذي في قلبه مرض

“then be not soft in speech, lest he in whose heart is a disease should be moved with desire” [33:32].

**Second:** Raising the hijab before entering the home so it is possible for a man passing to see her and she is not aware. Whatever is a means to haram should be avoided.

Shaikhul-Islam Ibn Taymiyyah said: “**Women exposing their faces such that strange men can see them is not allowed**” [Adaab as-Shariah 1:212]

**Third:** To leave the house wearing a thin garment that shows what is under the hijab.

The Permanent Committee for Islamic Research and verdicts said: “**It is not permissible for a woman to wear revealing clothing**” [Al-Fataawa 17:106].

**Fourth:** a woman leaving in the night without a mahram. Shaikh Yahya al-Hajooree, May Allah preserve him, warned us against this.

**Fifth:** a woman displaying what she wears under the Abaya which reaches until the floor. So this draws glances towards her due to it. It is obligatory upon a woman, as much as possible, to drive away the captivation of men [towards her]. Allah says:

وليضررن بخمرهن على جيوبهن ولا يبدين زينتهن إلا لبعولتهن

“and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms, etc.) and not to reveal their adornment except to their husbands...”

[24:31]

I say: This is from adornment, so it is obligatory to cover it

**Sixth:** Clothing which is tight from the Abaya, and likewise wearing an Abaya which is adorned and draws attention.

**Seventh:** A woman going out without the permission of her husband.

The Permanent Committee for Islamic Research and verdicts said: **“If a woman wants to go out, they cannot go out unless with her husband's permission”** [Al-Fataawa 17:111].

**Eighth:** Wearing bras

The Permanent Committee for Islamic Research and verdicts said: **“wearing bras define the breasts and make the women [appear] full-breasted. So it is a cause of fitnah. So it is not allowed for her to wear it in front of strange men”** [Al-Fataawa 17:107]

**Ninth:** Wearing chains which have some pictures.

Shaikh Ibn ul-Uthaymeen said: **“..This is haram, even for women to wear jewelry with pictures”** [Fataawa Balad ul-Haram: 715]

**Tenth:** Women placing their Abaya on the shoulders .

The Permanent Committee for Islamic Research and verdicts said: **“It is not allowed for a woman to place the Abaya on her shoulders when exiting due to what is in that from resembling men”** [Al-Fataawa 17:107]

**Eleventh:** Wearing high heels

Shaikh Bin Baz rahimahullah said answering a question on high heels: **“its lowest ruling is dislike because in it is deception. A woman appears tall and she is not tall. It is dangerous in terms that it is feared she may fall”** [Fataawa Muhimma: 287]

**Twelfth:** Some claim that *isbaal*/(the garment falling below the ankle) for women is haram.

Imam Nawawi said: **“There is a consensus from the scholars on the permissibility of isbaal for women”** [Sharh Saheeh Muslim 13:288].

تمت الرسالة بحمد لله

**The End of the Treatise. All Praise is due to Allah**