السلام عليكم ورحمة الله وبركاته، أما بعد:
فإن الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد قاسم خان قد قام بترجمة معياني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان في اتفاق عليه البخاري وتسليم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهم في الجامعة الإسلامية بالمدينة المنورة، فلا منع من الفسح لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المحدود فيها والله ولي التوفيق.
وصلى الله وسلم على نبينا محمد وآله وصحبه.
الرئيس العام لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد

عبد العزيز بن عبدالراشد بن باز
للدكتور محمد تقي الدين الهلالي:

الدكتور محمد حسن خان:

تقرر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن المذكورين
بعليهما كانا من ضمن العاملين بالجامعة. وأنها قد قاما أثناء ذلك بتترجمة
معاني القرآن الكريم باللغة الإنجليزية وترجمة صحيح البخاري بها
أيضاً.

ولقد سدت بحمد الله فراغاً كبيراً يحتاج العالم الإسلامي لملته. كما أن
المذكورين يمتازان بحسن العقيدة السليمة من الشواويب، وبالصفات
الحميدة.

وينبأ على الرغبة أعطيا هذه الشهادة، والله ولي التوفيق.
وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه.

الأمين العام للجامعة

الدكتور

عمر محمد فلاته
بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين على الله وصحابه الغير الميامين

وبعد:

فإنا نحن الموقعين أدناء قد عملنا على قراءة هذه الترجمة التي قام بها الدكتور محمد محسن خان لمناه كتاب صحيح البخاري ولقد دلنا الوسیع في مراجعتها وتوجيهها بدقة تامة من البداية إلى النهاية حتى أصبت الترجمة أقرب ما يمكن إلى الصواب في حدود طاقتنا وجهدنا.

وإنا نحمد الله على ما وفق من إنجاز هذا المشروع الطيب ونسألله أن يجزل المؤتة لذين قاموا به وأسهموا فيه جميعاً والله من وراء الفردوس وهو الهادي إلى سواء السبيل.

1- الدكتور/ نصيف العبدي: ماجستير في اللغة الإنجليزية من جامعة فاندربيلت الأمريكية وأستاذ اللغة الإنجليزية في جامعة بغداد ثم أستاذ اللغة الإنجليزية في كلية التربية بمكنكة المكرمة.

2- الدكتور/ حمود نصر: خريج جامعة الخرطوم وطبيب مستشفى الملك بالمدينة المنورة.

3- الدكتور/ محمد تقي الدين الهلالي: دكتوراه من جامعة برلين ألمانيا – أستاذ في جامعة بغداد سابقًا ولبناً أستاذ في جامعة محمد الخامس بالمغرب وأستاذ منتدب في الجامعة الإسلامية بالمدينة المنورة.

لقد اطلعنا على جزء يسير من هذه الترجمة وقد وجدنا القائم على الترجمة قد وفق إلى نقل معاني الجامع الصحيح إلى اللغة الإنجليزية بأسلوب سهل ميسر قريب خال من التعقيد، كما أن وجدته قد وفق إلى أحسن الأقوال وأدرجها في تفسير معاني بعض الأحاديث المختلف فيها وقد تسلم العمل تمامه الدكتور/ حمود نصر السودان فيبذل فيه غاية وسعه وراجه مراجعة أخرى من أوله إلى آخره ثم قام بمراعته مراجعة ثانية الدكتور/ نصيف العبدي، ثم راجعه الدكتور/ محمد تقي الدين الهلالي مع مؤلفه الدكتور/ محمد محسن خان مراجعة فحصية ومباشرة بذل جهده في إصلاح ما ظهر له من خطاً قبل حتى ظهرت الترجمة في غاية التحقيق.

ونسأل الله أن يجزل ثواب كل من شارك في هذا العمل البريء وأن يرفع به وإلي واثق تمام الثقة أن الترجمة بعون الله بعد كل ما بدأ لها من جهد أصبحت أقرب إلى الصواب.

والله ولي التوفيق والحمد لله رب العالمين.

محمد أمين المصري
دكتوراه من جامعة كبرج
رئيس قسم الدراسات العليا في الجامعة الإسلامية بالمدينة المنورة
In the Name of Allâh, the Most Gracious, the Most Merciful

Praise be to Allâh, the Lord of the ‘Alamîn (mankind, jinn and all that exists) and peace be upon the Master of the Messengers, his family and companions.

We, the undersigned, have read this translation of the meanings of Sahîh Al-Bukhârî achieved by Dr. Muhammad Muhsin Khan and have done our best to revise and correct it from its beginning to its end so that, with the ability and efforts available; it has come near to correctness as much as possible.

We thank Allâh, the Elevated, for the success of this beneficial project and ask Him to bountifully reward all those who have undertaken it or participated in it — Allâh’s Pleasure being our aim, and it is He Who guides us on the Right Path.

Dr. Mohammad Hamad Nasir

Dr. Mahmûd Hamad Nasr
Graduate of Khartum University, Physician: King Hospital, Al-Madînâ.

Dr. M. Taqi-ud-Din Al-Hilâlî
Ph.D., Berlin University, Germany, Professor: Muhammad V University Morocco; Islâmic University, Al-Madînâ.

I have pursued a portion of this translation and found that the translator has succeeded in rendering the meanings of Al-Jami‘ As-Sahîh (Sahîh Al-Bukhârî) into English in a simple comprehensible style free from complications. I have also noticed that he has chosen successfully the best and most authentic interpretation of some Ahâdîth that are interpreted differently by different scholars.

Dr. Mahmûd Hamad As-Südani did his best to check the whole translation. The second revision was done by Mr. Shâkir Nasîf Al-Ubaydî. Finally, Dr. Muhammad Taqi-ud-Dîn Al-Hilâlî checked the translation with the translator Dr. Muhammad Muhsin Khan thoroughly and minutely, doing his utmost to correct the minor mistakes he detected, till the translation acquired a high degree of precision.

May Allâh bountifully reward whoever has participated in this benevolent work; and may He make people benefit by it.

I am perfectly sure that the translation, with Allâh’s Help and after all the great efforts exerted in its production, has neared perfection.

In Allâh’s Hands are all means of success. And praise be to Allâh, the Lord of the ‘Alamîn (mankind, jinn and all that exists).

MUHAMMAD AMIN AL-MISRI
Ph. D., Cambridge University, England
Head of Higher Studies Department
Islâmic University, Al-Madînâ Al-Munawwara
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PREFACE TO THE NEW EDITION

All the praises and thanks be to Allah, the Lord of the ‘Alamîn (mankind, jinn and all that exists) and peace be upon the Master of the Messengers — Muhammad صلی الله علیه وسلام, and then after:

This translation of the meanings of Sahih Al-Bukhâri has been revised and the following changes have been made in this new edition:

1. Some additions and alterations have been made to improve the English translation and to bring the English interpretation very close to the correct and exact meanings of the Arabic text.

2. As regards the previous (old) editions of this book (Sahih Al-Bukhâri) nobody is allowed to reprint or to reproduce it, after this new edition has been published.

3. The new edition of this book is in two forms:
   a. First form — Summarized Sahîh Al-Bukhâri (Az-Zubaidy) At-Tajrid As-Sarih [in one volume].
   b. Second form — Original Sahih Al-Bukhâri [in nine (9) volumes].

All the praises and thanks be to Allah, the Lord of the ‘Alamîn (mankind, jinn and all that exists) and peace be upon our Prophet Muhammad صلی الله علیه وسلام his family and his companions.

Translator:

Dr. Muhammad Muhsin Khân
Islâmic University
Al-Madîna Al-Munawwara
Saudi Arabia.
ACKNOWLEDGEMENTS

I am greatly indebted to whoever participated in the accomplishment of this translation, especially my doctor colleagues who checked and rechecked the manuscript with great perseverance.

I am pleased to thank particularly Drs. Hasan Nāsir, Atâ Ullāh, Mirzâ Akbar Wallî, Ramadân Alî Korânî, Shamîl Atîyya, Abdul Qaiyûm and Nizâm Uddîn.

I am grateful to Dr. Mahmûd Nasr As-Sûdânî who devoted every hour of his leisure time to check the English manuscript comparing it word for word with the Arabic text.

My gratitude and acknowledgements are due to Dr. Muhammad Taqi-ud-Din Al-Hilâlî, Ph. D., Berlin University and Mr. Shâkir Nasîf Al-‘Ubaydi, M.A. in English; both took the responsibility of giving the finishing touches to this colossal work by checking and rechecking the English manuscript comparing it with the Arabic version word for word. They chose a suitable system of symbolizing the Arabic sounds, and transliterated the Arabic proper names and other technical terms accordingly. They did their best to improve the structure of the English sentences keeping the style simple and comprehensible. The glossary attached to the book has been compiled by them.

I am grateful to Dr. M. Amin Al-Misrî, Ph.D. in Hadîth Literature, for his advice concerning the translation of certain Ahâdîth and for his encouragement and sincere wish for the success of this enterprise.

To the Muslim World League at Makkah Al-Mukkarrama, I wish to express my deep gratitude and great appreciation for encouraging the project.

I am greatly indebted to the Islamic Religious scholars at Al-Madîna who, when consulted, gave willingly their opinions concerning the interpretation of certain Ahâdîth, etc.

My thanks are also due to Mr. Hasan Subhî and to the typists Mr. Amin Ash-Shâmîm and Mrs. Sharîfa Adam Makda who typed and retyped the manuscript patiently.

Dr. Muhammad Muhsin Khan
Islamic University, Al-Madîna Al-Munawwara
Saudi Arabia.
REMARKS

1. Due to the non-existence of appropriate and equivalent English words for many Arabic words, such words have been transliterated and an explanation has been given immediately after each word when it occurs for the first time and a glossary of such words has been compiled at the end of this book. Certain religious formulas and invocations are also transliterated.

2. The Arabic script is kept as it is for such expressions as تعال (The Most High), رضى الله عنه (peace be upon him), and (Allâh be pleased with him) etc.

3. Some materials concerned with Arabic grammar and etymology have been excluded from the English text.

4. Most of the subnarrators are often omitted when possible and sometimes only the first narrator in each string is kept.

5. Imâm Bukhârî in his Sahîh has classified and arranged the Hadîth according to the subject matter which they deal with. He gave to each chapter a title indicating a certain point and under that title he stated down all the Hadîth that are relevant. This procedure has resulted in the occurrence of the same Hadîth under various headings, because one Hadîth might deal with a great number of aspects of Islamic Jurisprudence. Imâm Bukhârî used each Hadîth so that every point that can be inferred from it is referred to.

The chapters and the Hadîth are numbered.

In this translation I have tried my best to convey the meanings of the Hadîth of our Prophet صلى الله عليه وسلم (peace be upon him) in such a way as to enable the average reader to understand them easily. At the same time I tried to translate the work accurately, taking into consideration the statement of the Prophet صلى الله عليه وسلم (peace be upon him): “Whoever voluntarily falsely ascribes anything to me, shall seek his place in the Hell.”

Suggestions and comments for the improvement of this translation shall be most welcomed.
Biography of Dr. Muhammad Muhsin Khan

Dr. Muhammad Muhsin s/o Muhi-ud-Din bin Ahmed Al-Essa Al-Khoashki Al-Jamandi Al-Afghani, was born in the year 1345 Al-Hijri, in Qasur, a city of the Punjab Province, in Pakistan.

His grandfathers emigrated from Afghanistan escaping from the wars and tribal strifes. Dr. Muhammad Muhsin belongs to the famous Afghanese tribe Al-Khoashki Al-Jamandi. The residence place of his tribe was the valley of Arghastan south east of the city of Kandhar (Afghanistan).

He had most of his education in that city, then he continued his education till he gained Degree in Medicine and Surgery from the University of Punjab, Lahore. Then he worked in the University Hospital in Lahore, after that he travelled to England and stayed there for about four years, where he got the Diploma of Chest Diseases from the University of Wales. Then he worked in the Ministry of Health, in the Kingdom of Saudi Arabia. He came during the period of late King Abdul Aziz Al-i-Saud. He stayed in the Ministry of Health for about 15 years, most of that period was in At-Taif, where he worked as the Director of El-Sadad Hospital for the Chest Diseases, then he moved to Al-Madina, where he worked as a Chief of the Department of Chest Diseases in the King’s Hospital. Then lastly, he worked as the Director of the Islamic University Hospital, Al-Madina Al-Munawwara.

A NOTE FROM THE PUBLISHER

Islam is a heavenly system (or regime) for all the dwellers of the earth, and it is a mighty treasure if only mankind realizes its authenticity and truth. And in what a great need the whole world is today for ready understanding and thorough studying of its rules and regulations — i.e. the Noble Qur’ân and the pious Sunna (legal ways, etc.) of Prophet Muhammad ﷺ as these (the Qur’ân and As-Sunna) accede to the demand of the people to know their Creator (the All-Mighty Allâh, the Blessed, the Most High); organize and regulate the relations between them on the foundations of (Godly) Divine Justice and equality; and respond to the human nature equally to that, which makes sure for them their welfare (happiness) in this world and in the Hereafter (after their deaths).

And how many disasters, calamities and wars, the mankind of the whole world is suffering because of their differences in their faith, and organizations, which have broken them into the worst type of breaking, so there remains no way out for any security or any safety or any peace except with Islam, i.e., by putting in practice the Laws of their Creator, Allâh, (i.e. the Qur’ân and As-Sunna).

Invitation to Islam is incumbent upon all those who have known it, and have enjoyed its taste and have been guided through its guidance. In fact, it is a great responsibility and a trust (of Allâh) over (the shoulders of) all those who know Islam, to preach it to mankind and invite them to it in a language which they speak and understand.

This above mentioned responsibility was realized by Dr. Muhammad Muhsin, a physician, specialist in chest diseases, who worked for a period of time in England, and then he moved from there and settled in Al-Madîna Al-Munawwara, after he witnessed an amazing matter of great fear and splendour during a dream at night. He saw the Messenger of Allâh, Muhammad ﷺ in that dream and the seeing of Prophet Muhammad ﷺ in a dream means the truth. He saw him in a great gathering and Muhammad Muhsin went ahead to kiss his knees, but the Prophet ﷺ did not allow him to kiss them. He was sweating profusely and Muhammad Muhsin started drinking his sweat till he felt satisfied (as if a thirsty man drinks water till his thirst is quenched). Then the Prophet ﷺ asked him for a piece of paper and wrote on it that he wants him. Then the Prophet ﷺ stamped it (that piece of written paper) with his stamp (Muhammad, the Messenger of Allâh)… till the end of the dream.
So when Muhammad Muhsin got up (from his dream), he was shaken by the amazement, fear and splendour of that dream!!! He asked the religious learned scholars about the interpretation of that dream. Some of them informed him that he will narrate the Ahadîth (statements, etc.) of the Prophet صلى الله عليه وسلم. So he looked for the project that can serve Islâm, i.e. by inviting and preaching those amongst human beings who can speak and understand English, he found that there is the book Sahîh (Al-Imâm) Al-Bukhârî and that is the most authentic and true among the books of the Prophet صلى الله عليه وسلم, which needs to be translated into the English language. So he went ahead for it, to translate its meanings. He started this colossal work with the Help of Allâh, putting his each and every effort. The project took nearly twelve years and the book (nine volumes, Arabic-English) was completed and printed with the Help of Allâh. All the praises and thanks be to Allâh (the only God and Lord of all), with Whose blessings are completed the righteous deeds. Peace, Blessings and Graces of Allâh be upon our Prophet Muhammad صلى الله عليه وسلم, his family and his Companions.

Lastly I thank all the brothers who participated in the accomplishment of this colossal work particularly brother Saeeduddin and brother Mohammad Munawar who checked and rechecked again and again the manuscript with great perseverance. May Allah the All-Mighty bestow on them a great reward in this world and in the Hereafter.

ABDUL MALIK MUJAHID
General Manager
DARUSSALAM
Riyadh, Saudi Arabia.

I, the undersigned Dr. Muhammad Muslin Khan, the Translator of Sahih Al-Bukhari, The Noble Qur‘an and the Book Al-Lu-Lu Wal-Marjan in English language, hereby, authorize Brother Abdul Malik Mujahid s/o Muhammad Younus (Pakistani National) to print, publish and reproduce the above mentioned Books in editions of various sizes and volumes all over the world in any form or by any means, electronic or mechanical, including photocopying and recording or by any information storage and retrieval system.

This authorization will remain valid in all conditions irrespective of any time limit.

Allah is the Surety over what I say.

Dr. Muhammad Muslin Khan

1. Copy for Information to Islamic University, Medina Al-Munawara.
2. Copy for the sons & family of Dr. Muslin Khan in Medina Al-Munawara.
THE MIRACLES OF PROPHET MUHAMMAD

At this point I would like to bring to the notice of the reader that the Prophet was granted many miracles by Allah (the Lord of the heavens and the earth) and some of them are as follows:

1. The Noble Qur'an is the living miracle bestowed by Allah upon Prophet Muhammad and this, Allah's Book, was revealed to him through the Ruh-ul-Qudus (Gabriel). Today 1400 years have passed and nobody has been able to change a single letter or produce its imitation, as it is said in the Qur'an (see Surah Hijr, V.15:9) and the statement of the Prophet: “Before me, every Prophet was given a miracle and they practised it during their lifetime: e.g., 'Isa (Jesus) used to cure the sick and make the dead alive, etc., Mūsā (Moses) was given the stick etc., and I have been given the permanent miracle of the Qur'an till the Hour is established, so I hope that my followers will be more in number than all the other Messengers' as my miracle will last till the Day of Resurrection, and it is a Glorious Book; when anyone reads it, even if he is a pagan, etc., he is convinced that it is produced by none but by the Creator of the heavens and the earth.”

2. The splitting of the moon: Narrated Anas that the Makkans requested Allah's Messenger to show them a miracle, so he showed them the splitting of the moon. (See Sahih Al-Bukhārī, Hadith No. 3637).

3. The crying of the stem of the date-palm tree in the Prophet's Mosque: Narrated Ibn 'Umar that the Prophet used to deliver his Khutba (religious talk) while leaning against a trunk of a date-palm tree. When he had the pulpit made and used it instead, the trunk started crying and the Prophet went to it, rubbing his hand over it (to stop its crying). (See Sahih Al-Bukhārī, Hadith No. 3583).

4. The flowing of the water from among the fingers of Allah's Messenger (See Sahih Al-Bukhārī, Hadith No. 3579).

Narrated Jābir bin ‘Abdullāh: I was with the Prophet and the time for the 'Asr prayer became due. We had no water with us except a little which was put in a vessel and was brought to the Prophet . He put his hand into it and spread out his fingers and then said, "Come along! Hurry up! All
those who want to perform ablution. The blessing is from Allâh.” I saw the water gushing out from his fingers. So the people performed the ablution and drank, and I tried to drink more of that water (beyond my thirst and capacity), for I knew that it was a blessing. The subnarrator said: I asked Jâbir, “How many persons were you then?” He replied, “We were one thousand four hundred men.” (Salim said: Jâbir said — 1500). (Sahîh Al-Bukhârî, Hadîth No. 5639).

5. The Prophet’s meals used to glorify Allâh while he ate, and this glorification was heard by the Companions of the Prophet صلى الله عليه وسلم. (See Sahîh Al-Bukhârî, Hadîth No. 3579).

6. Stones used to greet the Prophet صلى الله عليه وسلم whenever he passed by through the lanes of Makkah.

7. The throwing out of a dead body of a Christian by the earth: Narrated Anas: There was a Christian who embraced Islâm and read Sûrat Al-Baqarah and Al-’Imrân and he used to write the revelation for the Prophet صلى الله عليه وسلم. Later on he reverted to Christianity and used to say, “Muhammad knows nothing but what I have written for him.” Then Allâh caused him to die and the people buried him but in the morning they found that the earth had thrown out his body. They said, “This is the deed of Muhammad صلى الله عليه وسلم and his companions. They have opened the grave of our companion and took his body out because he ran away from them,” so they again dug the grave deeper for him, but in the morning they again found that the earth had thrown the body out. They said, “This is a deed of Muhammad صلى الله عليه وسلم and his companions.” So they dug a third grave for him as deep as they could, but in the morning they found that the earth had thrown the body out. Then they believed what had befallen him, was not done by mankind, and they had to leave the body on the ground. (See Sahîh Al-Bukhârî, Hadîth No. 3617).

8. The screening (shading) by the trees, for the Prophet صلى الله عليه وسلم to answer the call of nature.

9. The rising of water in the well at Hudaibîya after it had dried. (See Sahîh Al-Bukhârî, Hadîth No. 3577).

10. The increase in the amount of dates in the garden of Jâbir bin ‘Abdullâh after the Prophet صلى الله عليه وسلم went round the heaps of
dates and invoked Allâh for His Blessings. (See Sahîh Al-Bukhârî, Hadîth No. 3580).

11. Speaking of the wolf: It has been written that a wolf also spoke to one of the Companions of the Prophet صلى الله عليه وسلم near Al-Madîna, as narrated in Musnad of Ahmad, Vol.3, Musnad Abi Saeed Al-Khudri. Narrated Abî Saeed Al-Khudri: (While a shepherd was amongst his sheep) suddenly a wolf attacked a sheep and took it away. The shepherd chased the wolf and took back the sheep. The wolf sat on its tail and addressed the shepherd saying: “Be afraid of Allah, you have taken the provision from me which Allah gave me.” The shepherd said: “What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being.” The wolf said: “Shall I tell you something more amazing than this? There is Muhammad صلى الله عليه وسلم (the Messenger of Allâh) in Yathrib (Al-Madîna) informing the people about the news of the past.” Then the shepherd proceeded (towards Al-Madîna) driving his sheep till he entered Al-Madîna (city), cornered his sheep to one side and came to Allâh’s Messenger (Muhammad صلى الله عليه وسلم) and informed the whole story. Allâh’s Messenger ordered for the proclamation of a congregational prayer (صلاة جامعه), then he صلى الله عليه وسلم came out and asked the shepherd to inform the people (about his story) and he informed them. Then Allâh’s Messenger صلى الله عليه وسلم said: “He (the shepherd) has spoken the truth. By Him (Allâh) in Whose Hands my soul is, the Day of Resurrection will not be established till beasts of prey سع speak to the human beings, and the stick lash and the shoe-laces of a person speak to him and his thigh informs him about his family as to what happened to them after him. [Musnad of Ahmad, Vol.3, Musnad Abi Saeed Al-Khudri].

12. The Mi‘râj: The Ascent of the Prophet صلى الله عليه وسلم to the heavens. (See Sahîh Al-Bukhârî, Hadîth No. 349 and Hadîth No.3887).
In the Name of Allâh, the Most Gracious, the Most Merciful

INTRODUCTION

Imam Bukhari and his Book Sahih Al-Bukhari

It has been unanimously agreed that Imâm Bukhârî's work is the most authentic of all the other works in Hadîth literature put together. The authenticity of Al-Bukhârî's work is such that the religious learned scholars of Islâm said concerning him: "The most authentic book after the Book of Allâh (i.e. Al-Qur'ân) is Sahîh Al-Bukhârî."

Imâm Bukhârî was born on 13th Shawwâl in the year 194 A.H. in Bukhârâ in the territory of Khurâsân (West Turkistân). His real name is Muhammad bin Ismâîl bin Al-Mughîrah Al-Bukhârî.

His father died when he was still a young child and he was looked after by his mother. At the age of ten he started acquiring the knowledge of Hadîth. He travelled to Makkah when he was sixteen years old accompanied by his mother and elder brother. It seemed as though Imâm Bukhârî loved Makkah and its learned religious scholars for he remained in Makkah after bidding farewell to his mother and brother. He spent two years in Makkah and then went to Al-Madîna. After spending a total of six years in Al-Hijâz which comprises Makkah and Al-Madîna, he left for Basrah, Kûfa and Baghûdâd and visited many other places including Egypt and Syria. He came to Baghdad on many occasions. He met many religious learned scholars including Imâm Ahmad bin Hanbal.

Owing to his honesty and kindness and the fact that he was trustworthy he used to keep away from the princes and rulers for fear that he may incline to say things to please them.

Many a story has been told about Imâm Bukhârî regarding his struggles in collecting Hadîth literature. He travelled to many different places gathering the precious gems that fell from the lips of the noble Prophet Muhammad صلی الله علیه و سلم. It is said that Imâm Bukhârî collected over 300,000 Ahadîth and he himself memorized 200,000 of which some were unreliable. He was born at a time
when Hadîth was being forged either to please rulers or kings or to corrupt the religion of Islâm.

It is said that Imâm Bukhârî (before compiling Sahîh Al-Bukhârî) saw in a dream, standing in front of Prophet Muhammad صلى الله عليه وسلم having a fan in his hand and driving away the flies from the Prophet صلى الله عليه وسلم. Imâm Bukhârî asked some of those who interpret dreams, and they interpreted his dream that he will drive away the falsehood asserted against the Prophet صلى الله عليه وسلم.

So it was a great task for him to sift the forged Ahadîth from the authentic ones. He laboured day and night and although he had memorised such a large number he only chose approximately 7,275 with repetition and about 2,230 without repetition of which there is no doubt about their authenticity.

Before he recorded each Hadîth, he would make ablution and offer a two Rak‘at prayer and supplicate his Lord (Allâh). Many religious scholars of Islâm tried to find fault in the great remarkable collection — Sahîh Al-Bukhârî, but without success. It is for this reason, they unanimously agreed that the most authentic book after the Book of Allâh is Sahîh Al-Bukhârî.

Imâm Bukhârî died on first Shawwâl in the year 256 A.H., and was buried in Khartank, a village near Samarkand. May Allâh have mercy on his soul.

Dr. Muhammad Muhsin
Islâmic University, Al-Madîna Al-Munawwara (Saudi Arabia)
TRANSLITERATION OF CERTAIN FORMULAE AND THEIR MEANINGS

1. Allâhumma aslamtu wajhî 'ilaika, wa fawwadtu amrî 'ilaika, wa 'aljatu zahrî 'ilaika raghbatan-wa rahbatan 'ilaika. Là malja' minka illâ 'ilaika. Allâhumma āmantu bikitâbikal-ladîhī anzalta wa binaḥyikal-ladîhī 'arsalta.

[O Allâh! I surrender to You and trust You in all my affairs and depend upon You for Your Blessings both with hope and fear of You. There is no place of protection and safety except with You. O Allâh! I believe in the Book (the Qur’ân) You have revealed and in the Prophet (Muhammad صلى الله عليه وسلم) whom You have sent].

2. Wa ash-hadu anna Muhammadan Rasûl-ullâh.
[And I testify that Muhammad is the Messenger of Allâh].

3. Haiya ‘alas-Salâh.
[Come for the prayer]

4. Là hawla walâ quwata illâ billâh.
[There is neither might nor any power except with Allâh].

5. Allâhumma Rabba hâdhihi-dda-watit-tâmmati was-salâtil-qâ’imati, âti Muhammadanil-wasilata wal-fadîlata, wab ‘athhu maqâman Mahmûda nil-ladîhî wa‘adt-tahu.
[O Allâh! Lord of this perfect call and of the regular prayer which is going to be established! Kindly give Muhammad صلى الله عليه وسلم the right of intercession and superiority and send him (on the Day of Judgement) to the best and the highest place in Paradise which You promised him].

[Allâh heard those who sent praises to Him].

7. Rabbanâ wa lakal-hamd.
[O our Lord! All the praises are for You].

[O Allâh! Set me apart from the sins (faults) as east and west are set apart from each other and cleanse me from sins as a white garment is
cleaned of dirt (after thorough washing). O Allâh! Wash off my sins with water, snow and hail].

[All praises and thanks be to Allâh, the Lord of ‘Alamîn (mankind, jinn and all that exists).

10. At-tahîyyât lillâhi was-salawât wa-taiyibât. As-salâmu ‘alaika aiyuhan-Nabîy wa rahmatu-llâhi wa barakâtuhu. As-salâmu ‘alainâ wa ‘ala’ibâdillâh is-sâlihîn.
[All the compliments, prayers and good things are due to Allâh; peace be on you, O Prophet, and Allâh’s Mercy and Blessings be on you. Peace be on us and on the true pious devotees of Allâh].

11. Allâhumma innî a’ûdhu bika min ‘adhâbil-qabri, wa a’ûdhu bika min fitnatil-masîh-id-dajjâl, wa a’udhu bika min fitnatil-mahyâ wal-mamâti. Allâhumma innî a’ûdhu bika minal-mâ’thami wal-maghrami.
[O Allâh! I seek Your Protection against the punishment of the grave and against the Fitnah (trial and affliction) of Masîh Ad-Dajjîl and the Fitnah (trial and afflictions) of life and death. O Allâh, I seek Your Protection against sins and debts].

[O Allâh! I have done great injustice to myself and none except You forgive sins, so please forgive me and be Merciful to me as You are the Oft-Forgiver, the Most Merciful].

[None has the right to be worshipped but Allâh and He has no partners in worship (nothing is to be worshipped) along with Him, for Him is the kingdom and all the praises are for Him and He is Omnipotent. O Allâh! Nobody can hold back what You give and nobody can give what You hold back, and hard efforts by anyone (or good luck or riches) for anything cannot benefit one against Your Will and Decisions].
In transliterating Arabic words, the following system of symbols has been used:

### 1. Consonants

<table>
<thead>
<tr>
<th>Arabic script</th>
<th>English symbol</th>
<th>English words having similar sounds</th>
</tr>
</thead>
<tbody>
<tr>
<td>أ (a)</td>
<td>a'**</td>
<td>—</td>
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<tr>
<td>ب (b)</td>
<td>b</td>
<td>bless</td>
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<td>ت (t)</td>
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<td>ث (th)</td>
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<td>think</td>
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<tr>
<td>ج (j)</td>
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<td>judge</td>
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<tr>
<td>ح (h**)</td>
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<td>خ (kh)</td>
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<td>ص (s**)</td>
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<td>ض (d**)</td>
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<td>ع (a'***)</td>
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<td>غ (gh)</td>
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<td>ف (f)</td>
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<td>free</td>
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<tr>
<td>ق (q**)</td>
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<td>ك (k)</td>
<td>k</td>
<td>care</td>
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<td>ل (l)</td>
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<td>light</td>
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<td>م (m)</td>
<td>m</td>
<td>moon</td>
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<tr>
<td>ن (n)</td>
<td>n</td>
<td>nice</td>
</tr>
</tbody>
</table>
Arabic script | English symbol | English words having similar sounds
---|---|---
\(ـه\) | h | health
\(ـو\) | w | wealth
\(ـي\) | y | youth

* This symbol represents a glottal stop (transliterated medially and finally and not represented in transliteration when initial).

** These sounds have no equivalent sounds in English.

Native speakers of English usually identify them with familiar English sounds in the following manner:

<table>
<thead>
<tr>
<th>Arabic script</th>
<th>English symbol</th>
<th>English words having similar sounds</th>
</tr>
</thead>
<tbody>
<tr>
<td>ح</td>
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<td>ق</td>
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*** The Arabic sounds represented by the symbols (' / ' ) and the ones mentioned in the previous note are to be learned by imitating the native speakers of Arabic, if one wants to be exact in their pronunciation.

2. Vowels

There are only six vowels in Arabic; three of them are short and the other three are long. They are symbolized in the following way:

- a approximately as in ‘bad’
- i as in ‘bid’
- u as in ‘pull’
- â as in ‘father’
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- û as in ‘pool’
In the Name of Allah, the Most Gracious, the Most Merciful
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In the Name of Allah, the Most Gracious, the Most Merciful.

1 - THE BOOK OF REVELATION

Said Ash-Shaikh Al-Imâm Al-Hâfiz Abu-'Abdullãh Muhammad bin Isma'îl bin Ibrahim bin Al-Mughîra Al-Bukhârî (May Allah be Merciful to him):

(1) CHAPTER. How the Divine Revelation started to be revealed to Allah’s Messenger ﷺ.

And the Statement of Allah ﷻ:
"Verily, We have sent the revelation to you (O Muhammad ﷺ) as We sent the revelation to Noah and the Prophets after him." (V.4:163)

1. Narrated 'Umar bin Al-Khattâb ﷺ: I heard Allah’s Messenger ﷺ saying, “The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrates for worldly benefits or for a woman to marry, his emigration will be for what he emigrated for.”

(1) (H.1) The Prophet ﷺ said this on the occasion of someone’s emigration from Makkah to Al-Madîna not for the sake of the Islamic Cause but to marry a woman who had stipulated that he should emigrate if he wanted to marry her. Anyhow, this Hadîth implies a general principle, i.e., one is rewarded for his deeds according to his real intentions and not according to his actual deeds which might be good in themselves but were motivated by an ill intention.
2. Narrated `Āishah, the Mother of the faithful believers: (1) Al-Hārith bin Hishām asked Allāh’s Messenger ﷺ “O Allāh’s Messenger! How is the Divine Revelation revealed to you?” Allāh’s Messenger ﷺ replied, “Sometimes it is (revealed) like the ringing of a bell, this form of Revelation is the hardest of all and then this state passes off after I have grasped what is revealed. Sometimes the angel comes in the form of a man and talks to me and I grasp whatever he says.” `Āishah added: Verily I saw the Prophet ﷺ being inspired (Divinely) and (noticed) the sweat dropping from his forehead on a very cold day as the Revelation was over.

3. Narrated `Āishah, the Mother of the faithful believers: The commencement of the (Divine) Revelation to Allāh’s Messenger ﷺ was in the form of good righteous (true) dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hīrā’ where he used to worship (Allāh Alone) continuously for many nights before returning to (or his desire to see) his family. He used to take with him the journey food for the stay and then come

(1) (H.2) Allāh calls the wives of the Prophet ﷺ “the Mothers of the faithful” in that the believers should show respect and reverence and none of the believers were permitted to marry any of them after the Prophet’s death. [See the Qur’ān (V.33:6)].
back to (his wife) Khadija to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Ḥiḍrat. The angel came to him and asked him to read. The Prophet said, “I do not know how to read.”

The Angel added, “Then the angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, ‘I do not know how to read.’ Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, ‘I do not know how to read (or what shall I read?)’. Thereupon he caught me for the third time and pressed me, and then released me and said, ‘Read in the Name of your Lord, Who has created everything. Has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous.’” (V.96:1-3) Then Allah’s Messenger returned with the Revelation and with his heart beating severely. Then he went to Khadija bint Khwailid and said, “Cover me! Cover me!” They covered him till his fear was over and after that he told Khadija everything that had happened (and said), “I fear that something may happen to me.” Khadija replied, “Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones.”

Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin ‘Abdul ‘Uzza, who, during the Period of Ignorance became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as
much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, “Listen to (the story of) your nephew, O my cousin!” Waraqa asked, “O my nephew! What have you seen?” Allah’s Messenger described whatever he had seen. Waraqa said, “This is the same one [who keeps the secrets i.e., angel Jibril (Gabriel)] whom Allah had sent to Musa (Moses). I wish I were young and could live up to the time when your people would turn you out.” Allah’s Messenger asked, “Will they drive me out?” Waraqa replied in the affirmative and said, “Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day (when you will be turned out) then I would support you strongly.” But after a few days Waraqa died and the Divine Revelation was also paused for a while.

4. Narrated Jabir bin ‘Abdullah Al-Ansari while talking about the period of pause in revelation, reported the speech of the Prophet , “While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel, who had visited me at the cave of Hira’, sitting on a chair between the sky and the earth. I got scared of him and came back home and said, ‘Wrap me (in blankets).’ And then Allah revealed the following Holy Verses (of the Qur’an):

‘O you (Muhammad ) enveloped (in garments)! Arise and warn … (up to) … and keep away from Ar-Rujz (the idols)! ’

(V.74:1-5)

After this, the revelation started coming strongly and frequently in succession one after the other.”
5. Narrated Sa‘îd bin Jubair: Ibn ‘Abbâs in the explanation of the Statement of Allâh ﷺ: ‘Move not your tongue concerning (the Qur’ân, O Muḥammad ﷺ) to make haste therewith’ (V.75:16) said, “Allâh’s Messenger ﷺ used to bear the revelation with great stress and hardness, and used to move his lips (quickly with the Revelation).” Ibn ‘Abbâs moved his lips saying, “I am moving my lips (in front of you) as Allâh’s Messenger used to move his.”

Sa‘îd moved his lips saying: “I am moving my lips, as I have seen Ibn ‘Abbâs moving his.”

[ Ibn ‘Abbâs ﷺ - added] “So Allâh revealed ‘Move not your tongue concerning (the Qur’ân, O Muḥammad ﷺ) to make haste therewith. It is for Us to collect it and to give you (O Muḥammad ﷺ) the ability to recite it (the Qur’ân) (V.75:16,17), [which means that Allâh will make him (the Prophet ﷺ) remember the portion of the Qur’ân which was revealed at that time by heart and recite it]. The Statement of Allâh: ‘And when We have recited it to you [O Muḥammad ﷺ through Jibrîl (Gabriel)] then follow you its (the Qur’ân’s) recital’ (V.75:18) (means ‘listen to it and be silent’). ‘Then it is for Us (Allâh) to make it clear to you’ (V.75:19) means then it is (for Allâh) to make you recite it (and its meaning will be clear by itself through your tongue). Afterwards, Allâh’s Messenger ﷺ used to listen to Jibrîl whenever he came and after his departure he used to recite it as Jibrîl had recited it.”
6. Narrated Ibn 'Abbas: Allah's Messenger was the most generous of all the people, and he used to reach the peak in generosity in the month of Ramaḍān when Jibril (Gabriel) met him. Jibril used to meet him every night of Ramaḍān to teach him the Qur'an.

Allah's Messenger was the most generous person, even more generous than the fair winds [sent (by Allah) with glad tidings (rain), in readiness and haste to do charitable deeds].

7. Narrated Ibn 'Abbās: Abū Sufyān bin Ḥarb informed me that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraиш. They were merchants doing business in Shām (Syria, Palestine, Lebanon and Jordan), at the time when Allah's Messenger had truce with Abū Sufyān and Quraиш infidels. So Abū Sufyān and his companions went to Heraclius at 'Ilya (Jerusalem). Heraclius called them in the court and he had all the senior Roman dignitaries around him. He called for his translator who, translating Heraclius' question said to them, "Who amongst you is closely related to that man who claims to be a Prophet?" Abū Sufyān replied, "I am the nearest relative to him (amongst the group)."

Heraclius said, "Bring him (Abū Sufyān) close to me and make his companions stand
behind him.” Abū Sufyān added, “Heraclius told his translator to tell my companions that he wanted to put some questions to me regarding that man (the Prophet) and that if I told a lie they (my companions) should contradict me.” Abū Sufyān added, “By Allāh! Had I not been afraid of my companions labelling me a liar, I would not have spoken the truth about the Prophet ﷺ.

The first question he asked me about him was: ‘What is his family status amongst you?’ I replied, ‘He belongs to a noble family amongst us.’ Heraclius further asked, ‘Has anybody else amongst you ever claimed the same (i.e. to be a Prophet) before his (claim)?’ I replied, ‘No.’ He asked, ‘Was anybody amongst his ancestors a king?’ I replied, ‘No.’ Heraclius asked, ‘Do the nobles or the poor follow him?’ I replied, ‘It is the poor who follow him.’ He said, ‘Are his followers increasing or decreasing (day by day)?’ I replied, ‘They are increasing.’ He then asked, ‘Does anybody amongst those who embrace his religion become displeased and renounce the religion afterwards?’ I replied, ‘No.’ Heraclius said, ‘Have you ever accused him of telling lies before his claim (to be a Prophet)?’ I replied, ‘No.’ Heraclius said, ‘Does he ever betray or prove treacherous to his covenants?’ I replied, ‘No. We are at truce with him but we do not know what he will do in it.’ I could not find opportunity to say anything against him except that word. Heraclius asked, ‘Have you ever had a fight with him?’ I replied, ‘Yes.’ Then he said, ‘What was the outcome of your battles with him?’ I replied, ‘The fighting between us and him was undecided and victory was shared between us and him by turns.’ Heraclius said, ‘What does he order you to do?’ I said, ‘He tells us to worship Allāh Alone and not to worship anything
along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our kith and kin.'

Heraclius asked the translator to convey to me the following, ‘I asked you about his family and your reply was that he belongs to a noble family amongst you. In fact all the Messengers come from noble families amongst their respective peoples. I questioned you whether anybody else amongst you claimed such a thing, your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative.

So I wondered how a person who does not tell a lie about others could ever tell a lie about Allâh. I, then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact these (poor always) are the followers of the Messengers. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is the way of true faith, till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith, when its delight enters the hearts and mixes with them completely. I asked you whether
he had ever betrayed. You replied in the negative and likewise the Messengers never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allah (and Allah Alone) and not to worship anything along with Him and forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place [which is underneath my feet (now)] and I knew it (from the Scriptures) that he was going to appear but I did not know that he would be from you, and if I am sure to reach him, I would go immediately to meet him and if I were with him, I would certainly wash his feet.'

Heraclius then asked for the letter addressed by Allah's Messenger which was delivered by Diya to the governor of Busra, who forwarded it to Heraclius to read. The contents of the letter were as follows:

In the Name of Allah the Most Gracious, the Most Merciful.

(This letter is) from Muhammad, the slave of Allah and His Messenger, to Heraclius the ruler of Byzantines. Peace be upon him who follows the right path. Then after: I invite you to Islām, and if you become a Muslim you will be safe, and Allah will double your reward, and if you reject this invitation of Islām you will be committing a sin by misguiding your Arāsiyīn (peasants). And (I recite to you Allah's Statement:)

'O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allah and that we associate no partners with Him, and that none of us shall
take others as lords beside Allah. Then, if they turn away, say: Bear witness that we are Muslims.” (V.3:64).

Abu Sufyan then added, “When Heraclius had finished his speech and had read the letter, there was a great hue and cry in the royal court. So we were turned out of the court. I told my companions that the question of Ibn Abi Kabsha\(^1\) (Prophet Muhammad ﷺ) has become so prominent that even the king of Bani Al-Ashfar (Byzantines) is afraid of him. Thenceforth I became sure that he (the Prophet ﷺ) would be the conqueror in the near future till I embraced Islam (i.e. Allah guided me to it).” (The sub-narrator adds), Ibn An-Natūr was the governor of Ilyā’ (Jerusalem), and Heraclius was the head of the Christians of Shām.

Ibn An-Natūr narrates that once while Heraclius was visiting Ilyā’ (Jerusalem), he got up in the morning with a sad mood. Some of his priests asked him why he was in that mood? Heraclius was a foreteller and an astrologer.

He replied, “At night when I looked at the stars, I saw that the leader of those who practice circumcision had appeared (become the conqueror), (and asked) who are they who practice circumcision?”

The people replied, “Except the Jews nobody practices circumcision, so you should not be afraid of them (Jews). Just issue orders to kill every Jew present in the country.”

While they were discussing it, a messenger sent by the king of Ghassân to convey the news of Allah’s Messenger ﷺ to Heraclius was brought in.

Having heard the news, he (Heraclius)

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\(^{1}\) Abi Kabsha was not the father of Prophet Muhammad ﷺ but it was a mockery done by Abu Sufyān out of hostility against the Prophet ﷺ.
ordered the people to go and see whether the messenger of Ghassân was circumcised. The people, after seeing him, told Heraclius that he was circumcised. Heraclius then asked him about the Arabs. The messenger replied, “Arabs also practice circumcision.”

(At hearing that) Heraclius remarked that sovereignty of this nation (Arabs) had appeared. Heraclius then wrote a letter to his friend in Rome who was as good as Heraclius in knowledge. Heraclius then left for Homs (a town in Syria) and stayed there till he received the reply of his letter from his friend who agreed with him in his opinion about the emergence of the Prophet and the fact that he is indeed a Prophet. On that Heraclius invited all the heads of the Byzantines to assemble in his palace at Homs. When they assembled, he ordered that all the doors of his palace be closed. Then he came out and said,

“O Byzantines! If success is your desire and if you seek right guidance and want your empire to remain, then give the Bai‘ah (pledge) to this Prophet (i.e. embrace Islam).”

(On hearing the views of Heraclius) the people ran towards the gates of the palace like onagers but found the doors closed. Heraclius realised their hatred towards Islam and when he lost the hope of their embracing Islam, (he ordered): “Bring them back to me.” (When they returned) he said, “What I already said was just to test the strength of your conviction and I have seen it.” The people prostrated before him and became pleased with him, and this was the end of Heraclius’ story (in connection with his faith).
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[Faith: i.e. To believe in (the six (6) articles of Faith): (1) Allāh. (2) His (Allāh’s) Angels. (3) His (Allāh’s) Messengers. (4) His (Allāh’s) Books, e.g. the Torah, the Gospel, the Qur’ān etc. (5) The Day of Resurrection. (6) Al-Qadar (Divine Preordainments). Faith has more than sixty (60) subdivisions or parts, the highest one is Lā ilāha illallāh (none has the right to be worshipped but Allāh), and the lowest one is to remove harmful things from the ways, roads, passages etc. (Please see Fath Al-Bārī, for details).

(1) CHAPTER. The statement of the Prophet ﷺ, ‘Islam is based on five principles.’

And belief is both saying and acting, and it increases and decreases. Allāh ﷺ revealed the following Verses concerning the subject:

“That they may grow more in faith along with their (present) faith.” (V.48:4) “And We increased them in guidance.” (V.18:13) “And Allah increases in guidance those who walk aright [true believers in the Oneness of Allāh — who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained])” (V.19:76). And said, “As for those who accept guidance, He (i.e. Allāh ﷺ) increases their guidance and bestows on them their piety.” (V.47:17) “And the believers may increase in faith.” (V.74:31) “Which of you has had his faith increased by it? As for those who believe, it has increased their faith.” (V.9:124) And also the Statement of Allāh ﷺ: “Fears them. But it

(1) (Ch.1) See Hadith No.8.
(only) increased them in faith.’” (V.3:173)
And also the Statement of Allâh (in His Glorious Qur'ân):
“And it only added to their faith and to their submissiveness (to Allâh).” (V.33:22).
And to love and hate for Allâh’s sake is a part of faith.
‘Umar bin ‘Abdul ‘Azîz wrote to ‘Adî bin ‘Adî: “Belief includes Farā’îd (enjoined duties), legal laws and Hudayd (Allâh’s boundary limits between lawful and unlawful things) and Sunan [legal ways and deeds (acts) of worship etc.]. And whoever follows (and acts on) all of them completely, has a complete belief, and whoever does not follow them completely (does not act on them), his belief is incomplete. And should I live, I will tell you all about them so that you may act on them. And should I die, I am not anxious to have your company.”
And the Prophet Ibrâhîm (Abraham) said, “But to be stronger in faith” (V.2:260). Mu‘âdh said (to Aswad bin Hilâl, one of his companions), “Let us sit for a while so that we may dedicate that period of time to faith.” Ibn Mas‘ûd said, “Yaqîn is perfect faith.” And Ibn ‘Umar said, “A person cannot attain true sense of piety unless and until he removes all suspicions from his heart.” (i.e. gives up all kinds of polytheism, evil deeds, and doubtful things, and start doing righteous good deeds regularly) [See Fath Al-Bârî, Vol. I, Page 54].
And Mujâhid said, “He (Allâh) has ordained for you…” (V.42:13) means “O Mu‘âammad (Peace and Blessings be upon him) We have ordained for you and him (Noah) one religion (i.e. Islamic Monotheism).”
And Ibn ‘Abbâs explained: “A law and a clear way” (V.5:48) as Islamic way and Sunna (traditions of the Prophet ﷺ).
Muhammad to the disbelievers): My Lord pays attention to you only because of your invocation to Him.” (V.25:77).

8. Narrated Ibn ‘Umar: Allah’s Messenger said: Islām is based on (the following) five (principles):

1. To testify that La ilãha illallah wa anna Muhammad-ar-Rasul Allah (none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah).

2. Iqāmat-as-Salāt [to perform the (compulsory congregational) Salāt (prayers)].

3. To pay Zakāt.

4. To perform Hajj (i.e. pilgrimage to Makkah).

5. To observe Saum [fasts (according to Islamic teachings)] during the month of Ramadān.

(3) CHAPTER. (What is said) regarding the deeds of faith.

And the Saying of Allāh, [1]:

“It is not Al-Bīr (piety, righteousness and...
every act of obedience to Allâh) that you turn your faces to east and (or) west (in prayers); but Al-Bîr (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book (Holy Scripture), the Prophets and gives his wealth, in spite of the love for it, to the kinsfolk and to the orphans and to Al-Masâkîn (the poor) and to the wayfarer and to those who ask, and to set slaves free; and perform As-Salât (Iqâmât-as-Salât) and gives the Zakât, and who fulfil their covenant when they make it, and who are patient (in severe poverty), and ailment (disease) and at the time of fighting (during the battles). Such are the people of truth, and they are Al-Muttaqîn. (1) “Successful indeed are the believers.” (V.23:1)

9. Narrated Abu Hurairah : The Prophet said, “Faith (Belief) consists of more than sixty sub-divisions or branches (i.e. parts). And Al-Hayâ (this term Al-Haya covers a large number of concepts which are to be taken together; amongst them are self-respect, modesty, bashfulness, and honour etc.) is a part of faith.” [See the Glossary “Al-Hayâ” and Fath Al-Bâri, for details as regard “Faith”]

(4) CHAPTER. A Muslim is the one who avoids harming Muslims with his tongue and hands.

10. Narrated ‘Abdullâh bin ‘Amr : The Prophet said, “A Muslim is the one who avoids harming Muslims with his tongue and hands. And a Muhãjîr (emigrant) is the one who gives up (abandons) all what Allâh has forbidden.”

(1) (Ch.3) Al-Muttaqîn means pious and righteous persons who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).
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(5) CHAPTER. Whose Islam is the best (Who is the best Muslim)?

11. Narrated Abu Musa: Some people asked Allah's Messenger, "Whose Islam is the best (i.e., who is a very good Muslim)?" He replied, "One who avoids harming the Muslims with his tongue and hands."

(6) CHAPTER. To feed (others) is a part of Islam.

12. Narrated ‘Abdullah bin ‘Amr: A man asked the Prophet, "Whose Islam is good" or "What (sort of) deeds in (or what qualities of) Islam are good?" The Prophet replied, "To feed (others), and to greet those whom you know and those whom you do not know." (See Hadith No.28).

(7) CHAPTER. To like for one's (Muslim's) brother what one likes for himself is a part of faith.

13. Narrated Anas: The Prophet said, "None of you will have
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faith till he likes for his (Muslim) brother what he likes for himself.”

(8) CHAPTER. To love the Messenger (Muhammad ﷺ) is a part of faith (See Hadith No.6632, Vol.8.)

14. Narrated Abū Hurairah: “Allāh’s Messenger ﷺ said, By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and his children.”

15. Narrated Anas: The Prophet ﷺ said, “None of you will have faith till he loves me more than his father, his children and all mankind.”

(9) CHAPTER. Sweetness (delight) of faith.

16. Narrated Anas: The Prophet ﷺ said, “Whoever possesses the following three qualities will have the sweetness (delight) of faith:

1. The one to whom Allāh ﷻ and His Messenger (Muḥammad ﷺ) become dearer...
2. Who loves a person and he loves him only for Allâh's sake.

3. Who hates to revert to atheism (disbelief) as he hates to be thrown into the fire.”

(10) CHAPTER. To love the Anşâr is a sign of faith:

17. Narrated Anas رضي‌الله عنه: The Prophet ﷺ said, “To love the Anşâr is a sign of faith and to hate the Anşâr is a sign of hypocrisy.”

(11) CHAPTER.

18. Narrated ‘Ubâda bin Aš-Šâmit رضي‌الله عنه, who took part in the battle of Badr and was a Naqib (a person heading a group of six persons), on the night of Al-‘Aqaba Pledge: Allah’s Messenger ﷺ said while a group of his Companions were around him, “Give me the Bai’ah (pledge) for:

1. Not to join anything in worship along with Allâh.
2. Not to steal.
3. Not to commit illegal sexual intercourse.
4. Not to kill your children.
5. Not to utter slander intentionally forging falsehood (i.e., by making illegal children belonging to their husbands) or (not to accuse an innocent person and to spread such an accusation among people).
6. Not to be disobedient (when ordered) to do Ma’rûf (Islâmîc Monotheism and all other good deeds).
(The Prophetﷺ added): “Whoever amongst you fulfils his pledge will be rewarded by Allâh. And whoever indulges in any one of these (sins) gets the punishment in this world, that punishment will be an expiation for that sin. And if one indulges in any of them, and Allâh conceals (his sin), it is up to Him to forgive or punish him (in the Hereafter).”

‘Ubâda bin A-Sâmit added: “So we gave the Bai‘ãh for these.” (points to Allâh’s Messengerﷺ).

(12) CHAPTER. To flee (run away) from Al-Fîtn (afflictions and trials), is a part of religion.

19. Narrated Abû Sa‘îd Al-Khadr: Allah’s Messenger ﷺ said, “A time will come when the best property of a Muslim will be sheep, which he will take on the top of mountains and the places of rainfall (valleys) so as to flee with his religion from Al-Fîtn (afflictions and trials)”.

(13) CHAPTER. The statement of the Prophetﷺ: “I know Allâh better, than all of you do.”

And knowledge is the act of the heart as it is referred to by the Statement of Allâh ﷻ, “But He will call you to account for that which your hearts have earned.” (V.2:225)

20. Narrated ‘Aishah: Whenever Allâh’s Messenger ﷺ ordered the Muslims to do something, he used to order them deeds which were easy for them to do, (according to their strength and endurance).
They said, "O Allah's Messenger! We are not like you. Allah has forgiven your past and future sins." So Allah's Messenger became angry and it was apparent on his face. He said, "I fear Allah more, and know Allah better, than all of you do."

(14) CHAPTER. Whoever hates to revert to Kufr (atheism or disbelief) as he hates to be thrown in fire, is a part of faith.

21. Narrated Anas: The Prophet said, "Whoever possesses the following three qualities will taste the sweetness of faith:
1. The one to whom Allah and His Messenger become dearer than anything else.
2. Who loves a person and he loves him only for Allah's sake.
3. Who hates to revert to disbelief after Allah has brought him out (saved him) from it, as he hates to be thrown in fire."

(15) CHAPTER. The grades in superiority of the believers will be according to their good deeds.

22. Narrated Abū Sa'īd Al-Khudrī: The Prophet said, "When the people of Paradise will enter Paradise and the people of Hell will go to Hell, Allah will order those who have had faith equal to the weight of a grain of mustard seed to be taken out from Hell. So they will be taken out but (by then) they will be blackened (charred). Then they will be put in the river of Ḥayā' or Ḥayār (life) (the narrator is in doubt as to which is the right word), and they will revive like a grain that grows near the..."
bank of a flood channel. Don’t you see that it comes out yellow and twisted?” Wuhaib stated: While narrating us ‘Amr used the word ‘Hayāt (life). Moreover he said, “...goodness equal to the weight of a grain of mustard seed.”

23. Narrated Abū Sa‘īd Al-Khudri: Allah’s Messenger ✅ said, “While I was sleeping I saw (in a dream) that some people were displayed before me wearing shirts, of which some were reaching up to the breasts only, while others were even shorter than that. And ‘Umar bin Al-Khattāb was displayed before me wearing a (long) shirt which he was dragging.” The people asked, “How did you interpret it? (What is its interpretation) O Allah’s Messenger?”

He (the Prophet ✅) replied, “It is the religion.”

24. Narrated ‘Abdullāh (bin ‘Umar): When Allah’s Messenger ✅ passed by an Ānārī (man) who was admonishing his brother regarding Al-Hayā, Allah’s Messenger ✅ said, “Leave him as Al-Hayā is a part of faith.”

(See the Glossary for the meaning of the word Al-Hayā’).
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(17) CHAPTER. (The Statement of Allah جلـه
"But if they repent [by rejecting Shirk (polytheism) and accept Islamic Monotheism] and perform As-Salât (Iqâmât-as-Ṣalât) and give Zakât(1) then leave their way free." (V.9:5).

25. Narrated Ibn 'Umar ﷺ: Allah's Messenger ﷺ said: "I have been ordered (by Allah) to fight against the people till they testify that Lâ ilâha illallah, wa anna Muḥammad-ar-Rasûl-Allah (none has the right to be worshipped but Allah ﷺ and that Muḥammad ﷺ is the Messenger of Allah), and perform As-Salât [Iqâmât-as-Ṣalât (prayers)] and give Zakât so if they perform all that, then they save their lives and properties from me except for Islamic laws, and their reckoning (accounts) will be with (done by) Allah."

(18) CHAPTER. Whoever says that faith is action (good deeds).

Referring to the Statement of Allah جلـه
"And this is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world)", (V.43:72) a number of religious learned men explained the Verse (Statement of Allah ﷺ): "So by your Lord (O Muhammad ﷺ) We shall certainly call all

(1) (Ch.17) Zakât زكاة: A certain fixed proportion of the wealth and of every kind of the property liable to Zakât of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of Zakât is obligatory as it is one of the five pillars of Islam. Zakât is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See Šaḥîh Al-Bukhârî, Vol.2, Book of Zakât (24)].
of them to account for all that they used to do” (V.15:92,93). And the Statement: Lā ilāha illallāh (none has the right to be worshipped but Allāh.)

And Allāh said, “For the like of this let the workers work.” (V.37:61)

26. Narrated Abū Hurairah

Allāh’s Messenger was asked, “What is the best deed?”

He replied, “To believe in Allāh and His Messenger (Muḥammad ﷺ).”

The questioner then asked, “What is the next (in goodness)?”

He replied, “To participate in Jihād (holy fighting) in Allāh’s Cause.”

The questioner again asked, “What is the next (in goodness)?”

He replied, “To perform Ḥaḍ (pilgrimage to Makkah) Mabrūr [which is accepted by Allāh ] and is performed with the intention of seeking Allāh’s pleasure only and not to show off and without committing any sin and in accordance with the Sunna (legal ways) of the Prophet ﷺ.”

(19) CHAPTER. If one does not embrace Islam truly but does so by compulsion or for fear of being killed (then that man is not a believer).

According to the Statement of Allāh ﷻ:
The bedouins say, ‘We believe.’ Say (O Muḥammad ﷺ), ‘You believe not but you only say we have surrendered (in Islam).’ ” (V.49:14)

And if they had embraced Islam truly (sincerely) their Islam would have been as is referred to in the Statement of Allāh ﷻ: “Truly, the religion with Allāh is Islam.” (V.3:19). “And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers”. (V.3:85).
27. Narrated Sa’d: Allah's Messenger distributed something amongst (a group of) people while I was sitting there but Allah's Messenger left a man whom I thought the best of the lot. I asked, "O Allah's Messenger! Why have you left that person? By Allah I regard him as a faithful believer."

The Prophet commented: "Or merely a Muslim."

I remained quiet for a while, but could not help repeating my question because of what I knew about him. And then I asked Allah's Messenger, "Why have you left so and so? By Allah! He is a faithful believer."

The Prophet again said, "Or merely a Muslim."

And I could not help repeating my question because of what I knew about him. Then the Prophet said, "O Sa'd! I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allah."

(20) CHAPTER. To greet is a part of Islam.

And 'Ammar said, "Whoever acquires the following three qualities will acquire faith:
1. To treat others as one likes to be treated by others.
2. To greet everybody (known and unknown).
3. To spend (give charitable gifts) in Allah's Cause, in spite of poverty."

28. Narrated 'Abdullah bin 'Amr: A person asked Allah's Messenger:
“What (sort of) deeds in (or what qualities of) Islam are good?” He replied, “To feed (others) and to greet those whom you know and those whom you do not know.”

(21) CHAPTER. To be ungrateful to one’s husband. And disbelief is of (different grades) lesser (or greater) degrees.

This is narrated by Abū Sa’īd Al-Khudri on the authority of the Prophet .

29. Narrated Ibn ‘Abbās: The Prophet said: “I was shown the Hell-fire and that the majority of its dwellers were women who were disbelievers or ungrateful.” It was asked, “Do they disbelieve in Allāh?” (or are they ungrateful to Allāh?) He replied, “They are ungrateful to their husbands and are ungrateful for the favours and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them for a period of time and then she sees something in you (not of her liking), she will say, ‘I have never seen any good from you.’”

(22) CHAPTER. Sins are from ignorance and a sinner is not a disbeliever unless he worships others along with Allāh.

According to the statement of the Prophet . “You still have some characteristics of ignorance.” And the Statement of Allāh ﷺ: “Verily, Allāh forgives not that partners should be set up with Him (in worship) but He forgives except that...”
30. Narrated Al-Ma'rūr: At Ar-Rabadha I met Abū Dhar, who was wearing a cloak, and his slave, too, was wearing a similar one. I asked him about the reason for it. He replied, ‘I abused a man by calling his mother with bad names.’ The Prophet said to me, ‘Oh Abū Dhar! Did you abuse him by calling his mother with bad names? You still have some characteristics of ignorance. Your slaves are your brothers and Allāh has put them under your command. So whoever has a brother under his command, should feed him of that which he eats and dress him of that which he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them’.

CHAPTER. ‘And if two parties (or groups) from among the believers fall to fighting, then make peace between them both…” (V.49:9) Allāh has called them “believers.”

31. Narrated Al-Ahnaf bin Qais: While I was going to help this man (‘Ali bin Abī Ṭālib), Abū Bakrah met me and asked, ‘Where are you going?’ I replied, ‘I am going to help that person.’ He said, ‘Go back for I have heard Allāh’s Messenger saying, ‘When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the Hell-fire.’ I said, ‘O Allāh’s Messenger! It is alright for the murderer but what about the murdered one?’ Allāh’s Messenger replied, ‘He surely had the intention to kill his companion.’

(anything else) to whom He wills.’” (V.4:48).
2. Narrated ‘Abdulläh bin Mas’ûd رضي الله عنه: When the following Verse was revealed: “It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Zułm (wrong i.e. by worshipping others besides Allah) for them (only) there is security and they are the guided” (V.6:82), the Companions of Allah’s Messenger ﷺ asked, “Who is amongst us who had not done Zułm (wrong)?” Then Allah ﷻ revealed: “Verily, joining others in worship with Allah is a great Zułm (wrong) indeed.” (V.31:13)

32. Narrated ‘Abdulläh bin Mas’ûd رضي الله عنه: When the following Verse was revealed: “It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Zułm (wrong i.e. by worshipping others besides Allah) for them (only) there is security and they are the guided” (V.6:82), the Companions of Allah’s Messenger ﷺ asked, “Who is amongst us who had not done Zułm (wrong)?” Then Allah ﷻ revealed: “Verily, joining others in worship with Allah is a great Zułm (wrong) indeed.” (V.31:13)

33. Narrated Abû Hurairah ﺔ: The Prophet ﷺ said, “The signs of a hypocrite are three:
1. Whenever he speaks, he tells a lie.
2. Whenever he promises, he always breaks it (his promise).
3. Whenever he is entrusted he betrays (proves dishonest). (If you keep something as a trust with him, he will not return it).”

34. Narrated ‘Abdulläh bin ‘Amr رضي الله عنه: The Prophet ﷺ said, “Whoever has the following four (characteristics) will he a pure
hypocrite, and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up.

1. Whenever he is entrusted, he betrays (proves dishonest).
2. Whenever he speaks, he tells a lie.
3. Whenever he makes a covenant, he proves treacherous.
4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner.”

(25) CHAPTER. To establish the (Nawāfīl — voluntary) prayers on the night of Qadr is a part of faith.

35. Narrated Abu Hurairah: Allah’s Messenger ﷺ said, “Whoever establishes the (Nawāfīl — voluntary) prayers on the night of Qadr out of sincere faith and hoping to attain Allah’s rewards (not to show off) then all his past sins will be forgiven.”

(26) CHAPTER. Al-Jihād^{1} (holy fighting in Allah’s Cause) is a part of faith.

36. Narrated Abu Hurairah: Al-Jihād (Holy fighting) in Allah’s Cause (with full force of numbers and weaponry) is given the utmost importance in Islam and is one of its pillars (on which it stands). By Jihād Islām is established, Allah’s Word is made superior. (His Word — La ilāha illallah — none has the right to be worshipped but Allah), and His Religion Islām is propagated. By abandoning Jihād (may Allah protect us from that) Islām is destroyed and the Muslims fall into an inferior position; their honor is lost, their lands are stolen, their rule and authority vanishes. Jihād is an obligatory duty in Islām on every Muslim, and he who tries to escape from this duty, or does not in his innermost heart wish to fulfill this duty, dies with one of the qualities of a hypocrite.

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^{1} Al-Jihād (Holy fighting) in Allah’s Cause
The Prophet ﷺ said, “Allah ﷻ assigns for a person who participates in (holy battles) in Allah’s Cause and nothing causes him to do so except belief in Allah and in His Messengers, that he will be recompensed by Allah either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr).” The Prophet ﷺ added: “Had I not found it difficult for my followers, then I would not remain behind any Sarīya (an army-unit) going for Jihād and I would have loved to be martyred in Allah’s Cause and then made alive, and then martyred and then made alive, and then again martyred in His Cause.”

(27) CHAPTER. It is a part of faith to establish the (Nawāafil — voluntary) prayers during the nights of Ramaḍān.

37. Narrated Abū Hurairah ﷺ: Allah’s Messenger ﷺ said: “Whoever establishes (Nawāafil — voluntary) prayers during the nights of Ramaḍān faithfully out of sincere faith and hoping to attain Allah’s Rewards, all his past sins will be forgiven.”

(28) CHAPTER. To observe Saum [(fasts) (according to Islāmic teachings)] during the month of Ramaḍān (sincerely and faithfully) hoping for Allah’s Rewards only, is a part of faith.

38. Narrated Abū Hurairah ﷺ: Allah’s Messenger ﷺ said, “Whoever observes Saum (fasts) during the month of Ramaḍān out of sincere faith, and hoping to attain Allah’s Rewards, then all his past sins will be forgiven.”
(29) CHAPTER. Religion is very easy.

And the statement of the Prophet ﷺ, “The most beloved religion to Allah is the tolerant Hanifīya [Islamic Monotheism, i.e., to believe in the Oneness of Allah and to worship Him (Allah) Alone and not to worship anything else along with Him].”

39. Narrated Abū Hurairah

And the Statement of Allah ﷻ: “And Allah would never make your faith (prayers) to be lost.” (V.2:143) (i.e. your prayers which you offered in the past facing the Bait-ul-Maqdis (Jerusalem).

40. Narrated Al-Barā’ (bin ‘Āzib)

When the Prophet ﷺ came to Al-Madīna, he stayed first with his grandfathers or maternal uncles from Ansār. He offered his Salāt (prayers) facing Bait-ul-Maqdis (Jerusalem) for sixteen or seventeen months, but he wished that he could pray facing the Ka’bah (at Makkah).

The first Salāt (prayer) which he ﷺ...
offered facing the Ka'bah was the 'Asr prayer in the company of some people. Then one of those who had offered that Salāt with him came out and passed by some people in a mosque who were bowing during their Salāt (facing Jerusalem). He said addressing them, “By Allah, I testify that I have offered Salāt with Allah’s Messenger facing Makkah (Ka'bah).” (Hearing that), those people changed their direction towards the Ka'bah, (during the Salāt), they disapproved of it.

Al-Barā‘ī added, “Before we changed our direction towards the Ka'bah (at Makkah) in prayers, some Muslims had died or had been killed and we did not know what to say about them (regarding their prayers.) Allah then revealed: “And Allah would never make your faith (prayers) to be lost (i.e. your Salāt, prayers offered towards Jerusalem).” (V.2:143)

(31) CHAPTER. (What is said regarding the superiority of a person who embraces Islam sincerely).

41. Narrated Abū Sa‘īd Al-Khudri: Allah’s Messenger said, “If a person embraces Islam sincerely, then Allah shall forgive all his past sins, and after that starts the settlement of accounts, the reward of his good deeds will be ten times to seven hundred times for each good deed and an evil deed will be recorded as it is unless Allah forgives it.”
42. Narrated Abū Hurairah: Allah’s Messenger said, “If any one of you improves (follows strictly) his Islamic religion then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is.”

(32) CHAPTER. Ad-Dīn (good, righteous deed) — act of worship loved most by Allah is that which is done regularly. (And in fact the best religion with Allah is Islam).

43. Narrated ‘Āishah: Once the Prophet came while a woman was sitting with me. He said, “Who is she?” I replied, “She is so-and-so,” and told him about her (excessive) prayers. He said disapprovingly, “Do (good) deeds which are within your capacity (without being overtaxed) as Allah does not get tired (of giving rewards) but (surely) you will get tired and Ad-Dīn (good, righteous deed — act of worship) loved most by Allah is that which is done regularly.”

(33) CHAPTER. Faith increases and decreases.

And the Statements of Allah, “We increased them in guidance.” (V.18:13) “And the believers may increase in faith.” (V.74:31) — And Allah said, “This day...” (Ch.32) See Fath Al-Bārî (Ad-Dīn is explained as deeds).
I have perfected your religion for you. (V.5:3)

(The last Statement indicates that) if somebody leaves a part of (from) the perfection of the religion then his religion is incomplete.

44. Narrated Anas: The Prophet said, “Whoever said La ilaha illallah (none has the right to be worshipped but Allâh) and has in his heart good (faith) equal to the weight of a barley grain, will be taken out of Hell. And whoever said: La ilaha illallah and has in his heart good (faith) equal to the weight of a wheat grain will be taken out of Hell. And whoever said “La ilaha illallah” (none has the right to be worshipped but Allâh) and has in his heart good (faith) equal to the weight of an atom (or a small ant) will be taken out of Hell.”

45. Narrated `Umar bin Al-Khattâb: Once a Jew said to me, “O chief of believers! There is a Verse in your Holy Book which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed) as an ‘Eid (Festival) day’.” `Umar bin Al-Khattâb asked, “Which is that Verse?” The Jew replied, “This day I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion.” (V.5:3)

`Umar replied, “No doubt, we know when and where this Verse was revealed to the Prophet. It was Friday...
and the Prophet was standing at ‘Arafat (i.e., the Day of Hajj)."

(34) CHAPTER. To pay Zakāt is a part of Islam.

And the Statement of Allah:

"And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him) and to perform As-Salāt (Iqamāt-as-Salāt) and to give Zakāt, and that is the right religion." (V.98:5)

46.Narrated Ṭalḥa bin ‘Ubaidullāh: A man from Najd with unkempt hair came to Allah’s Messenger and we heard his loud voice but could not understand what he was saying, till he came near (and then we came to know) that he was asking about Islam. Allah’s Messenger said, “You have to perform five Salāt (prayers) (Iqamāt-as-Salāt) in a day and night (24 hours).” The man asked, “Are there any other (more) Salāt (prayers) upon me?” Allah’s Messenger replied, “No, but if you want to perform the Nawāfīl Salāt (you can).” Allah’s Messenger further said to him: “You have to observe Saum [fasts (according to Islamic teachings)] during the month of Ramadān.” The man asked, “Are there any other (more) fasting upon me?” Allah’s Messenger replied, “No, but if you want to observe the Nawāfīl fasts (you can).” Then

(1) (Ch.34) Zakāt: A certain fixed proportion of the wealth and of each and every kind of the property liable to Zakāt of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of Zakāt is obligatory as it is one of the five pillars of Islam. Zakāt is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See Sahih Al-Bukhārī, Vol.2, Book of Zakāt (24)].
Allah’s Messenger ﷺ further said to him, “You have to pay the Zakat.” The man asked, “Is there anything other than the Zakat for me to pay?” Allah’s Messenger ﷺ replied, “No, unless you want to give alms of your own.” And then that man retreated saying, “By Allah! I will neither do less nor more than this.” Allah’s Messenger ﷺ said, “If what he said is true, then he will be successful (i.e. he will be granted Paradise).”

(35) CHAPTER. To accompany the funeral processions (up to the place of burial) is a part of faith.

47. Narrated Abu Hurairah:

Allah’s Messenger ﷺ said, “A believer who accompanies the funeral procession of a Muslim out of sincere faith and hoping to attain Allah’s Reward and remains with it till the funeral prayer is offered and the burial ceremonies are over, he will return with a reward of two Qirat. Each Qirat is like the size of the (mount) Uhud. He who offers the funeral prayer only and returns before the burial, will return with the reward of one Qirat only.”

(36) CHAPTER. (What is said regarding) the fear of a believer that his good deeds may be annulled (lost) without his knowledge.

And Ibrâhîm At-Taimî said, “When I compare my talks with my deeds (then I find that my deeds are deficient compared with my talks). I am afraid, my deeds deny what I talk.” And Ibn Abî Mulaika said, “I met thirty Companions of the Prophet ﷺ and
each of them was afraid of becoming a hypocrite and none of them said that he was as strong in belief as the angel Jibril (Gabriel) or Mikael (Michael)." And Al-Hasan (Al-Baṣrī) said, "It is only a faithful believer who dreads hypocrisy and only a hypocrite who considers himself safe (is not afraid of hypocrisy)."

And one should be afraid, not to persist in hypocrisy and disobedience of Allah (by committing sins) without repenting to Allāh immediately, as is referred to in the Statement of Allāh عَزَّ وَجَلَّ: "And (they) do not persist in what (wrong) they have done, while they know." (V.3:135).

48. Narrated ‘Abdullah (bin Mas‘ūd) رضي الله عنه: The Prophet ﷺ said, "Abusing a Muslim is Fusūq (an evil doing) and killing him is Kufr (disbelief)."

49. Narrated ‘Ubāda bin Aṣ-Ṣāmit رضي الله عنه: Allāh’s Messenger ﷺ went out to inform the people about the (date of) the night of decree (Al-Qadr) but there happened a quarrel between two men from amongst the Muslims. The Prophet ﷺ said, "I came out to inform you about (the date of) the night of Al-Qadr, but as so-and-so quarrelled, its knowledge was taken away (I forgot it) and maybe it was better for you. Now look for it in the 7th, the 9th and the 5th (of the last 10 nights of the month of Ramadan)."

(37) CHAPTER. The asking of (angel) Jibril (Gabriel) from the Prophet ﷺ about Belief,
Islam, *Ihsan* (perfection) and the knowledge of the Hour (Doomsday).

And their explanation given to him by the Prophet (PBUH). Then the Prophet (PBUH) said (to his Companions), “Jibril (Gabriel) came to teach you your religion.” So the Prophet (PBUH) regarded all that as religion. And all that which the Prophet (PBUH) explained to the delegation of Abdul Qais was a part of faith. (See Hadith No.53 and 87). And the Statement of Allah (SWT): “And whoever seeks a religion other than Islam, it will never be accepted of him.” (V.3:85).

50. Narrated Abu Hurairah (RA):
One day while the Prophet (PBUH) was sitting out for the people, (a man – the angel) Jibril (Gabriel) came to him and asked, “What is faith?” Allah’s Messenger (PBUH) replied, “Faith is to believe in Allah, His angels, (the) meeting with Him, His Messengers, and to believe in Resurrection.” Then he further asked, “What is Islam?” Allah’s Messenger (PBUH) replied, “To worship Allah Alone and none else, to perform the *Salāt* (prayers) (*Iqāmat-as-Salāt*), to pay the *Zakāt* and to observe *Saum* [fats (according to Islamic teachings)] during the month of *Ramaḍān*.

Then he further asked, “What is *Ihsan* (perfection)?” Allah’s Messenger (PBUH) replied, “To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that...

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1. (H.50) In this Hadith, only 4 items are mentioned, while in another Hadith, 6 items are mentioned. (i) Allah, (ii) His angels, (iii) His Books (The Torah, The Gospel, The Qur’an and all the other Holy Books revealed by Allah), (iv) His Messengers, (v) Day of Resurrection and (vi) Al-Qadar (Divine Pre-ordainments, i.e., whatever Allah has ordained, must come to pass).

2. (H.50) Again the principles of Islam mentioned here are 4, but in other narrations, they are five – 5th is the Pilgrimage (*Hajj*) to Makkah for the one who can afford it, once in a lifetime.
He is looking at you.” Then he further asked, “When will the Hour be established?” Allah’s Messenger ﷺ replied, “The answerer has no better knowledge than the questioner. But I will inform you about its portents.

1. When a slave (lady) gives birth to her master.

2. When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of five things which nobody knows except Allah.

The Prophet ﷺ then recited:

“Verily, Allah! With Him (Alone) is the knowledge of the Hour —.” (V.31:34) Then that man (the angel) left and the Prophet ﷺ asked his Companions to call him back, but they could not see anything (him). Then the Prophet ﷺ said, “That was Jibril (Gabriel عليه السلام), who came to teach the people their religion.”

Abū ‘Abdullāh رضي الله عنه said: He (the Prophet ﷺ) considered all that as a part of faith.

(38) CHAPTER.

51. Narrated Abū Sufyān that Heraclius said to him, “I asked you whether they (followers of Muḥammad ﷺ) were increasing or decreasing. You replied that they were increasing. And in fact, this is the way of true Faith till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his (the Prophet ﷺ) religion (Islam) became displeased and discarded it. You replied in the negative, and in fact, this is (a sign of) True Faith. When its delight enters the heart and mixes with them completely, nobody can be displeased with it.”
2. **THE BOOK OF BELIEF (i.e. FAITH)**

(39) CHAPTER. The superiority of that person who leaves all doubtful (unclear) things for the sake of his religion.

52. Narrated An-Nu’mân bin Bashîr: I heard Allah’s Messenger saying, “Both legal and illegal things are evident but in between them there are doubtful (unclear) things and most of the people have no knowledge about them. So whoever saves himself from these doubtful (unclear) things, he saves his religion and his honour. And whoever indulges in these doubtful (unclear) things is like a shepherd who grazes (his animals) near the Hima (private pasture) of someone else, and at any moment he is liable to get in it. (O people!) Beware! Every king has a Hima and the Hima of Allah on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body, if it becomes good (reformed), the whole body becomes good, but if it gets spoilt, the whole body gets spoilt, and that is the heart.

(40) CHAPTER. To pay Al-Khumus (one-fifth of the war booty to be given in Allah’s Cause) is a part of faith.

53. Narrated Abû Jamra: I used to sit with Ibn ‘Abbás and he made me sit on his sitting place. He requested me to stay with him in order that he might give me a share from his property. So I stayed with him for two months. Once he told (me) that when the delegation of the tribe of ‘Abdul Qais came to the Prophet, the Prophet asked them, “Who are the people (i.e. you)? (Or) who are the delegates?” They replied, “We are from the tribe of Rabî’a.” Then the Prophet said to them, “Welcome! O
people (or O delegation of ‘Abdul Qais)! Neither will you have disgrace or will you regret.” They said, “O Allah’s Messenger! We cannot come to you except in the sacred month and there is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (religious deeds) so that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them).” Then they asked about drinks (what is legal and what is illegal). The Prophet ordered them to do four things and forbade them from four things. He ordered them to believe in Allah Alone and asked them, “Do you know what is meant by believing in Allah Alone?” They replied, “Allah and His Messenger know better.”

Thereupon the Prophet said, “It means:

1. To testify that La ilaha illallah wa anna Muhammed-ar-Rasul Allâh” (none has the right to be worshipped but Allah and Muhammad is the Messenger of Allah).
2. Iqamat-as-Salât [to perform the (compulsory congregational) Salât (prayers)].
3. To pay the Zakât.
4. To observe Saum [fasts (according to Islamic teachings)] during the month of Ramadân.
5. And to pay Al-Khumus (one-fifth of the booty to be given in Allah’s Cause).

Then he forbade them four things, namely Al-Hantam, Ad-Dubbâ’, An-Naqîr and Al-Muzaffât or Al-Muqaiyar; (these were the names of pots in which alcoholic drinks were prepared) (the Prophet mentioned the container of wine and he meant the wine itself). The Prophet further said (to them): “Memorize them (these instructions) and convey them to the people whom you have left behind.”
(41) CHAPTER. What is said regarding the statement: “The reward of deeds depends upon the intention and hoping to get rewards from Allâh.”

And every person will get the reward according to what he has intended.

And this includes faith, ablution, As-Salât, Zakât, Hajj, As-Saum and all the Ahkâm (orders) of Allâh.

Allâh تعالى said, “Say: Each one does (deeds) according to Shakilâtihí (i.e., his way or his religion or his intentions etc)...” (V.17:84)

And the spending of a man for his family with the intention of having a reward from Allâh, will be regarded as alms.

And the Prophet ﷺ said, “Jihâd(1) and intentions.” (meaning — Jihâd — to fight for Allâh’s Cause, and when there is no call for it then at least one should have the intention to take part in Jihâd).

54. Narrated ‘Umar (bin Al-Khattab) ﷺ: Allâh’s Messenger ﷺ said, “The reward of deeds depends upon the intentions, and every person will get the reward according to what he has intended. So, whoever emigrates for Allâh and His Messenger (ﷺ) then his emigration will be for Allâh and His Messenger (ﷺ). And whoever emigrates for worldly benefits or for a woman to marry, his emigration will be for what he emigrated for.”

55. Narrated Abû Mas‘ûd ﷺ: The Prophet ﷺ said, “If a man spends on his family with the intention of having a reward

(1) (Ch.41) Jihâd against Kufr i.e., to fight for Allâh’s Cause when there is a call for it, otherwise one should have the intentions to participate in Jihâd and this intention has the same reward as that of Jihâd itself.
from Allāh, sincerely for Allāh’s sake then it is a (kind of) alms-giving (in reward) for him.”

56. Narrated Sa‘d bin Abī Waqqās: Allāh’s Messenger ﷺ said, “You will be rewarded for whatever you spend for Allāh’s sake, even if it were a morsel which you put in your wife’s mouth.”

57. Narrated Jarir bin Abdullāh: “The statement of Allāh ﷺ: ‘If they are sincere (in duty) to Allāh and His Messenger (Muhammad ﷺ).’” (V.9:91)

(42) CHAPTER. The statement of the Prophet ﷺ: Religion is An-Nasîhah (to be sincere and true) to Allāh, to His Messenger (Muhammad ﷺ), to the Muslim rulers, and to all the Muslims. (1)

And the Statement of Allāh ﷺ: “If they are sincere (in duty) to Allāh and His Messenger.” (V.9:91)

(1) (Ch.42) (To be sincere and true)

1) To Allāh ﷺ! i.e., obeying Him, by following His religion of Islamic Monotheism, attributing to Him what He deserves and doing Jihād for His sake and to believe in Him, to fear Him much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Him much (perform all kinds of good deeds which He has ordained).]
2) To Allāh’s Messenger (Muhammad ﷺ) [i.e. to respect him greatly, and to believe that he ﷺ is Allāh’s Messenger, and to fight on his behalf both in his lifetime and after his death and to follow his Sunna (legal ways etc.).]
3) To the Muslims rulers (i.e. to help them in their job of leading Muslims to the Right Path and alarm them if they are heedless).
4) To all the Muslims (in common) [i.e., to order them for Al-Ma‘rūf (i.e., Islamic Monotheism, and all that Islam has ordained), and to forbid them from Al-Munkar (i.e., disbelief, polytheism of all kinds and all that Islam has forbidden), to help them and to be merciful and kind to them etc.].
I gave Al-Bai‘ūth (pledge) to Allâh’s Messenger for the following:
1. Iqāmat-as-Ṣalât [to perform the (compulsory congregational) Ṣalât (prayers)].
2. To pay the Zakât
3. And to be sincere and true to every Muslim [i.e., to order them for Al-Ma‘rūf: (i.e., Islamic Monotheism, and all that Islam orders one to do), and to forbid them the Al-Munkar (i.e., disbelief, polytheism of all kinds, and all that Islam has forbidden), to help them and to be merciful and kind to them.

58. Narrated Ziyâd bin ‘Aaqa: I heard Jarîr bin ‘Abdullâh [praising Allâh alone] (on the day when Al-Mughîrâ bin Shu‘ba died, he (Jarîr) got up (on the pulpit) and thanked and praised Allâh and said, “Be afraid of Allâh alone. Who has none along with Him to be worshipped. (You should) be calm and quiet till the (new) chief comes to you and he will come to you soon. Ask Allâh’s forgiveness for your (late) chief because he himself loved to forgive others.” Jarîr added, “Ammâ ba du (then after), I came to the Prophet and said, ‘O Allâh’s Messenger! I give my Bai‘úth (pledge) to you for Islam.’ The Prophet conditioned (my pledge) for me to be sincere and true to every Muslim i.e., to order them for the Al-Ma‘rūf [i.e., Islamic Monotheism and all that Islam orders one to do, and to forbid them from the Al-Munkar (i.e., disbelief, polytheism of all kinds, and all that Islam has forbidden), and to help them, and to be merciful and kind to them etc.], so I gave my pledge to him for this. By the Lord of this mosque! I am sincere and true to you (Muslims).’"

Then Jarîr asked for Allâh’s forgiveness and came down (from the pulpit).
(1) CHAPTER. The superiority of knowledge.

And the Statement of Allāh (Glory be to Him):

"...Allāh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do." (V.58:11)

And the Statement of Allāh (Glory be to Him):

"...My Lord, increase me in knowledge." (V.20:114)

(2) CHAPTER. Whoever is asked about knowledge while he is busy in some conversation, so he finished his talk, and then answered the questioner.

59. Narrated Abū Hurairah: While the Prophet was saying something in a gathering, a bedouin came and asked him, "When would the Hour (Doomsday) take place?" Allāh's Messenger continued his talk, so some people said that Allāh's Messenger had heard the question, but did not like what that bedouin had asked. Some of them said that Allāh's Messenger had not heard it. When the Prophet finished his speech, he said, "Where is the questioner, who enquired about the Hour?" The bedouin said, "I am here, O Allāh's Messenger." Then the Prophet said, "When Al-Amānah (i.e., the trust or moral responsibility or honesty and all the duties which Allāh has ordained) is lost, then wait for the Hour." The bedouin said, "How will that be lost?" The Prophet said, "When the power or authority is given to those who do not deserve it (i.e. they are not pious religious scholars), then wait for the Hour."

(1) (H.59) See Fath-Al-Bāri, for details.
(3) CHAPTER. Whoever raises his voice in (conveying) knowledge.

60. Narrated ‘Abdullãh bin ‘Amr bin ‘Abd Múmmîn: Once the Prophet ﷺ remained behind us in a journey. He joined us while we were performing ablution for the Salãt (prayer) which was overdue. We were just passing wet hands over our feet (and not washing them properly) so the Prophet ﷺ addressed us in a loud voice and said twice or thrice: “Save your heels from the Fire.”
61. Narrated Ibn 'Umar Ḥ. : Allah's Messenger Ḥ. said, "Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree." Everybody started thinking about the trees of the desert areas. And I thought of the date-palm tree but felt shy to answer. The others then asked, "Please inform us, what is that tree, O Allah's Messenger?" He Ḥ. replied, "It is the date-palm tree."

(5) CHAPTER. The Īnām questioning his companions in order to test their knowledge.

62. Narrated Ibn 'Umar Ḥ.: The Prophet Ḥ. said, "Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree." Everybody started thinking about the trees of the desert areas. And I thought of the date-palm tree. The others then asked, "Please inform us what is that tree, O Allah's Messenger?" He Ḥ. replied, "It is the date-palm tree."

(6) CHAPTER. What is said about knowledge.

And the Statement of Allah ᴡ  : "And say: My Lord! Increase me in knowledge." (V.20:114)
To recite or read (something) and present it in front of a scholar.

The recitation or reading of the hadith.

To recite or read (something) and present it in front of a scholar.

Abd Allah bin Moses bin Sufyan said: If a qari' is reciting a hadith, he should not recite it in front of the scholar.

And Allah said: Verily, if you recite the qari' in front of the scholar, He will admonish you, he will teach you, and he will make you a qari'.

The qari' is a person who recites and reads something and presents it in front of a scholar.
63. Narrated Anas bin Mâlik:
While we were sitting with the Prophet in the mosque, a man came riding on a camel. He made his camel kneel down in the mosque, tied its foreleg and then said: "Who amongst you is Muhammad?" At that time the Prophet was sitting amongst us (his Companions) leaning on his arm. We replied, "This white man reclining on his arm." The man then addressed him, "O son of 'Abdul Muţtalib." The Prophet said, "I am here to answer your questions." The man said to the Prophet, "I want to ask you something and will be hard in questioning. So do not get angry." The Prophet said, "Ask whatever you want." The man said, "I ask you by your Lord, and the Lord of those who were before you, has Allâh sent you as a Messenger to all the mankind?" The Prophet replied, "By Allâh, yes." The man further said, "I ask you by Allâh. Has Allâh ordered you to offer five Salât (prayers) in a day and night (24 hours)?" He replied, "By Allâh, yes." The man further said, "I ask you by Allâh! Has Allâh ordered you to observe Saum (fasts) during this month of the year (i.e., Ramaďan)?" He replied, "By Allâh, yes." The man further said, "I ask you by Allâh. Has Allâh ordered you to take Zakât from our rich people and distribute it amongst our poor people?" The Prophet replied, "By Allâh, yes." Thereupon that man said, "I have believed in all that with which you have been sent, and I have been sent by my people as a messenger, and I am Dimâm bin Thâl'âba from the brothers of Bani Sa'd bin Bakr."
(7) CHAPTER. What is said regarding the hand to hand exchange (of books of knowledge), and the writing of knowledge by religious scholars to different countries.

Anas said that ‘Uthmān got the Qur’ān transcribed and sent its copies to far-off places. ‘Abdullāh bin ‘Umar, Yahyā bin Sa‘īd and Mālik consider it permissible, and some people of Hijāz supported this opinion depending on the narration of the Prophet ﷺ, when the Prophet ﷺ got some instructions written to be given to the commander of the army, and told him (the commander) not to read them till he had reached such and such place. When that commander reached that place he read out what had been written to the people and informed them of the orders of the Prophet ﷺ.

64. Narrated ‘Abdullāh bin ‘Abbas رضي الله عنه: Once Allāh’s Messenger ﷺ gave a letter to a person and ordered him to go and deliver it to the governor of Bahrain. (He did so) and the governor of Bahrain sent it to Khosrau, who read that letter and then tore it to pieces.

(The subnarrator (Ibn-Shihāb) thinks that Ibn Al-Musaiyab said that Allāh’s Messenger ﷺ invoked Allāh against them (saying), “May Allāh tear them into pieces, and disperse them all totally.”
65. Narrated Anas bin Malik

Once the Prophet ﷺ wrote a letter or intended to write a letter. The Prophet ﷺ was told that they (rulers) would not read letters unless they were sealed. So the Prophet ﷺ got a silver ring made with “Muḥammad the Messenger of Allāh” engraved on it. As if I were just observing its white glitter in the hand of the Prophet ﷺ.

66. Narrated Abū Wāqīd Al-Laithī

While Allāh’s Messenger ﷺ was sitting in the mosque with some people, three men came. Two of them came in front of Allāh’s Messenger ﷺ and the third one went away. The two persons kept on standing before Allāh’s Messenger ﷺ for a while and then one of them found a place in the circle and sat there while the other sat behind them (the gathering), and the third one went away. When Allāh’s Messenger ﷺ finished his preaching, he said, “Shall I tell you about these three persons? One of them betook himself to Allāh, so Allāh took him into His Grace and Mercy and accommodated him, the second felt shy from Allāh and Allāh sheltered Him in His Mercy (and did not punish him), while the third turned his face...
from Allāh and went away, so Allāh turned His Face from him likewise.”

(9) CHAPTER. The Statement of the Prophet ﷺ: It is probable that a person who receives a piece of information indirectly may comprehend it better than he who has heard it directly from its source.”

67. Narrated ‘Abdur Raḥmān bin Abī Bakrah’s father: Once the Prophet ﷺ was riding his camel and a man was holding its rein. The Prophet ﷺ asked, “What is the day today?” We kept quiet, thinking that he might give that day another name. He asked, “Isn’t it the day of Ṣa’d?” We replied, “Yes.” He further asked, “Which month is this?” We again kept quiet, thinking that he might give it another name. Then he said, “Isn’t it the month of Dhu-l-Hijja?” We replied, “Yes.” He said, “Verily! Your blood, property and honour are sacred to one another (i.e. Muslims) like the sanctity of this day of yours, in this month of yours and in this city of yours. It is incumbent upon those who are present to inform those who are absent because those who are absent might comprehend (what I have said) better than the present audience.”
(10) CHAPTER. It is essential to know a thing first before saying or acting upon it,

According to the Statement of Allāh ﷻ: "So know (O Muḥammad ﷺ) that “La ilāha illallāh... (none has the right to be worshipped but Allāh),” (V.47:19) So Allāh stated that one should acquire knowledge first. And religious scholars are the inheritors of the Prophets, i.e., they inherit knowledge. And whoever gains knowledge is lucky and gains a great thing. And whoever followed a way to seek (religious) knowledge, Allāh ﷻ will make easy for him the way to Paradise. Allāh ﷻ said, "...It is only those who have knowledge among His slaves that fear Allāh..." (V.35:28) And Allāh ﷻ said, "...But none will understand them except those who have knowledge." (V.29:43). (And also Allāh’s Statement): “And they will say: Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire.” (V.67:10) And Allāh ﷻ also said, "...Are those who know equal to those who know not?..." (V.39:9)

And the Prophet ﷺ said, “If Allāh wants to do good to a person, He makes him comprehend the religion and verily, knowledge is attained by learning.” Abū Dhar pointing towards his neck said, “If you put the sword on this (my neck to kill me) and then I think that, before this sword could work, I can say even one sentence which I heard from the Prophet ﷺ, I would surely say it. (Indicating that one should convey the knowledge that one has acquired to the others).” And Ibn ‘Abbās said, “You should be Rabbaniyyān (religious scholars) forgiving, wise, and learned men.” And it is said that a Rabbaniyy (religious scholar) is the
one who starts teaching people simple subjects of knowledge before touching big (difficult) ones.

(11) CHAPTER. The Prophet ﷺ used to take care of the people in preaching by selecting a suitable time so that they might not run away (never made them averse or bored them with religious talk and knowledge all the time).

68. Narrated Ibn Mas‘ūd رضي الله عنه: The Prophet ﷺ used to take care of us in preaching by selecting a suitable time, so that we might not get bored. (He abstained from pestering us with religious talk and knowledge all the time).

69. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ said, “Make things easy for the people, and do not make things difficult for them and give them glad tidings and do not repel them”.

(12) CHAPTER. Whoever fixed a special day for giving (a religious talk) to the students.

70. Narrated Abū Wa‘īl ‘Abdullāh: ‘Abdullāh used to give a religious talk to the people on every Thursday. Once a man said, “O Abā ‘Abdur-Rahmān! (By Allāh)! I wish if you could preach us daily.” He replied, “The only thing which prevents me from doing so, is that I hate to bore you, and no doubt I take care of you in preaching by selecting a suitable time just as the Prophet ﷺ used to do with us, for fear of making us bored.”
(13) CHAPTER. If Allah wants to do good to a person, He makes him comprehend (the religion). [The understanding of the Qur'an and As-Sunna (legal ways) of the Prophet (Muḥammad ﷺ)].

71. Narrated Muʿāwiyah in a Khiṭaba (religious talk): I heard Allah's Messenger ﷺ saying, "If Allah wants to do good to a person, He makes him comprehend the religion [the understanding of the Qur'an and As-Sunna (legal ways) of the Prophet (Muḥammad ﷺ)], I am just a distributor, but the grant is from Allāh عรวج. (And remember) that this nation (true Muslims — real followers of Islamic Monotheism) will remain obedient to Allāh's Orders [i.e. following strictly Allāh's Book (the Qur'an) and the Prophet's Sunna (legal ways)] and they will not be harmed by anyone who will oppose them (going on a different path), till Allāh's Order (Day of Judgement) is established."

(14) CHAPTER. (The superiority of) comprehending knowledge.

72. Narrated Ibn `Umar رضي الله عنهما: We were with the Prophet ﷺ and a spadix of date-palm tree was brought to him. On that he said, "Amongst the trees, there is a tree which resembles a Muslim." I wanted to say that it was the date-palm tree but as I was the youngest of all (of them) I kept quiet. And then the Prophet ﷺ said, "It is the date-palm tree."
(15) CHAPTER. Wish to be like the one who has knowledge and Al-Hikmah [wisdom i.e., the knowledge of the Qur'an and the Sunna (legal ways) of the Prophet ﷺ].

And ‘Umar رضي الله عنه said, “Everyone must acquire sound religious knowledge early before he becomes a chief.” (Abū ‘Abdullāh said:) The Companions of the Prophet ﷺ had studied inspite of the fact that they were old in age.

73. Narrated ‘Abdullāh bin Mas‘ūd رضي الله عنه: The Prophet ﷺ said, “Do not wish to be like anyone except in two cases. (The first is) a person, whom Allāh has given wealth and he spends it righteously (according to what Allāh has ordered in a just and right way); (the second is) the one whom Allāh has given Al-Hikmah [wisdom i.e., the knowledge of the Qur’ān and the Sunna (legal ways) of the Prophet ﷺ] and he acts according to it and teaches it to others.” (See Fath Al-Bārī Vol. I, page 177)

(16) CHAPTER. What has been said about the journey of Prophet Mūsā (Moses) عليه السلام (when he went) in the sea to meet Al-Khḍr.

And the Statement of Allāh:

“...May I follow you so that you teach me” (V.18:66)

74. Narrated Ibn ‘Abbās رضي الله عنه that he differed with Ḥur bin Qais bin Ḥiṣn Al-Fazārī regarding the companion of (the
Prophet) Mūsā (Moses). Ibn 'Abbās said that he was Khidr. Meanwhile, Ubay bin Ka'b passed by them and Ibn 'Abbās called him, saying "My friend (Hur) and I have differed regarding Mūsā's companion whom he asked the way to meet. Have you heard the Prophet mentioning something about him?" He said, "Yes. I heard Allah's Messenger saying, 'While Mūsā was sitting in the company of some Israelites, a man came and asked him: Do you know anyone who is more learned than you? Mūsā asked (Allah) how to meet him (Khidr). So Allah made the fish as a sign for him and he was told that when the fish was lost, he should return (to the place where he had lost it) and there he would meet him (Al-Khidr). So Mūsā went on looking for the sign of the fish in the sea. The boy-servant of Mūsā said to him: Do you remember when we betook ourselves to the rock, I indeed forgot the fish, none but Satan made me forget to remember it. On that Mūsā said: That is what we have been seeking! (V.18:64) So they went back retracing their footsteps, and found Khidr. (And) what happened further to them is narrated by Allah in His Book — the Qur'an. (V.18:54 up to V.18:82)
(17) CHAPTER. The statement of the Prophet ﷺ: “O Allāh! Bestow on him (Ibn ‘Abbās) the knowledge of the Book (the Qur’ān).”

75. Narrated Ibn ‘Abbās ﷺ:
Once the Prophet ﷺ embraced me and said, “O Allāh! Bestow on him the knowledge of the Book (the Qur’ān).”

(18) CHAPTER. At what age may a youth be listened to (i.e. quotation of the Hadīth from a boy be acceptable).

76. Narrated Ibn ‘Abbās ﷺ:
Once I came riding a she-ass and had (just) attained the age of puberty. Allāh’s Messenger ﷺ was offering Salāt (prayer) at Minā. There was no wall in front of him and I passed in front of some of the rows while they were offering their Salāt. There I let the she-ass loose to graze and entered the row, and nobody objected to it.

77. Narrated Maḥmūd bin Rabī’ ﷺ:
When I was a boy of five, I remember, the Prophet ﷺ took water from a bucket (used for getting water out of a well) with his mouth and threw it on my face.
(19) CHAPTER. To go out in search of knowledge.

And Jābir bin ‘Abdullāh travelled for one month to get a single Hadīth from ‘Abdullāh bin Unais.

78. Narrated Ibn ‘Abbās (رضي الله عنه) that he differed with Ḥur bin Qais bin Ḥiṣn Al-Fazārī regarding the companion of Prophet Mūsā (Moses). Meanwhile, Ubai bin Ka'b passed by them and Ibn ‘Abbās called him saying, “My friend (Ḥur) and I have differed regarding Musa’s (عليه السلام) companion whom he asked the way to meet. Have you heard Allah’s Messenger mentioning something about him? Ubai bin Ka'b said: “Yes, I heard the Prophet mentioning something about him (saying), ‘While Mūsā (عليه السلام) was sitting in the company of some Israelites, a man came and asked him: ‘Do you know anyone who is more learned than you? Mūsā (عليه السلام) replied: No. So Allah sent the Divine Revelation to Mūsā (عليه السلام): Yes, Our slave Khīdr is more learned than you. Mūsā (عليه السلام) asked Allah how to meet him (Al-Khīdr). So Allah made the fish a sign for him and he was told when the fish was lost, he should return (to the place where he had lost it) and there he would meet him (Al-Khīdr). So Mūsā (عليه السلام) went on looking for the sign of the fish in the sea. The boy-servant of Mūsā (عليه السلام) said: Do you remember when we betook ourselves to the rock, I indeed forgot the fish, none but Satan made me forget to remember it. On that Mūsā (عليه السلام) said: That is what we have been seeking. So they went back retracing their foot steps, and found Khīdr (and) what
happened further about them is narrated by Allah in His Book – the Qur’an.” (V.18:54 up to V.18:82).

(20) CHAPTER. The superiority of a person who learns (Islam, becomes a religious scholar) and then teaches it to others.

79. Narrated Abu-Musa: The Prophet ﷺ said, "The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain-water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain-water and Allah benefited the people with it and they utilized it for drinking, making their animals drink from it and to irrigate the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allah’s religion (Islam) and gets benefit (from the knowledge) which Allah has revealed through me (the Prophet ﷺ) and learns and then teaches it to others. The (last example is that of a) person who does not care for it and does not take Allah’s guidance revealed through me (He is like that barren land.)"
3 - THE BOOK OF KNOWLEDGE

(21) CHAPTER. (What is said regarding) the disappearance of the (religious) knowledge and the appearance of (religious) ignorance.

And Rabi‘a said, “It is not wise for a person who has been gifted with a part of the (religious) knowledge to ruin himself (by abstaining from teaching it to others).”

80. Narrated Anas: Allâh’s Messenger ﷺ said, “From among the portents of the Hour are (the following):
1. Religious knowledge will be taken away (by the death of religious learned men).
2. Ignorance (of religion) will prevail.
3. Drinking of alcoholic drinks (will be very common).
4. There will be prevalence of open illegal sexual intercourse.

81. Narrated Anas: I will narrate to you a Hadîth which none will narrate to you after me. I heard Allah’s Messenger ﷺ saying: “From among the portents of the Hour are (the following):
1. (Religious) knowledge will decrease (by the death of religious learned men).
2. Ignorance (of religion) will prevail.
3. There will be prevalence of open illegal sexual intercourse.
4. Women will increase in number and men will decrease in number so much so that fifty women will be looked after by one man. (See Hadîth No.1036. Vol.2).

(22) CHAPTER. The superiority of (religious) knowledge.

82. Narrated Ibn ‘Umar: Allâh’s Messenger ﷺ said, “While I was sleeping, I saw that a cup full of milk was
brought to me and I drank my fill till I noticed its (the milk) wetness coming out of my nails. Then I gave the remaining milk to ‘Umar bin Al-Khattāb.” (The Companions of the Prophetﷺ) asked, “What have you interpreted (about this dream)? O Allāh’s Messenger!” He replied, “(It is religious) knowledge.”

(23) CHAPTER. To give a religious verdict while riding an animal or standing on anything else.

83. Narrated ‘Abdullāh bin ‘Amr bin Al-‘Āṣ: Allāh’s Messenger ﷺ stopped (for a while near the Jimār) at Minā during his last Hajj for the people and they were asking him questions. A man came and said, “I forgot and got my head shaved before slaughtering the Hady (sacrificing animal).” The Prophet ﷺ said, “There is no harm, go and do the slaughtering now.” Then another person came and said, “I forgot and slaughtered (the camel) before Ramy (throwing of the pebbles at the Jamra).” The Prophet ﷺ said, “Do it now (the Ramy) and there is no harm.”

The narrator added: So, on that day, when the Prophet ﷺ was asked about anything (as regards the ceremonies of Hajj during the days at Mina) performed before or after its due time, his reply was: “Do it (now) and there is no harm.”

(24) CHAPTER. Whoever gave a religious verdict by beckoning or by nodding.

84. Narrated Ibn ‘Abbās: Allāh’s Messenger ﷺ (during his last Hajj), “I did the slaughtering before
doing the *Ramy*.” 

The Prophet \( \text{ﷺ} \) beckoned with his hand and said, “There is no harm in that.” Then another person said, “I got my head shaved before offering the sacrifice.” The Prophet \( \text{ﷺ} \) beckoned with his hand saying, “There is no harm in that.”

85. Narrated Abū Hurairah: The Prophet \( \text{ﷺ} \) said, “(Religious) knowledge will be taken away (by the death of religious scholars), ignorance (in religion) and Al-Fītn (trials and afflictions) will appear; and Haır will increase.” It was asked, “What is Haır, O Allah’s Messenger?” He replied by beckoning with his hand indicating “killing.”


86. Narrated Asmā’ (bint Abū Bakr): I came to ‘Aishah while she was offering *Salāt* (prayer), and said to her, “What has happened to the people?” She pointed out towards the sky. (I looked towards the mosque), and saw the people offering *Salāt* (the prayer). Aishah said, “*Subhān Allah.*” I said to her, “Is there a sign?” She nodded with her head meaning, “Yes.” I, too, then stood (for the prayer of eclipse) till I became (nearly) unconscious and later on I poured water on my head. After the prayer, the Prophet \( \text{ﷺ} \) praised and glorified Allah and then said, “Just now at this place I have seen what I have never seen before, including Paradise and Hell. No

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1) (H.84) *Ramy*: i.e., throwing small stones at the *Jamarāt* and it is one of the ceremonies of *Hajj* during the days at Mina, the others are *Halaq* (shaving of the head-hair), *Dhābah* (slaughtering of *Hady*), and *Mobīt* (to sleep at night there at Mina).
doubt it has been revealed to me that you will be put to trials in your graves, and these trials will be like the trials of Al-Masih Ad-Dajjal or nearly like it (the subnarrator is not sure which expression Asmā’ used).

You will be asked, ‘What do you know about this man (Prophet Muḥammad ﷺ’? Then the faithful believer (or Asmā’ said a similar word) will reply, ‘He is Muḥammad ﷺ, Allah’s Messenger who came to us with clear evidences and guidance and so we accepted his teachings and followed him. And he is Muḥammad ﷺ.’ And he will repeat it thrice. Then the angels will say to him, ‘Sleep in peace as we have come to know that you were a faithful believer.’ On the other hand, a hypocrite or a doubtful person will reply, ‘I do not know, but I heard the people saying something and so I said it’ (the same).’ [See Vol. 2, Hadith No. 1338]

(25) CHAPTER. The Prophet ﷺ urged the people (mission) of ‘Abdul Qais to memorize the faith and the (religious) knowledge (as he explained to them) and to inform (convey) to their people whom they have left behind (at home).

Narrated Mālik bin Al-Huwairith that the Prophet ﷺ said to them, “Go back to your people and teach (religious knowledge) to them.

87. Narrated Abu Jamra: I was an interpreter between the people and Ibn ‘Abbas. Once Ibn ‘Abbas said that a delegation of the tribe of ‘Abdul Qais came to the Prophet ﷺ who asked them, ‘Who are the people (i.e. you)? (Or) who are the
delegates?” They replied, “We are from the tribe of Rabi’a.” Then the Prophet said to them, “Welcome, O people [or said, “O delegation (of ‘Abdul Qais”)]. Neither will you have disgrace nor will you regret.” They said, “We have come to you from a distant place and there is the tribe of the infidels of Mu’ār intervening between you and us and we cannot come to you except in the sacred month. So please order us to do something good (religious deeds), and that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them.)” The Prophet ordered them to do four things, and forbade them from four things. He ordered them to believe in Allāh Alone, the Honourable the Majestic and said to them, “Do you know what is meant by believing in Allāh Alone?” They replied, “Allāh and His Messenger know better.” Thereupon the Prophet said, “That means to testify that Allāh is alone, the Majestic and Sublime. He is free from need of anything and He bestowed His blessings on His Messenger Muhammad, (none has the right to be worshipped but Allāh and that Muhammad is the Messenger of Allāh), Ḥaqiyat-as-Ṣalāt [to perform As-Salāt (the compulsory congregational prayers) perfectly], to pay Zakāt, to observe Saum [fasts (during the month of Ramaḍān)], (and) to pay Al-Khums (one-fifth of the booty to be given in Allāh’s Cause).” Then he forbade them four things, namely Ad-Dubbā’, Al-Hantam, Al-Muzaffat (and) An-Naqīr or Al-Muqaiyar (These were the names of pots in which alcoholic drinks used to be prepared). The Prophet further said, “Memorize them (these instructions) and tell them to the people whom you have left behind.”

(26) CHAPTER. To travel seeking an answer to a problematic matter, and to teach it to one’s family.
88. Narrated 'Abdullāh bin Abī Mulaika: 'Uqba bin Al-Hārith said that he had married the daughter of Abī Ihāb bin 'Azīz. Later on a woman came to him and said, “I have suckled (nursed) Uqba and the woman whom he married (his wife at my breast).” 'Uqba said to her, “Neither I knew that you have suckled (nursed) me nor did you tell me.” Then he rode over to see Allāh’s Messenger ﷺ at Al-Madīna and asked him about it. Allāh’s Messenger ﷺ said, “How can you keep her as a wife when it has been said (that she is your suckling foster-sister)?” Then Uqba divorced her, and she married another man.

(27) CHAPTER. To fix the duties in rotation for learning (religious) knowledge.

89. Narrated 'Umar Anṣārī: My Anṣārī neighbour from Banī Umaiyya bin Zaid who used to live at ‘Awālī Al-Madīna and I, used to visit the Prophet ﷺ by turns. He used to go one day and I another day. When I went, I used to bring the news of that day regarding the Divine Revelation and other things, and when he went, he used to do the same for me. Once my Anṣārī friend, in his turn (on returning from the Prophet ﷺ), knocked violently at my door and asked if I was there. I became horrified and came out to him. He said, “Today a great thing has happened.” I then went to Ḥafṣa and saw her weeping. I asked her, “Did Allāh’s Messenger ﷺ divorce you all?” She replied, “I do not know.” Then, I entered upon the Prophet ﷺ and said while standing, “Have you divorced
your wives?” The Prophet replied in the negative. On that I said, “Allâhu-Akbar (Allah is the Most Great).”

(See Hadîth No.5191, Vol.7 for details)

(28) CHAPTER. To be furious while preaching or teaching if one sees what one hates.

90. Narrated Abû Mas'ûd Al-Ansârî: Once a man said to Allah’s Messenger, “O Allah’s Messenger! I may not attend the (compulsory congregational) Salât (prayer) because so and so (the Imam) prolongs the Salât when he leads us for it.”

The narrator added: “I never saw the Prophet more furious in giving advice than he was on that day. The Prophet said, “O people! Some of you make others dislike good deeds. So whoever leads the people in prayer should shorten it because among them there are the sick, the weak and the one who is in a state that requires urgent relief (having some urgent jobs to do).”

91. Narrated Zaid bin Khâlid Al-Juhani: A man asked the Prophet about the picking up of a Luqâqa (fallen lost thing). The Prophet replied, “Recognise and get acquainted with its tying material and its container, and make public announcement...”
(about it) for one year, then utilize it but give it to its owner if he comes.” Then the person asked about the lost camel. On that, the Prophet ﷺ got angry and his cheeks or his face became red and he said, “You have no concern with it as it has its water container, and its feet and it will reach water, and eat (the leaves) of trees, so leave it till its owner finds it.” The man then asked about the (lost) sheep. The Prophet ﷺ replied, “It is either for you, for your brother (another person) or for the wolf.”

92. Narrated Abū Mūsa: The Prophet ﷺ was asked about things which he did not like, but when the questioners insisted, the Prophet ﷺ got angry. He then said to the people, “Ask me anything you like.” A man asked, “Who is my father?” The Prophet ﷺ replied, “Your father is Hudhāfa.” Then another man got up and said, “Who is my father, O Allāh’s Messenger?” He replied, “Your father is Salīm, Maula (the freed slave) of Shaiba.” So when ‘Umar saw that (the anger) on the face of the Prophet ﷺ he said, “O Allāh’s Messenger! We repent to Allāh (for offending you).”

(29) CHAPTER. Whoever knelt down before the Imām or a (religious) preacher.

93. Narrated Anas bin Mālik: One day Allāh’s Messenger ﷺ came out
(before the people) and `Abdullāh bin Ḥudhāfa stood up and asked (him) “Who is my father?” The Prophet replied, “Your father is Ḥudhāfa.” The Prophet  told them repeatedly (in anger) to ask him anything they liked. ‘Umar knelt down before the Prophet  and said thrice, “We accept Allāh as (our) Lord and Islām as (our) religion and Muḥammād as (our) Prophet.” After that the Prophet  became silent.

(30) CHAPTER. Repeating one’s talk thrice in order to make others understand.

The Prophet  said: “Beware from giving a false statement,” and he kept on repeating it. (See Hadith No.2654, Vol.3). Ibn ‘Umar said that the Prophet  said thrice, “Haven’t I conveyed Allāh’s Message (to you?)”

94. Narrated Anas  : Whenever the Prophet  asked permission to enter, he knocked the door thrice with greeting and whenever he spoke a sentence (said a thing) he used to repeat it thrice. (See Hadith No.6244, Vol.8).

95. Narrated Anas  : Whenever the Prophet  spoke a sentence (said a thing), he used to repeat it thrice so that the people could understand it properly from him and whenever he asked permission to enter, (he knocked the door) thrice with greeting.
96. Narrated 'Abdullāh bin 'Amr: Once Allāh’s Messenger remained behind us in a journey. He joined us while we were performing ablution for the ‘Asr prayer which was overdue. We were just passing wet hands over our feet (not washing them properly) so the Prophet addressed us in a loud voice and said twice or thrice, “Save your heels from the fire.”

(31) CHAPTER. A man teaching (religion to) his woman-slave and his family.

97. Narrated Abū Burdā’s father: Allāh’s Messenger said, “Three persons will have a double reward:
1. A person from the people of the Scriptures (a Jew or a Christian) who believed in his Prophet [‘Isa (Jesus) or Mūsā (Moses)] and then believed in Prophet Muḥammad (i.e., has embraced Islam).
2. A slave who fulfils his duties to Allāh and also to his master.
3. A master of a woman-slave who teaches her good manners and educates her in the best possible way (the religion) and manumits her and then marries her.”
(32) CHAPTER. The preaching (and teaching) of the (religious) knowledge to women by the Imam (Chief):

98. Narrated Ibn ‘Abbās: Once Allāh’s Messenger ﷺ came out while Bilāl was accompanying him. He went towards the women thinking that they had not heard him (i.e. his religious talk). So he preached them and ordered them to give alms. (Hearing that) the women started giving alms; some donated their ear-rings, some gave their rings and Bilāl was collecting them in the corner of his garment.

(33) CHAPTER. Eagerness to (learn) the Hadith.

99. Narrated Abū Hurairah: I said, “O Allāh’s Messenger!, Who will be the luckiest person, who will gain your intercession on the Day of Resurrection?” Allāh’s Messenger ﷺ said, “O Abū Hurairah! I have thought that none will ask me about it before you as I know your eagerness to (learn) the Hadith. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from (the bottom of) his heart ‘Lā ilāha illallah’ (none has the right to be worshipped but Allāh).”
(34) CHAPTER. How the (religious) knowledge will be taken away?

And ‘Umar bin ‘Abdul ‘Aziz wrote to Abū Bakr bin Hazm, “Look for the knowledge of Ḥadīth and get it written, as I am afraid that religious knowledge will vanish and the religious learned men will pass away (die). Do not accept anything save the Ḥadīth of the Prophet ﷺ. Spread knowledge and teach the ignorant, for knowledge does not vanish except when it is kept secretly (to oneself).”

100. Narrated ‘Abdullāh bin ‘Amr bin Al-‘Āṣi: ʿAbdullāh bin ‘Amr bin Al-‘Āṣi, I heard Allah’s Messenger ﷺ saying, “Allah does not take away the knowledge by taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till when none of the religious learned men remains, people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray.”

(35) CHAPTER. Should a day be fixed for women in order to teach them religion (apart from men)?

101. Narrated Abū Sa‘īd Al-Khudrī: Some women requested the Prophet ﷺ
to fix a day for them as the men were taking all his time. On that he promised them one day for religious lessons and commandments. Once during such a lesson the Prophet said, “A woman whose three children die will be shielded by them from the Hell-fire.” On that a woman asked, “If only two die?” He replied, “Even two (will shield her from the Hell-fire).”

102. Narrated Abu Sa’id Al-Khudri: Three children (as above (the subnarrators are different). Abu Hurairah qualified the three children (referred to in the above mentioned Hadith) as not having reached the age of committing sins (i.e., age of puberty).

(36) CHAPTER. Whoever heard something (but did not understand it) and then asked again till he understood it completely.

103. Narrated Ibn Abi Mulaika: Whenever ‘Aishah (the wife of the Prophet) heard anything which she did not understand, she used to ask again till she understood it completely. (‘Aishah said:) “Once the Prophet said, “Whoever will be called to account (about his deeds on the Day

(1) (H.101) If she will bear their deaths with patience for getting reward from Allâh.
of Resurrection) will surely be punished.” I said, “Doesn’t Allāh say:

‘He surely will receive an easy reckoning.’” (V.84:8)

The Prophet ﷺ replied, “This means only the presentation of the accounts, but whoever will be argued about his account, will certainly be perished (or ruined”).

(37) CHAPTER. It is incumbent on those who are present [in a religious meeting (or conference)] to convey the knowledge to those who are absent.

This statement has come from the Prophet ﷺ on the authority of Ibn ‘Abbas ﷺ.

104. Narrated Sa‘īd bin Abī Shurailah said, [When ‘Amr bin Sa‘īd was sending the troops to Makkah (to fight ‘Abdullāh bin Az-Zubair)] I said to him (‘Amr): O chief! Allow me to tell you what the Prophet ﷺ said on the day following the conquest of Makkah. My ears heard and my heart comprehended, and I saw him with my own eyes, when he said it. He glorified and praised Allāh and then said, “Allāh subha na ‘lamūna, Allāh’s Messenger ﷺ not the people has made Makkah a sanctuary. So anybody who has belief in Allāh and the Last Day (i.e. a Muslim) should neither shed blood in it nor cut down its trees. If anybody argues that fighting is allowed in Makkah as Allāh’s Messenger ﷺ did fight (in Makkah), tell him that Allāh gave permission to His Messenger ﷺ, but He did not give it to you.” The Prophet ﷺ added: “Allāh allowed me only for a few hours on that day (of the conquest) and today (now) its sanctity is the same (valid) as it was before. So it is incumbent upon those who are present to convey it (this information) to
those who are absent.” Abū Shuraiḥ was asked, “What did ‘Amr reply?” He said ‘Amr said, “O Abū Shuraiḥ! I know better than you (in this respect). Makkah does not give protection to one who disobeys (Allāh) or runs after committing murder, or theft (and takes refuge in Makkah).”

105. Narrated Abū Bakrah: The Prophet ﷺ said, “No doubt your blood, property;... and your honour (chastity)... are sacred to one another as is the sanctity of this day of yours in this month of yours. It is incumbent on those who are present to inform those who are absent.” (Muhammad the subnarrator used to say, “Allāh’s Messenger ﷺ told the truth.”) The Prophet ﷺ repeated twice: “No doubt! Haven’t I conveyed Allāh’s Message to you.”

(38) CHAPTER. The sin of a person who tells a lie against the Prophet ﷺ.

106. Narrated ‘Ali: The Prophet ﷺ said, “Do not tell a lie against me for whoever tells a lie against me (intentionally) then he will surely enter the Hell-fire.”

107. Narrated ‘Abdullāh bin Az-Zubair: I said to my father, “I do not hear from you any narration (Hadīth) of Allāh’s Messenger ﷺ as I hear (his narrations) from so-and-so?” Az-Zubair
replied, “I was always with him (the Prophet ﷺ) and I heard him saying, ‘Whoever tells a lie against me (intentionally) then (surely) let him occupy his seat in Hell-fire.’”

108. Narrated Anas: The fact which stops me from narrating a great number of Ahādīth to you is that the Prophet ﷺ said: “Whoever tells a lie against me intentionally, then (surely) let him occupy his seat in Hell-fire.”

109. Narrated Salama: I heard the Prophet ﷺ saying, “Whoever (intentionally) ascribes to me what I have not said, then (surely) let him occupy his seat in Hell-fire.”

110. Narrated Abu Hurairah: The Prophet ﷺ said, “Name yourselves with my name (use my name) but do not name yourselves with my Kunya name (i.e., Abūl Qāsim). And whoever sees me in a dream then surely he has seen me for Satan cannot impersonate me. And whoever tells a lie against me intentionally, then (surely) let him occupy his seat in Hell-fire.”

(39) CHAPTER. The writing of knowledge.

111. Narrated Ash-Sha‘bī: Abū Juḥaifa said, “I asked ‘Ali, ‘Have you got any book (which has been revealed to the Prophet ﷺ)
apart from the Qurʾān)? ‘Ali replied, ‘No, except Allāh’s Book or the power of understanding which has been bestowed (by Allāh) upon a Muslim, or what is (written) in this sheet of paper (with me).’” Abū Juhaifa said, ‘I asked, ‘What is (written) in this sheet of paper?’ ‘Ali replied, ‘It deals with Diya [compensation (blood money) paid by the killer to the relatives of the victim in case of man slaughter only], the ransom for the releasing of the captives from the hands of the enemies, and the law that no Muslim should be killed in Qisas (equality in punishment) for the killing of (a disbeliever).’”

112. Narrated Abū Hurairah: In the year of the conquest of Makkah, the tribe of Khuza’a killed a man from the tribe of Bani Laih in revenge for a killed person belonging to them. They informed the Prophet about it. So he rode his Rāhila (she-camel for riding) and addressed the people saying, “Allāh held back the elephant or killing from Makkah. (The sub narrator is in doubt whether the Prophet said “elephant” or “killing,” as the Arabic words standing for these words have great similarity in shape), but He (Allāh) let His Messenger and the believers overpower the infidels of Makkah. Beware! (Makkah is a sanctuary) Verily! Fighting in Makkah was not permitted for anyone before me, nor will it be permitted for anyone after me. It (war) in it was made legal for me for few hours or so on that day. No doubt it is at this moment a sanctuary, it is not allowed to uproot its thorny shrubs or to uproot its trees or to pick up its Luqata (fallen things) except by a person who will look for its owner (announce it publicly). And if somebody is killed, then his closest relative has the right to choose one of the two — the blood money (Diya) or...
retaliation, having the killer killed.” In the meantime a man from Yemen came and said, “O Allah’s Messenger! Get that written for me.” The Prophet ordered his Companions to write that for him. Then a man from Quraish said, “Except Al-Idhkhir (a type of grass that has good smell) O Allah’s Messenger, as we use it in our houses and graves.” The Prophet said, “Except Al-Idhkhir i.e. Al-Idhkhir is allowed to be plucked.”

113. Narrated Abū Hurairah: There is none among the Companions of the Prophet who has narrated more Hadiths than I except ‘Abdullāh bin ‘Amr (bin Al-‘Āṣ) who used to write them and I never did the same.

114. Narrated ‘Ubaidullāh bin ‘Abdullāh: Ibn ‘Abbās said, “When the ailment of the Prophet became worse, he said, ‘Bring for me (writing) paper and I will write for you a statement after which you will not go astray.’ But ‘Umar said, ‘The Prophet is seriously ill, and we have got Allah’s Book with us and that is sufficient for us.’ But the Companions of the Prophet differed about this and there was a hue and cry. On that the Prophet said to them, ‘Go away (and leave me alone). It is not right that you should quarrel in front of me.’”

Ibn ‘Abbās came out saying, “It was most unfortunate (a great disaster) that Allah’s Messenger was prevented from writing that statement for them because of their...
disagreement and noise.’

(Note: It is apparent from this Hadith that Ibn ‘Abbās had witnessed the event and came out saying this statement. The truth is not so, for Ibn ‘Abbās used to say this statement on narrating the Hadīth and he had not witnessed the event personally. See Fath Al-Bārī, Vol.I, p.220 footnote.) (See also Hadīth No.3168, Vol.4).

(40) CHAPTER. The knowledge and its teaching and preaching at night.

115. Narrated Umm Salama رضي الله عنها : One night Allah’s Messenger ﷺ got up and said, “Subhān Allāh! How many Al-Fitan (trials and afflictions) have been descended tonight and how many treasures have been disclosed! Go and wake the sleeping lady occupants of these dwellings (his wives) up (for prayers). A well-dressed (person) in this world may be naked in the Hereafter.”

(41) CHAPTER. To speak about (religious) knowledge at night.

116. Narrated ‘Abdullāh bin ‘Umar رضي الله عنه : Once the Prophet ﷺ led us in the ‘Ishā’ prayer during the last days of his life and after finishing it [the Salāt (prayer) with Taslim] he said: “Do you realize (the importance of) this night?” Nobody present on the surface of the earth tonight will be living after the completion of one hundred years from this night.”
117. Narrated Ibn ‘Abbas: I stayed overnight in the house of my aunt Maimūna bint Al-Ḥārith (the wife of the Prophet) while the Prophet was there with her during her night turn. The Prophet offered the ‘Ishā’ prayer (in the mosque), returned home and after having prayed four Rakʿā, he slept. Later on he got up at night and then asked whether the boy (or he used a similar word) had slept? Then he got up for the Salāt (prayer) and I stood up by his left side, but he made me stand to his right and offered five Rakʿā followed by two more Rakʿā. Then he slept and I heard him snoring and then (after a while) he left for the (Fajr) prayer.

人民曰：吾有口説多 Ahadith (the Prophet’s narrations). Had it not been for two Verses in the Qur’an, I would not have narrated a single Hadith, and the Verses are:

“Verily, those who conceal the clear proofs, and evidences and the guidance,
which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the curser. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accept repentance, the Most Merciful.” (V.2:159-160).

And no doubt our Muhājir (emigrant) brothers used to be busy in the market with their business (bargains) and our Anṣārī brothers used to be busy with their property (agriculture). But I (Abū Hurairah) used to stick to Allah’s Messenger, contented with what will fill my stomach and I used to attend that which they used not to attend and I used to memorize that which they used not to memorize.

119. Narrated Abū Hurairah: I said to Allah’s Messenger: “I hear many narrations (Ahadīth) from you but I forget them.” Allah’s Messenger said, “Spread your Rīḍā (garment).”(1) I did accordingly and then he moved his hands as if filling them with something (and emptied them in my Rīḍā) and then said, “Take and wrap this sheet over your body.” I did it and after that I never forgot anything.

Narrated Ibrāhim bin Al-Mundhir: Ibn Abī Fudaik narrated the same as above (Hadīth No. 119) but added that the Prophet had moved his hands as if filling them with something.

120. Narrated Abū Hurairah: I have memorized two kinds of knowledge

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(1) (H.119) Rīḍā: A piece of cloth (sheet etc.) worn around the upper part of the body.
from Allâh’s Messenger ﷺ. I have propagated one of them to you and if I propagate the second, then my pharynx (throat) will be cut off (i.e. killed).

(43) CHAPTER. To be quiet (and listen) to religious learned men.

121. Narrated Jarîr: The Prophet ﷺ said to me during Hajjat-al-Wîda’ (last pilgrimage of the Prophet ﷺ): “Let the people keep quiet and listen.” Then he ﷺ said (addressing the people), “Do not become infidels (revert to disbelief) after me by cutting the necks of one another (killing each other).”

(44) CHAPTER. When a religious learned man is asked, “Who is the most learned person,” it is better for him to attribute or entrust absolute knowledge to Allâh and to say, “Allâh is the Most Learned (than anybody else).”

122. Narrated Sa‘îd bin Jabir: I said to Ibîn ‘Abbâs, “Nauf Al-Bakâli claims that Mûsâ (Moses) (the companion of Khîdr) was not the Mûsâ of Bâni Isrâîl but he was another Mûsà.” Ibîn ‘Abbâs remarked that the enemy of Allâh (Nauf) has told a lie.\(^{(1)}\)

Narrated Ubâi bin Ka‘b: The Prophet ﷺ said, “Once the Prophet Mûsà (Moses) stood up and addressed Bâni Isrâîl. He was asked, ‘Who is the most learned man amongst the people.’ He said, ‘I

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\(^{(1)}\) (H.122) Ibîn Abbâs said this in a state of anger without intending to abuse Nauf but to affirm that he did not tell the truth (see Fath Al-Bârî. Vol.I. P.229).
am the most learned.' Allah admonished Mūsā as he did not attribute absolute knowledge to Him (Allāh). So Allāh revealed to him, 'At the junction of the two seas there is a slave amongst my slaves who is more learned than you.' Mūsā said, 'O my Lord! How can I meet him?' Allāh said, 'Take a fish in a basket (and proceed) and you will find him at the place where you will lose the fish.' So Mūsā set out along with his (servant) boy, Yūsha' bin Nūn and carried a fish in a basket till they reached a rock, where they laid their heads (i.e., lied down) and slept. The fish came out of the basket and it took its way into the sea (straight) as in a tunnel. So it was an amazing thing for both Mūsā and his (servant) boy. They proceeded for the rest of that night and the following day. When the day broke, Mūsā said to his (servant) boy: 'Bring us our early meal. No doubt, we have suffered much fatigue in this journey.' Mūsā did not get tired till he passed the place about which he was told. There the (servant) boy told Mūsā, 'Do you remember when we betook ourselves to the rock, I indeed forgot the fish.' Mūsā remarked, 'That is what we have been seeking.' So they went back retracing their foot-steps, till they reached the rock. There they saw a man covered with a garment (or covering himself with his own garment). Mūsā greeted him. Al-Khīḍr replied saying, 'How do people greet each other in your land?' Mūsā said, 'I am Mūsā.' He asked, 'The Moses of Bāni Isrā'îl?' Mūsā replied in the affirmative and added, 'May I follow you so that you teach me of that knowledge which you have been taught.' Al-Khīḍr replied, 'Verily! You will not be able to have patience with me, O Mūsā! I have some of the knowledge of Allāh which He has taught me and which you do not know, while you have some
knowledge which Allâh has taught you which I do not know.' Mûsâ said, 'If Allâh will, you will find me patient and I will not disobey you in aught.' So, both of them set out walking along the sea-shore, as they did not have a boat. In the meantime a boat passed by them and they requested the (crew of the boat) to take them on board. The crew recognized Al-Khîdhr and took them on board without fare.

Then a sparrow came and stood on the edge of the boat and dipped its beak once or twice in the sea. Al-Khîdhr said: 'O Mûsâ! My knowledge and your knowledge have not decreased Allâh's Knowledge except like the amount of water taken by this sparrow from the sea with its beak.' Then Al-Khîdhr went to one of the planks of the boat and plucked it out. Mûsâ said, 'These people gave us a free lift but you have broken their boat and scuttled it so as to drown its people.' Al-Khîdhr replied, 'Didn't I tell you that you will not be able to have patience with me.' Mûsâ said, 'Call me not to account for what I forgot.' The first (excuse) of Mûsâ was that he had forgotten. Then they proceeded further and found a boy playing with other boys. Al-Khîdhr took hold of the boy's head from the top and plucked it out with his hands (i.e. killed him). Mûsâ said, 'Have you killed an innocent person who has killed none.' Al-Khîdhr replied, 'Did I not tell you that you cannot have patience with me?' Then they both proceeded till when they came to the people of a town, they asked them for food, but they refused to entertain them. There they found a wall on the point of collapsing. Al-Khîdhr repaired it with his own hands. Mûsâ said, 'If you had wished, surely you could have taken wages for it.' Al-Khîdhr replied, 'This is the parting between you and me.' The Prophet ﷺ added, 'May Allâh be Merciful to Mûsâ! Would that he could
have been more patient to learn more about their story.”

(45) CHAPTER. Whosoever, while standing, asked a religious learned man who was sitting (on a pulpit or a similar thing, about something).

123. Narrated Abū Mūsā: A man came to the Prophet ﷺ and asked, “O Allah’s Messenger! What kind of fighting is in Allah’s Cause? (I ask this), for some of us fight because of being enraged and angry and some for the sake of their pride and haughtiness.” The Prophet ﷺ raised his head (as the questioner was standing) and said, “He who fights that Allah’s Word (i.e. Allah’s Religion of Islāmic Monotheism) should be superior, fights in Allah’s Cause.”

(46) CHAPTER. To ask about a religious matter and to give a religious verdict (at Mina during Hajj) while doing the Ramy of Jimār (throwing of pebbles at the Jimār in Mina during Hajj).

124. Narrated ‘Abdullāh bin ‘Amr: I saw the Prophet ﷺ near the Jamra and the people were asking him questions (about
religious problems). A man asked, “O Allah’s Messenger! I have slaughtered the Hady (sacrificial animal) before doing the Ramy.” The Prophet replied, “Do the Ramy (now) and there is no harm.” Another person asked, “O Allah’s Messenger! I got my head shaved before slaughtering the animal.” The Prophet replied, “Do the slaughtering (now) and there is no harm.” So on that day, when the Prophet was asked about anything as regards the ceremonies of Hajj performed before or after its due time his reply was, “Do it (now) and there is no harm.”

(47) CHAPTER. The Statement of Allah: “And of knowledge you (mankind) have been given only a little.” (V.17:85)

125. Narrated ‘Abdullãh (bin Ma’súd):

While I was walking along with the Prophet through the ruins of Al-Madina and he was reclining on a date-palm leaf stalk, some Jews passed by. Some of them said to the others: “Ask him (the Prophet) about the Râh (the spirit).” Some of them said that they should not ask him that question as he might give a reply which would displease them. But some of them insisted on asking, and so one of them stood up and asked, “0 Abul-Qásim! What is the Râh?” The Prophet remained quiet. I thought he was being inspired Divinely. So I stayed till that state of the Prophet (while being inspired) was over. The Prophet then said, “And they ask you (O Muhammad) concerning the Râh (the Spirit); Say: Râh (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.” (V.17:85)
(48) CHAPTER. Whosoever left some optional things simply for the fear that some people may not be able to understand them and may fall into something more difficult.

126. Narrated Aswad: Ibn Az-Zubair said to me, "'Aishah رضي الله عنها used to tell you secretly a number of things. What did she told you about the Ka'bah?" I replied, "She told me that once the Prophet ﷺ said, 'O 'Aishah! Had not your people been still close to the Pre-Islamic Period of Ignorance (infidelity), I would have dismantled the Ka'bah and would have made two doors in it; one for entrance and the other for exit.'" Later on Ibn Az-Zubair did the same.

(49) CHAPTER. Whoever selected some people to teach them (religious) knowledge preferring them over others for fear that the others may not understand it.

And 'Ali said, "You should preach to the people according to their mental calibre so that they may not convey wrong things about Allah and His Messenger ﷺ."

127. Narrated Abû At-Tufail the above-mentioned statement of 'Ali.

128. Narrated Anas bin Mâlik: "Once Mu'âdh was riding behind Allah's
Messenger as a companion rider. Allāh's Messenger said, "O Mu'ādh bin Jabal."
Mu'ādh replied, "Labbaik and Sa'daik.(1) O Allāh's Messenger!" Again the Prophet ﷺ said, "O Mu'ādh!" Mu'ādh said thrice, "Labbaik and Sa'daik, O Allāh's Messenger!
Allāh's Messenger ﷺ said, "There is none who testifies sincerely from his heart that Lā ilāha illallah wa anna Muḥammad-ar-Rasul Allāh" (none has the right to be worshipped but Allāh and Muhammad ﷺ is the Messenger of Allāh), except that Allāh will save him from the Hell-fire." Mu'ādh said, "O Allāh's Messenger! Should I not inform the people about it, so that they may have glad tidings?"
He replied, "When (the people hear about it), they will solely depend on it." Then Mu'ādh narrated the above mentioned Hadith just before his death, being afraid of committing a sin (by concealing the knowledge).

129. Narrated Anas: I was informed that the Prophet ﷺ had said to Mu'ādh, "Whosoever will meet Allāh without associating anything in worship with Him will go to Paradise."

Mu'ādh asked the Prophet ﷺ "Should I not inform the people of this good news?"
The Prophet ﷺ replied, "No, I am afraid, lest they should depend upon it (absolutely)."

(50) CHAPTER. (What is said as regards): To be shy (Al-Hayā) while learning (religious) knowledge.

And Mujāhid said, "Neither a shy nor a proud person can learn the religious knowledge." And 'Āishah ﷺ said, "How excellent the women of the Ansār are! They do not feel shy while learning sound knowledge in religion."

(1) (H.128) See Glossary.
130. Narrated Umm Salama

Umm Sulaim came to Allâh's Messenger ﷺ and said, “Verily, Allâh is not shy to tell the truth. Is it necessary for a woman to take a bath after she has a wet dream (sexual discharge)?” The Prophet ﷺ replied, “Yes, if she notices a discharge.” Umm Salama, then covered her face and asked, “O Allâh’s Messenger! Does a woman get a discharge?” He replied, “Yes, let your right hand be in dust (an Arabic expression you say to a person when you contradict his statement meaning “You will not achieve goodness”), and that is why the son resembles his mother.”

131. Narrated ‘Abdullah bin ‘Umar

Once Allâh’s Messenger ﷺ said, “Amongst the trees there is a tree, the leaves of which do not fall and is like a Muslim, tell me the name of that tree.” Everybody started thinking about the trees of the desert areas and I thought of the date-palm tree but felt shy (to answer). The others asked, “O Allâh’s Messenger! Inform us of it.” He replied, “It is the date-palm tree.” I told my father what had come to my mind and on that he said, “Had you said it I would have preferred it to such and such a thing that I might possess.”
(51) CHAPTER. Whosoever felt shy (to ask something) and then requested another person to ask on his behalf.

132. Narrated ‘Ali: I used to get the emotional urethral discharge frequently so I requested Al-Miqdad to ask the Prophet about it. Al-Miqdad asked him and he replied, “One has to perform ablution (after it).” (See Hadith No.269).

(52) CHAPTER. Teaching religious knowledge and giving religious verdicts in a mosque.

133. Narrated Nafi’: ‘Abdullāh bin ‘Umar: “A man got up in the mosque and said: ‘O Allah’s Messenger! At which place you order us that we should assume the Ihram?’

Allah’s Messenger replied, ‘The residents of Al-Madina should assume the Ihram from Dhul-Hulaifa, the people of Syria from Al-Juḥfa and the people of Najd from Qarn.’” Ibn ‘Umar further said, “The people claim that Allah’s Messenger also said, ‘The residents of Yemen should assume Ihram from Yalamlam.’” Ibn ‘Umar used to say, “I do not remember whether Allah’s Messenger had said the last statement or not.”

(53) CHAPTER. Whosoever answered to the questioner more than what he asked.

134. Narrated Ibn ‘Umar: A man asked the Prophet: “What (kinds of...
clothes) should a Muhrim (a Muslim intending to perform 'Umra or Hajj) wear?"
He replied, "He should not wear a shirt, a turban, trousers, a headcloak or a garment scented with saffron or Wars (kinds of perfumes). And if he has no slippers, then he can use Khuff (leather socks) but the socks should be cut short so as to make the ankles bare." (See Hadith No.1542, Vol.2).
4 - THE BOOK OF WUDÚ’

(1) CHAPTER. What has been revealed regarding ablution?

And the Statement of Allâh ﷻ says: “O you who believe! When you intend to offer Salât (prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles…” (V.5:6)

Abû ‘Abdullah said: The Prophet ﷺ had made clear that it is obligatory (while performing) ablution to wash the (above mentioned) body-parts once. And the Prophet ﷺ also did perform the ablution by washing (these) parts twice and thrice, but he never washed them more than three times.

And the religious learned men disliked exceeding the limits set by the Prophet ﷺ while performing ablution, and to surpass the action of the Prophet ﷺ.

(2) CHAPTER. No Salât (prayer) is accepted without ablution (i.e. to remove, the small Hadath(1) by ablution or the big Hadath by taking a bath).

135.Narrated Abû Hurairah: Allâh’s Messenger ﷺ said, “The Salât (prayer) of a person who does Hadath (passes urine, stool or wind) is not accepted till he performs (repeats) the ablution.”

A person from Ḥadârâ’mout asked Abû Hurairah, “What is Hadath?” Abû Hurairah replied, “Hadath means the passing of wind from the anus.”

(3) CHAPTER. The superiority of ablution. And Al-Ghurr-ul-Muḥâjjarân (the parts of the

(1) (Ch.2) See Glossary.
body of the Muslims washed in ablation will shine on the Day of Resurrection and the angels will call them by that name) from the traces of ablation.

136. Narrated Nu‘aim Al-Mujmir: Once I went up the roof of the mosque, along with Abū Hurairah. He performed ablation and said, “I heard the Prophet saying, ‘On the Day of Resurrection, my followers will be called Al-Ghurr-ul-Muhajjalûn from the traces of ablation and whoever can increase the area of his radiance should do so (i.e. by performing ablation in the most perfect manner).’”

4 ( CHAPTER. One should not repeat ablation if in doubt unless and until he is convinced (that he has lost his ablution by having Hadath).

137. Narrated ‘Abbâd bin Tamîm: My uncle asked Allâh’s Messenger about a person who imagined to have passed wind during Salât (prayer). Allâh’s Messenger replied: “He should not leave his Salât unless he hears sound or smells something.”

5 ( CHAPTER. To perform a light ablation.


(1) (H.136) The Prophet did not increase the area more than what is washed of the body-parts while doing ablation as Allâh ordered to be washed in the Qur’ân.
snored and then offered Salāt (prayer) (or probably lay till his breath sounds were heard and then got up and prayed).” Ibn ‘Abbās added: “I stayed overnight in the house of my aunt, Maimūna, the Prophet  slept for a part of the night; and late in the night, he got up and performed ablution from a hanging water-skin, a light (perfect) ablution and stood up for Salāt. I, too, performed a similar ablution, then I went and stood on his left. He drew me to his right and prayed as much as Allāh wished, and again lay and slept till his breath sounds were heard. Later on the Mua’dh-dhin (call-maker for the Salāt) came to him and informed him that it was time for Salāt. The Prophet  went with him for the Salāt without performing a new ablution.” (Sufyān said to ‘Amr that some people said, “The eyes of Allāh’s Messenger  sleep but his heart does not sleep.” ‘Amr replied, “I heard ‘Ubayd bin ‘Umar saying that the dreams of Prophets were Divine Revelations, and then he recited the Verse: ...(O my son! I have seen in a dream that I am slaughtering you (offer you in sacrifice to Allāh)...”) (V.37:102). (See Fath Al-Bāri, Vol.1, page 249).

(See Hadith No.183)

(6) CHAPTER. The completion (or perfection) of ablution (one should wash all the parts perfectly).

And Ibn ‘Umar said, “The completion of ablution means to clean the parts perfectly.”

139. Narrated Usāma bin Zaid  if I have seen in a dream that I am slaughtering you (offer you in sacrifice to Allāh)...”) (V.37:102). (See Hadith No.183)
'Arafat till when he reached a mountain path, he dismounted, urinated and then performed ablution but not a perfect one. I said to him, "(Is it the time for) Ṣalāt (prayer), O Allah's Messenger?" He said, "The (place of) Ṣalāt is ahead of you." He rode till when he reached Al-Muzdalifa, he dismounted and performed ablution — a perfect one. The (call for Adhān and) Ḥaḍāthma was pronounced and he  led the Maghrib prayer. Then everybody made their camels kneel down at its place. Then the Ḥaḍāthma was pronounced for the 'Ishā' prayer which the Prophet  led and no (optional Nawāfīl or Ṣunnā etc.) prayer was offered in between the two Ṣalāt (Ishā' and Maghrib).

140. Narrated 'Ata' bin Yasār: Ibn 'Abbas performed ablution and washed his face (in the following way): He ladled out a handful of water, rinsed his mouth and washed his nose with it by putting in water and then blowing it out. He, then, took another handful (of water) and did like this (gesturing) joining both hands, and washed his face, took another handful of water and washed his right forearm. He again took another handful of water and washed his left forearm, and passed (wet) hands over his head and took another handful of water and poured it over his right foot (up to his ankles) and washed it thoroughly and similarly took another handful of water and washed thoroughly his left foot (up to the ankles) and said, "I saw Allah's Messenger  performing ablution in this way."
(8) CHAPTER. To recite “In the Name of Allah,” during every action and on having sexual relations with one’s wife.

141.Narrated Ibn ‘Abbas: The Prophet ﷺ said, “If anyone of you on having sexual relations with his wife said (and he must say it before starting) ‘In the Name of Allah. O Allah! Protect us from Satan and also protect what You bestow upon us (i.e. the coming offspring) from Satan, and if it is destined that they should have a child then, Satan will never be able to harm that offspring.”

(9) CHAPTER. What to say while going to the lavatory (water closet).

142. Narrated Anas: Whenever the Prophet ﷺ went to answer the call of nature, he used to say, “Allāhummā inna a‘ūdhū bika min al khūthār wa l khāba’tih [i.e., O Allāh, I seek refuge with You from devils – males and females (or all offensive and wicked things, evil deeds etc.).]”
(10) CHAPTER. Providing water at lavatories (for washing the private parts after answering the call of nature).

143. Narrated Ibn ‘Abbâs رضي الله عنهما: Once the Prophet ﷺ entered a lavatory and I placed water for his ablution. He asked, “Who placed it?” He was informed accordingly and so he said, “O Allah! Make him (Ibn ‘Abbâs) a learned scholar in religion (Islam).”

(11) CHAPTER. While urinating or defecating, never face the Qiblah except when you are screened by a building or a wall or something like that.

144. Narrated Abû Ayyûb Al-Anãrî رضي الله عنه: Allah’s Messenger ﷺ said, “If anyone of you goes to an open space for answering the call of nature he should neither face nor turn his back towards the Qiblah; he should either face the east or the west.”

(12) CHAPTER. Defecating while sitting over two bricks.

145. Narrated ‘Abdullãh bin ‘Umar رضي الله عنهما: People say, “Whenever you sit for answering the call of nature, you should not face the Qiblah or Bait-ul-Maqdis (Jerusalem).” I told them, “Once I went up the roof of our house and I saw Allah’s Messenger ﷺ answering the call of nature while sitting on two bricks facing Bait-ul-Maqdis [but there was a screen covering him. (Fath Al-Bãri, Vol.1, page 258)].
146. Narrated `Aishah: The wives of the Prophet used to go to Al-Manāṣi', a vast open place near Baqí' at Al-Madīna, to answer the call of nature at night. 'Umar used to say to the Prophet, “Let your wives be veiled,” but Allāh's Messenger did not do so. One night Sauda bint Zam'a, the wife of the Prophet, went out at `Īshā time and she was a tall lady. 'Umar addressed her and said, “I have recognized you, O Sauda.” He said so, as he desired eagerly that the Verses of Al-Ḥijāb (the observing of veils by the Muslim women) may be revealed. So Allāh revealed the verses of Al-Ḥijāb (a complete body cover excluding the eyes).

147. Narrated `Aishah: The Prophet said to his wives, “You are allowed to go out to answer the call of nature.”
(14) CHAPTER. To defecate in houses.

148. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: I went up to the roof of Ḥafṣa’s house for some job and I saw Allāh’s Messenger ﷺ answering the call of nature facing Shām (Syria, Jordan, Palestine and Lebanon regarded as one country) with his back towards the Qiblah. (See Hadith No.145).

149. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: Once I went up the roof of our house and saw Allāh’s Messenger ﷺ answering the call of nature while sitting over two bricks facing Bait-ul-Maqdis (Jerusalem). (See Hadith No.145).

(15) CHAPTER. To wash the private parts with water after answering the call of nature.

150. Narrated Anas bin Mālik رضي الله عنه: Whenever Allāh’s Messenger ﷺ went to answer the call of nature, I along with another boy used to accompany him with a tumbler full of water. (Hishām commented, “So that he might wash his private parts with it.”)
(16) CHAPTER. Getting water carried by somebody else for purification (washing one’s private parts).

And Abū Ad-Dardā’ said (to the people of Irāq), “Is not the man whose nick-names are Ṣāḥib An-Na’la’īn, Ṣāḥib At-Tahūr and Ṣāḥib Al-Wisād (‘Abdullāh bin Mas‘ūd) amongst you?” [‘Abdullāh bin Mas‘ūd used to carry the Na’la’īn (shoes) and Tahūr (water for purification and ablution) and Wisād (carpet) for the Prophet ﷺ, so he was called by those names].

151. Narrated Anas: Whenever Allāh’s Messenger went to answer the call of nature, I along with another boy from us used to go behind him with a tumbler full of water.

(17) CHAPTER. To carry an ‘Anaza (spear-headed stick) along with the water for washing the private parts after answering the call of nature.

152. Narrated Anas bin Mālik: Whenever Allāh’s Messenger went to answer the call of nature, I along with another boy used to carry a tumbler full of water (for cleaning the private parts) and an ‘Anaza (spear-headed stick).
(18) CHAPTER. It is forbidden to clean the private parts with the right hand.

153.Narrated Abū Qatāda: Allah’s Messenger ﷺ said, “Whenever anyone of you drinks water, he should not breathe in the drinking utensil, and whenever anyone of you goes to a lavatory, he should neither touch his penis with his right hand nor clean his private parts with his right hand.”

(19) CHAPTER. While passing urine one should not hold his penis with his right hand.

154.Narrated Abū Qatāda: The Prophet ﷺ said, “Whenever anyone of you urinates, he should neither hold his penis with his right hand nor clean his private parts with his right hand. (And while drinking) one should not breathe in the drinking utensil.”

(20) CHAPTER. To clean the private parts with stones.

155. Narrated Abū Hurairah: I followed the Prophet ﷺ while he was going out to answer the call of nature. He used not to look this way or that. So, when I approached near him he said to me, “Fetch me some stones for cleaning the privates parts (or said something similar), and do not bring a bone or a piece of dung”(1).” So I brought the stones in the corner of my garment and placed

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(1) (H.155) The Arabic word Rauth means the dung of mules, horses, or donkeys only, but the camel’s dung is called Ba’r in Arabic and the cow’s dung in Arabic is called Khithi.
them by his side and I then went away from him. When he finished (from answering the call of nature) he used them.

(21) CHAPTER. Do not clean the private parts with dung.

156. Narrated ‘Abdullāh: The Prophet went out to answer the call of nature and asked me to bring three stones. I found two stones and searched for the third but could not find it. So, I took a dried piece of dung and brought it to him. He took the two stones and threw away the dung and said, “This is Riksun (a degenerative or a filthy thing).”

(22) CHAPTER. The washing of the body parts (i.e., the parts which are washed in ablution) once only while performing ablution.

157. Narrated Ibn ‘Abbās: The Prophet performed ablution by washing the body parts only once.

(23) CHAPTER. The washing of the body parts twice while performing ablution.
158. Narrated ‘Abdullah bin Zaid: The Prophet performed ablution by washing the body parts twice.

159. Narrated Humrân, the slave of ‘Uthmân: I saw ‘Uthmân bin ‘Affân asking for a tumbler of water (and when it was brought), he poured water over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth, washed his nose by putting water in it and then blowing it out. Then he washed his face and forearms up to the elbows thrice, passed his (wet) hands over his head and washed his feet up to the ankles thrice. Then he said, “Allah’s Messenger said, ‘If anyone performs ablution like that of mine and offers a two Rak‘a Ṣalāt (prayer) during which he does not think of anything else then his past sins will be forgiven.’”

160. Narrated Humrân: When ‘Uthmân performed the ablution, he said, “I am going to tell you a Hadith which I would not have told you except for (had I not been compelled by) a certain Holy Verse. I heard the Prophet saying, ‘If a man performs ablution
perfectly and then offers the compulsory congregational *Salāṭ* (prayer), Allah will forgive his sins committed between that (prayer) and the (next) prayer till he offers it.' The subnarrator ‘Urwa said: This Verse is: “Verily, those who conceal the clear proofs and evidences and the guidance which We have sent down…” (V.2:159).

(25) CHAPTER. The cleaning of the nose by putting water in it and then blowing it out during ablution.

161.Narrated Abū Hurairah: The Prophet ﷺ said, “Whoever performs ablution should clean his nose with water by putting the water in it and then blowing it out, and whoever cleans his private parts with stones should do it with odd number of stones.”

(26) CHAPTER. To clean the private parts with odd number of stones.

162.Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “If anyone of you performs ablution he should put water in his nose and then blow it out, and whoever cleans his private parts with stones should do so with odd numbers. And whoever wakes up from his sleep should wash his hands before putting them in the water for ablution, because nobody knows where his hands were during sleep.”
(27) CHAPTER. Washing both feet, and it is not sufficient to pass wet hands over the feet.

163. Narrated ‘Abdullâh bin ‘Amr Li: The Prophet ﷺ remained behind us on a journey. He joined us while we were performing ablution for the ‘Asr prayer which was over-due and we were just passing (wet) hands over our feet (not washing them thoroughly) so he ﷺ addressed us in a loud voice saying twice or thrice, “Save your heels from the fire.”

(28) CHAPTER. To rinse the mouth with water while performing ablution.

This statement has come from the Prophet ﷺ on the authority of Ibn ‘Abbâs and ‘Abdullâh bin Zaid رضي الله عنهم.

164. Narrated Humrán, the freed slave of ‘Uthmân bin ‘Affân ﷺ: I saw ‘Uthmân bin ‘Affân asking (for a tumbler of water) to perform ablution (and when it was brought), he poured water from it over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth and washed his nose by putting water in it and then blowing it out. Then he washed his face thrice and (then) forearms up to the elbows thrice, then passed his (wet) hands over his head, and then washed each foot thrice. After that ‘Uthmân said, “I saw the Prophet ﷺ performing ablution like this of mine, and he ﷺ said, ‘If anyone performs ablution like that of mine and offers a two Rak’â prayer during which he does not think of anything else then his past sins will be forgiven’.”
29) CHAPTER. The washing of heels during ablution.
Whenever Ibn Sirin performed ablution he used to wash the place that was under the ring.

165. Narrated Muhammad bin Ziyad: I heard Abu Hurairah saying as he passed by us while the people were performing ablution from a utensil containing water, “Perform ablution perfectly and thoroughly for Abul-Qasim (the Prophet ﷺ) said, ‘Save your heels from the Hell-fire.’”

30) CHAPTER. Washing the feet, when one is wearing shoes; and it is not sufficient for one to pass a wet hand over the shoes (but one should take off the shoes and wash one’s feet).

166. Narrated Ubaid bin Juraij: I asked Abdullah bin Umar: “O Abu ‘Abdur-Rahman! I saw you doing four things which I never saw being done by anyone of your companions?” Abdullah bin Umar said, “What are those, O Ibn Juraij?” I said, “I never saw you touching any corner (of the Ka’bah) except these (two) facing south (Yemen), and I saw you wearing shoes made of tanned leather and dyeing your hair with Hinnã; (a kind of dye). I also noticed that whenever you were in Makkah, the people assume Ihlal on seeing the new moon crescent (1st of Dhul-Hijja) while you did not assume the Ihlal (Ihram is also called Ihlal which means ‘Loud calling’ because a Muhrim has to recite Talbiya aloud when assuming the state of Ihram) — till the 8th of
Dhul-Hijja (Day of Tarwiya).

‘Abdullāh replied, “Regarding the corners (of Makkah), I never saw Allāh’s Messenger ﷺ touching except those facing south (Yemen) and regarding the tanned leather shoes, no doubt I saw Allāh’s Messenger ﷺ wearing non-hairy shoes, and he used to perform ablution while wearing the shoes (i.e. wash his feet and then put on the shoes). So I love to wear similar shoes. And about the dyeing of hair with Ḥinnā; no doubt I saw Allāh’s Messenger ﷺ dyeing his hair with it and that is why I like to dye (my hair with it). Regarding Ḥīlāl, I did not see Allāh’s Messenger ﷺ assuming Ḥīlāl till he set out for Ḥajj.”

(31) CHAPTER. While performing ablution or taking a bath one should start from the right side of the body.

167. Narrated Umm-'Atiyya that the Prophet ﷺ at the time of washing his deceased daughter had said to them, “Start from the right side beginning with those parts which are washed in ablution.”

168. Narrated ‘Āishah: The Prophet ﷺ used to like to start from the right side on wearing shoes, combing his hair and cleaning or washing himself and on doing anything else.
(32) CHAPTER. To look for water (for ablution) when the time for the prayer is due.

‘Aishah رضي الله عنها said: Once the Fajr prayer was due and water was searched for (for ablution) but it was not found. Thereupon the Divine Revelation of Tayammum was revealed. (Tayammum means to put or strike lightly on clean earth with one’s hands and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face).

169. Narrated Anas bin Mālik ﷺ: I saw Allāh’s Messenger ﷺ when the ‘Asr prayer was due and the people searched for water to perform ablution but they could not find it. Later on (a vessel full of) water for ablution was brought to Allāh’s Messenger ﷺ. He put his hand in that vessel and ordered the people to perform ablution from it. I saw the water springing out from underneath his fingers till all of them performed the ablution (it was one of the miracles of the Prophet ﷺ).

(33) CHAPTER. What is said regarding the water with which human hair has been washed.

‘Atā’ saw no harm in making threads and ropes out of the human hair. The utilization of the thing which is licked or eaten by a dog, and the passing of dogs through the mosque.

Az-Zuhri said. “It is permissible for one to perform ablution with water which has been licked by a dog provided that there is no water except that.” (See Hadith No.172).

Sufyān said. “This is the true religious
verdict: Allah said: And you find no water then perform Tayammum." (V.4:43).

170. Narrated Ibn Sirin: I said to ‘Abida, “I have some of the hair of the Prophet which I got from Anas or from his family.” ‘Abida replied. “No doubt if I had a single hair of that it would have been dearer to me than the whole world and whatever is in it.”

171. Narrated Anas: When Allah’s Messenger got his head shaved, Abū Tālha was the first to take some of his hair.

CHAPTER. If a dog drinks from the utensil of any one of you then it is essential to wash it seven times.

172. Narrated Abū Hurairah: Allah’s Messenger said, “If a dog drinks from the utensil of anyone of you it is essential to wash it seven times.”

173. Narrated Abū Hurairah: The Prophet said, “A man saw a dog eating mud from (the severity of) thirst. So, that man took a shoe (and filled it) with water and kept on pouring the water for the dog till

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it quenched its thirst. So Allāh approved of his deed and made him to enter Paradise.”

174. Narrated Ḥāmza bin ‘Abdullāh: My father said, “During the lifetime of Allāh’s Messenger Ⲟ, the dogs used to urinate, and pass through the mosque (come and go), nevertheless they never used to sprinkle water on it (i.e. urine of the dog.)”

175. Narrated ‘A‘dī bin Ḥātim: I asked the Prophet Ⲟ (about the hunting dogs) and he replied, “If you let loose (with Allāh’s Name) your tamed dog after a game and it hunts it, you may eat it, but if the dog eats of (that game) then do not eat it because the dog has hunted it for itself.” I further said, “Sometimes I send my dog for hunting and find another dog with it.”

He said, “Do not eat the game for you have mentioned Allāh’s Name only on sending your dog and you did not mentioned Allāh’s Name on the other dog.”

(34) CHAPTER. Whosoever considers not to repeat ablution except if something is discharged or passed from either exit (front or back private parts)

As is mentioned in the Statement of
Allah, v.7:6. And ‘Aţā’ said, “If a worm comes out of one’s anus or if a drop of discharge equal to the size of a louse comes out of one’s penis (then it is essential to repeat the ablution.)” Jâbir bin ‘Abdullāh said, “If one laughs in Salah (prayer), he must repeat his Salah and not the ablution.” Al-Ḥāṣan said, “If someone takes out (cut) some of his hair, cuts his nails or removes his leather socks, he is not to repeat his ablution.” Abū Hurairah said, “It is not necessary to repeat ablation except on Ḥadāth.” And Jâbir stated, “The Prophet was in the battle of Dhât-ur-Riqa’ and a person was shot with an arrow and he bled profusely, but he bowed and prostrated and continued his Salah.” Al-Ḥāṣan said, “The Muslims used to offer Salah regularly with their wounds.” Tawūs, Muhammad bin ‘Alī, ‘Aţā and the people of Ḥijāz say, “Bleeding does not necessitate the repetition of ablution.” Ibn ‘Umar squeezed one of his pimples and blood came out but he did not repeat his ablution. Ibn ‘Abdul-‘Azīz spat out blood but he continued with his Salah. Ibn ‘Umar and Al-Ḥāṣan said, “If any one lets his blood out then it is necessary for him to wash the cut area only.”

176. Narrated Abū Hurairah (may Allah accept his good deeds): Allah’s Messenger (may Allah’s blessings be upon him) said, “A person is considered in Salah (prayer) as long as he is waiting for the prayer in the mosque and as long as he does not do Ḥadāth.” A non-Arab man asked, “O Abū Hurairah! What is Ḥadāth?” I replied, “It is the passing of wind (from the anus) (that is one of the types of Ḥadāth).”
177. Narrated `Abbâd bin Tamîm: My uncle said, the Prophet ﷺ said, “One should not leave (his prayer) unless he hears sound or smells something.”

178. Narrated `Ali: I used to get emotional urethral discharges frequently and felt shy to ask Allah’s Messenger ﷺ about it. So I requested Al-Miqdâd bin Al-Aswad to ask (the Prophet ﷺ) about it. Al-Miqdâd asked him and he replied, “One has to perform ablution (after it).”

179. Narrated Zaid bin Khâlid: I asked `Uthmân bin `Affân ﷺ about a person who engaged in intercourse but did not discharge. `Uthmân replied, “He should perform ablution like the one for an ordinary Salât (prayer), but he must wash his penis.” `Uthmân added, “I heard it from Allah’s Messenger ﷺ.” I asked `Ali, Az-Zubair, Ṭalḥa and Ubai bin Ka‘b ﷺ about it and they, too, gave the same reply. (This order was cancelled later on and taking a bath became compulsory for such cases).
180. Narrated Abū Saʿīd Al-Khudrī: Allāh’s Messenger ῶ was sent for an Ansārī man who came with water dropping from his head. The Prophet ῶ said, “Perhaps we have forced you to hurry up, haven’t we?” The Ansārī replied, “Yes.” Allāh’s Messenger ῶ further said, “If you are forced to hurry up (during intercourse) or you do not discharge then you should perform ablution.”

(This order was cancelled later on, i.e. one has to take a bath).

181. Narrated Usāma bin Zaid: “When Allāh’s Messenger ῶ departed from ‘Arafat, he turned towards a mountain path where he answered the call of nature. (After he had finished) I poured water and he performed ablution and then I said to him, “O Allāh’s Messenger! Will you offer Ṣalāt (prayer)?” He replied, “The Musallā (place of the prayer) is ahead of you (in Al-Muzdalifa).”

(35) CHAPTER. (What is said regarding) a man who helps his companion to perform ablution (by pouring water for him).

182. Narrated Al-Mughira bin Shuṭba: I was in the company of Allāh’s Messenger ῶ on one of the journeys and he went out to answer the call of nature (and after he finished) I poured water and he performed ablution; he washed his face,
forearms and passed his (wet) hand over his head and over the two Khuffain (two leather socks).

(36) CHAPTER. The recitation of Qur’an or doing other invocations etc. after Hadath.

And Mansūr quoted Ibrāhīm, “There is no harm in reciting anything in bathrooms (without closets) and in writing letters without ablution.” And Hammād quoted from Ibrāhīm, “Greet them if they are wearing their Izār (waist covers) otherwise do not greet them.”

183. Narrated ‘Abdullâh bin ‘Abbâs رضي الله عنه that he stayed overnight in the house of Maimūna رضي الله عنها, his aunt. He added: I lay on the cushion transversally in its breadthwise direction while Allah’s Messenger صلى الله عليه وسلم and his wife lay in its lengthwise direction. Allah’s Messenger صلى الله عليه وسلم slept till the middle of the night, either a bit before or a bit after it and then woke up, rubbing the traces of sleep off his face with his hands. He صلى الله عليه وسلم then recited the last ten Verses of Sūrat Al-Îmran, got up and went to a hanging water-skin. He then performed the ablution from it and it was a perfect ablution, and then stood up to offer Salah (prayer). I, too, got up and did as the Prophet صلى الله عليه وسلم had done. Then I went and stood by his side (on his left side). He placed his
right hand on my head and caught my right ear and twisted it (pulled me, and made me to stand by his right side). He prayed two Rakā', then two Rakā', and then two Rakā', and then two Rakā', and then two Rakā' and then two Rakā' (separately six times), and finally one Rakā' (the Witr). Then he lay down again in the bed till the Mu'adh-dhin came to him whereupon the Prophet got up, offered a light two Rakā' prayer and went out and led the Fajr prayer.

(37) CHAPTER. Whoever does not repeat ablution except after falling into deep sleep — losing consciousness completely.

184. Narrated 'Asmā' bint Abī Bakr رضي الله عنهما: I came to ‘Āishah زوجة النبي ﷺ during the solar eclipse. The people were standing and offering the Salāt (prayer) and she was also praying. I asked her, "What is wrong with the people?" She beckoned with her hand towards the sky and said, "Subhān Allah."(1) I asked her, "Is there a sign?" She pointed out, "Yes." So, I too, stood for the Salāt till I fell unconscious and later on I poured water on my head. After the Salāt, Allah’s Messenger praised and glorified Allah and said, "Just now! I have seen something which I never saw before at this place of mine, including Paradise and Hell. And it has been revealed to me that you will be put to trials in your graves and these trials will be like the trials of Ad-Dajjāl, or nearly like it (the

(1) (H.184) See glossary.
subnarrator is not sure of what Asmā’ said). Angels will come to every one of you and ask, ‘What do you know about this man?’ A believer will reply, ‘He is Muhammad, Allāh’s Messenger (saw), and he came to us with self-evident truth and guidance. So we accepted his teaching, believed and followed him.’ Then the angels will say to him to sleep in peace as they have come to know that he was a believer. On the other hand a hypocrite or a doubtful person will reply, ‘I do not know but heard the people saying something and so I said the same’.”

(38) CHAPTER. To pass wet hands over the whole head during ablution.

As is referred to by the Statement of Allāh (تُمَسَّحُ عَلَى رَأسِهَا، وَسُمِّيَ مَلِكٌ: أَيْ جَرَأَتْ أَنْ يُمَسَّحَ بَعْضُ الرَّأسِ؟ فَاخْتَبِجْ بِخَديْنِ عَيْنِ الْمُسَلِّمَاتِ). And Ibn Al-Musaiyab said, “This order is both for men and women.” And Mālik was asked, “Is the passing of a wet hand over a part of the head sufficient (and that is not sufficient)?” He took his verdict from the narration of ‘Abdullāh bin Zaid which follows.

185. Narrated Yaḥyā Al-Māzini: A person asked ‘Abdullāh bin Zaid, who was the grandfather of ‘Amr bin Yaḥyā, “Can you show me how Allāh’s Messenger used to perform ablution?” ‘Abdullāh bin Zaid replied in the affirmative and asked for...
water. He poured it on his hands and washed them twice, then he rinsed his mouth thrice and washed his nose with water thrice by putting water in it and blowing it out. He washed his face thrice and after that he washed his forearms up to the elbow twice and then passed his wet hands over his head from its front to its back and vice versa (beginning from the front and taking them to the back of his head up to the nape of the neck and then brought them to the front again from where he had started) and then washed his feet (up to the ankles).

(39) CHAPTER. The washing of feet up to the ankles.

186. Narrated ‘Amr: My father saw ‘Amr bin Abi Hasan asking ‘Abdulläh bin Zaid about the ablution of the Prophet ﷺ. ‘Abdullah bin Zaid asked for earthen ware pot containing water and performed ablution like that of the Prophet ﷺ in front of them. He poured water from the pot over his hand and washed his hands thrice and then put his hands in the pot and rinsed his mouth and washed his nose by putting water in it and then blowing it out with three handfuls of water. Again he put his hand in the water and washed his face thrice and washed his forearms up to the elbows twice; and then put his hands in the water and then passed them over his head by bringing them to the front and then to the rear of the head once, and then he washed his feet up to the ankles.
CHAPTER 4. The using of the remaining water after ablution.

And Jarir bin ‘Abdullah ordered the members of his family to perform ablution with the water in which he had put his Siwak, a piece of a root of a tree called Al-Arak used as a tooth-brush.

187. Narrated Abu Juhaifa: Allah’s Messenger came to us at noon and water for ablution was brought to him. After he had performed ablution, the remaining water was taken by the people and they started smearing their bodies with it (as a blessed thing). The Prophet offered two Rak’a of the Zuhr prayer and then two Rak’a of the ‘Asr prayer while an ‘Anaza (spear-headed stick) was there (as a Sutra) in front of him.

188. Abu Musa said: The Prophet asked for a tumbler containing water and washed both his hands and face in it and then threw a mouthful of water in the tumbler and said to both of us (Abu Musa and Bilal), “Drink from the tumbler and pour some of its water on your faces and chests.”

189. Narrated Ibn Shihab: Mahmud bin Ar-Rabi who was the person on whose face the Prophet had ejected a mouthful of water from his family’s well while he was a boy, and ‘Urwa (on the authority of Al-Miswar and others) who testified each other, said, “Whenever the Prophet performed ablution, his Companions were nearly fighting for the remains of that water.”
CHAPTER.

190. Narrated As-Sā‘ib bin Yazīd: Ṭabī‘ bin ʿAmr bin ʿAbdullāh: My aunt took me to the Prophet ﷺ and said, “O Allāh’s Messenger! This son of my sister has got a disease in his legs.” So he ﷺ passed his hands on my head and prayed for Allāh’s Blessings for me; then he performed ablution and I drank from the remaining water. I stood behind him and saw the seal of Prophethood between his shoulders, and it was like the Zirrīl-Hajala” (means the button of a small tent, but some said ‘egg of a partridge.’ etc.)

(41) CHAPTER. Rinsing one’s mouth and putting water in one’s nose and cleaning it by blowing the water out with a single handful of water.

191. Narrated ‘Amr bin Yahyā on the authority of his father: ‘Abdullāh bin Zaid Ṭabī‘ bin ʿAmr bin ʿAbdullāh: He poured water on his hands from a utensil containing water and washed them and, then, with one handful of water he rinsed his mouth and cleaned his nose by putting water in it and then blowing it out. He repeated it thrice. He, then, washed his hands and forearms up to the elbows twice and passed (wet) hands over his head, both forwards and backwards, and washed his feet up to the ankles and said, “Thus was the ablution of Allāh’s Messenger ﷺ.”
(42) CHAPTER. The passing of wet hands over the head once only (while performing ablution).

192. Narrated ‘Amr bin Yahya (رضي الله عنه): My father said, “I saw ‘Amr bin Abī Hasan asking ‘Abdullāh bin Zaid about the ablution of the Prophet (ﷺ). ‘Abdullāh bin Zaid asked for an earthenware pot containing water and performed ablution in front of them. He poured water over his hands and washed them thrice. Then he put his (right) hand in the pot and rinsed his mouth and washed his nose by putting water in it and, then, blowing it out thrice with three handfuls of water. Again he put his hand in the water and washed his face thrice. After that he put his hand in the pot and washed his forearms up to the elbows twice, and then again put his hand in the water and passed (wet) hands over his head by bringing them from the front to the back (and returned them) and once more he put his hand in the pot and washed his feet (up to the ankles.)”

Narrated Wuhaib (رضي الله عنه) that he (the Prophet ﷺ as in narration 191 above) had passed his wet hands on the head once only.

(43) CHAPTER. The performance of ablution by a man along with his wife. The utilization of water remaining after a woman has performed ablution. ‘Umar performed ablution with warm water and with water brought from the house of a Christian woman.

193. And narrated ‘Abdullāh bin ‘Umar, “During the lifetime of Allah’s Messenger (ﷺ) men and women used to perform ablution together.”
194. Narrated Jābir: Allāh’s Messenger came to visit me while I was sick and unconscious. He performed ablution and sprinkled the remaining water on me and I became conscious and said, “O Allāh’s Messenger! To whom will my inheritance go as I have neither ascendents nor descendants?” Then the Divine Verses regarding Farā‘īd (inheritance) were revealed.

195. Narrated Anas: It was the time for Salāt (prayer), and those whose houses were near got up and went to their people (to perform ablution), and there remained some people (sitting). Then a painted stone pot (Mikhḍab) containing water was brought to Allāh’s Messenger. The pot was small, not broad enough for one to spread one’s hand in; yet all the people performed ablution. (The subnarrator said, “We asked Anas, ‘How many persons were you?’ Anas replied, ‘We were eighty or more’”). (It was one of the miracles of Allāh’s Messenger).

196. Narrated Abū Mūsa: Once the Prophet asked for a tumbler...
containing water. He washed his hands and face in it and also threw a mouthful of water in it.

197. Narrated ‘Abdullah bin Zaid: Once Allâh’s Messenger came to us and we brought out water for him in a brass pot. He performed ablution thus: He washed his face thrice, and his forearms to the elbows twice, then passed his (wet) hands lightly over the head from front to rear and brought them to front again and washed his feet (up to the ankles).

198. Narrated ‘Aishah: When the ailment of the Prophet aggravated and his disease became worse, he asked his wives to permit him to be nursed (treated) in my house. So they gave him the permission. Then the Prophet came (to my house) with the support of two men, and his legs were dragging on the ground, between ‘Abbâs, and another man.” ‘Ubaid-Ullâh (the subnarrator) said, “I informed ‘Abdullah bin ‘Abbâs of what ‘Aishah said, Ibn ‘Abbâs said: ‘Do you know who was the other man?’ I replied in the negative. Ibn ‘Abbâs said, ‘He was ‘Ali (bin Abi Tâlib).’ ”

‘Aishah further said, “When the Prophet came to my house and his sickness became worse he ordered us to pour seven skins full of water on him, so that he might give some advice to the people. So he was seated in a Mikhdab (brass tub) belonging to Ḥafṣa, the wife of the Prophet.”
Then, all of us started pouring water on him from the water-skins till he beckoned to us to stop and that we had done (what he wanted us to do). After that he went out to the people."

(46) CHAPTER. To perform ablution from an earthen-ware pot.

199. Narrated ‘Amr bin Yahya on the authority of his father: My uncle used to perform ablution extravagantly and once he asked ‘Abdullãh bin Zaid to tell him how he had seen the Prophet performing ablution. He asked for an earthen-ware pot containing water, and poured water from it on his hands and washed them thrice, and then put his hand in the earthen-ware pot and rinsed his mouth and washed his nose by putting water in it and then blowing it out thrice with one handful of water; he again put his hand in the water and took a handful of water and washed his face thrice, then washed his hands up to the elbows twice, and took water with his hand, and passed it over his head from front to back and then from back to front, and then washed his feet (up to the ankles) and said, “I saw the Prophet performing ablution in that way.”

200. Narrated Thàbit: Anas said: “The Prophet asked for water and a tumbler with a broad base and not so deep,
containing a small quantity of water, was brought to him whereby he put his fingers in it.” Anas further said, “I noticed the water springing out from amongst his fingers.” Anas added, “I estimated that the people who performed ablution with it numbered between seventy to eighty.”

(47) CHAPTER. To perform ablution with one Mudd of water. (Mudd is practically 2/3 of a Kilogram):

201. Narrated Anas: The Prophet used to take a bath with one Sa’ or up to five Mudd (1 Sa’ = 4 Mudd) of water and used to perform ablution with one Mudd of water.

(48) CHAPTER. To pass wet hands over Khuffain [two leather socks covering the ankles].


‘Abdullâh bin ‘Umar asked ‘Umar about it. ‘Umar replied in the affirmative and added: “Whenever Sa’d narrates a Hadîth from the Prophet, there is no need to ask anyone else about it.”
203. Narrated Al-Mughîra bin Shu‘ba رضي الله عنه: Once Allah’s Messenger ﷺ went out to answer the call of nature and I followed him with a tumbler containing water, and when he finished, I poured water and he performed ablution and passed wet hands over his Khuffain (two leather socks).

204. Narrated Ja‘far bin ‘Amr bin Umaiya A–Dhamrî: My father said, “I saw the Prophet ﷺ passing wet hands over his Khuffain (two leather socks).”

205. Narrated Ja‘far bin ‘Amr: My father said, “I saw the Prophet ﷺ passing wet hands over his ‘Imama ( turban) and Khuffain (two leather socks).”

(49) CHAPTER. If one puts on (Khuff) just after performing ablution (there is no need to wash one’s feet again in ablution) (24 hours for non-travellers and three days for travellers).

206. Narrated ‘Urwa bin Al-Mughîra: My
father said, “Once I was in the company of the Prophet in a journey and I dashed to take off his *Khuff*. He ordered me to leave them as he had put them on after performing ablution. So he passed wet hands over them.”

(50) CHAPTER. Not repeating ablution after eating mutton and As-Sawiq.

Abū Bakr, 'Umar and 'Uthmān ate such food but did not repeat ablution.

207. Narrated ‘Abdullâh bin ‘Abbâs: Allah’s Messenger ate a piece of cooked mutton from the shoulder region and offered *Salât* (prayer) without repeating ablution.

208. Narrated Ja’far bin Amr bin Umaiyya: My father said, “I saw Allah’s Messenger taking a piece of (cooked) mutton from shoulder region and then he was called for *Salât* (prayer). He put his knife down and offered *Salât* without repeating ablution.”

(51) CHAPTER. Rinsing one’s mouth (with water) after eating As-Sawiq (1) without repeating ablution.

209. Narrated Suwaid bin Al-Nu’mân: Allah’s Messenger took a piece of mutton, and then he was called for *Salât*. He put his knife down and offered *Salât* without repeating ablution.

(1) (Ch.51) See glossary.
In the year of the conquest of Khaibar I went with Allah’s Messenger till we reached Sahba’, a place near Khaibar, where Allah’s Messenger offered the ‘Asr prayer and asked for food. Nothing but As-Sawiq was brought. He ordered it to be moistened with water. He and all of us ate it and the Prophet got up for Maghrib (prayer), rinsed his mouth with water and we did the same, and he then offered Salât (prayer) without repeating the ablution.

210. Narrated Maimûna: The Prophet ate (a piece of) mutton from shoulder region and then offered Salât (prayer) without repeating the ablution.

(52) CHAPTER. Whether to rinse the mouth after drinking milk.

211. Narrated Ibn ‘Abbâs: Allah’s Messenger drank milk, rinsed his mouth and said, “It has fat.”

(53) CHAPTER. Ablution after sleep. And whoever considers it unnecessary to repeat
ablation after dozing once or twice or after nodding once in slumber.

212. Narrated 'Aishah رضي الله عنها: Allâh's Messenger ﷺ said, “If anyone of you feels drowsy while offering Ṣalāt (prayer) he should go to bed (sleep) till his slumber is over, because in praying while drowsy, one does not know whether one is asking for forgiveness or for a bad thing for oneself.”

213. Narrated Anas رضي الله عنه: The Prophet ﷺ said, “If anyone of you feels drowsy while offering Ṣalāt (prayer), he should sleep till he understands what he is saying (reciting).”

(54) CHAPTER. To perform ablution even on having no Ḥadāth.

214. Narrated 'Amr bin 'Amir رضي الله عنه: Anas رضي الله عنه said, “The Prophet ﷺ used to perform ablution for every Ṣalāt (prayer).” I asked Anas, “What you used to do?” Anas replied, “We used to pray with the same ablution until we break it with Ḥadāth.”

215. Narrated Suwaid bin Nu'mān رضي الله عنه: In the year of the conquest of Khaihār I went with Allâh's Messenger ﷺ till we reached Ṣahbâ' where Allâh's Messenger ﷺ led the 'Asr prayer and asked for food.
Nothing but Sawiq was brought and we ate it and drank (water). The Prophet got up for Maghrib (prayer), rinsed his mouth with water and then led the prayer without repeating the ablution.

(55) CHAPTER. One of the major sins is not to protect oneself (one's clothes and body) from one's urine (i.e. from being soiled with it).

216. Narrated Ibn 'Abbas: Once the Prophet, while passing through one of the Heydan (gardens or graveyards) of Al-Madina or Makkah heard the voices of two persons who were being tortured in their graves. The Prophet said, "These two persons are being tortured not for a major sin (to avoid)." The Prophet then added, "Yes! (they are being tortured for a major sin.) Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumnies (to make enmity between friends)." The Prophet then asked for a green branch (of a date-palm tree), broke it into two pieces and put one on each grave. On being asked why he had done so, he replied, "I hope that their torture might be lessened, till these get dried."

(56) CHAPTER. What is said regarding washing out urine.

(1) (H.216) This action was a kind of invocation on the part of the Prophet for the deceased persons (Fath Al-Bair).
And the Prophet remarked about the person in the grave that he never saved himself from being soiled with his urine. And the Prophet mentioned only the urine of human beings.

217. Narrated Anas bin Malik:
Whenever the Prophet went to answer the call of nature, I used to bring water with which he used to wash his private parts.

CHAPTER 218. Narrated Ibn 'Abbas:
The Prophet once passed by two graves and said, “These two persons are being tortured not for a major sin (to avoid). One of them never saved himself from being soiled with his urine, while the other used to go about with calumnies (to make enmity between friends).” The Prophet then took a green branch (of a date-palm tree), split it into two pieces and fixed one on each grave. They said, “O Allah’s Messenger! Why have you done so?” He replied, “I hope that their punishment might be lessened till these (branches) become dry.” (See the footnote of Hadith 216)

(57) CHAPTER. The Prophet and the people left the bedouin undisturbed till he
219. Narrated Anas bin Malik 

The Prophet \( 	ext{رضي الله عنه} \) saw a bedouin urinating in the mosque and told the people not to disturb him. When he finished, the Prophet \( 	ext{رضي الله عنه} \) asked for some water and poured it over (the urine).

(58) CHAPTER. The pouring of water over the urine in the mosque.

220. Narrated Abú Hurairah 

A bedouin stood up and started urinating in the mosque. The people caught him but the Prophet \( 	ext{رضي الله عنه} \) ordered them to leave him and to pour a bucket or a tumbler of water over the place where he had passed the urine. The Prophet \( 	ext{رضي الله عنه} \) then said, “You have been sent to make things easy (for the people) and not sent to make things difficult for them.”

221. Narrated Anas bin Malik 

The Prophet \( 	ext{رضي الله عنه} \) said as above (Hadith No. 220).

CHAPTER. The spilling of water over the place where there is urine.

 Narrated Anas bin Malik 

A bedouin came and passed urine in one corner of the mosque. The people shouted at him but the Prophet \( 	ext{رضي الله عنه} \) stopped them till he finished urinating. The Prophet \( 	ext{رضي الله عنه} \) ordered...
them to spill a bucket of water over that place and they did so.

(59) CHAPTER. The urine of children.

222. Narrated 'Aishah رضي الله عنها, the Mother of faithful believers: A child was brought to Allâh’s Messenger ﷺ and it urinated on the garment of the Prophet ﷺ. The Prophet ﷺ asked for water and poured it over the soiled place.

223. Narrated Umm Qais bint Mihsan رضي الله عنها: I brought my young son, who had not started eating (ordinary food) to Allâh’s Messenger ﷺ who took him and made him sit on his lap. The child urinated on the garment of the Prophet ﷺ, so he asked for water and sprinkled it over the soiled (area) and did not wash it.

(60) CHAPTER. To pass urine while standing and sitting.

224. Narrated Hudhaifa رضي الله عنه: Once the Prophet ﷺ went to the dumps of some people and passed urine while standing. He then asked for water and so I brought it to him and he performed ablution.
(61) CHAPTER. To urinate beside one’s companion while screened by a wall.

225. Narrated Ḥudhāifa: The Prophet and I walked till we reached the dumps of some people. He stood, as any one of you stands, behind a wall and urinated. I went away, but he beckoned me (to come). So I approached him and stood near his back till he finished.

(62) CHAPTER. To urinate near the dumps of some people.

226. Narrated Abū Wā’il: Abū Mūsā Al-Ash’ārī used to lay great stress on the question of urination and he used to say, “If anyone from Bani Isrā‘el happened to soil his clothes with urine, he used to cut that portion away.” Hearing that, Ḥudhāifa said to Abū Wā’il, “I wish he (Abū Mūsā) didn’t (lay great stress on that matter).” Ḥudhāifa added, “Allāh’s Messenger went to the dumps of some people and urinated while standing.”

(63) CHAPTER. The washing out of blood.

227. Narrated ʿĀṣimah: A woman came to the Prophet and said, “If anyone of us gets menses in her clothes then what should she do?” He replied, “She should (take hold of the soiled place), rub it and put it in the water and rub it in order to remove the traces of blood and then pour water over it. Then she can offer Salāt (prayer) in it.”

228. Narrated ʿĀṣimah: Fāṭima bint Abī Ḥubaysh came to the Prophet and said: “A woman came to the Prophet and said, “If anyone of us gets menses in her clothes then what should she do?” He replied, “She should (take hold of the soiled place), rub it and put it in the water and rub it in order to remove the traces of blood and then pour water over it. Then she can offer Salāt (prayer) in it.”

229. Narrated ʿĀṣimah: Fāṭima bint Abī Ḥubaysh came to the Prophet and said: “A woman came to the Prophet and said, “If anyone of us gets menses in her clothes then what should she do?” He replied, “She should (take hold of the soiled place), rub it and put it in the water and rub it in order to remove the traces of blood and then pour water over it. Then she can offer Salāt (prayer) in it.”
said, “O Allâh’s Messenger! I get persistent bleeding (from the uterus) and do not become clean. Shall I give up my Salât (prayer)?” Allâh’s Messenger replied, “No, because it is from a blood vessel and not the menses. So when your real menses begin give up your Salât and when it has finished, wash off the blood (take a bath) and offer your Salât.”

Hishâm (the subnarrator) said that his father added: (the Prophet told her): “Perform ablution for every Salât (prayer) till the time of the next period comes.”

(64) CHAPTER. The washing out of semen with water and rubbing it off (when it is dry) and the washing out of what comes out of women (i.e. discharge).

229. Narrated ‘Âishah: I used to wash the traces of Janâba (semen) from the clothes of the Prophet and he used to go for Salât (prayers) while traces of water were still on it (water spots were still visible).

230. Narrated Sulaimân bin Yasâr: I asked ‘Âishah about the clothes soiled with semen. She replied, “I used to wash it off the clothes of Allâh’s Messenger and he would go for the Salât (prayer) while water spots were still visible.”
(65) CHAPTER. If the (traces of) Janāba (semen) or other spots are not removed completely on washing.

231. Narrated ‘Amr bin Maimūn: I heard Sulaimān bin Yasār talking about the clothes soiled with semen. He said: ‘Āishah رضي الله عنها said, “I used to wash it off the clothes of Allah’s Messenger ﷺ and he would go for the Salah (prayers) while water spots were still visible on them.”

232. Narrated ‘Āishah رضي الله عنها: I used to wash the semen off the clothes of the Prophet ﷺ and even then I used to notice one or more spots on them.

(66) CHAPTER. (What is said) about the urine of camels, sheep and other animals and about their folds.

Abū Musa offered prayer at Dār-il-Barid (post office) and there was animal dung in it though a vast strip of land was near it. Abū Musa said: Both these places are similar (for offering of the prayers).

233. Narrated Abū Qilāba: Anas رضي الله عنه said, “Some people of ‘Ukl or ‘Uraina tribe came to Al-Madīna and its climate did not suit them. So the Prophet ﷺ ordered them to go to the herd of (milch) camels and
to drink their milk and urine (as a medicine). So they went as directed and after they became healthy, they killed the shepherd of the Prophet ﷺ and drove away all the camels. The news reached the Prophet ﷺ early in the morning and he sent (men) in their pursuit and they were captured and brought at noon. He ﷺ then ordered to cut their hands and feet (and it was done), and their eyes were branded with heated pieces of iron. They were put in Al-Ḥarra and when they asked for water, no water was given to them.”

Abū Qilāba added, “Those people committed theft, murder, became disbelievers after embracing Islam (Murtadin مرتدين) and fought against Allāh and His Messenger ﷺ.”

234. Narrated Anas ﭽ: Prior to the construction of the mosque, the Prophet ﷺ offered Salāt (prayers) at sheep-folds.

(67) CHAPTER. An-Najasat(1) (impure and filthy things) which fall in cooking butter (ghee — which is obtained by evaporating moisture from butter) and water.

Az-Zuhrī said, “There is no harm in using water if its taste, odour or colour is not changed.” Ḥānnād said. “There is no harm

(1) (Ch.67) An-Najasat (impurity or impure things) is either: (a) physical or (b) spiritual.
a) Physical as regards urine, stool and sexual discharges etc.
b) Spiritual as regards not having belief in the Oneness of Allāh and His Messenger Muḥammad ﷺ e.g., Al-Muşhrīkūn* [See (V.9:28) the Qur’ān].
* Al-Muşhrīkūn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ).
if the feathers of dead birds fell in it.” About the bones of dead animals like an elephant, Az-Zuhri said, “I met some of the old learned religious men who were using them (bones) as combs and as containers for oiling, etc., and they found no harm in that.” Ibn Sirin and Ibrãhim said, “There is no harm in the trade of ivory.”

235. Narrated Maimûna: The Rasûl Allâh ﷺ was asked regarding ghee (cooking butter) in which a mouse had fallen. He said, “Take out the mouse and throw away the ghee around it and use the rest.”

236. Narrated Maimûna: The Rasûl Allâh ﷺ was asked regarding ghee in which a mouse had fallen. He said, “Take out the mouse and throw away the ghee around it (and use the rest.)”

237. Narrated Abû Hurairah: The Rasûl Allâh ﷺ said, “A wound which a Muslim receives in Allâh’s Cause will appear on the Day of Resurrection as it was at the time of infliction; blood will be flowing from
(68) CHAPTER. Urinating in stagnant water.

238. Narrated Abū Hurairah  said, “We (Muslims) are the last (people to come in the world) but (will be) the foremost (on the Day of Resurrection).”

239. The same narrator told that the Prophet  had said, “You should not pass urine in stagnant water which is not flowing then (you may need to) wash in it.”

(69) CHAPTER. If a dead body or a polluted thing is put on the back of a person offering Salāt (prayer), his Salāt will not be annulled (rejected by Allāh).

In prayer Ibn ‘Umar used to take off his clothes whenever he saw blood on them and used to continue his prayer. Ibn Al-Musaiyyab and Ash-Sha‘bī said, “Whenever a person offers his Salāt (prayers) while wearing clothes stained with blood or Janābah or offers Salāt facing in a direction other than the Qiblah (un-intentionally) or with Tayammum and finds water before the time of that Salāt is over, he has not to repeat his Salāt in any of the above-mentioned cases.”
240. Narrated `Abdullah bin Mas`ud: Once the Prophet was offering Salat (prayers) near the Ka`bah. Abu Jahl was sitting with some of his companions. Some of them said to the others, “Who amongst you will bring the abdominal contents (intestines, etc.) of a camel of Bani so-and-so and put it on the back of Muhammad, when he prostrates?” The most wretched of them (Uqba bin Abi Mu`ait) got up and brought it. He waited till the Prophet prostrated and then placed it on his back between his shoulders. I was watching but could not do anything. I wished I had some people with me to hold out against them. They started laughing and falling on one another. Allah’s Messenger was in prostration and he did not lift his head up till Fatima (Prophet’s daughter) came and threw that (camel’s abdominal contents) away from his back. He raised his head and said thrice, “O Allah! Destroy the (infidels of) Quraish.” So, it was hard for Abu Jahl and his companions when the Prophet invoked Allah against them as they had a conviction that the prayers and invocations were accepted in this city (Makkah). The Prophet said, “O Allah! Destroy Abu Jahl, ‘Utba bin Rab`i’, Shaiba bin Rab`i’, Al-Walid bin ‘Utba, Umaiyya bin Khalaf, and ‘Uqba bin Abi Mu’ait (and he mentioned the seventh whose name I cannot recall). By Allah in Whose Hands my life is, I saw the dead bodies of those persons who were counted by Allah’s Messenger in the Qalib (one of the wells) of Badr.
(70) CHAPTER. Spitting or blowing out the nose or doing similar action in one’s own garment.

Narrated Miswar bin Makhrama and Marwan: Allah’s Messenger set out at the time of Al-Hudaibiya (treaty), and mentioned the rest of Hadith and when Allah’s Messenger spitted, the spittle would fall in the hand of one them (the Prophet’s Companions) who would rub it on his face and skin.


(71) CHAPTER. It is unlawful to perform ablution with Nabidh (water in which dates or grapes etc. are soaked and is not yet fermented) or with any other intoxicant.

Hasan and Abul-‘Alia disliked it. ‘Ata’ said: I prefer to do Tayammum instead of doing ablution with milk or Nabidh.
242. Narrated 'Aishah: The Prophet said, “All drinks that produce intoxication are *Harām* (prohibited) to drink.

(72) CHAPTER. Washing blood by a woman off her father’s face.

Abul-'Aliya said: Rub my leg as it is aching.

243. Narrated Abū Ḥāzim: Sahl bin Sa'd was asked by the people, “With what was the wound of the Prophet treated?” Sahl replied, “None remains among the people living who knows that better than I. ‘Ali used to bring water in his shield and Fāṭima used to wash the blood off his face. Then straw mat was burnt and the wound was filled with it (i.e. its ashes).”

(73) CHAPTER. *Siwāk* (to clean the teeth with *Siwāk* which is a tooth-brush in the form of a pencil from the roots of the *Arāk* tree).

Ibn ‘Abbās said, “Once I passed the night with the Prophet and saw him cleaning his teeth (with *Siwāk*).”

244. Narrated Abū Burda: My father (Abu Musa) said: “I came to the Prophet and saw him carrying a *Siwāk* in his hand and cleaning his teeth, saying, ‘U’ U’,” as if he was retching while the *Siwāk* was in his mouth.”
245. Narrated Hudhaifa:
Whenever the Prophet ﷺ got up at night, he used to clean his mouth with Siwak.

(74) CHAPTER. To give Siwak to the oldest person of the group.

246. Narrated Ibn ‘Umar:
The Prophet ﷺ said, “I dreamt that I was cleaning my teeth with a Siwak and two persons came to me. One of them was older than the other and I gave the Siwak to the younger. I was told that I should give it to the older and so I did.”

(75) CHAPTER. The superiority of a person who sleeps with ablution.

247. Narrated Al-Barâ’ bin ‘Ázib:
The Prophet ﷺ said to me, “Whenever you go to bed perform ablution like that for Salât (prayer), lie on your right side and say, Alláhumma inni aslamtu wajhi ilaika, wa fauwadtu, amrî ilaika, wa aljâ’u zahri ilaika raghbatan wa rahbatan ilaika. Lâ maljâ’ wa là manjâ minka illâ ilaika. Alláhumma âmanu biktâbikal-ladhi anzalta wa bina-bîyikal-ladhi arsalta, [O Allâh! I surrender to You and entrust all my affairs to You and depend
upon You for Your Blessings, both with hope and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You. O Allah! I believe in Your Book (the Qur’an) which You have revealed and in Your Prophet (Muhammad ﷺ) whom You have sent. Then if you die on that very night, you will die with faith (i.e., on the religion of Islam). Let the aforesaid words be your last utterance (before sleep).”

I repeated it before the Prophet ﷺ and when I reached “Allahumma ámantu bikitabikal-ladhi anzalta (O Allah I believe in Your Book which You have revealed).” I said, “Wa Rasülika (and Your Messenger).” The Prophet ﷺ said, “No, (but say): ‘Wa Nabiyikal-ladhi arsalta (Your Prophet whom You have sent), instead.”
5 - THE BOOK OF GHUSL
(Washing of the whole body)

The Statement of Allah (W.5:6): “...If you are in a state of Janaba (i.e., after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey or any of you comes from answering the call of nature, or you have had been in contact with women (i.e. sexual intercourse) and you find no water then perform Tayammum with clean earth and rub therewith your faces and hands. Allah does not want to place you in difficulty, but He wants to purify you and to complete His Favour to you, that you may be thankful.”

(1) CHAPTER. The performance of ablution before taking a bath.

248. Narrated ‘Aishah: Whenever the Prophet took a bath after Janaba, he started by washing his hands and then performed ablution like that for Salāt (prayer). After that he would put his fingers...
in water and move the roots of his hair with them, and then pour three handfuls of water over his head and then pour water all over his body.

249. Narrated Maimūna, the wife of the Prophet ﷺ: Allāh’s Messenger ﷺ performed ablution like that for Ṣalāt (prayer) but did not wash his feet.

He washed off the discharge from his private parts and then poured water over (his body). He withdrew his feet from that place (the place where he took the bath) and then washed them. And that was his way of taking the bath of Janāba.

(2) CHAPTER. Taking a bath by a man along with his wife.

250. Narrated ʿAishah رضي الله عنها: The Prophet ﷺ and I used to take a bath from a single pot called Faraq.

(3) CHAPTER. Taking a bath with a Ṣā‘ of water or so. (One Ṣā‘ = 3 kilograms approx.)
251. Narrated Abū Salama: ‘Aishah’s brother and I went to ‘Aishah and he asked her about the bath of the Prophet. She brought a pot containing about a Sā‘ of water and took a bath and poured it over her head and at that time there was a screen between her and us.

252. Narrated Abū Ja‘far: While I and my father were with Jābir bin ‘Abdullāh, some people were with him and they asked him about taking a bath. He replied, “A Sā‘ of water is sufficient for you.” A man said, “A Sā‘ is not sufficient for me.” Jābir said, “A Sā‘ was sufficient for one who had more hair than you and was better than you (meaning the Prophet).” And then Jābir (put on) his garment and led As-Salāt (prayer).

253. Narrated Ibn ‘Abbās: The Prophet and Maimūna used to take a bath from a single pot.
(4) CHAPTER. Pouring water thrice on one's head.

254. Narrated Jubair bin Mu’tim that Allah's Messenger (ﷺ) said, “As for me, I pour water three times on my head.” And he pointed with both his hands.

255. Narrated Jâbir bin ‘Abdullâh that the Prophet (ﷺ) used to pour water three times on his head.

256. Narrated Abû Ja’far: Jâbir bin ‘Abdullâh (رضي الله عنهما) said to me, “Your cousin (Hasan bin Muhammad bin Al-Hanafiya) came to me and asked about the bath of Janaba. I replied, ‘The Prophet (ﷺ) used to take three handfuls of water, pour them on his head and then pour more water over his body.’ Al-Hasan said to me, ‘I am a hairy man.’ I replied, ‘The Prophet (ﷺ) had more hair than you.’”
5—THE BOOK OF GHUSL

(5) CHAPTER. To wash the body (parts) once only.

257. Narrated Maimūna: I placed water for the bath of the Prophet. He washed his hands twice or thrice and then poured water on his left hand and washed his private parts. He rubbed his hands over the earth (and cleaned them), rinsed his mouth, washed his nose by putting water in it and blowing it out, washed his face and both forearms and then poured water over his body. Then he withdrew from that place and washed his feet.

(6) CHAPTER. Starting one’s bath by scenting oneself with Hilāb or some other scent.

258. Narrated ‘Aishah: Whenever the Prophet took the bath of Janāba (sexual relation or wet dream) he asked for the Hilāb or some (other scent). He used to take it in his hand, rub it first over the right side of his head and then over the left and then rub the middle of his head (with both hands).

(7) CHAPTER. To rinse the mouth and to clean the nose by putting water in it and then blowing it out while taking the bath of Janāba.

259. Narrated Maimūna: I placed water for the bath of the Prophet and he poured water with his right hand on his left and washed them. Then he washed his private parts and rubbed his hands on the
ground (and cleaned them), washed them with water, rinsed his mouth and washed his nose by putting water in it and blowing it out, washed his face and poured water on his head. He withdrew from that place and washed his feet. A piece of cloth (towel) was given to him but he did not use it.

260. Narrated Maimūna: The Prophet ﷺ took the bath of Janāba. (sexual relation or wet dream). He first cleaned his private parts with his hand, and then rubbed it (that hand) on the wall (earth) and washed it. Then he performed ablution like that for the Ṣalāt (prayer), and after the bath he washed his feet.

(8) CHAPTER. The rubbing of hands with earth in order to clean them thoroughly.

(9) CHAPTER. Can a Junub (a person who has yet to take a bath after the sexual act or wet dream) put his hands in a pot (containing water) before washing them if they are not polluted with a dirty thing except Janāba?

Ibn ‘Umar and Al-Bara’ bin ‘Āzib had put their hands in the water without washing them and then they performed ablution. Ibn ‘Umar and Ibn ‘Abbās did not think there was any harm if the water dribbled from the body (while taking a bath) back in the same
container from which the bath of Janāba was taken.

261. Narrated 'Aishah: The Prophet and I used to take a bath from a single pot of water and our hands used to go in the pot after each other in turn.


263. Narrated 'Aishah: The Prophet and I used to take a bath from a single pot of water after Janāba.

264. Narrated Anas bin Mālik: The Prophet and one of his wives used to take a bath from a single pot of water. (Shu'ba added to Anas's statement "After the Janāba.")

(10) CHAPTER. Interval during ablution or bath.

It is quoted from Ibn 'Umar: that he washed his feet after the other parts (which
are washed in ablution) had become dry.

265. Narrated Maimūna: I placed water for the bath of Allāh's Messenger, and he poured water over his hands and washed them twice or thrice; then he poured water with his right hand over his left and washed his private parts (with his left hand). He rubbed his hand over the earth and rinsed his mouth and washed his nose by putting water in it and blowing it out. After that he washed his face, both forearms and head thrice and then poured water over his body. He withdrew from that place and washed his feet.

(11) CHAPTER. Pouring water with one's right hand over the left one, during the bath.

266. Narrated Maimūna bint Al-Hārith: I placed water for the bath of Allāh's Messenger, and put a screen. He poured water over his hands, and washed them once or twice. (The subnarrator added that he did not remember if she had said thrice or not). Then he poured water with his right hand over his left one and washed his private parts. Then he rubbed his hand over the earth or the wall and washed it. Then he rinsed his mouth and washed his nose by putting water in it and blowing it out. He washed his face, forearms and head. He poured water over his body and then withdrew from that place and washed his feet. I presented him a piece of cloth (towel) and he pointed with his hand (that he does not want it) and did not take it.
(12) CHAPTER. Having sexual intercourse and repeating it. And engaging with one's own wives and taking a single bath (after doing so).

267. Narrated Muḥammad bin Al-Muntašir on the authority of his father that he had asked ‘Aishah (about the Hadith of Ibn ‘Umar). She said, “May Allāh be Merciful to Abu ‘Abdur Rahman. I used to put scent on Allah’s Messenger ﷺ, and he used to go round his wives, in the morning he assumed the Ihram, and the fragrance of scent was still coming out from his body.”

268. Narrated Qatāda: Anas bin Mālik said, “The Prophet ﷺ used to visit all his wives in a round, during the day and night and they were eleven in number.” I asked Anas, “Had the Prophet ﷺ the strength for it?” Anas replied, “We used to say that the Prophet ﷺ was given the strength of thirty (men).” And Sa‘īd said on the authority of Qatāda that Anas had told him about nine wives only (not eleven).
(13) CHAPTER. The washing away of emotional urethral discharge and performing ablution after it.

269. Narrated 'Ali bin Abu Tali'ah: I used to get emotional urethral discharge frequently. Being the son-in-law of the Prophet ﷺ I requested a man to ask him about it. So the man asked the Prophet ﷺ about it. The Prophet ﷺ replied, “Perform ablution after washing your organ (penis).”

(14) CHAPTER. Whoever scented himself and then took a bath while the effect of scent remained even after bathing.

270. Narrated Muhammad bin Al-Muntashir on the authority of his father that he had asked 'Aishah رضي الله عنها about the saying of Ibn 'Umar (i.e. he did not like to be a Muhrim while the smell of scent was still coming from his body). 'Aishah رضي الله عنها said, “I scented Allah's Messenger ﷺ and he went round (had sexual intercourse with) all his wives, and in the morning he was a Muhrim (after taking a bath).”

271. Narrated 'Aishah رضي الله عنها: It is as if I am just now looking at the glitter of scent in the parting of the Prophet's head hair while he was a Muhrim.

(15) CHAPTER. To rub the hair thoroughly (while taking a bath) till one feels that one has made his skin wet (underneath the hair) and then one pours water over it.
272. Narrated Hishâm bin ‘Urwa on the authority of his father: ‘Aîshah رضي الله عنها said, “Whenever Allah’s Messenger ﷺ took the bath of Janâba, he cleaned his hands and performed ablution like that for Salâh (prayer) and then took a bath and rubbed his hair, till he felt that the whole skin of the head had become wet, then he would pour water thrice and wash the rest of the body.”

273. ‘Aîshah رضي الله عنها further said, “I and Allah’s Messenger ﷺ used to take a bath from a single water container, from which we took water simultaneously.”

(16) CHAPTER. Whoever performed the ablution of Janâba and then washed his body but did not wash once again the parts which were washed in ablution.

274. Narrated Maimûna رضي الله عنها: Water was placed for the ablution of Allah’s Messenger ﷺ after Janâba. He poured water with his right hand over his left twice or thrice and then washed his private parts and rubbed his hands on the earth or on a wall twice or thrice and then rinsed his mouth, washed his nose by putting water in it and then blowing it out, and then washed his face and forearms and poured water over his head and washed his body. Then he shifted from that place and washed his feet. I brought a piece of cloth, but he did not take it and removed the traces of water from his body with his hand.”
(17) CHAPTER. If someone while in the mosque remembers that he is Junub, he should leave (the mosque to take a bath) and should not perform Tayammum.

275. Narrated Abū Hurairah: Once the call (Iqāma) for the Salāt (prayer) was announced and the rows were straightened. Allāh's Messenger came out; and when he stood up at his Musalla, he remembered that he was Junub. Then he ordered us to stay at our places and went to take a bath and then returned with water dropping from his head. He said, "Allāhu Akbar", and we all offered the Salāt with him.

(18) CHAPTER. The removing of water from one's body with one's hands after taking the bath of Janaba.

276. Narrated Maimūna: I placed water for the bath of the Prophet and screened him with a garment. He poured water over his hands and washed them. After that he poured water with his right hand over his left and washed his private parts, rubbed his hands with earth and washed them, rinsed his mouth, washed his nose by putting water in it and then blowing it out and then washed his face and forearms. He poured water over his head and body. He then shifted from that place and washed his feet. I gave him a piece
of cloth but he did not take it and came out removing the water (from his body) with both his hands.

(19) CHAPTER. Starting from the right side of one’s head while taking a bath.

277. Narrated ‘Aishah: Whenever any one of us was Junub, she poured water over her head thrice with both her hands and then rubbed the right side of her head with one hand and rubbed the left side of the head with the other hand.

(20) CHAPTER. Whosoever took a bath alone (in seclusion) completely naked.

And whosoever screened himself and screening oneself is better. The Prophet ﷺ said, “One must feel shy from Allah more than from the people as He has the right for it.”

278. Narrated Abu Hurairah: The Prophet ﷺ said, “The (people of) Bani Isrâ’il used to take bath naked (all together) looking at each other. Prophet Musa (Moses) used to take bath alone. They said, ‘By Allah! Nothing prevents Musa from taking a bath with us except that he has a scrotal hernia.’ So once Musa went out to take a bath and put his clothes over a stone
and then that stone ran away with his clothes. Müsa followed that stone saying, ‘My clothes, O stone! My clothes, O stone!’ till the people of Banî Isrâ’îl saw him and said, ‘By Allah, Müsa has got no defect in his body. Müsa took his clothes and began to beat the stone.”

Abû Hurairah added, “By Allah! There are still six or seven marks present on the stone from that excessive beating.”

279. Narrated Abû Hurairah Z: The Prophet ﷺ said, “When the Prophet Ayyûb (Job) was taking a bath naked, golden locusts fell on him. Ayyûb started collecting them in his clothes. His Lord addressed him, ‘O Ayyûb! Haven’t I given you enough so that you are not in need of them.’ Ayyûb replied, ‘Yes! By Your Honour (Power)! But I cannot dispense with Your Blessings’. ” (See Hadîth No. 3391, Vol.4)

280. Narrated Umm Hâni bint Abî Tâlib رضي الله عنها: I went to Allah’s Messenger ﷺ in the year of the Conquest of Makkah and found him taking a bath while Fâtima رضي الله عنها was screening him. The Prophet ﷺ asked, “Who is it?” I replied, “I am Umm Hâni.”
281. Narrated Maimūna: I screened the Prophet while he was taking a bath of Janūba. He washed his hands, poured water from his right hand over his left and washed his private parts. Then he rubbed his hand over a wall or the earth, and performed ablution similar to that for the Salāt (prayer) but did not wash his feet. Then he poured water over his body, shifted from that place, and washed his feet.

(22) CHAPTER. If a woman has a wet dream (nocturnal sexual discharge).

282. Narrated Umm Salama: Umm Sulaim, the wife of Abū Ṭalḥa, came to Allāh’s Messenger and said, “O Allāh’s Messenger! Verily, Allāh is not shy to tell the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?” Allāh’s Messenger replied, “Yes, if she notices a discharge.”
(23) CHAPTER. (What is said regarding) the sweat of a Junub. And a Muslim never becomes impure.

283. Narrated Abū Hurairah: The Prophet came across me in one of the streets of Al-Madīna and at that time I was Junub. So I slipped away from him and went to take a bath. On my return the Prophet said, “O Abū Hurairah! Where have you been?” I replied, “I was Junub, so I disliked to sit in your company while I was in a state of impurity.” The Prophet said, “Subḥān Allāh! A Believer (who believes in Islamic Monotheism) never becomes Najas (impure).” (See V.9:28 – the Qur’ān)

(24) CHAPTER. A Junub (person) can go out and walk in the market or anywhere else.

‘Atā’ said: A Junub person is allowed to let his blood out (medically), to clip his nails and also to get his head shaved even without ablution.

284. Narrated Anas bin Malik: The Prophet used to visit all his wives in one night and he had nine wives at that time.

1 (H.283) Najas i.e., impure; it is either: (a) Physical, as regards urine, stools and blood etc., (b) Spiritual, as regards not having belief in the Oneness of Allāh and His Messenger Muhammad e.g., Al-Mushrīkūn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad). And the word Najas is used only for those persons who have spiritual impurity e.g. Al-Mushrīkūn etc.
285. Narrated Abū Hurairah: Allah’s Messenger came across me and I was Junub. He took my hand and I went along with him till he sat down. I slipped away, went home and took a bath. When I came back, he was still sitting there. He then said to me, “O Abū Hurairah! Where have you been?” I told him about it. The Prophet said, “Subḥān Allāh! O Abū Hurairah! A Believer (who believes in Islamic Monotheism) never becomes Najas (impure).”

25 (25) CHAPTER. A Junub can stay at home without taking a bath but with ablution.

286. Narrated Abū Salama: I asked ‘Āishah, “Did the Prophet use to sleep while he was Junub?” She replied, “Yes, but he used to perform ablution (before going to bed).”

26 (26) CHAPTER. Sleeping of a Junub person.

287. Narrated ‘Umar bin Al-Khattāb: I asked Allāh’s Messenger, “Can anyone of us sleep while he is Junub?” He replied, “Yes, if he performs ablution, he can sleep while he is Junub.”

27 (27) CHAPTER. A Junub person should perform ablution before sleeping.

288. Narrated ‘Āishah: Whenever the Prophet intended to sleep while he was Junub, he used to wash his
private parts and perform ablution like that for the *Salāt* (prayer).

289. Narrated 'Abdullāh, "Umar asked the Prophet, "Can anyone of us sleep while he is *Junub*?" He replied, "Yes, if he performs ablution."

290. Narrated 'Abdullāh bin 'Umar: 'Umar bin Al-Khaṭṭāb told Allāh’s Messenger, "I became *Junub* at night." Allāh’s Messenger replied, "Perform ablution (after) washing your penis (private parts) and then sleep."

(28) CHAPTER. When male and female organs come in close contact (bath becomes compulsory).

291. Narrated Abū Hurairah: The Prophet said, "When a man sits in between the four parts of a woman and did the sexual intercourse with her(1), bath becomes compulsory."

(1) (H.291) The head of his private organ entered in her private female part.
(29) CHAPTER. Washing away what comes out from the private parts of a woman (woman’s discharge) if one gets soiled with that.

292. Narrated Zaid bin Khalid Al-Juhani: I asked ‘Uthman bin ‘Affan about a man who engaged in the sexual intercourse with his wife but did not discharge. ‘Uthman replied, “He should perform ablution like that for the prayer after washing his private parts.” ‘Uthman added, “I heard that from Allah’s Messenger.” I asked Ali bin Abi Talib, Az-Zubair bin Al-Awwam, Talha bin ‘Ubaidullah and Ubaib bin Ka’b and all gave the same reply.

(‘Abul Ayyub said that he had heard that from Allah’s Messenger) (This order was cancelled later on so one has to take a bath. See Hadith No.291).

293. Narrated Ubaib bin Ka’b: I asked Allah’s Messenger about a man who engages in sexual intercourse with his wife but does not discharge. He replied, “He should wash the parts which comes in contact with the private parts of the woman, perform ablution and then offer Salat (prayer).” (Abu ‘Abdullah said, “To be on the safe side one should take a bath and that is the last order.”) (See Hadith No.291).
**6 - THE BOOK OF MENSES**

And the Statement of Allāh ἦν ἔγγειλεν: 206

“They ask you (O Muḥammad ἦν) concerning menstruation. Say, that is an Adha (a harmful thing for a husband to have sexual intercourse with his wife while she is having her menses), therefore, keep away from women during menses and go not unto them until they have been purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allāh has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allāh loves those who turn unto Him in repentance and loves those who purify themselves.” (V.2:222).

(1) CHAPTER. How the menses started.

And the statement of the Prophet ἦν, “This is a thing which Allāh has ordained for the daughters of Ādām.” Some people said that the menses first came for Banī Isrā'īl. But what the Prophet ἦν said, is more comprehensive (the truth).

CHAPTER. Menses (a thing) ordained (by Allāh and instructions) for women when they get their menses.

294. Narrated Al-Qāsim: ‘Āishah ἦν said, “We set out with the sole intention of performing Hajj and when we reached Sarif, (a place 11 k.m. from Makkah) I got my menses. Allāh’s Messenger ἦν came to me while I was weeping. He said ‘What is the matter with you? Have you got your menses?’ I replied, ‘Yes.’ He said, ‘This is a thing which Allāh has ordained for the daughters of Ādām. So do what all the pilgrims do with the exception of the Tawaf (circumambulation) round the Ka’bah.’” ‘Āishah ἦν added,
"Allah’s Messenger sacrificed cows on behalf of his wives."

(2) CHAPTER. The washing of the husband’s head and the combing of his hair by a menstruating wife.

295. Narrated ‘Aishah: While in menses, I used to comb the hair of Allah’s Messenger.

296. Narrated ‘Urwa: A person asked me, “Can a woman in menses serve me? And can a Junub woman come close to me?” I replied, “All this is easy for me. All of them can serve me, and there is no harm for any other person to do the same.” ‘Aishah told me that she used to comb the hair of Allah’s Messenger while she was in her menses, and he was in I’tikaf (in the mosque). He would bring his head near her

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(1) (H.296) I’tikaf: Seclusion in a mosque for the purpose of worshipping Allah only. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity e.g., answering the call of nature or joining a funeral procession etc.)
in her room and she would comb his hair, while she used to be in her menses.”

(3) CHAPTER. To recite the Qur'an while lying in the lap of one's own menstruating wife.

Abū Wā'il used to send his menstruating maid servant to bring the Qur'an from Abī Razin by carrying it from the hanger (of its case).

297. Narrated 'Āishah رضي الله عنها: The Prophet صلی الله عليه وسلم used to lean on my lap during my menses and then would recite the Qur'an.

(4) CHAPTER. Using the word Niṣās for menses.

298. Narrated Umm Salama رضي الله عنها: While I was laying with the Prophet صلی الله عليه وسلم under a single woolen sheet, I got the menses. I slipped away and put on the clothes for menses. He said, “Have you got Niṣās (menses)?” I replied, “Yes.” He then called me and made me lie with him under the same sheet.
(5) CHAPTER. Fondling a menstruating wife.

299. Narrated ‘Āishah: The Prophet ﷺ and I used to take a bath from a single pot while we were Junub.

300. (‘Āishah added): And he ﷺ used to order me to put on an Izār (dress worn below the waist) and used to fondle me. While I used to be in my periods (menses).

301. (‘Āishah added): While in I’tikāf, he ﷺ used to bring his head near me and I would wash it while I used to be in my periods (menses).

302. Narrated ‘Abdur Raḥmān bin Al-Aswad on the authority of his father: ‘Āishah said: “Whenever Allah’s Messenger ﷺ wanted to fondle anyone of us during her periods (menses), he used to order her to put on an Izār and start fondling her.” ‘Āishah added, “None of you could control his sexual desire as the Prophet ﷺ could.”

303. Narrated Maimūna: Whenever Allah’s Messenger ﷺ wanted to fondle any of his wives during their periods (menses), he used to ask her to wear an Izār.
CHAPTER. A menstruating woman should leave observing Ša‘ūm (fasting).

304.Narrated Abū Sa‘īd Al-Khudri: Once Allāh’s Messenger went out to the Musalla [(to offer the Šalāt (prayer)] of ‘Eid-al-Adhā or ‘Eid-al-Fitr, and he passed by the women and said, “O you the assembly of women! Give alms, as I have seen that the majority of the dwellers of Hell-fire were you (women).” They asked, “Why is it so, O Allāh’s Messenger?” He replied, “You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you.” The women asked, “O Allāh’s Messenger! What is deficient in our intelligence and religion?” He said, “Is not the witness (evidence) of two women equal to the witness of one man?” They replied in the affirmative. He said, “This is the deficiency in her intelligence. Isn’t it true that a woman can neither offer Šalāt (prayers) nor observe Ša‘ūm (fasting) during her menses?” The women replied in the affirmative. He said, “This is the deficiency in her religion.”

CHAPTER. A menstruating woman should perform all the ceremonies of Ḥajj except the Tawāf around the Ka‘bah.
Ibrãhim said, “There is no harm in reciting a Verse of the Qur'an by a menstruating woman.” Ibn ‘Abbás considers that there was no harm in the recitation of the Qur'an by a Junub. The Prophet ﷺ used to remember (glorify) Allâh at all times. Umm ‘Aţiyaa said that they were ordered to let the menstruating women come out (on festivals) to say Takbîrât (Allahu-Akbar), and to invoke Allâh. Ibn ‘Abbás narrated on the authority of Abū Sufyân: Heraclius asked for the letter of the Prophet ﷺ and read it. It began: “In the Name of Allâh, the Most Gracious, the Most Merciful. O people of the Scripture (Jews and Christians): Come to a word that is just between us and you that we worship none but Allâh ...” (V.3:64). And ‘Aţâ quoted from Jâbir, “‘Aishah got her menses and she performed all the ceremonies of Hajj except the Tawâf round the Ka'bah and she did not offer Salât (prayers).” Al-Ḥakam said, “I slaughter the animal even if I were Junub.” And Allâh ﷺ said: “Eat not (O believers) of that (meat) on which Allâh’s Name has not been pronounced (at the time of slaughtering of the animal).” (V.6:121).

305. Narrated ‘Aishah: We set out with the Prophet ﷺ for Hajj and when we reached Sarif I got my menses. When the Prophet ﷺ came to me, I was weeping. He asked, “Why are you weeping?” I said, “I wish if I had not performed Hajj this year.” He asked, “May be that you got your menses?” I replied, “Yes.” He then said, “This is the thing which Allâh has ordained for all the daughters of Adam. So do what all the pilgrims do except that you do not perform the Tawâf round the Ka'bah till you are clean.”
(8) CHAPTER. *Al-Istihāda* [bleeding (from the womb) in between a woman’s periods].

306. Narrated ’Āishah bint Abī Ḥubaysh: Fāṭima bint Abī Ḥubaysh said to Allah’s Messenger ﷺ, “O Allah’s Messenger! I do not become clean (from bleeding). Shall I give up my ʿazāt (prayers)?” Allah’s Messenger ﷺ replied: “No, because it is from a blood vessel and not the menses. So when the real menses begins give up your ʿazāt and when it (the period) has finished wash the blood off your body (take a bath) and offer your prayers.”

(9) CHAPTER. Washing out the menstrual blood.

307. Narrated Asmā’ bint Abī Bakr: A woman asked Allah’s Messenger ﷺ, “O Allah’s Messenger! What should we do if the blood of menses falls on our clothes?” Allah’s Messenger ﷺ replied, “If the blood of menses falls on the garment of anyone of you, she must take hold of the blood spot, rub it, and wash it with water and then offer ʿazāt (prayers) in (with) it.”
308. Narrated ‘Aishah: Whenever anyone of us got her menses, she, on becoming clean, used to take hold of the blood spot and rub the blood off her garment, and pour water over it and wash that portion thoroughly and sprinkle water over the rest of the garment. After that she would offer Salāt (prayers) in (with) it.

309. Narrated ‘Aishah: Once one of the wives of the Prophet did I’tikāf along with him and she was bleeding in between her periods. She used to see the blood (from her private parts) and she would perhaps put a dish under her for the blood. (The subnarrator ‘Ikrima added, ‘Aishah: once saw the liquid of safflower and said, “It looks like what so-and-so used to have.”)

310. Narrated ‘Aishah: “One of the wives of Allah’s Messenger joined him in I’tikāf and she noticed blood and yellowish discharge (from her private parts) and put a dish under her when she offered Salāt (prayers).”

311. Narrated ‘Aishah: One of the Mothers of the faithful believers (i.e. the wives of the Prophet) did I’tikāf while she was having bleeding in between her periods.
(11) CHAPTER. Can a woman offer her Salāt (prayers) in the clothes in which she has her menses?

312. Narrated ‘Aishah رضي الله عنها: None of us had more than a single garment and we used to have our menses while wearing it. Whenever it got soiled with blood of menses we used to apply saliva to the blood spot and rub off the blood with our nails.

(12) CHAPTER. Putting perfume by women at the time of taking a bath after finishing from the menses.

313. Narrated Umm ‘Atiyya رضي الله عنها: None of us had more than a single garment and we used to have our menses while wearing it. Whenever it got soiled with blood of menses we used to apply saliva to the blood spot and rub off the blood with our nails.

(13) CHAPTER. A woman should rub her own body thoroughly during a bath after the menses.
How to take a bath after menses and rub the place soiled with blood with a perfumed piece of cloth.

314. Narrated `Aishah رضي الله عنها: A woman asked the Prophet ﷺ about the bath which is taken after finishing from the menses. The Prophet ﷺ told her what to do and said, “Purify yourself with a piece of cloth scented with musk.” The woman asked, “How shall I purify myself with it?” He said, “Subhān Allāh! Purify yourself (with it).” I pulled her to myself and said, “Rub the place soiled with blood with it.”

(14) CHAPTER. To take a bath after finishing from the menses.

315. Narrated `Aishah رضي الله عنها: An Ansārī woman asked the Prophet ﷺ how to take a bath after finishing from the menses. He replied, “Take a piece of cloth perfumed with musk and clean the private parts with it, thrice.” The Prophet ﷺ felt shy and turned his face. So I pulled her to me and told her what the Prophet ﷺ meant.

(15) CHAPTER. The combing of head-hair by a woman on taking a bath after finishing from the menses.

316. Narrated `Aishah رضي الله عنها: In the last Hajj of Allāh’s Messenger ﷺ I assumed the Ḥāram for Hajj along with Allāh’s
Messenger ١. I was one of those who intended Tamattu’ (to perform Hajj and ‘Umra together, with a break in between) and did not take the Hady (animal for sacrifice) with me. I got my menses and was not clean till the night of ‘Arafa. I said, “O Allah’s Messenger! It is the night of the Day of ‘Arafa and I intended to perform the Hajj Tamattu’ with ‘Umra.” Allah’s Messenger ١ told me to undo my head-hair and comb it and to postpone the ‘Umra. I did the same and completed the Hajj. On the night of Al-Haṣba (i.e. a place outside Makkah where the pilgrims go after finishing all the ceremonies of Hajj at Mina) he (the Prophet ١) ordered ‘Abdur Rahnãn ('Aishah’s brother) to take me to At-Tan‘im to assume the Ḥāram for ‘Umra in lieu of that of Hajj-at-Tamattu’ which I had intended to perform.

(16) CHAPTER. A woman should undo her head-hair while taking the bath after finishing from her menses.

317. Narrated ‘Aishah ١: On the 1st of Dhu‘ al-Ḥijja we set out with the intention of performing Hajj. Allah’s Messenger ١ said, “Anyone who likes to assume the Ḥāram for ‘Umra, he can do so. Had I not brought the Hady with me, I would have assumed the Ḥāram for ‘Umra”. Some of us assumed the Ḥāram for ‘Umra while the others assumed the Ḥāram for Hajj. I was one of those who assumed the Ḥāram for ‘Umra. I got menses and kept on menstruating until the Day of ‘Arafa and complained of that to the Prophet ١. He told me to postpone my ‘Umra, undo and comb my head-hair, and to assume the Ḥāram of Hajj and I did so. On the night of Ḥaṣba, he sent my brother ‘Abdur-Rahnãn bin Abi Bakr with me to At-Tan‘im, where I assumed the Ḥāram for ‘Umra in lieu of Ḥajj at Tan‘im.
Hishām said, “For that (‘Umra) no Hady, fasting or alms were required.”

(17) CHAPTER. “(A little lump of flesh) some formed and some unformed.” (V.22:5)


Then if Allah wishes (to complete) its creation, the angel asks, (O Lord!) : (A) Will it be a male or female, (B) a wretched(1) or a blessed(2), (C) and how much will his provision be? (D) And what will his age be? So all that [A, B, C, D] is written while the child is still in the mother’s womb.”

(18) CHAPTER. How a menstruating woman should assume Ihram for Hajj or for ‘Umra.

319. Narrated ‘Urwa: ‘Āishah said, “We set out with the Prophet in his last Hajj. Some of us intended to perform ‘Umra while others Hajj. When we reached Makkah, Allāh’s Messenger said, ‘Anyone who had assumed the Ihram for ‘Umra and had not brought the Hady should finish his Ihram, and whoever had assumed

(1) (H. 318) The wretched (in the Hereafter) is he who will choose the way which will lead him to Hell-fire.
(2) (H.318) The blessed (in the Hereafter) is he who will choose the way which will lead him to Paradise.
the Ḥayrah for ‘Umra and brought the Ḥady should not finish the Ihram till he has slaughtered his Ḥady, and whoever had assumed the Ḥayrah for Ḥajj should complete his Ḥajj.”

‘Aishah further said, “I got my menses and kept on menstruating till the Day of ‘Arafa, and I had assumed the Ihram for ‘Umra only (Tama’tu’). The Prophet ordered me to undo and comb my head-hair and assume the Ihram for Ḥajj only and leave the ‘Umra. I did the same till I completed the Ḥajj. Then the Prophet sent ‘Abdur Raḥmān bin Abi Bakr with me and ordered me to perform ‘Umra from At-Tan‘im in lieu of the missed ‘Umra.”

(19) CHAPTER. The beginning and the ending of menstrual periods.

Some women used to send the pads of cotton with traces of yellowish discharge to ‘Aishah (for her verdict to know whether they had become clean from menses or not). And ‘Aishah would say, “Do not hurry till you see the cotton pad is white (meaning the perfect disappearance of menses).” The daughter of Zaid bin Thābit was told that some women used to ask for candles at midnight to see whether the menses had stopped or not. On that the daughter of Zaid said that the ladies (the wives of the Prophet’s Companions) had never done so, and she blamed them (the former women).

320. Narrated ‘Aishah: Fāṭima bint Abī Ḥubāsh used to have bleeding in between the periods, so she asked the Prophet about it. He replied, “The bleeding is from a blood vessel and not the menses. So give up Ḥaṣ-Salāt (the prayers)
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when the (real) menses begin and when it has finished, take a bath and start offering prayers.”

(20) CHAPTER. There is no Ṣalāt (prayer) to be offered by a menstruating woman in lieu of the missed Ṣalāt during her menses.

And the Prophet ﷺ said, “The lady (in her menses) must leave her Ṣalāt (prayers).”

321. Narrated Mu‘ādha: A woman asked ‘Aishah رضي الله عنها, “Should I offer the Ṣalāt (prayers) that which I did not offer because of menses.” ‘Aishah رضي الله عنها said, “Are you from the Haraura’ (a town in ‘Iraq)/loader. We were with the Prophet ﷺ and used to get our periods but he never ordered us to offer them (the Ṣalāt missed during menses),” or ‘Aishah رضي الله عنها said, “We did not offer them.”

(21) CHAPTER. Sleeping with a menstruating woman (one’s wife) while she is wearing her clothes (that are worn during menses).

322. Narrated Zainab bint ‘Abi Salama: Umm Salama رضي الله عنها said, “I got my menses while I was lying with the Prophet ﷺ under a woolen sheet. So I slipped away, took the clothes for menses and put them on. Allāh’s Messenger ﷺ said, ‘Have you got your menses?’ I replied, ‘Yes.’ Then he called me and took me with him under the woolen sheet.”

Umm Salama رضي الله عنها further said, “The Prophet ﷺ used to kiss me while he was observing Saum (fasting). The Prophet ﷺ:

(1) (H.321) Haraura’ was a village near Kūfa in ‘Iraq where the Kharijites assembled for the first time and a sect of those Kharijites regarded it compulsory for a menstruating women to offer the Ṣalāt (prayers) missed during menses.
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and I used to take the bath of Janāba from a single pot.”

(22) CHAPTER. Whoever kept a special dress for menses besides other dresses for the clean period.

323. Narrated Umm Salama: While I was lying with the Prophet under a woolen sheet, I got my menses. I slipped away and put on the clothes for menses. The Prophet said, “Have you got your menses?” I replied, “Yes.” He called me and I slept with him under the woolen sheet.

(23) CHAPTER. The participation of menstruating women in the two ‘Eid festivals and in religious gatherings of Muslims and their isolation from the Musalla (praying place).

324. Narrated Ayyūb: Ḥafṣa said, “We used to forbid our young women to go out for the two ‘Eid prayers. A woman came and stayed at the palace of Bani Khalaf and she narrated about her sister whose husband took part in twelve Ghazwāt (holy wars) along with the Prophet, and her sister was with her husband in six (out of these twelve). She (the woman’s sister) said, “We used to treat the wounded, look after the patients and once I asked the Prophet, ‘Is there any harm for any of us to stay at
home if she doesn’t have a veil?’ He said, ‘She should cover herself with the veil of her companion and should participate in the good deeds and in the religious gathering of the Muslims.’ When Umm ‘Aṭīyya came I asked her whether she had heard it from the Prophet. She replied, ‘Yes. May my father be sacrificed for him (the Prophet)!’ (Whenever she mentioned the Prophet she used to say, ‘May my father be sacrificed for him’). I have heard the Prophet saying, ‘The unmarried virgins and the mature girls and the menstruating women should come out and participate in the good deeds as well as the invocations of faithful believers, but the menstruating women should keep away from the Musallā — praying place [i.e., ʿSalāt (prayers)].’

Ḥaṣa asked Umm ‘Aṭīyya (surprisingly), ‘Do you say the menstruating women?’ She replied, ‘Doesn’t a menstruating woman attend ‘Arafat (Hajj) and such and such (other deeds)?’

(24) CHAPTER. If a woman gets menses thrice a month.

Can we believe a woman if she says she is menstruating or pregnant, and whatever is related to menses as is referred to by the Statement of Allāh: “…And it is not lawful for them to conceal what Allāh has created in their wombs…” (V.2:228). Ṭāli and Šūrāth said, ‘If a woman presents witness from her relatives who are good Muslims that she is getting menses thrice a month then she is to be believed.’ ‘Aṭā said, ‘Her previous menstrual cycles are to be taken into consideration.’ The same was said by Ḥur̄. ‘Aṭā said, ‘Menses can last from one to fifteen days.’ Ibn Sirīn was asked about a woman who noticed blood five days
after her menstrual cycle. He replied: The women knew better about that.

325. Narrated ‘Aishah: Fāṭima bint Abi Ḥuṣayn asked the Prophet ﷺ, “I got persistent bleeding (in between the periods) and do not become clean. Shall I give up ṣalāt (prayers)?” He replied, “No, it is from a blood vessel. Give up the Salāt only for the days on which you usually get the menses and then take a bath and offer your prayers.”

(25) CHAPTER. Yellowish discharge not during the menses.

326. Narrated Umm ‘Aṭiyya: We never considered yellowish discharge as a thing of importance (during a non-menstruating period).

[See Fath Al-Bairi Vol.1, page 442].

(26) CHAPTER. Al-Iṣliḥādah (bleeding in between the periods is from a blood vessel.)

327. Narrated ‘Aishah: Umm Ḥabība got bleeding in between the periods for seven years. She asked Allāh’s Messenger ﷺ about it. He ordered her to take a bath (after the termination of actual periods) and added that it was from a blood vessel. But she used to take a bath for every Salāt (prayer). (Without being ordered by the Prophet ﷺ, See Fath Al-Bairi).
(27) CHAPTER. If a woman gets her menses after *Tawaf-al-Ifada*\(^{(1)}\)

328. Narrated ‘Aishah, the wife of the Prophet ﷺ: I told Allâh’s Messenger ﷺ that Safiyya bint Huyayî had got her menses. He said, “She will probably delay us. Did she perform *Tawaf (al-Ifada)* with you?” We replied, “Yes.” On that the Prophet ﷺ told her to depart.

329. Narrated Ibn ‘Abbâs: A woman is allowed to leave (go back home) if she gets menses (after *Tawaf-al-Ifada*).

(28) CHAPTER. When a woman having bleeding in between her periods notices signs of cleanliness from her menses.

Ibn ‘Abbâs said: She should take a bath and offer *Salât* (prayers) even if (she were clean) for an hour and she can have (sexual relation with her husband) after the prayer and *Aṣ-Ṣalât* (the prayer) is more superior and important (than anything else).

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\(^{(1)}\) (Ch. 27) See glossary.
331.Narrated ‘Aishah: The Prophet said to me, “Give up As-Salāt when your menses begin and when it has finished, wash the blood off your body (take a bath) and start offering Salāt.”

(29) CHAPTER. The offering of a funeral prayer for a woman who had died during (or after) delivery and its (i.e., funeral prayer's) legal way of performing. [See Sahih Al-Bukhari, Vol.2, Hadith No.1333,1334 and its chapter No. 64].

332. Narrated Samura bin Jundab: The Prophet offered the funeral prayer for the dead body of a woman who died of (during) delivery (i.e., childbirth) and he stood by the middle of her body.

(30) CHAPTER.

333. Narrated Maimūna, the wife of the Prophet: During my menses, I never offered Salāt (prayer), but used to sit on the mat beside the mosque of Allāh's Messenger. He used to offer the Salāt on his sheet and in prostration some of his clothes used to touch me.”
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The Statement of Allah: “…And you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands…” (V.5:6).

(1) CHAPTER.

334. Narrated ‘Aishah, the wife of the Prophet: We set out with Allah’s Messenger on one of his journeys till we reached Al-Baidā’ or Dhāṭul-Jaish, a necklace of mine was broken (and lost). Allah’s Messenger stayed there to search for it, and so did the people along with him. There was no water at that place, so the people went to Abu Bakr A-Siddiq and said, “Don’t you see what ‘Aishah has done? She has made Allah’s Messenger and the people stay where there is no water and they have no water with them.” Abu Bakr came while Allah’s Messenger was sleeping with his head on my thigh, He said, to me: “You have detained Allah’s Messenger and the people stay where there is no water and they have no water with them.”

So he admonished me and said what Allah wished him to say and hit me on my flank with his hand. Nothing prevented me from moving (because of pain) but the position of Allah’s Messenger on my thigh. Allah’s Messenger got up when dawn broke and there was no water. So Allah revealed the Divine Verses of Tayammum. So they all performed Tayammum. Usaid bin Hudair said, “O the family of Abu Bakr! This is not

(1) (Ch.1) Tayammum: To strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of Wudū’ (ablution) and Ghusl (in case of Janaba etc.) when water is not available (or under other circumstances etc.) See Sahih Al-Bukhari, Vol.1, Hadith No.338 and 344.
the first blessing of yours.” Then the camel on which I was riding was caused to move from its place and the necklace was found beneath it.

335. Narrated Jâbir bin ‘Abdullâh: The Prophet said, “I have been given five (things) which were not given to anyone else before me.

1. Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month’s journey.

2. The earth has been made for me (and for my followers) a place for offering Salât (prayer) and a thing to purify (perform Tayammum), therefore anyone of my followers can offer Salât wherever he is, at the time of a Salât.

3. The booty has been made Halâl (lawful) to me yet it was not lawful to anyone else before me.

4. I have been given the right of intercession (on the Day of Resurrection).

5. Every Prophet used to be sent to his nation only but I have been sent to all mankind.

(2) CHAPTER. What to do if neither water nor earth is available.

336. Narrated ‘Urwa’s father: ‘Aishah said, “I borrowed a necklace from Asmâ’ and it was lost. So Allâh’s
Messenger sent a man to search for it and he found it. Then the time of the Šalāt (prayer) became due and there was no water. They offered Šalāt (without ablution) and informed Allāh’s Messenger about it, so the Verse of Tayammum was revealed.” Usaid bin Ḥudair said to ‘Āishah, “May Allāh reward you. By Allāh, whenever anything happened which you did not like, Allāh brought good for you and for the Muslims in that.”

(3) CHAPTER. The performance of Tayammum by a non-traveller (is permissible) when water is not available and when one is afraid that the time of Šalāt (prayer) may elapse.

‘Āṭā’ supported that opinion. Al-Ḥasan says, “If a patient has water but there is no one to hand it over to him, then he can perform Tayammum.” Ibnu ‘Umar came from his land at Al-Juruf and the time for the ‘Asr prayer became due while he was at Marbadan-Na‘am (sheep-fold), so he (performed Tayammum) and offered Šalāt (prayer) there, and then entered Al-Madīna when the sun was still high but he did not repeat that Šalāt.

337. Narrated Abū Juhaime Al-Anṣa‘rī: The Prophet came from the direction of Bi‘r Jamal. A man met him and greeted him. But he did not return back the greeting till he went to a (mud) wall and rubbed his hands and his face with its dust (performed Tayammum) and then returned back the greeting.
(4) CHAPTER. Can a person blow off the dust from his hands in performing Tayammum (before passing them over his face).

338. Narrated ‘Abdur Rahmân bin Abza:

A man came to ‘Umar bin Al-Khattãb and said, “I became Junub but no water was available.” ‘Ammâr bin Yâsir said to ‘Umar, “Do you remember that you and I (became Junub while both of us) were together on a journey and you didn’t offer Salât (prayer) but I rolled myself on the ground and offered Salât? I informed the Prophet about it and he said, ‘It would have been sufficient for you to do like this.’ The Prophet then stroked lightly the earth with his hands and then blew off the dust and passed his hands over his face and hands.”

(5) CHAPTER. Tayammum is for the hands and the face.

339. Narrated Sa’îd bin ‘Abdur Rahmân bin Abza on the authority of his father who said: ‘Ammâr said so (the above statement). And Shu’ba stroked lightly the earth with his hands and brought them close to his mouth.
(blew off the dust) and passed them over his face and then the backs of his hands. ‘Ammār said, “Ablution (meaning Tayammum here) is sufficient for a Muslim if water is not available.”

340. Narrated ‘Abdur Raḥmān bin Abzā that while he was in the company of ‘Umar رضي الله عنه, ‘Ammār رضي الله عنه said to ‘Umar, “We were in a detachment and became Junub and I blew the dust off my hands [performed the rolling over the earth and offered Salāt (prayer)].”

341. Narrated ‘Abdur Raḥmān bin Abzā: ‘Ammār رضي الله عنه said to ‘Umar رضي الله عنه, “I rolled myself in the dust and came to the Prophet ﷺ who said, ‘Passing dusted hands over the face and the backs of the hands was sufficient for you.’”

342. Narrated ‘Ammār رضي الله عنه as above.

343. Narrated ‘Ammār رضي الله عنه: The Prophet ﷺ stroked the earth with his hands...
and then passed them over his face and the back of his hands (while demonstrating Tayammum).

(6) CHAPTER. Clean earth is sufficient for a Muslim as a substitute for water for ablution (if he does not find water).

Al-Hasan said, “Tayammum is sufficient unless one does Hadath.” Ibn ‘Abbas led the Salât (prayer) with Tayammum. Yahyâ bin Sa‘id said, “There is no harm in offering Salât on a moorland (a barren salty land) and performing Tayammum with it.”

344. Narrated ‘Imran: Once we were travelling with the Prophet and we carried on travelling till the last part of the night and then we (halted at a place) and slept (deeply). There is nothing sweeter than sleep for a traveller in the last part of the night. So it was only the heat of the sun that made us to wake up; and the first to wake up was so-and-so, then so-and-so and then so-and-so (the narrator ‘Abû said that Abu Raja’ had told him their names but he had forgotten them) and the fourth person to wake up was ‘Umar bin Al-Khaṭṭâb. And whenever the Prophet used to sleep, nobody would wake him up till he himself used to get up as we did not know what was happening (being revealed) to him in his sleep. So, ‘Umar got up and saw the condition of the people, and he was a strict man, so he said, “Allâhu-Akbar” and raised his voice with Takbîr, and kept on saying loudly till the Prophet got up because of it. When he got up, the people informed him about what had happened to them. He said,
There is no harm (or it will not be harmful). Depart!” So they departed from that place, and after covering some distance the Prophet ﷺ stopped and asked for some water to perform the ablution. So, he performed the ablution and the call for the Salāt was pronounced and he led the people in Salāt. After he finished from the Salāt, he saw a man sitting aloof who had not offered Salāt with the people. He ﷺ asked, “O so-and-so! What has prevented you from offering Salāt with us?” He replied, “I am Junub and there is no water.” The Prophet ﷺ said, “Perform Tayammum with (clean) earth and that is sufficient for you.”

Then the Prophet ﷺ proceeded on, and the people complained to him of thirst. Thereupon he got down and called a person (the narrator ‘Auf added that Abū Rajā’ had named him but he had forgotten) and ‘Alī, and ordered them to go and bring water. So they went in search of water and met a woman who was sitting on her camel between two bags of water. They asked, “Where can we find water?” She replied, “I was there (at the place of water) this hour yesterday and my people are behind me.” They requested her to accompany them. She asked, “Where?” They said, “To Allah’s Messenger ﷺ.” She said, “Do you mean the man who is called the Sabī (with a new religion)?” They replied, “Yes, the same person. So come along.”

They brought her to the Prophet ﷺ and narrated the whole story. He said, “Help her to dismount.” The Prophet ﷺ asked for a pot, then he opened the mouths of the bags and poured some water into the pot. Then he closed the big openings of the bags and opened the small ones and the people were called upon to drink and water their animals. So they all watered their animals and they...
(too) all quenched their thirst and also gave water to others and last of all the Prophet ﷺ gave a pot full of water to the person who was Junub and told him to pour it over his body.

The woman was standing and watching all that which they were doing with her water. By Allah, when her water bags were returned they looked like as if they were more full (of water) than they had been before. Then the Prophet ﷺ ordered us to collect something for her; so dates, flour and Sawiːq were collected which amounted to a good meal that was put in a piece of cloth. She was helped to ride on her camel and that cloth full of food-stuff was also placed in front of her and then the Prophet ﷺ said to her, “We have not taken your water but Allah has given water to us.” She returned home late. Her relatives asked her: “O so-and-so what has delayed you?” She said, “A strange thing! Two men met me and took me to the man who is called the Sabiː and he did such and such a thing. By Allah, he is either the greatest magician between this and this (gesturing with her index and middle fingers raising them towards the sky indicating the heaven and the earth) or he is Allah’s Messenger, in truth.”

Afterwards the Muslims used to attack the pagans around her abode but never touched her village. One day she said to her people, “I think that these people leave you purposely. Have you got any inclination to Islam?” They obeyed her and all of them embraced Islam.

Abu ‘Abdullāh said: The word Sabiː means “The one who has deserted his old religion and embraced a new religion.” Abū ‘Alīya said, “The Sabiː’un are a sect of people of the Scripture who recite the Book (Psalms of Sabiː’un) they used to live in ‘Iraq. They were neither Jews nor Christians.”
(7) CHAPTER. A Junub can perform Tayammum if he is afraid of disease, death or thirst.

It is said that once ‘Amr bin Al-‘As became Junub in a very cold night. He performed Tayammum and recited the following Verse from the Qur’an: “…And do not kill yourself (nor kill one another). Surely, Allāh is Most Merciful to you.” (V.4:29) When that was reported to the Prophet ﷺ he did not object to it.

345. Narrated Abū Wā’il: Abū Mūsa said to ‘Abdullāh bin Mas‘ūd, “If one does not find water (for ablution) can he give up the prayer?” Abdullāh replied, “If you give the permission to perform Tayammum they will perform Tayammum even if water was available, if one of them found it cold.” Abū Mūsā said, “What about the statement of ‘Ammār to ‘Umar?” ‘Abdullāh replied, “‘Umar was not satisfied by his statement.”

346. Narrated Shaqiq bin Salama: I was with ‘Abdullāh and Abū Mūsa; the latter
asked the former, “O Abū Abdur-Rahmān! What is your opinion if somebody becomes Junub and no water is available?” ‘Abdullāh replied, “Do not offer Salāt (prayer) till water is found.” Abū Mūsā said, “What do you say about the statement of ‘Ammār (who was ordered by the Prophet ﷺ to perform Tayammum). The Prophet ﷺ said to him: “Perform Tayammum and that would be sufficient.” ‘Abdullāh replied, “Don’t you see that ‘Umar was not satisfied by ‘Ammār’s statement?” Abū Mūsā said, “All right, leave ‘Ammār’s statement, but what will you say about this Verse (of Tayammum)?” ‘Abdullāh kept quiet and then said, “If we allowed it, then they would probably perform Tayammum even if water was available, if one of them found it (water) cold.”

The narrator added, “I said to Shaqīq, “Then did ‘Abdullāh dislike to perform Tayammum because of this?” He replied, “Yes.”

(8) CHAPTER. Tayammum with one light stroke (on the earth).

347. Narrated Al-A’mash: Shaqīq said, “While I was sitting with ‘Abdullāh and Abū Mūsā Al-Ash’arī, the latter asked the former, ‘If a person becomes Junub and does not find water for one month, can he perform Tayammum and offer his Salāt (prayer)?’ (He replied in the negative). Abū Mūsā said, ‘What do you say about this Verse from Sūrat Al-Mā’ida: ...And you find not water then perform Tayammum with clean earth and rub therewith your faces and hands... (V.5:6)’ ‘Abdullāh replied, ‘If we allowed it then they would probably perform Tayammum with clean earth even if water...”
were available but cold.' I said, "You then disliked to perform Tayammum because of this?" He said, "Yes." (Shaqiq added), "Abu Musa said, 'Haven't you heard the statement of 'Ammar to 'Umar? [He (Ammar) said:] I was sent out by Allâh's Messenger for some job and I became Junub and could not find water so I rolled myself over the dust (clean earth) like an animal does, and when I told the Prophet of that he said, 'Like this would have been sufficient.' The Prophet (saying so) lightly stroked the earth with his hand once and blew it off, then passed his (left) hand over the back of his right hand or his (right) hand over the back of his left hand and then passed them over his face.' So 'Abdullâh said (to Abu Musa), "Don't you know that 'Umar was not satisfied with 'Ammar's statement?"

Narrated Shaqiq: While I was with 'Abdullâh and Abu Musa, the latter said to the former, "Haven't you heard the statement of 'Ammar to 'Umar? He said, "Allâh's Messenger sent you and I out, I became Junub and rolled myself in the dust (clean earth) (for Tayammum). When we came to Allâh's Messenger I told him about it and he said, 'This would have been sufficient,' passing his hands over his face and the back of his hands once only.'"

(9) CHAPTER.

348. Narrated 'Imrân bin Husain Al-Khuza'i: Allâh's Messenger saw a person sitting aloof and not offering Salât (prayer) with the people. He asked him, "O so-and-so! What prevented you from offering the Salât with the people?"
He replied, “O Allāh’s Messenger! I am Junub and there is no water.” The Prophet ﷺ said, “Perform Tayammum with clean earth and that will be sufficient for you.”
(1) CHAPTER. How As-Salat (the prayer) was prescribed on the night of Al-Isra’ (miraculous night journey) of the Prophet to Jerusalem (and then to the heavens).

Ibn ‘Abbas said: Abū Sufyān, when telling the narration of Heraclius, mentioned: “The Prophet ordered us to offer our Salāt (prayers) regularly and to be true and chaste.”

349. Narrated Abū Dhar: Allah’s Messenger said, “While I was at Makkah, the roof of my house was opened and Jibrīl (Gabriel) descended, opened my chest, and washed it with Zamzam water. Then he brought a golden tray full of wisdom and faith and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the nearest heaven, when I reached the nearest heaven, Jibrīl said to the gatekeeper of the heaven, ‘Open (the gate).’ The gatekeeper asked, ‘Who is it?’ Jibrīl answered: ‘Jibrīl.’ He asked, ‘Is there anyone with you?’ Jibrīl replied, ‘Yes, Muhammad is with me.’ He asked, ‘Has he been called?’ Jibrīl said, ‘Yes.’ So the gate was opened and we went over the nearest heaven and there we saw a man sitting with Aswīda (a large number of people) on his right and Aswīda (a large number of people) on his left. When he looked towards his right, he laughed and when he looked toward his left he wept. Then he said, ‘Welcome! O pious Prophet and pious son.’ I asked Jibrīl, ‘Who is he?’ He replied, ‘He is Ādām and the people on his right and left are the souls of his offspring. Those on his right are the people of Paradise and those on his left are the people of Hell, and when he looked towards his right he laughed and
when he looked towards his left he wept.

Then he ascended with me till he reached the second heaven and he (Jibril) said to its gatekeeper, 'Open (the gate)'. The gatekeeper said to him the same as the gatekeeper of the first heaven had said, and he opened the gate.

Anas said: "Abū Dhar added that the Prophet met Adam, Idrīs, Mūsā (Moses), 'Iesa (Jesus) and Ibrāhīm (Abraham) on the sixth heaven, but he (Abū Dhar) did not mention on which heaven they were but he mentioned that he (the Prophet) met Adam on the nearest heaven and Ibrāhīm on the sixth heaven."

Anas said, "When Jibril, along with the Prophet passed by Idrīs, the latter said, 'Welcome! O pious Prophet and pious brother.' The Prophet asked, 'Who is he?' Jibril replied, 'He is Idrīs'."

The Prophet added, "I passed by Mūsā and he said, 'Welcome! O pious Prophet and pious brother.' I asked Jibril, 'Who is he?' Jibril replied, 'He is Mūsā.' Then I passed by 'Iesa and he said, 'Welcome! O pious brother and pious Prophet.' I asked, 'Who is he?' Jibril replied, 'He is 'Iesa (Jesus)."

Then I passed by Ibrāhīm and he said, 'Welcome! O pious Prophet and pious son.' I asked Jibril, 'Who is he?' Jibril replied, 'He is Ibrāhīm.'

The Prophet added, "Then Jibril ascended with me to a place where I heard the creaking of the pens."

Ibīn Ḥazm and Anas bin Mālik said: The Prophet said, 'Then Allah enjoined fifty Salāt (prayers) on my followers, when I returned with this Order of Allah, I passed by Mūsā who asked me, 'What has Allah enjoined on your followers?' I replied, 'He has enjoined fifty Salāt on them.' Mūsā said, 'Go back to your Lord (and appeal for
reduction), for your followers will not be able to bear it.’ (So, I went back to Allah and requested for reduction) and He reduced it to half. When I passed by Musa again and informed him about it, he said, ‘Go back to your Lord as your followers will not be able to bear it.’ So I returned to Allah and requested for further reduction and half of it was reduced. I again passed by Musa and he said to me: ‘Return to your Lord, for your followers will not be able to bear it.’ So I returned to Allah and He said, ‘These are five Salat and they are all (equal to) fifty (in reward) for My Word does not change.’ I returned to Musa and he told me to go back once again. I replied, ‘Now I feel shy of asking my Lord again.’ Then Jibril took me till we reached Sidrat-ul-Muntahā (lote tree of the utmost boundary) which was shrouded in colours indescribable. Then I was admitted into Paradise where I found small walls (made) of pearls and its earth was of musk (a kind of perfume).”

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350. Narrated ‘Aishah the Mother of believers: Allah enjoined As-Salat (the prayer) when He enjoined it, it was two Rak’a only (in every Salat) both when in residence or during a journey. Then the Salat
offered during a journey remained the same, but (the Rak‘a of) Salāt for non-travellers were increased.

(2) CHAPTER. It is obligatory to wear clothes while offering As-Salāt (the prayers).

And the Statement of Allāh عَالِمُ النَّعَمُ: ‘Take your adornment (by wearing your clean clothes covering completely the Aurah: [it means, – while offering Salāt (prayer), a male must cover himself with clothes from umbilicus of his abdomen up to his knees, and it is better that both his shoulders should be covered. And a female must cover all her body and feet, except face, and it is better that her both hands are also covered.] (1) while praying and going round (the Tawāf of) the Ka‘bah (V.7:31).

And offering Salāt while wearing a single garment wrapped round the body, Salma bin Al-Akwa’ narrated: The Prophet ﷺ said, “He should pin it, even if with a thorn.”

Offering Salāt with the same garment in which one has had sexual intercourse (is permissible) if one does not see anything dirty on it.

The Prophet ﷺ ordered that no one should go around the Ka‘bah (perform Tawāf) in a naked state.

351. Narrated Umm ‘Atiyya: We were ordered to bring out our menstruating women and veiled women in the religious gatherings and invocation of Muslims on the two ‘Eid festivals. These menstruating women were to keep away from

(1) (Ch.2): See the footnote of Ch.13 before Hadith No.372.
their *Musallā*. A woman asked, “O Allah’s Messenger! What about one who does not have a veil?” He said, “Let her share the veil of her companion.”

(3) CHAPTER. To tie *Izār* (dress worn below the waist) at one’s back while offering *Ṣalāt* (prayers).

Sahl said, “Some people offered *Ṣalāt* (prayer) with the Prophet *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* with their *Izār* tied to their necks.”

352. Narrated Muḥammad bin Al-Munkadīr: Once Jābir *رضي الله عنه* offered *Ṣalāt* (prayer) with his *Izār* tied to his back while his clothes were lying beside him on a wooden peg. Somebody asked him, “Do you offer your *Ṣalāt* in a single *Izār*?” He replied, “I did so to show it to the one with no sense like you. Had anyone of us two garments in the lifetime of the Prophet *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*?”

353. Narrated Muḥammad bin Al-Munkadīr: I saw Jābir bin ‘Abdullāh *رضي الله عنه* offering *Ṣalāt* (prayer) in a single garment and he said that he had seen the Prophet *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* offering *Ṣalāt* in a single garment.
(4) CHAPTER. To offer *Aṣ-Ṣalāt* (the prayers) with a single garment wrapped round the body.

Umm Hāni said that the Prophet  wrapped his body with a single garment and crossed its ends over his shoulders.

354. Narrated 'Umar bin Abi Salama : The Prophet  offered *Ṣalāt* (prayer) in one garment and crossed its ends.

355. Narrated 'Umar bin Abi Salama : I saw the Prophet  offering *Ṣalāt* (prayer) in a single garment in the house of Umm Salama and he had crossed its ends around his shoulders.

356. Narrated 'Umar bin Abi Salama : In the house of Umm Salama, I saw Allāh's Messenger  offering *Ṣalāt* (prayer), wrapped in a single garment around his body with its ends crossed round his shoulders.
357. Narrated Abû Murra, the freed-slave of Umm Hâni, the daughter of Abî Ţâlib, said, “I went to Allah’s Messenger in the year of the conquest of Makkah and found him taking a bath and his daughter Fâṭima was screening him. I greeted him. He asked, ‘Who is she?’ I replied, ‘I am Umm Hâni bint Abî Ţâlib.’ He said, ‘Welcome! O Umm Hâni.’ When he finished his bath he stood up and prayed eight Rak’â while wearing a single garment (wrapped round his body) and when he finished I said, ‘O Allah’s Messenger! My brother has told me that he will kill a person whom I gave shelter and that person is so-and-so the son of Hubaira.’ The Prophet said, ‘We shelter the person whom you have sheltered’.

Umm Hâni added, “And that was before noon (Duha).”

358. Narrated Abû Hurairah: A person asked Allah’s Messenger about the offering of Ṣalât (the prayer) in a single garment. Allah’s Messenger replied, “Has everyone of you got two garments?”

(5) CHAPTER. If someone offers Ṣalât (prayer) wrapped in a single garment, he should cross its corners round his shoulders.

359. Narrated Abû Hurairah: The Prophet said, “None of you should
offer Șalât (prayer) in a single garment that does not cover one’s shoulders.”

360. Narrated Abû Hurairah: Allâh’s Messenger ﷺ said, “Whoever offers Șalât (prayer) in a single garment, must cross its ends (over the shoulders).”

(6) CHAPTER. If the garment is tight (over the body).

361. Narrated Sa‘îd bin Al-Hârith: I asked Jâbir bin ‘Abdullâh about offering Șalât (prayer) in a single garment. He said, “I travelled with the Prophet ﷺ during some of his journeys, and I came to him at night for some purpose and I found him offering Șalât. At that time, I was wearing a single garment with which I covered my shoulders and offered Șalât by his side. When he finished the Șalât, he asked, ‘O Jâbir! What has brought you here?’ I told him what I wanted. When I finished, he asked, ‘O Jâbir! What is this garment which I have seen and with which you covered your shoulders?’ I replied, ‘It is a (tight) garment.’ He said, ‘If the garment is large enough, wrap it round the body (covering the shoulders) and if it is tight (too short) then use it as an İzar (tie it around your waist only).’”

362. Narrated Sahl: The men used to offer Șalât (prayer) with the Prophet
with their *Izār* (lower-half body-cover sheet) tied around their necks as boys used to do; therefore the Prophet ☪ told the women not to raise their heads (from prostration) till the men sat down straight (while praying).

(7) CHAPTER. To offer *Aṣ-Ṣalāt* (the prayer) in a Syrian cloak (made by infidels).

Al-Ḥasan said that there was no harm in wearing clothes woven by a Magian. And Ma'mar said that he had seen Az-Zuhri wearing Yemenite garments dyed with urine. And ‘Ali offered *Ṣalāt* (prayer) in a new unwashed garment.

363. Narrated Mughīра bin Shu’ba ☪: Once I was travelling with the Prophet ☪ and he said, “O Mughīra! Take this container of water.” I took it and Allāh’s Messenger ☪ went far away till he disappeared. He answered the call of nature and he was wearing a Syrian cloak. He tried to take out his hands from its sleeve but it was very tight, so he took out his hands from under it. I poured water and he performed ablution like that for *Ṣalāt* (prayer) and passed his (wet) hands over his *Khuff* (leather socks) and then offered *Ṣalāt*.

(8) CHAPTER. It is disliked to be naked during *Aṣ-Ṣalāt* (the prayers).

364. Narrated Jābir bin ‘Abdullāh ☪: While Allāh’s Messenger ☪ was
carrying stones (along) with the people of Makkah for (the building of) the Ka'bah wearing an Izār (waist-sheet, lower-half body-cover), his uncle Al-‘Abbas said to him, “O my nephew! (It would be better) if you take off your Izār and put it over your shoulders underneath the stones.” So he took off his Izār and put it over his shoulders, but he fell unconscious and since then he had never been seen naked.

(9) CHAPTER. To offer Ṣalāt (prayer) with a shirt, trousers, a Tubbān or a Qabā’ (an outer garment with full length sleeves).

365. Narrated Abū Hurairah: A man stood up and asked the Prophet about offering Ṣalāt (prayer) in a single garment. The Prophet said, “Has every one of you got two garments?” A man put a similar question to ‘Umar; on which he replied, “When Allah makes you wealthier then you should clothe yourself properly during Salāt. Otherwise one can offer Ṣalāt with an Izār and a Rīḍā’ (a sheet covering the upper part of the body), Izār and a shirt, Izār and a Qabā’, trousers and a Rīḍā’, trousers and a shirt or trousers and a Qabā’, Tubbān(1) and a Qabā’ or Tubbān and a shirt.” (The narrator added, “I think that he also said a Tubbān and a Rīḍā’.”)

(1) (H.365) Tubbān: Shorts that covers the knees.
366. Narrated Ibn `Umar: A person asked Allah’s Messenger, “What should a Muhrim wear?” He replied, “He should not wear shirts, trousers, a Burdus (a hooded cloak), or clothes which are stained with saffron or Wars (a kind of perfume). Whoever does not find a sandal to wear can wear Khuff, but these should be cut short so as not to cover the ankles.

(10) CHAPTER. What may be used to cover the private parts of the body.

367. Narrated Abu Sa`id Al-Khudri: Allah’s Messenger forbade Isti’imal-as-`Sammah (wrapping one’s body with a garment so that one cannot raise its end or take one’s hand out of it). He also forbade Al-Ihtiba (sitting on buttocks with knees close to abdomen, and feet apart with the hands circling the knees) while wrapping oneself with a single garment, without having a part of it over the private parts.

368. Narrated Abu Hurairah: The Prophet forbade two kinds of sales i.e., Al-Limas and An-Nibadh (the former is a kind of sale in which the deal is completed if the buyer touches a thing, without seeing or checking it properly; and the latter is a kind of sale in which the deal is completed when the seller throws a thing towards the buyer giving him no opportunity to see, touch or
check it) and (the Prophet forbade) also Ištímãl-As-Sammâ’ and Al-Ihtibâ’ in a single garment.

369. Narrated Abû Hurairah: On the Day of Naḥr (10th of Dhul-Ḥijja, in the year prior to the last Hajj of the Prophet when Abû Bakr was the leader of the pilgrims in that Hajj), Abû Bakr sent me along with other announcers to Minā to make a public announcement (proclaiming): “No Mušrîk (polytheist, pagan, idolater and disbeliever in the Oneness of Allah and in His Messenger Muhammad) is allowed to perform Hajj after this year; and no naked person is allowed to perform the Tawâf around the Ka’bah.” Then Allah’s Messenger sent ‘Alî to read out the Sûrât Barâ’a (At-Tauba) to the people; so he made the announcement along with us on the day of Naḥr in Minā: “No Mušrîk — (polytheist, pagan, idolater and disbeliever in the Oneness of Allah and in His Messenger Muhammad) is allowed to perform Hajj after this year and no naked person is allowed to perform the Tawâf around the Ka’bah.”

(11) CHAPTER. To pray without a Ridâ’.

370. Narrated Muḥammad bin Al-Munkadîr: I went to Jâbir bin ‘Abdullâh and he was offering Salât (prayer) wrapped in a garment and his Ridâ’ was lying beside him. When he finished the Salât, I said “O ‘Abdullâh! You offer Salât (in a single garment) while your Ridâ’ is lying beside you.” He replied, “Yes, I did it intentionally so that the ignorant ones like you might see me. I saw the Prophet offering Salât (prayer) like this.”
(12) CHAPTER. What is said about the thigh.

Narrated Ibn ‘Abbãs and Jarhad and Muḥammad bin Jahsh: The Prophet ﷺ said, “The thigh is ‘Aurah (i.e., it is illegal to keep it bare).” And Anas bin Mãlik said, “The Prophet ﷺ uncovered his thigh.” The narration of Anas is dependable, but it would be safer to take Jarhad’s narration into consideration in order to get rid of the difference between them. Abû Mûsa said, “The Prophet ﷺ covered his knees when ‘Uthmân entered.” Zaid bin Thãbit said, “Divine Revelation came to Allah’s Messenger ﷺ while his thigh was on my thigh and it became so heavy that I was afraid that it might break my thigh.”

371. Narrated ‘Abdul ‘Azîz: Anas said, “When Allah’s Messenger ﷺ invaded Khai̊bar, we offered the Fajr prayer there (early in the morning) when it was still dark. Allah’s Prophet ﷺ rode and Abû Ṭalîḥa rode, too, and I was riding behind Abû Ṭalîḥa. Allah’s Prophet ﷺ passed through the lane of Khai̊bar quickly and my knee was touching the thigh of Allah’s Prophet ﷺ. Then his thigh was uncovered by the shift of his Izar (waist-sheet), and I saw the whiteness of the thigh of Allah’s Prophet ﷺ. When he entered the town, he said, ‘Allahū Akbar! Khai̊bar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned.’ He repeated this thrice. The people came out for their jobs and some of them said, ‘Muḥammad (has come) along with his army.’ We conquered Khai̊bar, (took the captives), and the booty was collected. Dihyā came and said, ‘O Allah’s Prophet! Give me a slave-girl from the captives.’ The Prophet ﷺ
He said, 'Go and take any slave-girl.' He took Safiyya bint Huyal. A man came to the Prophet and said, 'O Allah's Messenger! You gave Safiyya bint Huyal to Dihya and she is the chief-mistress of (the ladies) of the tribes of Quraiza and An-Nadir, she befits none but you.' So the Prophet said, 'Bring him along with her.' So Dihya came with her and when the Prophet saw her, he said to Dihya, 'Take any slave-girl other than her from the captives.'

Anas added: The Prophet then manumitted her and married her.

Thabit asked Anas, "O Abu Hamza! What did the Prophet pay her (as Mahr)?" He said, "She herself was her Mahr for he manumitted her and then married her." Anas added, "While on the way, Umm Sulaim dressed her for marriage and at night she sent her as a bride to the Prophet. So, the Prophet was a bridegroom and he said, 'Whoever has anything (food) should bring it.' He spread out a leather sheet (for the food) and some brought dates and others cooking butter. [I think he (Anas) mentioned As-Sawiq]. So they prepared a dish of Hais (a kind of meal). And that was Walima (the marriage banquet) of Allah's Messenger.”
(13) CHAPTER. In how many (what sort of) clothes a woman should offer Șalāt (prayer).

‘Ikrima said, “If she can cover all her body with one garment, it is sufficient.”(1)

372. Narrated ‘Aisah رضي الله عنها: 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.

(14) CHAPTER. If a person offered Șalāt (prayer) in a dress with marks and looked at those marks during the Șalāt.

373. Narrated ‘Aisah رضي الله عنها : The Prophet ﷺ offered Șalāt (prayer) in a Khāmiṣa (a square garment) having marks. During the Șalāt, he looked at its marks. So, when he finished the Șalāt he said, “Take this Khāmiṣa of mine to Abū Jahl and get me his Anbiyāniyya (a woolen garment without marks) as it (the Khāmiṣa) has diverted my attention from the Șalāt.”

Narrated ‘Aisah رضي الله عنها: The Prophet ﷺ said, ‘I was looking at its (Khāmiṣa’s) marks during the Șalāt (prayer) and I was afraid that it may put me in trial (by diverting my attention).

(1) (Ch.13) It is agreed by the majority of the religious scholars that a woman while offering Șalāt (prayer) should cover herself completely except her face, and it is better that she should cover her hands with gloves or cloth etc., but her feet must be covered either with a long dress or she must wear socks to cover her feet. This verdict is based on the Prophet’s statement (Abū-Dawûd).
(15) CHAPTER. If someone offers Salāt (prayer) in a garment bearing marks of a cross or pictures, will the Salāt be annulled? And what is forbidden thereof.

374. Narrated Anas: 'Āishah had a Qirām (a thin, marked woolen curtain) with which she had screened one side of her home. The Prophet said, “Take away this Qirām of yours, as its pictures are still displayed in front of me during my Salāt (prayer) (i.e., they divert my attention from the Salāt).”

(16) CHAPTER. Whoever offered Salāt (prayer) in a silk Farrūj (an outer garment opened at the back) and then took it off.

375. Narrated 'Uqba bin 'Amir: The Prophet was given a silken Farrūj as a present. He wore it while offering Salāt. When he had finished his Salāt (prayer), he took it off violently as if with a strong aversion to it and said, “It is not the dress of Al-Muttaqun: [Al-Muttaqun means those pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (do all kinds of good deeds which He has ordained)].

(17) CHAPTER. (It is permissible) to offer Salāt (prayer) in a red garment.

376. Narrated Abū Juhaifa: I saw Allāh’s Messenger in a red leather tent and I saw

بنُ عُرُوْة، عَنْ أَبِيهِ، عَنْ عَائِشَةُ، قَالَ الْبِنِيَّةُ: "كَانَ أَنْظُرُ إِلَى عَلَيْهَا، وَأَنَا فِي الصَّلاةِ فَأَحَافُ أنَّ نُقْصُ صَلَاتِي." [النَّبَيَّةِ: 58:17, 6:52]

(15) بَابٌ: إِنْ صَلَّى فِي نُؤْبٍ مُصَلَّبٍ أَوْ تَصَوَّرَ هَلْ نَفَسُ صَلَاتِهِ؛ وَمَا يَنْتَهِي مِنْ ذِلَّكَ؟


(16) بَابٌ مِنْ صَلَّى فِي فَرْوُجٍ خَيْرٍ، ثُمَّ نُزُرَعَهُ

375 - حَدَّثَنَا عُبْدُ اللَّهِ بْنُ يُوسُفُ، قَالَ: حَدَّثَنَا الْبِلَائِيْدُ، عَنْ بْنِ يَزِيدٍ، عَنْ أَبِي الْكَحْيَاتِ، عَنْ عُبْدِيْبَةَ بْنِ عَامِرٍ، قَالَ: أُهْدِيَ إِلَى الْبَيْتِ مُسْتَرَفَ فَرْوُجُ خَيْرٍ فَلَيسَ فِي ذَلِكَ فَرْوُجُ خَيْرٍ فَرُّزُعَ شَيْدًا كَالْكَارَاهِيَّةَ لِهِ، وَقَالَ: لَا يَنْتَهِي هَذَا لِلْمُقَرِّبِينَ. [النَّبَيَّةِ: 58:1]

(17) بَابُ الصَّلاةِ فِي النُّؤْبِ الأَخْمَرِ

376 - حَدَّثَنَا مُحَمَّدُ بْنُ عُرُوْةَ، قَالَ: "كَانَ أَنْظُرُ إِلَى عَلَيْهَا، وَأَنَا فِي الصَّلاةِ فَأَحَافُ أنَّ نُقْصُ صَلَاتِي." [النَّبَيَّةِ: 58:17, 6:52]
Bilāl taking the remaining water with which the Prophet had performed ablution. I saw the people taking the utilized water impatiently and whoever got some of it, rubbed it on his body and those who could not get any, took the moisture from the others' hands. Then I saw Bilāl carrying an 'Anaza (a spear-headed stick) which he planted in the ground. The Prophet came out tucking up his red cloak, and led the people in Salāt (prayer) and offered two Rak'ā (facing the Ka'bah) taking 'Anaza as a Sutra for his Salāt. I saw the people and animals passing in front of him beyond the 'Anaza.

(18) CHAPTER. (It is permissible) to offer Salāt (prayer) on roofs, a pulpit or wood.

Al-Ḥasan finds no objection for one to offer Salāt (prayer) over snow or bridges, even if urine were flowing underneath, or over, or in front of them as long as there was a Sutra (any object put in front of the praying person to act as symbolic barrier between him and others) in front of the person. Abū Hurairah offered Salāt on the roof of the mosque with the Imām, and Ibn 'Umar offered Salāt on snow.

377. Narrated Abu Ḥāzim: Sahl bin Sa'd was asked about the (Prophet's) pulpit as to what thing it was made of? Sahl replied, "None remains alive amongst the people, who knows about it better than I. It was made of tamarisk (wood) of the forest. So-and-so, the slave of so-and-so prepared it for Allah's Messenger. When it was constructed and placed (in the mosque), Allah's Messenger
stood on it facing the Qiblah and said 'Allahu Akbar', and the people stood behind him [and he led the people in Salāt (prayer)]. He recited and bowed and the people bowed behind him. Then he raised his head and stepped back, got down and prostrated on the ground and then he again ascended the pulpit, recited, bowed, raised his head and stepped back, got down and prostrated on the ground. So, this is what I know about the pulpit.”

Aḥmad bin Ḥanbal said, “As the Prophet was at a higher level than the people, there is no harm according to the above-mentioned Ḥadīth if the Imām is at a higher level than his followers during the prayers.”

378. Narrated Anas bin Mālik: Once Allah's Messenger fell off a horse and his leg or shoulder got injured. He swore that he would not go to his wives for one month and he stayed in a Mašhruba (attic room) having stairs made of date palm trunks. So his Companions came to visit him, and he led them in Salāt (prayer) sitting, whereas his Companions were standing. When he finished the Salāt, he said, “Imām is meant to be followed, so when he says Allāhu Akbar, say Allāhu Akbar and when he bows, bow and when he prostrates, prostrate

(1) (H.378) [This order is abrogated by the last action of the Prophet when he offered Salāt (prayer) sitting while his Companions (followers) were praying standing. Please see Ḥadīth No. 689.].
and if he offers Salāt standing offer Salāt standing\(^1\). After the 29th day the Prophet ﷺ came down (from the attic room) and the people asked him, “O Allah’s Messenger! You swore that you will not go to your wives for one month.” He said, “The month is of 29 days.”

(19) CHAPTER. If the clothes of a praying person in prostration touched his wife [would that make his Salāt (prayer) invalid]? 379. Narrated Maimūna رضي الله عنها, “Allah’s Messenger ﷺ was offering Salāt (prayer) while I was sitting beside him during my menses and sometimes his clothes would touch me during his prostration.”

Maimūna رضي الله عنها added, “He prayed on a Ḳhumra (a small mat hardly sufficient for the face and the hands, while prostrating during Salāt).

(20) CHAPTER. To offer Aṣ-Ṣalāt (the prayers) on the Ḥāṣir (a mat that is made of the leaves of date-palm trees and is as long as or longer than a man’s stature).

Jābir and Abū Sa‘īd offered Salat (prayers) standing on board a ship. Al-Ḥasan said, “If it is not hard for one’s companions, one may offer Salāt standing and turn himself with its (ship’s) turnings; otherwise pray sitting.”

380. Narrated Anas bin Mālik رضي الله عنه: My grand mother Mulaika invited Allāh’s Messenger ﷺ for a meal which she herself had prepared. He ﷺ ate from it and said, “Get up! I will lead you in Salāt (prayer).”

Anas added, “I took my Ḥāṣir, washed it
with water as it had become dark because of prolong use and Allâh’s Messenger ﷺ stood on it. The orphan and I aligned behind him and the old lady (Mulaika) stood behind us. Allâh’s Messenger ﷺ led us in the Ṣalât and offered two Rak’â and then left.”

(21) CHAPTER. To offer Ṣalât (the prayer) on a Khumra (a small mat, hardly sufficient for the face and hands while prostrating during Ṣalât).

381. Narrated Maimûna: “Allâh’s Messenger ﷺ used to offer Ṣalât (the prayer) on a Khumra.

(22) CHAPTER. To offer Ṣalât (the prayer) on the bed.

Anas offered Ṣalât (prayer) on his bed. Anas said: We used to offer Ṣalât (the prayer) with the Prophet ﷺ and prostrate on our clothes.

382. Narrated ‘Aishah (the wife of the Prophet ﷺ): I used to sleep in front of Allâh’s Messenger ﷺ and my legs were opposite his Qiblah and in prostration he pushed my legs and I withdrew them and when he stood, I stretched them. ‘Aishah added, “In those days the houses were without lights.”
383. Narrated ‘Aishah rulings: Allâh’s Messenger (peace be upon him) offered Salât (prayer) while I was lying like a dead body on his family bed between him and his Qiblah.

384. Narrated ‘Urwa rulings: The Prophet rulings was lying between him and his Qiblah on the bed on which they used to sleep.

385. Narrated Anas bin Malik rulings: We used to offer Salât (prayer) with the Prophet (peace be upon him) and some of us used to place the ends of their clothes at the place of prostration because of scorching heat.
(24) CHAPTER. To offer Ṣalāt (prayer) with the shoes on.

386. Narrated Abū Maslama Sa‘īd bin Yazīd Al-Azdī saying: I asked Anas bin Mālik whether the Prophet ﷺ had ever offered Ṣalāt (prayer) with his shoes on. He replied, “Yes.”

(25) CHAPTER. To offer Aṣ-Ṣalāt (prayer) wearing Khuff (leather socks).

387. Narrated Ibrāhīm: Hammām bin Al-Hārith said, “I saw Jarir bin ‘Abdullāh passing urine and then he performed ablution and passed his (wet) hands over his Ḳhuffain (two leather-socks), stood up and offered Ṣalāt (prayer). He was asked about it. He replied that he had seen the Prophet ﷺ doing the same.” They approved of this narration as Jarir was one of those who embraced Islām very late.

388. Narrated Al-Mughira bin Shu‘ba: I helped the Prophet ﷺ in performing ablution and he passed his (wet) hands over his Khuffain (two leather-socks) and prayed.

(26) CHAPTER. If some one does not prostrate properly.
389. Narrated Ḥudayfa that he saw a person bowing and prostrating imperfectly. When he finished his Ṣalāt (prayer), Ḥudayfa told him that he had not offered Ṣalāt. The subnarrator added, “I think that Ḥudayfa also said: Were you to die you would die on a “Sunna” (legal way) other than that of Muḥammad ﷺ.”

(27) CHAPTER. During prostrations one should show his armpits and separate his forearms from his body.

390. Narrated ‘Abdullāh bin Mālik bin Buhaina, “Whenever the Prophet ﷺ offered Ṣalāt (prayer) (during prostration), he used to separate his arms from his body so widely that the whiteness of his armpits was visible.”

(28) CHAPTER. Superiority of (praying) facing the Qiblah with the toes toward it as well.

Abū Ḥumaid said that referring to what the Prophet ﷺ said or used to do.

391. Narrated Anas bin Mālik: Allah’s Messenger ﷺ said, “Whoever offers Ṣalāt (prayer) like us and faces our Qiblah (Ka’bah at Makkah during Ṣalāt and eats our slaughtered animals, is a Muslim and is under Allah’s and His Messenger’s Protection. So do not betray Allah by betraying those who are in His Protection.”
392. Narrated Anas bin Mālik: Allah’s Messenger ﷺ said, “I have been ordered to fight the people till they say: “Lā ilāha illallāh” (none has the right to be worshipped but Allāh). And if they say so, offer prayers like our Salāt (prayers), face our Qiblah (Ka’bah at Makkah during prayer) and slaughter as we slaughter, then their blood and property will be sacred to us, and we will not interfere with them except legally and their reckoning will be with Allāh.”

393. Narrated Maimūn bin Siyāh that he asked Anas bin Malik, “O Abū Hamza! What makes the life and property of a person sacred?” He replied, “Whoever says: “Lā ilāha illallāh” (none has the right to be worshipped but Allāh), faces our Qiblah (Ka’bah at Makkah) during the prayers, offers prayers like us and eats our slaughtered animal, then he is a Muslim, and has got the same rights and obligations as other Muslims have.”

(29) CHAPTER. The Qiblah for the people of Al-Madīnā, Shām and the East.

The Qiblah is neither to the East nor to the West (for the people of Al-Madīnā) as the Prophet ﷺ said (to them), “Do not face
Qiblah (Ka'bah at Makkah) during defecation and urination (in an open space). Face either east or west.”

394. Narrated Abū Ayyūb Al-Anṣārī: The Prophet ﷺ said, “While defecating, neither face nor turn your back to the Qiblah (Ka'bah at Makkah) but face either east or west.” Abū Ayyūb added, “When we arrived in Sham we came across some lavatories facing the Qiblah; therefore we turned ourselves while using them and asked for Allah's forgiveness.”

395. Narrated ‘Amr bin Dīnār: I asked Ibn ‘Umar, “Can a person who has performed the Ṭawāf around the Ka'bah for ‘Umra but has not performed the Ṭawāf [Sa'y (going)] of Aṣ-Ṣafā and Al-Marwa, have a sexual relation with his wife?” Ibn ‘Umar replied, “When the Prophet ﷺ reached Makkah he performed the Ṭawāf around the Ka'bah (circumambulated it seven times) and offered a two Rak'ā Ṣalāt (prayer) (at the place) behind the Maqām [place of Ibrāhīm (Abraham)] and then performed the Ṭawāf...
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Say (going) of A-Safa and Al-Marwa, and verily in Allâh's Messenger ﷺ you have a good example to follow...”

396. Then we put the same question (as in the above Hadith No.395) to Jâbir bin 'Abdullah and he too replied, “He should not go near his wife (for sexual relation) till he has finished the Tawâf [Sa'y (going)] of A-Safâ and Al-Marwa.”

397. Narrated Mujâhid: Someone came to Ibn 'Umar and said, “Here is Allâh's Messenger ﷺ entering the Ka'bah.” Ibn 'Umar said, “I went there but the Prophet ﷺ had come out of the Ka'bah and I found Bilâl standing between its two doors. I asked Bilâl, ‘Did the Prophet ﷺ offered Salât (prayer) in the Ka'bah?’ Bilâl replied, ‘Yes, he prayed two Rak'â between the two pillars which are to your left on entering the Ka'bah. Then Allâh's Messenger ﷺ came out and offered a two Rak'â Salât facing the Ka'bah’.”

398. Narrated Ibn 'Abbâs: When the Prophet ﷺ entered the Ka'bah, he invoked Allâh in each and every side of it and did not offer Salât (prayer) till he came out of it, and offered a two Rak'â prayer facing the Ka'bah and said, “This is the Qiblah.”

(1) (H. 398) The direction in which all Muslims turn their faces in Salât (prayers) and that direction is towards the Ka'bah in Makkah (Saudi Arabia). The narration of Bilâl (Hadith No.397) is more authentic as Ibn Abbâs did not enter the Ka'bah with the Prophet ﷺ but narrates the episode from another Companion.
(31) CHAPTER. [During the obligatory Salāt (prayers)] one should face the Qiblah (Ka'bah at Makkah) wherever one may be.

Narrated Abū Hurairah: The Prophet ﷺ said, “Face the Qiblah (Ka'bah at Makkah) and say Allāhu Akbar.”

399. Narrated Barā’ bin ‘Āzib: Allāh’s Messenger ﷺ offered Salāt (prayer) facing Bait-ul-Maqdis (Jerusalem) for sixteen or seventeen months but he loved to face the Ka’bah (at Makkah) so Allāh revealed: “Verily! We have seen the turning of your (Muḥammad’s) face towards the heaven…” (V.2:144) So the Prophet ﷺ faced the Ka’bah and the fools amongst the people namely, the Jews said, “What has turned them from their Qiblah (prayer direction (towards Jerusalem) — Bait-ul-Maqdis)) to which they used to face in prayer?” (Allāh revealed): “…Say (O Muḥammad): ‘To Allāh belong both, east and the west. He guides whom He wills to the straight path’.” (V.2:142)

A man offered Salāt with the Prophet ﷺ (facing the Ka’bah) and went out. He saw some of the Ansār offering the ‘Asr prayer with their faces towards Bait-ul-Maqdis, he said, “I bear witness that I offered Salāt with Allāh’s Messenger ﷺ facing the Ka’bah.” So all the people turned their faces towards the Ka’bah (at Makkah)...

400. Narrated Jābir: Allāh’s Messenger ﷺ used to offer Salāt (prayer)
(optional, non-obligatory prayer) while riding on his mount (Râhilâ) wherever it turned, and whenever he wanted to offer the compulsory Salâh he dismounted and prayed facing the Qiblah (Ka'bah at Makkah).

401. Narrated 'Abdullah: The Prophet offered Salât (prayer) (and the subnarrator Ibrâhîm said, “I do not know whether he prayed more or less than usual”), and when he had finished Salât he was asked, “O Allah’s Messenger! Has there been any change in the As-Salât (the prayers)?” He said, “What is it?” The people said, “You have prayed so much and so much.” So the Prophet bent his legs, faced the Qiblah (Ka'bah at Makkah) and performed two prostrations (of Sahw) and finished his prayers with Taslîm (by turning his face to right and left saying: 'As-Salâmû 'Alâikum-wa Rahmat-Allâh'). When he turned his face to us he said, “If there had been anything changed in Salât, surely I would have informed you; but I am a human being like you and liable to forget like you. So if I forget remind me and if anyone of you is doubtful about his Salât, he should follow what he thinks to be correct and complete his Salât accordingly and finish it and perform two prostrations (of Sahw).”

(32) CHAPTER. What has been said about (facing) the Qiblah (Ka'bah at Makkah) and whoever considered that there was no need to repeat the Salât (prayer) if someone offered prayers by mistake facing a direction other than that of the Qiblah.

When the Prophet did Taslîm after offering two Rak'â of Zuhr prayer he then
faced the people and then completed the rest of the prayer.

402. Narrated 'Umar (bin Al-Khaṭṭāb) رضي الله عنه: My Lord agreed (accepted my invocation) with me in three things:
1. I said, "O Allah's Messenger, I wish we took the "Maqâm" (place) of Ibrāhîm (Abraham) as our praying place [for some of our Ṣalât (prayers)]. So came the Divine Revelation: ...And take you (people) the Maqâm (place) of Ibrâhîm (Abraham) (or the stone on which Ibrâhîm stood while he was building the Ka'bah) as a place of prayer (for some of your prayers e.g., two Rak'â after the ʿTawâf of Ka'bah)." (V.2:125

2. And as regards the (Verse of) the veiling of the women, I said, 'O Allah's Messenger! I wish you ordered your wives to cover themselves from the men because good and bad ones talk to them.' So the Verse of the veiling of the women was revealed. [V.24:31 and V.33:59]

3. Once the wives of the Prophet ﷺ made united front against the Prophet ﷺ and I said to them, 'It may be if he (the Prophet ﷺ) divorced you, (all) that his Lord (Allah) will give him instead of you wives better than you.' So this Verse [(V.66:5) the same as I had said] was revealed.'

403. Narrated 'Abdullâh bin 'Umar رضي الله عنهما: While the people were offering the Fajr prayer at Qubâ (near Al-Madîna), someone came to them and said: "It has been revealed to Allah's Messenger ﷺ tonight, and he has been ordered to offer prayer facing the Ka'bah. So turn your faces to the Ka'bah." Those people were facing Sham (Jerusalem) so they turned their faces towards Ka'bah (at Makkah).
404. Narrated ‘Abdullãh bin ‘Umar: Once the Prophet  offered five Rak‘ã in Zuhr prayer. He was asked, “Is there an increase in the (Rak‘ã) of Salãt (prayers)?” The Prophet  said, “And what is it?” They said, “You have offered five Rak‘ã.” So he bent his legs and performed two prostrations (of Sahw).

405. Narrated Anas bin Malik: The Prophet  saw some sputum in the direction of the Qiblah (on the wall of the mosque) and he disliked that and the sign of disgust was apparent from his face. So, he got up and scraped it off with his hand and said, “Whenever anyone of you stands for the Salãt (prayer), he is speaking in private to his Lord, or his Lord is between him and his Qiblah. So, none of you should spit in the direction of the Qiblah but one can spit to the left or under his foot.” The Prophet  then took the corner of his sheet and spat in it and folded it and said, “Or you can do like this.”

406. Narrated ‘Abdullãh bin ‘Umar: Allah’s Messenger  saw sputum on the wall of the mosque in the direction of the Qiblah and scraped it off. He faced the people and said, “Whenever anyone of you is
offering *Salāt* (prayers), he should not spit in front of him because in the prayer Allāh is in front of him.”

407. Narrated ‘Āishah رضي الله عنها, the Mother of faithful believers: Allāh’s Messenger ﷺ saw some nasal secretions, expectoration or sputum on the wall of the mosque in the direction of the *Qiblah* and scraped it off.

(34) CHAPTER. To scrape the nasal secretion off the mosque with gravel.

And Ibn ‘Abbās said, “If you tread on (any) wet, filthy thing, wash it away and if it is dry don’t wash it.”

408, 409. Narrated Abū Hurairah and Abū Sa‘īd رضي الله عنهم: Allāh’s Messenger ﷺ saw some expectoration on the wall of the mosque; he took gravel and scraped it off and said, “If anyone of you wanted to spit he should neither spit in front of him nor on his right but he could spit either on his left or under his left foot.”

(35) CHAPTER. It is forbidden to spit on the right side while in *Salāt* (prayers).
410, 411. Narrated Abū Hurairah and Abū Sa‘īd: Allah’s Messenger  saw some expectoration on the wall of the mosque; he took gravel and scraped it off and said, “If anyone of you wanted to spit, he should neither spit in front of him nor on his right but could spit either on his left or under his left foot.”

412. Narrated Anas: The Prophet  said, “None of you should spit in front or on his right but he could spit either on his left or under his foot.”

(36) CHAPTER. One should spit on the left side or under one’s left foot.

413. Narrated Anas bin Mālik: The Prophet  said, “A faithful believer while in  (the prayer) is speaking in private to his Lord, so he should neither spit in front of him nor to his right side but he could spit either on his left or under his foot.”

414. Narrated Abū Sa‘īd: The Prophet  saw sputum on (the wall of) the mosque in the direction of the Qiblah and
scraped it off with gravel. Then he forbade spitting in front or on the right, but allowed it on one’s left or under one’s left foot.

(37) CHAPTER. The expiation for spitting in the mosque.

415. Narrated Anas bin Malik: The Prophet said, “Spitting in the mosque is a sin and its expiation is to bury it.”

(38) CHAPTER. The burying of the expectoration in the mosque.

416. Narrated Abū Hurairah: The Prophet said, “If anyone of you stands for Suṣūr (the prayers), he should not spit in front of him because, in Suṣūr (prayer) he is speaking in private to Allāh and he should not spit on his right as there is an angel, but he can spit either on his left or under his foot and bury it (i.e., the expectoration).”

(39) CHAPTER. If the spit or sputum comes out suddenly then one should spit in the corner of one’s garment.

417. Narrated Anas: The Prophet saw expectoration (on the wall
of the mosque) in the direction of the Qiblah and scraped it off with his hand. It seemed that he disliked it and the sign of disgust was apparent from his face. He said, “If anyone of you stands for offering prayer, he is speaking in private to his Lord, (or) his Lord is between him and his Qiblah, therefore he should not spit towards his Qiblah, but he could spit either on his left or under his foot.” Then he took the corner of his sheet and spat in it, folded it and said, “Or do like this.”

(40) CHAPTER. Preaching of the Imâm to the people regarding the proper offering of As-SaThi (the prayer) and the mention of the Qiblah (Ka’bah at Makkah).

418. Narrated Abu Hurairah: Allah’s Messenger said, “Do you consider or see that my face is towards the Qiblah (Ka’bah at Makkah)? By Allah, neither your submissiveness nor your bowing is hidden from me, surely I see you from my back.”

419. Narrated Anas bin Malik: The Prophet led us in a Salât (prayer) and then got up on the pulpit and said, “In your Salât and Rukū’ (bowing), I certainly see you from my back as I see you (while looking at you.)”
(41) CHAPTER. It is permissible to say, "Masjid (mosque) of Bani so-and-so?"

420. Narrated ‘Abdullâh bin ‘Umar: Allâh’s Messenger ﷺ ordered for a horse race; the trained horses were to run from a place called Al-Ḥafî’ah to Thaniyât-ul-Wadâ’ and the horses which were not trained were to run from Ath-Thaniyâ to the Masjid (mosque of) Bani Zuraïq. The subnarrator added: Ibn ‘Umar was one of those who took part in the race.

(42) CHAPTER. The distribution (of goods or wealth) and the hanging of a cluster of dates in the mosque.

421. Narrated Anas: Some goods (or wealth) was brought to Allâh’s Messenger ﷺ from Bahrain. The Prophet ﷺ ordered the people to spread them in the mosque — it was the biggest amount of goods (or wealth) Allâh’s Messenger ﷺ had ever received. He left for As-Sâlat (the prayer) and did not even look at it. After finishing As-Sâlat, he sat by those goods (or wealth) and gave from those to everybody he saw. Al-‘Abbâs came to him and said, “O Allâh’s Messenger! Give me (something) too, because I gave ransom for myself and ‘Aqîl.” Allâh’s Messenger ﷺ told him to take. So, he stuffed his garment with it and tried to carry it away but he failed to do so. He said, “O Allâh’s Messenger! Order someone to help me in lifting it.” The
Prophet ﷺ refused. He then said to the Prophet ﷺ: “Will you please help me to lift it?” Allāh’s Messenger ﷺ refused. Then Al’Abbās threw some of it and tried to lift it (but failed). He again said, “O Allāh’s Messenger! Order someone to help me to lift it.” He refused. Al’Abbās then said to the Prophet ﷺ: “Will you please help me to lift it?” He again refused. Then Al’Abbās threw some of it, and lifted it on his shoulders and went away. Allāh’s Messenger ﷺ kept on watching him till he disappeared from his sight and was astonished at his greediness. Allāh’s Messenger ﷺ did not get up till the last coin was distributed.

(43) CHAPTER. Receiving an invitation to dinner in the mosque and accepting it.

422. Narrated Anas : I found the Prophet ﷺ in the mosque along with some people. He said to me, “Did Abū Talḥa sent you?” I said, “Yes”. He said, “For a meal?” I said, “Yes.” Then he said to his Companions, “Get up.” They set out and I was ahead of them.

(44) CHAPTER. To give the judicial verdicts in the mosque and to perform the Al-Li’ān(1)
between men and women (husbands and wives) there.

423. Narrated Sahl bin Sa‘d: A man said, “O Allah’s Messenger! If a man finds another man with his wife (committing adultery), should the husband kill him?” Later on I saw them (the man and his wife) doing Li‘ān in the mosque.

(45) CHAPTER. If someone enters a house, should he offer prayers where he likes, or as he is told? And he should not look out to seek information about the place or do spying.

424. Narrated ‘Itbān bin Mālik: The Prophet  came to my house and said, “Where do you like me to offer Salāt (prayers)?” I pointed to a place. The Prophet  then said, Allāhu-Akbar, and we aligned behind him and he offered a two Rak‘ā prayer.

(46) CHAPTER. About (taking) the mosques in the houses.

And Al-Barā’ bin ‘Āzib offered Salāt (prayers) in the mosque in his house with other people in congregation.
425. Narrated 'Itbān bin Mālik who was one of the Companions of Allāh's Messenger ﷺ and one of the Ansār who took part in the battle of Badr: I came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger, I have weak eyesight and I lead my people in Ṣalāt (prayers). When it rains the water flows in the valley between me and my people so I cannot go to their mosque to lead them in Ṣalāt. O Allāh's Messenger! I wish you would come to my house and offer Ṣalāt in it so that I could take that place as a Musalla (appointed place for Ṣalāt)." Allāh's Messenger ﷺ said, "If Allāh will, I will do so." Next day after the sun rose high, Allāh's Messenger ﷺ and Abū Bakr came and Allāh's Messenger ﷺ asked for permission to enter. I gave him permission and he did not sit on entering the house but said to me, "Where do you like me to offer Ṣalāt?" I pointed to a place in my house. So Allāh's Messenger ﷺ stood there and said Allāhu Akbar, and we all got up and aligned behind him and offered a two-Rakʿā prayer and ended it with Taslim. We requested him to stay for a meal called Ḥジャة which we had prepared for him. Many members of our family gathered in the house and one of them said, "Where is Malik bin Ad-Dukhaishin or Ibn Ad-Dukhshun?" One of them replied, "He is a hypocrite and does not love Allāh and His Messenger." Hearing that, Allāh’s Messenger ﷺ said, "Do not say so. Haven’t you seen that he said, "Lā ilāha illallāh" (none has the right to be worshipped but Allāh), for seeking Allāh’s Countenance (i.e. for Allāh’s sake only)?" He said, "Allāh and His Messenger know better. We have seen him helping and advising hypocrites."

Allāh’s Messenger ﷺ said, "Allāh has forbidden the (Hell) fire for those who say "Lā ilāha illallāh" (none has the right to be
worshipped but Allāh) for seeking Allāh's Countenance (i.e. for Allāh's sake only).”

(47) CHAPTER. While entering the mosque etc., one should start with the right foot.

And ‘Abdullāh bin ‘Umar used to enter the mosque by putting in his right foot first and while leaving he used to put out his left foot first.

426. Narrated ‘Aishah : The Prophet used to start every thing from the right (side) whenever it was possible in all his affairs; for example: in washing, combing or wearing shoes.

(48) CHAPTER. Is it permissible to dig the graves of pagans of the Period of Ignorance, and to use that place as a mosque?

And the saying of the Prophet “Allāh cursed the Jews because they built the places of worship at the graves of their Prophets.”
And what is said regarding the disapproval of offering *Ṣalāt* (prayers) at graves. And ‘Umar saw Anas bin Mālik offering *Ṣalāt* at a grave and shouted, “The grave! The grave!! (meaning: Do not offer *Ṣalāt* there).” But he did not order him to repeat his *Ṣalāt*.

427. Narrated ‘Aisyah bint Abu Tha’labah: Umm Ḥabiba and Umm Salama (رضي الله عنهم) mentioned about a church they had seen in Ethiopia in which there were pictures. They told the Prophet about it, on which he رضي الله عنهم said, “If any religious man dies amongst those people they would build a place of worship at his grave and make these pictures in it. They will be the worst creature with Allāh on the Day of Resurrection.”

428. Narrated Anas (رضي الله عنهم): When the Prophet رضي الله عنهم arrived at Al-Madīna, he dismounted at the upper side of Al-Madīna amongst the tribe called Banū ‘Amr bin ‘Aūf. He stayed there for fourteen nights. Then he sent for Banū An-Najjār and they came armed with their swords. As if I am looking (just now) as the Prophet رضي الله عنهم was sitting over his *Rāḥila* (mount) with Abū Bakr riding behind him, and all Banū An-Najjār around him till he dismounted at the courtyard of Abū Aiyyāb’s house. The Prophet رضي الله عنهم loved to offer *Ṣalāt* (prayer) wherever the time for *Ṣalāt* was due even at sheep-folds. Later on he ordered that a mosque should be built and sent for some people of Banū An-Najjār and said, “O Banū An-Najjār! Suggest to me the price of this (walled) piece of land of yours.”

They replied, “No! By Allāh! We do not demand its price except from Allāh.”

Anas added: There were graves of pagans
in it and some of it was unlevelled and there were some date-palm trees in it. The Prophet ﷺ ordered that the graves of the pagans be dug out and the unlevelled land be levelled and the date-palm trees be cut down. (So all that was done). They aligned these cut date-palm trees towards the Qiblah of the mosque (as a wall) and they also built two stone side-walls (of the mosque). His Companions brought the stones while reciting some poetic verses. The Prophet ﷺ was with them and he kept on saying, “There is no goodness except that of the Hereafter, O Allah! So please forgive the Ansār and Al-Muhājirah (the emigrants).”

(49) CHAPTER. To offer Ḥaḍāthi Salāt (the prayer) in a sheep-fold.


(50) CHAPTER. To offer Ḥaḍāthi Salāt (the prayer) in the camel-yards (the places where the camels are stationed).

430. Narrated Nafl: I saw Ibn ‘Umar رضي الله عنه offering Ḥaḍāthi Salāt (prayer) while taking his camel (as a Sutra) in front of him and he said, “I saw the Prophet ﷺ doing the same.”

(51) CHAPTER. Whoever offered Ḥaḍāthi Salāt (prayer) with furnace or fire or any other
worshipable thing in front of him but he intended Salât solely for Allâh.

Az-Zuhri narrated that Anas said that the Prophet ﷺ said: “While I was offering Salât (prayer), the (Hell) Fire was displayed in front of me.”

431. Narrated ‘Abdullah bin ‘Abbas ﷺ: The sun eclipsed and Allâh’s Messenger ﷺ offered the eclipse prayer and said, “I have been shown the (Hell) Fire (now) and I never saw a worse and horrible sight than the sight I have seen today.”

(52) CHAPTER. The displeasiveness of offering As-Salât (the prayers) in grave-yards.

432. Narrated Ibn ‘Umar ﷺ: The Prophet ﷺ said, “Offer some of your Salât (prayers) (Nawâfi) at home, and do not take your houses as graves.”

(53) CHAPTER. (What is said about) offering Salât (prayer) at the places where the earth had sunk down and Allâh’s punishment had fallen.

It is said that ‘Ali bin Abû Tâlib ﷺ disliked offering As-Salât (the prayers) in the land of Babylon which had sunk down.

433. Narrated ‘Abdullah bin ‘Umar ﷺ: Allâh’s Messenger ﷺ said, “Do not enter (the places) of those people where Allâh’s punishment had fallen unless you do so weeping. If you do not weep, do not enter...
(the places of these people) because Allâh’s Curse and punishment which fell upon them may fall upon you.”

(54) CHAPTER. To offer As-Salât (the prayer) in a church or in a temple etc.

‘Umar said, “We do not enter your churches because of the statues and pictures.” Ibn ‘Abbâs used to offer Salât (prayers) in the church provided there were no statues in it.

434. Narrated ‘Aishah: Umm Salama told Allâh’s Messenger about a church which she had seen in Ethiopia and which was called Mariya. She told him about the pictures which she had seen in it. Allâh’s Messenger said, “If any righteous pious man dies amongst them, they would build a place of worship at his grave and make these pictures in it; they are the worst creatures with Allâh.”

(55) CHAPTER.

435, 436. Narrated ‘Aishah and ‘Abdullâh bin ‘Abbâs: When the last moment of the life of Allâh’s Messenger came, he started putting his ‘Khamîsa’ (a woolen blanket) on his face and when he felt hot and short of breath he took it off his face and said, “May Allâh curse the Jews and Christians, for they built the places of
worship at the graves of their Prophets.”
[The Prophet was warning (Muslims) of what those people had done].

437. Narrated Abū Hurairah: Allah’s Messenger said, “May Allah’s Curse be on the Jews, for, they built the places of worship at the graves of their Prophets.”

(56) CHAPTER. The saying of the Prophet , “The earth has been made for me a Masjid (place for praying) and a thing to purify (to perform Tayammum).”

438. Narrated Jābir bin ‘Abdullāh: Allah’s Messenger said, “I have been given five (things) which were not given to any amongst the Prophets before me. These are:

1. Allah made me victorious by awe (by His frightening my enemies) for a distance of one month’s journey.
2. The earth has been made for me (and for my followers) a Masjid (place for praying) and a thing to purify (perform Tayammum). Therefore anyone of my followers can offer prayers wherever he is, at the time of a Salāt (prayer).
3. The booty has been made Halāl (lawful) to me (and was not made so to anyone else).
4. Every Prophet used to be sent to his nation only but I have been sent to all mankind.
5. I have been given the right of intercession (on the Day of Resurrection.)"

(57) CHAPTER. Sleeping of a woman in the mosque (and residing in it).

439. Narrated 'Aishah: There was a black slave-girl belonging to an Arab tribe and they manumitted her but she remained with them. The slave-girl said, "Once one of their girls (of that tribe) came out wearing a red leather scarf decorated with precious stones. It fell off from her or she placed it somewhere. A kite passed by that place, saw it lying there and mistaking it for a piece of meat, flew away with it. Those people searched for it but they did not find it. So, they accused me of stealing it and started searching me and even searched my private parts." The slave-girl further said, "By Allah! While I was standing (in that state) with those people, the same kite passed by them and dropped the red scarf and it fell amongst them. I told them, 'This is what you accused me of stealing and I was innocent and now here it is.'" 'Aishah added: That slave-girl came to Allah's Messenger and embraced Islam. She had a tent or a small room with a low roof in the mosque. Whenever she called on me, she had a talk with me and whenever she sat with me, she would recite the following: "The day of the scarf (band) was one of the wonders of our Lord, verily, He rescued me from the disbelievers' town." 'Aishah added: "Once I asked her, 'What is the matter with you? Whenever you sit with me, you always recite these poetic verses.' On that she told me the whole story."
(58) CHAPTER. Sleeping of men in the mosque.

And narrated Anas, “Some people of the tribe of ‘Ukl came to the Prophet and joined the men of ‘As-Suffa.” ‘Abdul Rahman bin Abi Bakr said, “Ashab-as-Suffa (Suffa companions) were poor people.”

440. Narrated Nafi’: ‘Abdullah bin ‘Umar said: I used to sleep in the mosque of the Prophet while I was young and unmarried.

441. Narrated Sahl bin Sa’id: Allah’s Messenger went to Fatima’s house but did not find ‘Ali there. So he asked, “Where is your cousin?” She replied, “There was something between us and he got angry with me and went out. He did not sleep (midday nap) in the house.” Allah’s Messenger asked a person to look for him. That person came and said, “O Allah’s Messenger! He is sleeping in the mosque.” Allah’s Messenger went there and ‘Ali was lying. His ‘Rida (a garment covering the upper part of the body) had fallen down to one side of his body and he was covered with dust. Allah’s Messenger started cleaning the dust from him saying: “Get up! O Aba Turab. Get up! O Aba Turab (literally means: O father of dust).”
442. Narrated Abū Hurairah: I saw seventy of Aṣ-Ṣuffa men and none of them had a Rida’ (a garment covering the upper part of the body). They had either Izār (only) or sheets which they tied round their necks. Some of these sheets reached the middle of their legs and some reached their heels and they used to gather them (sheets) with their hands lest their private parts should become bare.

(59) CHAPTER. To offer Aṣ-Ṣalāt (the prayer) when returning from a journey.

Kaʿb bin Mālik said: “Whenever the Prophet returned from a journey, he entered the mosque and offered prayers in it.”

443. Narrated Jābir bin ‘Abdullāh: I went to the Prophet in the mosque (the subnarrator Misʿar thought that Jābir said, “In the forenoon.”) He ordered me to offer two Rakʿā prayer. He owed me some money and he repaid it to me and gave more than what was due to me.
(60) CHAPTER. If one entered a mosque, one should offer two Rak'ā (Tahayyat-al-Masjid) before sitting.

444. Narrated Abū Qatada Al-Salami: Allah’s Messenger ﷺ said, “If anyone of you enters a mosque, he should offer two Rak’ā (Tahayyat-al-Masjid) prayer before sitting.”

(61) CHAPTER. Al-Ḥadath (passing wind) in the mosque.

445. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “The angels keep on asking Allah’s forgiveness for anyone of you, as long as he is at his Musalla (praying place) and he does not pass wind (Hadath). They say, ‘O Allah! Forgive him, O Allah! Be Merciful to him.’

(62) CHAPTER. The construction of (the Prophet’s ﷺ) mosque.

Abū Sa’īd said, “The roof of the mosque was made of the leaves of date-palms.”

‘Umar ordered the Prophet’s ﷺ mosque to be expanded (built) and said, “Protect the people from rain. Beware of red and yellow decorations, for they put the people to trial.”

Anas reciting a part of a Hadith said, “They will boast of them (mosques) rather than coming frequently to them for offering prayers.” Ibn ‘Abbās said, “You (Muslims) will surely decorate your mosques as the Jews and Christians decorated (their churches and temples).
446.Narrated 'Abdullãh (bin 'Umar): In the lifetime of Allah’s Messenger ﷺ the (Prophet's) mosque was built of adobes, its roof of the leaves of date-palms and its pillars of the trunks of date-palms. Abû Bakr did not alter it. 'Umar expanded it on the same pattern as it was in the lifetime of Allah’s Messenger ﷺ by using adobes, leaves of date-palms and changing the pillars into wooden ones. ‘Uthmãn changed it by expanding it to a great extent and built its walls with engraved stones and lime, and made its pillars of engraved stones and its roof of teak wood.

(63) CHAPTER. To co-operate in building a mosque.

"It is not for Mushrikãn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) to maintain the Mosques of Allah (i.e., to pray and worship Allah therein, to look after their cleanliness and their building), while they witness against their own selves of disbelief. The works of such are in vain, and in Fire shall they abide.

The Mosques of Allah shall be maintained only by those who believe in Allah and the Last Day, perform Salât (Iqamat-as-Salât) and give Zakât and fear none but Allah. It is they who are on true guidance.” (V.9:17, 18).

447. Narrated ‘Ikrima: Ibn ‘Abbãs said to me and to his son ‘Ali, “Go to Abû Sa‘îd and listen to what he narrates.” So, we went and
found him in a garden looking after it. He picked up his Ridā', wore it and sat down and started narrating till he came to the topic of the construction of the Prophet's mosque. He said, “We were carrying one adobe at a time while 'Ammār was carrying two. The Prophet ﷺ saw him and started removing the dust from his body and said, “May Allah be Merciful to 'Ammār. He will be inviting them (i.e. his murderers, the rebellious group) to Paradise and they will invite him to Hell-fire.”' 'Ammār said, “I seek refuge with Allah from Al-Fitan (trials and afflictions)”.

(64) CHAPTER. Employing the carpenter and the technical hand (artisan) in making the wooden pulpit or building the mosque.

448. Narrated Sahl: Allah's Messenger ﷺ sent someone to a woman telling her to “Order her slave, carpenter, to prepare a wooden pulpit for him to sit on.”

449. Narrated Jābir: A woman said, “O Allah’s Messenger! Shall I get something constructed for you to sit on as I have a slave who is a carpenter?” He replied, “Yes, if you will.” So, she got that pulpit constructed.
(65) CHAPTER. (The superiority of) whoever built a mosque.

450. Narrated ’Ubaidullah Al-Khaulâni: I heard ‘Uthmân bin ‘Affân saying, when people argued too much about his intention to reconstruct the mosque of Allâh’s Messenger ﷺ, “You have talked too much. I heard the Prophet ﷺ saying, ‘Whosoever built a mosque, (Bukair thought that ’Asim, another sub-narrator, added, “With the intention of seeking Allâh’s Countenance i.e. His Pleasure’), Allâh will build for him a similar place in Paradise.’”

(66) CHAPTER. While passing through a mosque, (one should better) hold the arrowheads (with the hand).

451. Narrated Jâbir bin ‘Abdullâh: “A man passed through the mosque carrying arrows. Allâh’s Messenger ﷺ said to him, ‘Hold them (the arrows) by their heads.’”

(67) CHAPTER. Passing through a mosque (is permissible).

452. Narrated Abû Burda bin ‘Abdullâh on the authority of his father: The Prophet ﷺ said, “Whoever passes through our mosques or markets with arrows, should hold them (the arrows) by their heads lest he should injure a Muslim.”
(68) CHAPTER. (What is said about reciting poetry in the mosque?)


(69) CHAPTER. The presence of spearmen (with their spears) in the mosque (is permissible).

454. Narrated ‘Aishah: Once I saw Allah’s Messenger ﷺ at the door of my house while some Ethiopians were playing in the mosque (displaying their skill with spears). Allah’s Messenger ﷺ was screening me with his Ridā’ so as to enable me to see their display.

455. ‘Urwa said that ‘Aishah added, “I saw the Prophet ﷺ while the
Ethiopians were playing with their spears.”

(70) CHAPTER. Mentioning about sales and purchases on the pulpit in the mosque.

456.Narrated ‘Aishah: Barira came to seek my help regarding her manumission. I told her, “If you like I would pay your price to your masters but your Al-Walā’(1) would be for me.” Her masters said, “If you like, you can pay what remains (of the price of her manumission), (Sufyān the subnarrator once said), or if you like you can manumit her, but her Al-Walā would be for us.” When Allāh’s Messenger came, I spoke to him about it. He said, “Buy her and manumit her. No doubt Al-Walā is for the manumitter.” Then Allāh’s Messenger stood on the pulpit (or Allāh’s Messenger ascended the pulpit as Sufyān once said) and said, “What about some people who impose conditions which are not present in Allāh’s Book (Laws)? Whoever imposes conditions which are not in Allāh’s Book (Laws), his conditions will be invalid even if he imposed them a hundred times.”

(1) (H.456) Al-Walā’ : A kind of relationship (between the master who freed a slave and the freed-slave).
(71) CHAPTER. Asking a debtor to repay what he owes, and catching the debtor in the mosque.

457. Narrated Ka'b: In the mosque I asked Ibn Abi Ḥadrad to pay the debts which he owed to me and our voices grew louder. Allah's Messenger heard that while he was in his house. So, he came to us raising the curtain of his room and said, "O Ka'b!" I replied, "Labbaik, O Allah's Messenger!" He said, "O Ka'b! Reduce your debt (to half, gesturing with his hand)." I said, "O Allah's Messenger! I have done so." Then Allah's Messenger said (to Ibn Abi Ḥadrad), "Get up and pay the debt to him."

(72) CHAPTER. Sweeping (cleaning) of the mosque and removing rags, dirt and sticks from it.

458. Narrated Abū Hurairah: A black man or a black woman used to clean (sweep) the mosque and he or she died. The
Prophet asked about her (or him). He was told that she (or he) had died. He said, “Why did you not inform me? Show me his grave (or her grave).” So he went to her (his) grave and offered her (his) funeral prayer.”

(73) CHAPTER. The order of banning the trade of alcoholic drinks was issued in the mosque.

459. Narrated ‘Aishah: When the Verses of Sūrat Al-Baqarah about Ar-Ribā(1) (usury) were revealed, the Prophet went to the mosque and recited them in front of the people and then banned the trade of alcoholic drinks.

(74) CHAPTER. Servants for the mosque.

Ibn ‘Abbās referred to the Verse:

“... I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work, to serve Your place of worship)...” (V.3:35)

460. Narrated Abū Rāfi’: Abū Hurairah said, “A man or a woman used to clean the mosque.” (A subnarrator said, ‘Most probably a woman.’) Then he narrated the Hadith of the Prophet where it is

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(1) (H.459) Ar-Ribā — Usury which is of two major kinds: (a) Ribā Nast’a, i.e., interest on lent money; (b) Ribā Fadl, i.e., taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in greater amount. Islam strictly forbids all kinds of usury.
mentioned that he offered her funeral prayer at her grave.

(75) CHAPTER. To fasten a prisoner or a debtor in the mosque.

461. Narrated Abū Hurairah: The Prophet ﷺ said, “Last night a big Ijīf (demon) from the jinns came to me and wanted to interrupt my As-Salāt (the prayers) (or said something similar) but Allāh enabled me to overpower him. I wanted to fasten him to one of the pillars of the mosque so that all of you could see him in the morning but I remembered the statement of my brother Sulaimān (Solomon) (as stated in the Qur’ān): My Lord! Forgive me and bestow upon me a kingdom such as shall not belong to any other after me... (V.38:35).” The sub-narrator Rūḥ said, “He (the demon) was dismissed humiliated.”

(76) CHAPTER. To take a bath on embracing Islam and fasten a prisoner in the mosque.

Shuraḥ used to order the offender or debtor to be fastened to one of the pillars of the mosque.

462. Narrated Abū Hurairah: The Prophet ﷺ sent some horsemen to Najd and they brought a man called Thumāma bīn Uthāl from Bani Hanifa. They fastened him to one of the pillars of the mosque. The Prophet ﷺ came and ordered them to release him. He (Uthāl) went to a (garden of) date-palms near the mosque, took a bath and entered the mosque again and said, “La
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ilāha illsallāh wa anna Muḥammad-ar-Rasūl-Allāh” [none has the right to be worshipped but Allāh and Muḥammad is the Messenger of Allāh] (i.e., he embraced Islām)."

(77) CHAPTER. To pitch a tent in the mosque for patients, etc.

463. Narrated ‘Āishah: On the day of Al-Khandaq (battle of the Trench), the medial arm artery or vein of Sa’d (bin Mu‘ādh) was injured and the Prophet pitched a tent in the mosque to look after him. There was another tent for Banî Ghifār in the mosque and the blood started flowing from Sa’d’s tent to the tent of Banî Ghifār. They shouted, “O occupants of the tent! What is coming from you to us?” They found that Sa’d’s wound was bleeding profusely and Sa’d died in his tent.

(78) CHAPTER. To take the camel inside the mosque if necessary.

And Ibn ‘Abbās said: The Prophet performed the Ṭawāf while riding a camel.

464. Narrated Umm Salama: I complained to Allāh’s Messenger that I was sick. He told me to perform the Ṭawāf behind the people while riding. So, I did so and Allāh’s Messenger was offering Salāt
(prayer) beside the Ka'bah and reciting the Sûrah starting with "Waf-ür-wa-Kitâbim-mastûr..." [Sûrat At-Tûr, No.52]

(79) CHAPTER.

465. Narrated Anas bin Mãlik: Two of the Companions of the Prophet departed from him on a dark night and were led by two lights like lamps (going in front of them from Allâh as a miracle) lighting the way in front of them, and when they parted, each of them was accompanied by one of these lights till they reached their (respective) houses.

(80) CHAPTER. Al-Khaukhah (a small door) and a path in the mosque.

466. Narrated Abû Sa'îd Al-Khûdri: The Prophet addressed the people and said, “Allâh gave a choice to one of (His) slaves either to choose this world or what is with Him in the Hereafter. He chose the latter.” Abû Bakr wept. I said to myself, “Why is this Sheikh weeping, if Allâh gave choice to one (of His) slaves either to choose this world or what is with Him in the Hereafter and he chose the latter?” And that slave was Allâh’s Messenger himself. Abû Bakr knew more than us. The Prophet said, “O Abû Bakr! Don’t weep.” The Prophet added: “Abû Bakr has favoured
me much with his property and company. If I were to take a *Khalil*\(^1\) from mankind, I would certainly have taken Abū Bakr, but the Islamic brotherhood and friendship is sufficient. Close all the gates in the mosque except that of Abū Bakr.”

467. Narrated Ibn ‘Abbas L4: “Allah’s Messenger in his fatal illness came out with a piece of cloth tied round his head and sat on the pulpit. After thanking and praising Allah he said, “There is no one who had done more favour to me with his life and his property than Abū Bakr bin Abi Quhāfa. If I were to take a *Khalil*, I would certainly have taken Abū Bakr but the Islamic brotherhood is better. Close all the *Khaukgh* (small doors) in this mosque except that of Abū Bakr.”

(81) CHAPTER. The doors and locks of the Ka‘bah and the mosques.

Narrated Ibn ‘Juraij: Ibn Abi Mulaika

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\(^1\) (H.466) *Khalil*: The one whose love is mixed with one’s heart and it is superior to a friend or beloved. The Prophet had only one *Khalil*, i.e., Allah, but he had many friends.
said to me, “O ‘Abdul Mâlik! I wish that you had seen the mosque of Ibn ‘Abbâs and its doors.”

468. Narrated Nâfi’: Ibn ‘Umar said, “The Prophet arrived at Makkah and sent for ‘Uthmân bin Ėlaḥa. He opened the gate of the Ka’bah and the Prophet, Bilâl, Usâma bin Zaid and ‘Uthmân bin Ėlaḥa entered the Ka’bah and then they closed its door (from inside). They stayed there for an hour, and then came out.” Ibn ‘Umar added, “I quickly went to Bilâl and asked him whether the Prophet had offered Salât (prayer). Bilâl replied, ‘He offered Salât in it.’ I asked, ‘Where?’ He replied, ‘Between the two pillars.’” Ibn ‘Umar added, “I forgot to ask how many Rak‘â he (the Prophet) had prayed in the Ka’bah.”

(82) CHAPTER. The entering of a pagan in the mosque.

469. Narrated Abû Hurairah: Allah’s Messenger sent some horsemen to Najd and they brought a man called Thumâma bin Uthal from Bani Ḥanifa. They fastened him to one of the pillars of the mosque.

(83) CHAPTER. Raising the voice in the mosque.

470. Narrated As-Sâ‘îb bin Yazid: I was standing in the mosque and somebody threw
a gravel at me. I looked and found that he was 'Umar bin Al-Khattab. He said to me, “Fetch those two men to me.” When I did, he said to them, “Who are you? (Or) where do you come from?” They replied, “We are from Ta’if.” 'Umar said, “Were you from this city (Al-Madina) I would have punished you for raising your voices in the mosque of Allah’s Messenger.”

471. Narrated Ka'b bin Malik: During the life-time of Allah’s Messenger I asked Ibn Abi Ḥadrād in the mosque to pay the debts which he owed to me, and our voices grew so loud that Allah’s Messenger heard them while he was in his house. So he came to us after raising the curtain of his room. The Prophet said, “O Ka'b bin Malik!” I replied, “Labbaik, O Allah’s Messenger.” He gestured with his hand to me to reduce the debt to half. I said, “O Allah’s Messenger, I have done it.” Allah’s Messenger said (to Ibn Ḥadrād), “Get up and pay it.”

(84) CHAPTER. The religious gatherings in circles and sitting in the mosque.
472. Narrated Nafi': Ibn 'Umar said, "While the Prophet was on the pulpit, a man asked him how to offer the night Salāt (prayers). He replied, 'Pray two Rak'ā at a time and then two and then two and so on, and if you are afraid of the dawn (the approach of the time of the Fajr prayer) pray one Rak'ā and that will be the Witr for all the Rak'ā which you have offered.' Ibn 'Umar said, "Make an end of your (Tahajjud) night Salāt with an odd Rak'ā, for the Prophet ordered it to be so.'"

473. Narrated Ibn 'Umar: A man came to the Prophet while he was delivering a religious talk and asked him how to offer the night Salāt (prayers). The Prophet replied, 'Pray two Rak'ā at a time and then two and then two and so on and if you are afraid of dawn (the approach of the time of the Fajr prayer) pray one Rak'ā and that will be the Witr for all the Rak'ā which you have prayed.' Narrated 'Ubaidullah bin 'Abdullah bin 'Umar: A man called the Prophet while he was in the mosque.

474. Narrated Abu Wāqid Al-Laithi: While Allāh's Messenger was sitting in the mosque (with some people) three men came, two of them came in front of Allāh's Messenger and the third one went away. One of them found a place in the circle and sat there while the second man sat behind the gathering, and the third one went away. When Allāh's Messenger finished his preaching, he said, 'Shall I tell you about these three persons? One of them betook
himself to Allah and so Allah accepted him and accommodated him; the second felt shy before Allah so Allah did the same for him and sheltered him in His Mercy (and did not punish him), while the third turned his face from Allah, and went away, so Allah turned His Face from him likewise.”

(85) CHAPTER. To lie flat (on the back) in the mosque.

475.Narrated ‘Abbad bin Tamīm that his uncle said, “I saw Allah’s Messenger lying flat (on his back) in the mosque putting one of his legs over the other.” Narrated Sa‘īd bin Al-Musaiyab that ‘Umar and ‘Uthmān used to do the same.

(86) CHAPTER. (If) a mosque (is built) on a road, it should not be a cause of harm for the people.

476. Narrated ‘Āishah, the wife of the Prophet: I had seen my parents following Islam since I attained the age of puberty. Not a day passed but the Prophet visited us, both in the mornings and evenings. My father Abū Bakr thought of building a mosque in the courtyard of his house and he did so. He used to offer prayers and recite the Qur’an in it. The pagan women and their children used to stand by him and look at him with surprise. Abū Bakr was a soft-hearted person and could not help...
weeping while reciting the Qur’an. The chiefs of the Quraish pagans became afraid of that (i.e. that their children and women might be affected by the recitation of the Qur’an).

(87) CHAPTER. To offer As-Salāt (the prayers) in a mosque situated in a market.

Ibn ‘Aūn offered prayers in a mosque situated in a house and the gate used to be closed while they were inside.

477. Narrated Abū Hurairah: The Prophet said, “The Salāt (prayer) offered in congregation is twenty-five times more superior (in reward) to the Salāt offered alone in one’s house or in a business centre, because if one performs ablution and does it perfectly, and then proceeds to the mosque with the sole intention of offering As-Salāt, then for each step which he takes towards the mosque, Allāh upgrades him a degree in reward and crosses out (forgives) one sin (at each step) till he enters the mosque. When he enters the mosque he is considered in Salāt as long as he is waiting for the Salāt and the angels keep on asking for Allāh’s Forgiveness for him and they keep on saying: ‘O Allāh! Be Merciful to him, O Allāh! Forgive him’, as long as he keeps on sitting at his praying place and does not pass wind.” (See Ḥadīth No.647).
(88) CHAPTER. To clasp one’s hands by interlocking the fingers in the mosque or outside the mosque.


480. Narrated ‘Abdullāh that Allāh’s Messenger ﷺ said, “O ‘Abdullāh bin ‘Amr! What will be your condition when you will be left with the sediments of (worst) people?” (They will be in conflict with each other).

481. Narrated Abū Mūsā رضي الله عنه: The Prophet ﷺ said, “A faithful believer to a faithful believer is like the bricks of a wall, reinforcing each other.” While (saying that) the Prophet ﷺ clasped his hands by interlocking his fingers.

482. Narrated Ibn Sirīn: Abū Hurairah رضي الله عنه said, “Allāh’s Messenger ﷺ led us in one of the two ‘Ishā’ prayers (Abū Hurairah رضي الله عنه named that prayer but I forgot it).” Abū Hurairah رضي الله عنه added, “He offered two Rak‘ā and then finished the Salāt (prayer) with Taslim. He stood up near a piece of wood lying across the mosque and leaned on it in such a way as if he was angry.
Then he put his right hand over the left and clasped his hands by interlocking his fingers and then put his right cheek on the back of his left hand. The people who were in haste left the mosque through its gates. They wondered whether As-Salat (the prayer) was reduced. And amongst them were Abû Bakr and ‘Umar, but they hesitated to ask the Prophet. A long-handed man called Dhul-Yadain asked the Prophet, ‘O Allâh’s Messenger! Have you forgotten or has As-Salat been reduced?’ The Prophet replied, ‘I have neither forgotten nor has the Salât been reduced.’ The Prophet added, ‘Is what Dhul-Yadain has said true?’ They (the people) said, ‘Yes, it is true.’

The Prophet stood up again and led the Salât, completing the remaining Salât, forgotten by him, and performed Taslim, and then said Allâhu Akbar. And then he did a prostration as he used to prostrate or longer than that. Then he raised his head saying Allâhu Akbar; he then again said Allâhu Akbar and prostrated (a second time) as he used to prostrate or longer than that. Then he raised his head and said Allâhu Akbar.’’

[The subnarrator added, “I think that they asked (Ibn Sirîn) whether the Prophet completed the prayer with Taslim. He replied, “I heard that ‘Imrân bin Husain had said, ‘Then he (the Prophet) did Taslim’.”]

(89) CHAPTER. The mosques which are on the way to Al-Madîna and the places where the Prophet had offered Salât (prayers).

483. Narrated Fudajil bin Sulaimân: ‘I saw Salim bin ‘Abdullah looking for some places on the way and offered Salât (prayers) there. He narrated that his father used to offer Salât
there, and had seen the Prophet offering Šalât at those very places.”

Narrated Nāfi’ on the authority of Ibn ‘Umar, who said, “I used to offer Šalât at those places.” Mūsā the narrator added, “I asked Šalîm on which he said, ‘I agree with Nāfi’ concerning those places, except the mosque situated at the place called Sharaf Ar-Rawḥā.’”

484. These Aḥadīth Nos. 484, 485, 486, 487, 488, 489, 490, 492 narrated by Abdullāh bin ‘Umar is about the various places on the way from Al-Madīna to Makkah where the Prophet offered Šalât (prayers) and their locations. It is not possible to translate.
85. See Hadith No.484.

86. See Hadith No.484.
487. See Hadith No.484.

488. See Hadith No.484.

489. See Hadith No.484.

490. See Hadith No.484.
491. Narrated Abdullah bin 'Umar "The Prophet ﷺ while approaching Makkah used to dismount at Dhi-Tuwa (near Makkah) and stay the night there till the morning and then perform the morning Salāt (prayer). The Musalla (praying place) of Allah's Messenger was over the big hillock and not at the mosque which was built later, but at a place lower than that, over the big hillock.

492. See Hadith No.484.

(90) CHAPTER. The Sutra\(^{(1)}\) of the Imām is also a Sutra for those who are behind him.

\(\text{\textsuperscript{1}}\) (Ch.90) *Sutra*: An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot; and it should be in front of a person offering Salāt (prayers) to act as a symbolic barrier between him and the others.
493. Narrated Ibn ‘Abbās

Once I came riding a she-ass when I had just attained the age of puberty. Allāh’s Messenger was offering the prayer at Mina with no wall in front of him and I passed in front of some of the rows. There I dismounted and let my she-ass loose to graze and entered the row and nobody objected to me about it.

494. Narrated Ibn ‘Umar

Whenever Allāh’s Messenger came out on ‘Eid day he used to order that a ‘Arba (a short spear) to be planted in front of him [as a Sutura for his Salāt (prayer)] and then he used to offer Salāt facing it with the people behind him; and he used to do the same while on a journey. After the Prophet, this practice was adopted by the Muslim rulers (who followed his Sunna – legal ways)."

495. Narrated ‘A‘ūn bin Abī Juḥaifa

I heard my father saying, “The Prophet led us and offered a two-Rak‘ā Zuhr prayer and then a two Rak‘ā ‘Asr prayer at Al-Baṭhā with an ‘Anaza (planted) in front of him (as a Sutra) while women and donkeys were passing in front of him (beyond that ‘Anaza).”

[See Fath Al-Bârî, Vol.2, page 120.]
(91) CHAPTER. What should be the distance between the person offering Ṣalāt (prayer) and the Sūtra?

496. Narrated Sahl (bin Sa'd): The distance between the Musallā (praying place) of Allāh's Messenger ﷺ and the wall was just sufficient for a sheep to pass through.

497. Narrated Salama: The distance between the wall of the mosque and the pulpit (by the side of which the Prophet ﷺ used to offer prayers) was hardly enough for a sheep to pass through.

(92) CHAPTER. To offer Ṣalāt (the prayer) using a Ḥarba (a short spear) (as a Sūtra).

498. Narrated 'Abdullāh: The Prophet ﷺ used to get a Ḥarba planted in front of him (as a Sūtra) and offer Ṣalāt (the prayer) behind it.

(93) CHAPTER. To offer Ṣalāt (the prayer) using an 'Aanaz (a spear-headed stick) (as a Sūtra).

499. Narrated 'Aun bin Abi Juhaifa that he had heard his father saying, "Allāh's Messenger ﷺ came to us at mid-day and water was brought for his ablution. He performed ablution and led us in Zuhr and 'Asr prayers with an 'Aanaz planted in front of him (as a Sūtra), while women and donkeys were passing beyond it."
500. Narrated Anas bin Mâlik:
Whenever the Prophet went for answering the call of nature, I and another boy used to go after him with a staff, a stick or an 'Anaza and a tumbler of water and when he finished from answering the call of nature, we would hand over that tumbler of water to him.

501. Narrated Abû Juhaifa:
Allâh’s Messenger came out at mid-day and offered a two-Rak'â Zuhr and 'Asr prayers at Al-Ba’thâ and an ‘Anaza was planted in front of him (as a Sutra). He performed ablution and the people took the remaining water left after his ablution and rubbed their bodies with it.

502. Narrated Yazid bin Abî ‘Ubial:
I used to accompany Salama bin Al-Akwa’ and he used to offer the Salât (prayer) behind the pillar which was near the place where the Qur’âns were kept. I said, “O Abû Muslim! I see you always seeking to offer As-Salât (the prayers) behind this pillar.” He replied, “I saw Allâh’s Messenger always
seeking to offer *Aṣ-Ṣalāt* (the prayers) near that pillar."

503. Narrated Anas ibn Ma‘īm: I saw the most famous people amongst the Companions of the Prophet **SAW** hurrying towards the pillars at the *Maghrīb* prayer before the Prophet **SAW** came for the prayer.

(96) **CHAPTER. To offer non-congregational Ḡaṣ-Ṣalāt (the prayers) between the pillars.**

504. Narrated Ibn ‘Umar: The Prophet **SAW** entered the Ka’bah along with Usāma bin Zaid, ‘Uthmān bin Ṭalḥa and Bilāl, and remained there for a long time. When they came out, I was the first man to enter the Ka’bah. I asked Bilāl, “Where did the Prophet **SAW** offer prayers?” Bilāl replied, “Between the two front pillars.”

505. Narrated Nafi`: ‘Abdullāh bin ‘Umar said, “Allāh’s Messenger entered the Ka’bah along with Usāma bin Zaid, Bilāl and ‘Uthmān bin Ṭalḥa Al-Hajabī (i.e., the one who keeps the key of the gate of the Ka’bah and is considered as a servant of the Ka’bah), and closed the door and stayed there for some time. I asked Bilāl when he came out, ‘What did the Prophet **SAW** do?’ He replied, ‘He offered Ṣalāt (prayer) with one pillar to his left and one to his right and three behind.’ In those days the Ka’bah was supported by six pillars.”

Mālik said: “There were two pillars on his
(97) CHAPTER.

506. Narrated Nāfi': Whenever 'Abdullāh entered the Ka'bah, he used to go ahead leaving the door of the Ka'bah behind him. He would proceed on till the remaining distance between him and the opposite wall was about three cubits. Then he would offer prayer there where the Prophet had offered Salah (prayers), as Bilāl informed me. Ibn 'Umar said, “It does not matter for any of us to offer prayers at any place inside the Ka'bah.”

507. Narrated Nāfi': Ibn 'Umar said, “The Prophet used to make his she-camel sit across and he would offer Salah (prayer) facing it (as a Sutra).” I asked, “What would the Prophet do if the she-camel was provoked and moved?” He said, “He would take its camel-saddle and put it in front of him and offer Salah facing its back part (as a Sutra).” And Ibn 'Umar used to do the same. (This indicated that one should not offer Salah except behind a Sutra).
(99) CHAPTER. To offer *As-Salāt* (the prayer) facing a bed.

508. Narrated 'Āishah 41 ii: Do you make us (women) equal to dogs and donkeys? While I used to lie in my bed, the Prophet ﷺ would come and offer *Salāt* (prayer) facing the middle of the bed. I used to consider it not good to be in front of him in his *Salāt*. So I used to slip away slowly and quietly from the foot of the bed till I got out of my blanket.

(100) CHAPTER. The person offering *Salāt* (prayer) should repulse that person who tries to pass in front of him.

While sitting in *Tashah-hud* [a specific sitting position adopted by a person during the *Salāt* (prayer)] and while in the Ka'bah Ibn 'Umar repulsed a man (who tried to pass in front of him). He used to say, “Use force if that person refuses to retreat.”

509. Narrated Abū Sāliḥ Aṣ-Ṣammān: I saw Abū Sa‘īd Al-Khudrī offering *Salāt* (prayer) on a Friday, behind something which acted as a *Sutra*. A young man from Bani Abī Mu‘a‘īt wanted to pass in front of him (between him and the *Sutra*), but Abū Sa‘īd repulsed him with a push on his chest. Finding no alternative, he again tried to pass but Abū Sa‘īd pushed him with a greater force. The young man abused Abū Sa‘īd and went to Marwān and lodged a complaint against Abū Sa‘īd. Abū Sa‘īd followed the young man to Marwān who asked him, “O Abū Sa‘īd! What has happened between you and the son of your brother?” Abū Sa‘īd said to him, “I heard the Prophet ﷺ saying, ‘If anybody amongst you is offering *Salāt* behind
something as a *Sutra* and somebody tries to pass in front of him (between him and the *Sutra*), then he should repulse him and if he refuses, he should use force against him for he is a Satan’.”

(101) CHAPTER. The sin of a person who passes in front of a person offering *Ṣalāt* (prayer).

510. Narrated Busr bin Sa‘id, that Zaid bin Khālid رضي الله عنه said, ‘Abū Juhaim sent him to Abū Juhaim to ask him what he had heard from Allah’s Messenger ﷺ about a person passing in front of another person who was offering *Ṣalāt* (prayer). Abu An-Na‘īr said, “I do not remember exactly whether he said 40 days, months or years.”

511. Abū An-Na‘īr said, “I do not remember exactly whether he said 40 days, months or years.”

(102) CHAPTER. A man facing a man while offering *Ṣalāt* (prayer) —
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‘Uthmān disliked to face a praying person if it diverted his attention. Zaid bin Thābit said, “But if it does not have such an effect, a man does not cancel the Salāt (prayers) of another man.”

511. Narrated ‘Āishah: The things which annul As-Salāt (the prayers) were mentioned before me. They said, “Prayer is annulled by a dog, a donkey and a woman (if they pass in front of the praying people).” I said, “You have made us (i.e., women) dogs. I saw the Prophet offering Salāt (prayers) while I used to lie in my bed between him and the Qiblah. Whenever I was in need of something, I would slip away, for I disliked to face him.”

(103) CHAPTER. To offer As-Salāt (the prayer) behind a sleeping person.

512. Narrated ‘Āishah: The Prophet used to offer Salāt (prayer) while I used to sleep across in his bed in front of him, and then, when he wanted to pray Witr, he would wake me up and I would pray Witr.

(104) CHAPTER. To offer Nawāfīl (non-obligatory prayers) behind a sleeping woman.
513.Narrated ‘Aishah ﷺ،الوَّالدةِ الَّتِيْنَا عَنْهَا عَنْهَا، that the wife of the Prophet ﷺ: I used to sleep in front of Allâh’s Messenger ﷺ with my legs opposite his Qiblah (facing him); and whenever he prostrated, he pushed my feet and I withdrew them and whenever he stood, I stretched them.” ‘Aishah ﷺ added, “In those days there were no lamps in the houses.”

(105) CHAPTER. Whoever said: “Nothing annuls As-Salât (the prayer) (i.e. nothing of what others do, not the praying person himself).”

514. Narrated ‘Aishah ﷺ،الوَّالدةِ الَّتِيْنَا عَنْهَا, The things which annul prayer were mentioned before me (and those were): a dog, a donkey and a woman. I said, “You have compared us (women) to donkeys and dogs. By Allâh! I saw the Prophet ﷺ offering prayers while I used to lie in (my) bed between him and the Qiblah. Whenever I was in need of something and, I disliked to sit and trouble the Prophet ﷺ, then, I would slip away by the side of his feet.”

515. Narrated ‘Aishah ﷺ،الوَّالدةِ الَّتِيْنَا عَنْهَا, the wife of the Prophet ﷺ: Allâh’s Messenger ﷺ used to get up at night and offer prayers while I
used to lie across between him and the Qiblah on his family’s bed.

(106) CHAPTER. If a small girl is carried on one’s neck during As-Salât (the prayer).

516.Narrated Abû Qatâda Al-Ansâri رضي الله عنه: Allah’s Messenger ﷺ was offering Salât (prayer) and he was carrying Umama the daughter of Zainab, the daughter of Allah’s Messenger ﷺ and she was the daughter of ‘As bin Rabî’ bin ‘Abd-Shams. When he prostrated, he put her down and when he stood, he carried her (on his neck).

(107) CHAPTER. To offer Salât (prayer) facing a bed occupied by a menstruating woman.

517. Narrated Maimûna bint Al-Ḥârisib: My bed was beside the Musalla (praying place) of the Prophet ﷺ and sometimes his garment fell on me while I used to lie in my bed.
518. Narrated Maimūna: The Prophet used to offer prayers while I used to sleep beside him during my periods (menses) and in prostrations his garment used to touch me.

(108) CHAPTER. Is it permissible to touch or push one's wife in prostration, in order to prostrate properly?

519. Narrated 'Āishah: It is not good that you people have made us (women) equal to dogs and donkeys. No doubt I saw Allāh’s Messenger offering prayers while I used to lie between him and the Qiblah and when he wanted to prostrate, he pushed my legs and I withdrew them.

(109) CHAPTER. A woman can remove troublesome or offensive things from a person in Ṣalāt (prayer).

520. Narrated ‘Amr bin Maimūn: ‘Abdullāh (bin Mas‘ūd) said, “While Allāh’s Messenger was offering Ṣalāt (prayer) near the Ka’bah, there were some Quraysh people sitting in a gathering. One of them said, ‘Don’t you see this Murā‘ey (the one who does deeds just to show off)? Who amongst you can go and bring the dung, blood and the abdominal contents (intestines, etc.) of the slaughtered camels of the family of so-and-so and then wait till he prostrates and put that in between his
shoulders?’ The most wretched amongst them (‘Uqba bin Abi Mu’ait) went (and brought them) and when Allâh’s Messenger ﷺ prostrated, he put them between his shoulders. The Prophet ﷺ remained in prostration and they laughed so-much-so that they fell on each other. A passer-by went to Fâtima (the daughter of the Prophet ﷺ), who was a young girl in those days. She came running and the Prophet ﷺ was still in prostration. She removed them (the abdominal contents of the camel) and cursed at the Quraish on their faces. When Allâh’s Messenger ﷺ completed his prayer, he said, ‘O Allâh! Destroy the (infidels of) Quraish.’ He said so thrice and added, ‘O Allâh! Destroy ‘Amr bin Hishâm, ‘Utba bin Rabî’a, Shaiba bin Rabî’a, Al-Walid bin ‘Utba, Umaiyya bin Khalaf, ‘Uqba bin Abi Mu’ait and ‘Umâra bin Al-Walid’.

‘Abdullâh added, “By Allâh! I saw all of them dead in the battlefield on the Day of Badr, and they were dragged and thrown in the Qalib (a well) at Badr. Allâh’s Messenger ﷺ then said, ‘Allâh’s Curse has descended upon the people of the Qalib’.”
(1) CHAPTER. The times of As-Salãt (the prayers) and the superiority of offering Salãt (prayers) in time.

And the Statement of Allâh: “... Verily, As-Salãt (the prayer) is enjoined on the believers at fixed hours.” (V.4:103)

521. Narrated Ibn Shihãb: Once ‘Umar bin ‘Abdul ‘Azîz delayed As-Salãt (the prayer) and ‘Urwa bin Az-Zubair went to him and said, “Once in ‘Iraq, Al-Mughîrah bin Shu’ba delayed his Salât (prayers) and Abû Mas’ûd Al-Ansari went to him and said, ‘O Mughîrah! What is this? Don’t you know that once Jibrîl (Gabriel) came and offered Salât (Fajr prayer) and Allâh’s Messenger offered Salât too, then he offered Salât again (Zuhr prayer) and so did Allâh’s Messenger and again he offered Salât (‘Asr prayer) and Allâh’s Messenger did the same; again he offered Salât (Maghrib prayer) and so did Allâh’s Messenger; and again he offered Salât (‘Ishâ prayer) and so did Allâh’s Messenger and (Jibrîl said, ‘I was ordered to do so (to demonstrate Salât prescribed to you)’)

‘Umar (bin ‘Abdul ‘Azîz) said to ‘Urwa, “Be sure of what you say. Did Jibrîl lead Allâh’s Messenger at the stated times of Salât?” ‘Urwa replied, “Bashîr bin Abî Mas’ûd narrated like this on the authority of his father.”
522. Narrated ‘Urwa: ‘Aishah told me that Allah’s Messenger used to offer ‘Asr prayer when the sun-shine was still inside her residence (i.e., the early stated prescribed time of ‘Asr).”

(2) CHAPTER. The Statement of Allāh عز و جل:

(And remain always) turning in repentance to Him (only), and be afraid and dutiful to Him; and perform As-Salāt (Iqāmat as-Salāt) and be not of Al-Muşṣirūn (the disbelievers in the Oneness of Allāh, polytheists, idolaters).” (V.30:31)

523. Narrated Ibn ‘Abbās: Once a delegation of ‘Abdul Qais came to Allāh’s Messenger and said, “We belong to such and such branch of the tribe of Rabi’a and we can only come to you in the sacred months. Order us to do something good (religious deeds) so that we may take it from you (act on them) and also invite to it our people whom we have left behind (at home). The Prophet said, “I order you to do four things and forbid you from four things. (The first four are as follows):

1. To believe in Allāh. (And then he explained it to them i.e.) to testify that Lā ilāha illā l-lah wa anni Muḥammad Rasūl Allāh, (none has the right to be worshipped but Allāh) and I (Muḥammad) am the Messenger of Allāh.
2. Iqāmat as-Salāt [To perform As-Salāt (prayers) (at their stated times)].
3. To pay Zakāt
4. To give me Khumūs (i.e., 1/5th of the booty to be given in Allāh’s Cause).

(The other four things which are forbidden are as follows):

1. Id-Dubbā
(3) CHAPTER. To give the Bai‘āh (pledge) for Iqāmat-as-Salāt [the offering of As-Salāt (the prayers)].

524. Narrated Jarīr bin ‘Abdullāh: I gave the Bai‘āh (pledge) to Allah’s Messenger for Iqāmat-as-Salāt (1), to pay Zakāt regularly, and to be sincere and true to every Muslim (i.e., to order them for Al-Ma‘raif, i.e., Islamic Monotheism and all that Islam orders one to do and to forbid them from Al-Munkar i.e., disbelief, polytheism of all kinds and all that Islam has forbidden), to help them, and to be merciful and kind to them. [See Hadith No.57]

(4) CHAPTER. As-Salāt (the prayer) is expiation (of sins).

525. Narrated Shaqīq that he had heard Hudhaifa saying, “Once we were sitting with ‘Umar and he said, ‘Who amongst you remembers the statement of Allah’s Messenger about the Al-Fītnah (trial and affliction)?’ I said, ‘I know it as the Prophet had said it.’ ‘Umar said, ‘No doubt you are bold.’ I said, ‘The Al-Fītnah caused for a man...”

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1. (H.524) Iqāmat-as-Salāt: [the offering of As-Salāt (the prayers)]. It means that:

   a) Every Muslim, male or female, is obliged to offer his Salāt (prayers) regularly five times a day at the specified times; the male in a mosque in congregation and the female at home. As the Prophet has said: “Order your children for Salāt (prayers) at the age of seven and beat them (about it) at the age of ten.” The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allah in case of non-fulfilment of this obligation by the Muslims under his authority.
   
   b) To offer the Salāt (prayers) as the Prophet used to offer them with all their rules and regulations, i.e., standing, bowing, prostrating, sitting as he said: “Offer your Salāt (prayers) the way you see me performing them (See Hadith No.631.” For the characteristics of the prayer of the Prophet see Sahih Al-Bukhārī, Vol.1, Ahadīth Nos. 735,736,739,756,823,824 and 825.
by his wife, money, children and neighbour is expiated by his As-Salāt (the prayers), As-Saum (the fasts), charity and by enjoining Al-Ma'rūf (Islamic Monotheism and all that Allāh has ordained) and forbidding Al-Munkar (disbelief, polytheism, and all that Allāh has forbidden).’ ‘Umar said, ‘I did not mean that but I asked about that Al-Fīnah which will spread like the waves of the sea.’ I (Hudhaifa) said, ‘O leader of the faithful believers! You need not be afraid of it as there is a closed door between you and it.’ ‘Umar asked, ‘Will the door be broken or opened?’ I replied, ‘It will be broken.’ ‘Umar said, ‘Then it will never be closed again.’’ I was asked whether ‘Umar knew that door. I replied that he knew it as one knows that there will be night before the tomorrow morning. I have narrated a Hadith that is free from any mis-statement.” The subnarrator added that they deputed Masrūq to ask Hudhaifa (about the door). Hudhaifa said, “The door was ‘Umar himself.”

526. Narrated Ibn Mas‘ūd: A man kissed a woman (unlawfully) and then went to the Prophetﷺ and informed him. So Allāh revealed:

“And perform As-Salāt (Iqāmat-as-Salāt(1)), at the two ends of the day and in some hours of the night [i.e., the five compulsory Salāt (prayers)]. Verily, the good deeds remove the evil deeds (i.e., small sins)...” (V.11:114).

The man asked Allāh’s Messengerﷺ, “Is this instruction for me only?” He said, “It is for all those of my followers (who encounter a similar situation).”

(1) (H.526) Iqāmat-as-Salāt: See the footnote of Hadith No. 524.
(5) CHAPTER. Superiority of offering *As-Salāt* (the prayer) at the stated times.

527. Narrated ʿAbdullāh ibn ʿAbī Šaṭīr: I asked the Prophet ﷺ, “Which deed is the dearest to Allāh?” He replied, “To perform the (daily compulsory) ʿSalāt (prayers) at their (early) stated fixed times.” I asked, “What is the next (in goodness)?” He replied, “To be good and dutiful to your parents.” I again asked, “What is the next (in goodness)?” He replied, “To participate in *Jihād* (religious fighting) in Allāh’s Cause.”

ʿAbdullāh added, “These were told by the Allāh’s Messenger ﷺ and if I had asked more, the Prophet ﷺ would have told me more.”

[See Ḥadīth No.7534, Vol.9].

(6) CHAPTER. The five ʿSalāt (prayers) are expiations (of sins).

528. Narrated Abū Hurairah Z : I heard Allah’s Messenger ﷺ saying, “If there was a river at the door of anyone of you and he took a bath in it five times a day, would you notice any dirt on him?” They said, “Not a trace of dirt would be left.” The Prophet ﷺ added, “That is the example of the five (daily compulsory) ʿSalāt (prayers) with which Allāh blots out (annuls) evil deeds.”
(7) CHAPTER. Not offering *Aš-Šalāt* (the prayer) at its stated fixed time.

529. Narrated Qhailān: Anas said, “I do not find (now-a-days) things as it were (practised) at the time of the Prophet ﷺ.” Somebody said, “Have you not done in *Aš-Šalāt* (the prayer) what you have done?”

530. Narrated Az-Zuhri that he visited Anas bin Malik at Damascus and found him weeping and asked him why he was weeping. He replied, “I do not know anything which I used to know during the lifetime of Allāh’s Messenger ﷺ except *Aš-Šalāt* (the prayer), and this *Šalāt* too is lost (not offered as it should be).”

(8) CHAPTER. A person in *Šalāt* (prayer) is speaking in private to his Lord (Allāh)

531. Narrated Anas: The Prophet ﷺ said, “Whenever anyone of you offers *Šalāt* (prayer) he is speaking in private to his Lord. So he should not spit on his right but under his left foot.” Qatāda said, “He should not spit in front of him but on his left or under his feet.” And Shu’ba said, “He should not spit in front of him, nor on his right but on his left or under his foot.” Anas said: The Prophet ﷺ said, “He should neither spit in the direction of his Qiblah
nor on his right but on his left or under his foot.”

532. Narrated Anas: The Prophet said, “Do the prostration properly and do not put your forearms flat with elbows touching the ground like a dog. And if you want to spit, do not spit in front, nor on the right, for the person in Salāt (prayer) is speaking in private to his Lord (Allah).”

(9) CHAPTER. In severe heat, offer Zuhr prayers when it becomes (a bit) cooler.

533, 534. Narrated Abū Hurairah and ‘Abdullāh bin ‘Umar: Allāh’s Messenger said, “If it is very hot, then offer the Zuhr prayer when it becomes (a bit) cooler, as the severity of the heat is from the raging of the Hell-fire.”

535. Narrated Abū Dhar: The Mu‘adhdhīn (call-maker) of the Prophet pronounced the Ādḥān (call) for the Zuhr prayer but the Prophet said, “Let it be cooler, let it be cooler.” Or said, “Wait,
wait, because the severity of heat is from the raging of the Hell-fire. In severe hot weather, offer *As-Salāt* (the prayer) when it becomes (a bit) cooler and the shadows of hillocks appear.”

536. Narrated Abū Hurairah: The Prophet said, “In very hot weather delay the *Zuhr* prayer till it becomes (a bit) cooler because the severity of heat is from the raging of the Hell-fire.

537. The fire of Hell complained to its Lord saying: O Lord! My parts are eating (destroying) one another. So Allah allowed it to take two breaths, one in the winter and the other in the summer. The breath in the summer is at the time when you feel the severest heat and the breath in the winter is at the time when you feel the severest cold.”

538. Narrated Abū Sa‘īd: that Allah’s Messenger said, “Offer *Zuhr* prayer when it becomes (a bit) cooler as the severity of heat is from the raging of the Hell-fire.”

(10) CHAPTER. When going on a journey, pray *Zuhr* prayer when it becomes cooler.

539. Narrated Abū Dhar Al-Ghifārī: We were with the Prophet on a
journey and the Muʿadhdhin [call-maker for Salāt (prayer)] wanted to pronounce the Adhān (call) for the Zuhr prayer. The Prophet said, “Let it become cooler.” He again (after a while) wanted to pronounce the Adhān but the Prophet said to him, “Let it become cooler till we see the shadows of hillocks.” The Prophet added, “The severity of heat is from the raging of the Hell-fire, and in very hot weather, offer Salāt (Zuhr) when it becomes cooler.”

(11) CHAPTER. The time of Zuhr prayer is when the sun declines (just after mid-day).

Jābir said: The Prophet used to offer the Zuhr prayer just after mid-day (as the sun declines at noon.)

540. Narrated Anas bin Mālik: Allāh’s Messenger came out as the sun declined at mid-day and offered the Zuhr prayer. He then stood on the pulpit and spoke about the Hour (Day of Judgement) and mentioned great events and matters therein. He then said, “Whoever likes to ask me about anything he can do so and I shall reply as long as I am at this place of mine.” Most of the peole wept and the Prophet said repeatedly, “Ask me.” ‘Abdullāh bin Hudhafā As-Sahmi stood up and said, “Who is my father?” The Prophet said, “Your father is Hudhafā.” The Prophet repeatedly said, “Ask me.” Then ‘Umar knelt before him and said, “We are pleased with Allāh as our Lord, Islām as our...
The Prophet then became quiet and said, “Paradise and Hell-fire were displayed in front of me on this wall just now and I have never seen a better thing (than the Paradise) and a worse thing (than the Hell-Fire.)”

541. Narrated Abu Al-Minhāl: Abū Barza said, “The Prophet used to offer the Fajr (early morning prayer) when one could recognize the person sitting by him [after the Salāt (prayer)], and he used to recite between 60 to 100 Āyāt (Verses) of the Qur’ān. He used to offer the Zuhr prayer as soon as the sun declined (at noon) and the ‘Asr prayer at a time when a man might go and return from the farthest place in Al-Madīna and find the sun still hot. (The subnarrator forgot what was said about the Maghrib). He did not mind delaying the ‘Ishā prayer to one-third of the night or the middle of the night.”

542. Narrated Anas bin Mālik: When we offered the Zuhr prayers behind Allāh’s Messenger, we used to prostrate on our clothes to protect ourselves from the heat.
(12) CHAPTER. To delay the *Zuhr* (prayer) up to the ‘*Asr* (prayer) time.

543.Narrated Ibn ‘Abbās رضي الله عنهما: The Prophet ﷺ prayed eight *Rak‘a* for the *Zuhr* and ‘*Asr*, and seven for the *Maghrib* and ‘*Ishā* prayers in Al-Madīnā.” Ayyūb said, “Perhaps those were rainy nights.” Anas said, “May be.” (See Ḥadīth No. 562)

(13) CHAPTER. The time of the ‘*Asr* prayer.

Narrated Hishām (that ‘Aishah رضي الله عنها said) “Sunshine used to be still inside my chamber (i.e., at the time of ‘*Asr* prayer).

544. Narrated ‘Aishah رضي الله عنها: Allah’s Messenger ﷺ used to offer the ‘*Asr* prayer when the sunshine had not disappeared from my chamber.

545. Narrated ‘Aishah رضي الله عنها: Allah’s Messenger ﷺ used to offer the ‘*Asr* prayer at a time when the sunshine was still inside my chamber and no shadow had yet appeared in it.

546. Narrated ‘Aishah رضي الله عنها: The Prophet ﷺ used to offer the ‘*Asr* prayer at a time when the sunshine was still inside my
547. Narrated Sayyār bin Salama: I along with my father went to Abū Barza Al-Aslāmī and my father asked him, “How Allah’s Messenger used to offer the five compulsory congregational prayers?” Abū Barza said, “The Prophet used to offer the Zuhr prayer which you (people) call the first one, at mid-day when the sun had just declined. The 'Āṣr prayer at a time when after the prayer, a man could go to the house at the farthest place in Al-Madīna (and arrive) while the sun was still hot. I forgot about the Maghrib prayer. The Prophet loved to delay the 'Ishā which you call Al-‘Atama and he disliked sleeping before it and speaking after it. After the Fajr prayer he used to depart when a man could recognize the one sitting beside him and he used to recite between 60 to 100 ‘Ayāt (in the Fajr prayer).

548. Narrated Anas bin Mālik: We used to offer the ‘Āṣr prayer and after that if someone happened to go to the tribe of Bani ‘Amr bin ‘Auf, he would find them offering the ‘Āṣr (prayer).
549. Narrated Abū Bakr bin ‘Uthmān bin Sahl bin Ḥunaif that he heard Abū ‘Umāmah saying: We offered the Zuhr prayer with ‘Umar bin ‘Abdul ‘Azīz and then went to Anas bin Mālik and found him offering the ‘Asr prayer. I asked him, “O uncle! Which prayer have you offered?” He said, “The ‘Asr and this is (the time of) the prayer of Allah’s Messenger which we used to offer with him.”

550. Narrated Anas bin Mālik: Allah’s Messenger used to offer the ‘Asr prayer at a time when the sun was still hot and high, and if a person went to Al-‘Awālī Al-Madīna, he would reach there when the sun was still high. Some of Al-‘Awālī of Al-Madīna were about four miles or so from the town.

551. Narrated Anas bin Mālik: We used to offer the ‘Asr prayer and after that if one of us went to Qubā’, he would arrive there while the sun was still high.

(14) CHAPTER. The sin of one who misses the ‘Asr prayer (intentionally).

552. Narrated Ibn ‘Umar:
Allâh’s Messenger said, “Whoever misses the ‘Asr Salât (prayer) intentionally then it is as if he lost his family and property.”

(15) CHAPTER. One who omits (does not offer) the ‘Asr prayer (intentionally)\(^{(1)}\).

553. Narrated Abû Al-Malîh: We were with Buraida in a battle on a cloudy day and he said, “Offer the ‘Asr Salât (prayer) early as the Prophet said, ‘Whoever omits the ‘Asr Salât all his (good) deeds will be lost’.”

(16) CHAPTER. Superiority of the ‘Asr prayer.

554. Narrated Qais: Jarir said, “We were with the Prophet and he looked at the moon on a full-moon night and said, ‘Certainly you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through sleep or business, etc.) a Salât (prayer) before the sunrise (Fajr) and a Salât (prayer) before sunset (‘Asr), you must do so.’ He then recited Allâh’s Statement:

‘...And glorify the Praises of your Lord before the rising of the sun and before (its) setting’. (V.50:39)

Ismâ’il said, “Offer those prayers and do not miss them.”

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\(^{(1)}\) (Ch.15) The one who does not offer the ‘Asr prayer intentionally until its stated time is over and if he offers the prayers after that time, then it is useless.
555. Narrated Abū Hurairah: Allah's Messenger ﷺ said, "Angels come to you in succession by night and day, and all of them get together at the time of the Fajr and 'Asr prayers. Those who have passed the night with you (or stayed with you) ascend (to the heaven) and Allah asks them, though He knows everything about you, "In what state did you leave my slaves?" The angels reply: "When we left them, they were offering Salāt (prayer) and when we reached them, they were offering Salāt.”

(17) CHAPTER. Whoever got (or was able to offer) only one Rak‘ā of the ‘Asr prayer before sunset.

556. Narrated Abū Hurairah: Allah's Messenger ﷺ said, “If anyone of you got (or was able to offer) one Rak‘ā of the ‘Asr prayer before sunset, he should complete his Salāt (prayer). If any of you got (or was able to offer) one Rak‘ā of the Fajr prayer before sunrise, he should complete his Salāt.”

557. Narrated Sālim bin 'Abdullāh: My father said, “I heard Allah’s Messenger ﷺ saying, ‘The period of your stay as compared to the previous nations is like the period equal to the time between the ‘Asr prayer and
sunset. The people of the Taurât (Torah) were given the Taurât and they acted (upon it) till mid-day, then they were exhausted and were given one Qur'ân and they acted (upon it) till the ‘Asr prayer, then they were exhausted and were given one Qur'ân each. And then we were given the Qur'ân and we acted (upon it) till sunset and we were given two Qur'ân each. On that the people of both the Scriptures said: ‘O our Lord! You have given them two Qur'âns and given us one Qur'ân, though we have worked more than they. Allah said: ‘Have I usurped some of your rights?’ They said: ‘No.’ Allah said: ‘That is my Blessing, I bestow upon whomsoever I wish (or will, or want).’”

558. Narrated Abu Mūsā: The Prophet ﷺ said, “The example of Muslims, Jews and Christians is like the example of a man who employed labourers to work for him from morning till evening. They worked till mid-day and they said, ‘We are not in need of your reward.’ So the man employed another batch and said to them, ‘Complete the rest of the day and yours will be the wages I had fixed (for the first batch).’ They worked up till the time of the ‘Asr prayer and said, ‘Whatever we have done is for you.’ He

(1) (H.557) Qur'ân here symbolizes their reward.
employed another batch. They worked for the rest of the day till sunset, and they received the wages of the two former batches."(1) (See Hadith No. 2271, Vol. 3)

(18) CHAPTER. The time of the Maghrib prayer (evening prayer).

‘Atā’ said: “A person who is sick can offer Maghrib and ‘Ishā’ prayers together.”

559. Narrated Rāfi‘ bin Khadijā:
We used to offer the Maghrib prayer with the Prophet ﷺ and after finishing the Salāt (prayer) one of us may go away and could still see as far as the spot where one’s arrow might reach when shot by a bow.

560. Narrated Jābir ‘Abdullāh:
The Prophet ﷺ used to offer the Zuhr prayer at mid-day, and the ‘Asr at a time when the sun was still bright, the Maghrib after sunset (at its stated time) and the ‘Ishā’ at a variable time. Whenever he saw the people assembled (for ‘Ishā’ prayer) he would offer Salāt (prayer) earlier and if the people delayed, he would delay the Salāt. And they or the Prophet ﷺ used to offer the

(1) (H.558) So, this is the similitude of Muslims who accepted Allāh’s Guidance and the teachings of His Messenger ﷺ, and the similitude of the Jews and Christians who distorted and corrupted their Book and disbelieved in the Prophet ﷺ who came after ‘Iesa (Jesus). We notice that the Jews and Christians referred to in this Hadith are different from those referred to in Hadith No.532 for the latter were believers and died before the advent of Muḥammad ﷺ and this is why they are rewarded, while the rewards of the former were given to the Muslims.
561. Narrated Salama: We used to offer the Maghrib prayer with the Prophet when the sun disappeared from the horizon.

562. Narrated Ibn ‘Abbās: The Prophet offered seven Rak‘ā together and eight Rak‘ā together. (See Hadith No. 543)

(19) CHAPTER. Whoever disliked to call the Maghrib prayer as the *Ishā* prayer.

563. Narrated ‘Abdullāh Al-Muzani: The Prophet said, “Do not be influenced by bedouins regarding the name of your Maghrib prayer which is called *Ishā* by them.”

(20) CHAPTER. The mention of *Ishā* and ‘Atamā and whoever took the two names as one and the same.

Narrated Abū Hurairah: The Prophet said, “The most difficult and the hardest Salāt (prayers) for the hypocrites are...
the ‘Ishā’ (prayer) and the Fajr (prayer.)” He added, “Had they known what is (the reward of) the ‘Atama (‘Ishā’) and the Fajr (prayer) they would have come to attend them even if they had to crawl.”

Few discussions about Maghrib, ‘Atama i.e. ‘Ishā’, which are merely repetition of the topic of this chapter, are mentioned here in the Arabic text.

564. Narrated Abdullah رضي الله عنه: One night Allah’s Messenger ﷺ led us in the ‘Ishā’ prayer and that is the one called Al-‘Atama by the people. After the completion of the prayer, he faced us and said, “Do you know the importance of this night? Nobody present on the surface of the earth tonight will be living after one hundred years from this night.” (See Hadith No.601).

(21) CHAPTER. The time of the ‘Ishā’ prayer. If the people get together (pray earlier), and if they come late (delay it).

565. Narrated Muhammad bin ‘Amr: We asked Jābir bin ‘Abdullah رضي الله عنهما about
the Salāt (prayers) of the Prophet ﷺ. He said, “He ﷺ used to offer Zuhr prayer at mid-day, the ‘Asr when the sun was still hot, and the Maghrib after sunset (at its stated time). The ‘Ishā’ was offered early if the people gathered, and used to be delayed if their number was less; and the morning prayer (Fajr) was offered when it was still dark.”

(22) CHAPTER. Superiority of the ‘Ishā’ prayer.

566. Narrated ‘Āishah رضي الله عنها: Allāh’s Messenger ﷺ once delayed the ‘Ishā’ prayer and that was during the days when Islam still had not spread. The Prophet ﷺ did not come out till ‘Umar informed him that the women and children had slept. Then he came out and said to the people in the mosque: “None amongst the dwellers of the earth has been waiting for it (‘Ishā’ prayer) except you.”

567. Narrated Abū Mūsā رضي الله عنه: My companions, who came with me in the boat, and I landed at a place called Baqī’ Būṭhān. The Prophet ﷺ was at Al-Madīnah at that time. One of us used to go to the Prophet ﷺ by turns every night at the time of the ‘Ishā’ prayer. Once, I, along with my companions went to the Prophet ﷺ and he was busy in some of his affairs, so the ‘Ishā’ prayer was delayed to the middle of the night. He then came out and led the people [in (Salāt)]
prayer]. After finishing from the Salāt, he addressed the people present there saying, “Be patient! Don’t go away. Have the glad tidings. It is from the Blessing of Allāh upon you that none amongst mankind has offered Salāt at this time save you.” Or said, “None except you has offered prayer at this time.” Abū Mūsa added, “So we returned happily after what we heard from Allāh’s Messenger ﷺ.”

(23) CHAPTER. What is disliked about sleeping before the ‘Ishā’ prayer.

568. Narrated Abū Barza: Allāh’s Messenger ﷺ disliked to sleep before the ‘Ishā’ prayer and to talk after it.

(24) CHAPTER. Sleeping before the ‘Ishā’ prayer if (one is) overwhelmed by it (sleep).

569. Narrated Ibn Shihāb from ‘Urwā: ‘Aishah رضي الله عنها said, “Once Allāh’s Messenger ﷺ delayed the ‘Ishā’ prayer till ‘Umar reminded him by saying, ‘The Salāt (prayer)! The women and children have slept.’ Then the Prophet ﷺ came out and said, ‘None amongst the dwellers of the earth has been waiting for it (the prayer) except you.’” Urwā said, “Nowhere except in Al-
Madina the prayer used to be offered (in those days).” He further said, “The Prophet used to offer the ‘Ishā’ prayer in the period between the disappearance of the twilight and the end of the first third of the night.”

570. Narrated Nafi’ : ‘Abdullāh bin ‘Umar said, “Once Allāh’s Messenger was busy (at the time of the ‘Ishā’), so the prayer was delayed so much so that we slept and woke up and slept and woke up again. The Prophet came out and said, ‘None amongst the dwellers of the earth but you have been waiting for As-Ṣalāt (the prayer)’. Ibn ‘Umar did not find any harm in offering it earlier or in delaying it, unless he was afraid that sleep might overwhelm him and he might miss the prayer, and sometimes he used to sleep before the ‘Ishā’ prayer.

571. Narrated Ibn ‘Abbās : Once Allāh’s Messenger delayed the ‘Ishā’ prayer to such an extent that the people slept and got up and slept again and got up again. Then ‘Umar bin Al-Khaṭṭāb stood up and reminded the Prophet of the prayer. ‘Aṭā’ said, ‘Ibn ‘Abbās said: “The Prophet came out as if I am looking at him at this time, and water was trickling from his head and he was putting his hand on his head and then said, ‘Hadn’t I thought it hard for my followers, I would have ordered them to offer Ṣalāt (prayer) (‘Ishā’ prayer) at this time.’ I asked ‘Aṭā’ for further information, how the Prophet had kept his hand on his head...”
head as he was told by Ibn 'Abbas. ‘Aṭā’ separated his fingers slightly and put their tips on the side of the head, brought the fingers downwards approximating them till the thumb touched the lobe of the ear at the side of the face at the temple and towards the beard. He neither slowed nor hurried in this action but he acted like that. The Prophet said: ‘Hadn’t I thought it hard for my followers I would have ordered them to offer Ṣalāt at this time.’”

(25) CHAPTER. Time of the ‘Ishā’ prayer is up to the middle of the night.

And Abū Barza said that the Prophet used to prefer to pray ‘Ishā’ late.

572. Narrated Anas: The Prophet delayed the ‘Ishā’ prayer till midnight and then he offered the prayer and said, “The people offered Ṣalāt (prayer) and slept but you have been in prayer as long as you have been waiting for it (the prayer).”

Anas added: As if I am looking now at the glitter of the ring of the Prophet on that night.

(26) CHAPTER. Superiority of the Fajr (early morning) prayer.
573. Narrated Jarir bin 'Abdullah: We were with the Prophet and he looked at the moon on a full-moon night and said, “You will certainly see your Lord as you see this (moon), and there will be no trouble in seeing Him. So, if you can avoid missing (through sleep, business, etc.) a prayer before the rising of the sun (Fajr) and before its setting ('Asr) you must do so.”

He (the Prophet) then recited the following Verse:

“...And glorify the Praises of your Lord before the rising of the sun and before (its) setting.” (V.20:130)

574. Narrated Abu Musa: Allah’s Messenger said, “Whoever offers the two cool Salat (prayers) (‘Asr and Fajr) will enter Paradise.”

(27) CHAPTER. Time of the Fajr (early morning) prayer.

575. Narrated Anas bin Zaid bin Thabit said, “We took the Sahur [the meal taken before dawn while Saum (fasting) is observed] with the Prophet and then stood up for the (early morning) Salat (prayer).”
asked him how long the interval between the two (Sahūr and ʿĀṣaʾir) was. He replied, “The interval between the two was just sufficient to recite fifty or sixty ‘Ayāt.”

576. Narrated Qatāda: Anas bin Mālik said, “The Prophet and Zaid bin Thābit took the Sahūr together and after finishing the meal, the Prophet stood up for ʿĀṣaʾir (the prayers) (Fajr prayer).” I asked Anas, “How long was the interval between finishing their Sahūr and starting ʿĀṣaʾir?” He replied, “The interval between the two was just sufficient to recite fifty ‘Ayāt (Verses of the Qurʾān).”

577. Narrated Sahl bin Sa’d: I used to take the Sahūr meal with my family and hasten so as to catch the Fajr (early morning prayer) with Allāh’s Messenger.

578. Narrated ‘Aishah: The believing women, covered with their veiling sheets, used to attend the Fajr prayer with Allāh’s Messenger, and after finishing the Salāt (prayer) they would return to their homes and nobody could recognize them because of darkness.
(28) CHAPTER. Whoever got (or was able to offer) one Rak'ã of the Fajr prayer (in time). [One Rak'ã means, one standing, one bowing, and two prostrations].

579.Narrated Abû Hurairah: Allah’s Messenger ﷺ said, “Whoever got (or was able to offer) one Rak'ã of the Fajr prayer (in time), and whoever got (or was able to offer) one Rak'ã of the ‘Asr prayer before sunset, he got the ‘Asr prayer.”

(29) CHAPTER. Whoever got (or was able to offer) one Rak'ã of a prayer (in time).

580. Narrated Abû Hurairah: Allah’s Messenger ﷺ said, “Whoever got (or was able to offer) one Rak’ã of Aṣ-Ṣalât (the prayer), (in time) he got that Salât (prayer).”

(30) CHAPTER. What is said regarding the offering of Aṣ-Ṣalât (the prayers) between the Fajr prayer and sunrise.

581. Narrated ‘Umar: The Prophet ﷺ forbade offering Aṣ-Ṣalât (the prayer) after the Fajr prayer till the sun rises and after the ‘Asr prayer till the sun sets.

Narrated Ibn ‘Abbâs: Some people told me the same narration (as above).
582. Narrated Ibn ‘Umar رضي الله عنهما: Allâh’s Messenger ﷺ said, “Do not offer Salât (prayer) at the time of sunrise and at the time of sunset.”

583. Narrated Ibn ‘Umar رضي الله عنهما: Allâh’s Messenger ﷺ said, “If the edge of the sun appears (above the horizon) delay As-Salât (the prayer) till it becomes high, and if the edge of the sun disappears, delay As-Salât till it sets (disappears completely).”

584. Narrated Abû Hurairah رضي الله عنه: Allâh’s Messenger ﷺ forbade two kinds of sales, two kinds of dresses, and two Salât (prayers). He forbade offering Salât after the Fajr prayer till the rising of the sun; and after the ’Asr prayer till the setting of the sun. He also forbade Ištîmâl-Asâmâ and Al-Ihtibâ in one garment in such a way that one’s private parts are exposed towards the sky. He also forbade the sales called Munâbaghâ and Mulâmasa. (See Hadîth No.2144 and 2145, Vol.3).
(31) CHAPTER. One should not try to offer As-Salāt (the prayer) just before sunset.

585. Narrated Ibn ‘Umar رضي الله عنهما: Allah’s Messenger ﷺ said, “None of you should try to offer As-Salāt (the prayer) at sunrise or sunset.”

586. Narrated Abū Sa‘īd Al-Khudrī رضي الله عنه: I heard Allah’s Messenger ﷺ saying, “There is no Salāt (prayer) after the morning prayer (Fajr prayer) till the sun rises, and there is no prayer after the ‘Asr prayer till the sun sets.”

587. Narrated Mu‘āwiyah رضي الله عنه: You offer a Salāt (prayer) which I did not see being offered by Allah’s Messenger ﷺ when we were in his company, and he certainly had forbidden it (i.e., two Rak‘ā after the ‘Asr prayer).

588. Narrated Abū Hurairah ﷺ: Allah’s Messenger ﷺ forbade the offering of
two *Salāt* (prayers):
1. After the *Fajr* (early morning) prayer till the sun rises.
2. After the *'Asr* prayer till the sun sets.

(32) CHAPTER. Whoever did not dislike to offer optional prayers except after the compulsory prayers of *'Asr* and *Fajr* only.

This has been narrated by ‘Umar, Ibn ‘Umar, Abū Sa‘īd and Abū Hurairah.

589. Narrated Ibn ‘Umar رضي الله عنهما: I offer *Salāt* as I saw my companions offering them. I do not forbid offering of prayers at any time during the day or night except at sunset and sunrise.

(33) CHAPTER. To offer the missed *Salāt* (prayers) and the like after the *'Asr* prayer.

And narrated Umm Salama رضي الله عنها: The Prophet said two *Rak‘ā* after the *'Asr* prayer and said, “Some people of the tribe of ‘Abdul-Qais made me busy and did not let me offer the two *Rak‘ā* after the *Zuhr* prayer.”

590. Narrated ‘Āishah رضي الله عنها: By Allah Who took away the Prophet, the Prophet never missed them (two *Rak‘ā*) after the *'Asr* prayer till he met Allah; and he did not meet Allah till it became heavy for him to offer *As-Salāt* (the prayer) while standing. So, he used to offer most of the *Salāt* (prayers) while sitting. (She meant the two *Rak‘ā* after *'Asr*). He used to offer them
in the house and never offered them in the mosque, lest it might be hard for his followers and he loved what was easy for them.

591. Narrated Hisham's father: 'Aishah (addressing me) said, "O son of my sister! The Prophet never missed two prostrations (i.e. Rak'ã) after the 'Asr prayer in my house." (1)

592. Narrated 'Aishah: Allah's Messenger never missed two Rak'ã before the Fajr prayer and two Rak'ã after the 'Asr prayer openly and secretly.

593. Narrated 'Aishah: Whenever the Prophet came to me after the 'Asr prayer, he always offered two Rak'ã. (2)

(34) CHAPTER. To offer (the 'Asr prayers) earlier on a cloudy day.

594. Narrated Ibn Abû Mâlih: I was with

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(1) (H.591) See chapter No.33 after the Hadith No.589.
(2) (H.593) See chapter No.33 after the Hadith No.589.
Buraidha on a cloudy day and he said, “Offer the ‘Asr prayer earlier as the Prophet \( \tilde{s} \) said, ‘Whoever omits (does not offer) the ‘Asr prayer, all his (good) deeds will be lost.’

(See Hadith No.552 and 553).

(35) CHAPTER. The \textit{Adhān} for the \textit{Ṣalāt} (prayer) after its stated time is over.

595. Narrated Abī Qatādā: One night we were travelling with the Prophet \( \tilde{s} \) and some people said, “We wish that Allâh’s Messenger \( \tilde{s} \) would take rest along with us during the last hours of the night.” He said, “I am afraid that you will sleep and miss the \textit{(Fajr)} prayer.” Bilāl said, “I will make you get up.” So, all slept and Bilāl rested his back against his Rāhila and he too was overwhelmed (by sleep) and slept. The Prophet \( \tilde{s} \) got up when the edge of the sun had risen and said, “O Bilāl! What about your statement?” He replied, “I have never slept such a sleep.” The Prophet \( \tilde{s} \), performed ablution and when the sun came up and became bright, he stood up and offered the \textit{Ṣalāt} (prayer).

(36) CHAPTER. Whoever led the people in \textit{Ṣalāt} (prayer) after its time was over.
596. Narrated Jābir bin ‘Abdullah: On the Day of Al-Khandaq (the battle of Trench), ‘Umar bin Al-Khattāb came cursing the disbelievers of Quraish after the sun had set and said, “O Allāh’s Messenger, I could not offer the ‘Asr prayer till the sun was about to set.” The Prophet ﷺ said, “By Allāh! I, too, have not offered the Salāt (prayer).”

So, we turned towards Buthân, and the Prophet ﷺ performed ablution and we too performed ablution and offered the ‘Asr prayer after the sun had set, and then he offered the Maghrib prayer.

(37) CHAPTER. One who forgets a Salāt (prayer) should offer it when he remembers it, and should not repeat anything except that particular prayer.

Ibrāhīm said: If one missed unintentionally one prayer 20 years ago then he should offer only that Salāt (prayer).

597. Narrated Anas: The Prophet ﷺ said, “If anyone forgets a Salāt (prayer) he should offer that prayer when he remembers it. There is no expiation except to offer the same.” Then he recited: “…And perform As-Salāt (Iqāmat-as-Salāt) for My (i.e., Allāh’s) Remembrance.” (V.20:14).
(38) CHAPTER. The Qadā of prayers (Qadā means to perform or offer or do a missed religious obligation after its stated time).

598. Narrated Jābir ibn 'Umar came cursing the disbelievers (of Quraish) on the day of Al-Khandaq (the battle of Trench) and said, “I could not offer the ‘Asr prayer till the sun had set.” Then we went to Buthān and he offered the (‘Aṣr) prayer after sunset and then he offered the Maghrib prayer.

(39) CHAPTER. What is disliked about talking after the ‘Īshā’ prayer.

599. Narrated Abūl-Minhāl: My father and I went to Abī Barza Al-Aslami and my father said to him, “Tell us how Allāh’s Messenger ﷺ used to offer the compulsory congregational Salāt (prayers).” He said, “He used to offer the Zuhr prayer, which you call the first prayer, as the sun declined at noon, the ‘Asr at a time when one of us could go to his family at the farthest place in Al-Madīna while the sun was still hot. (The narrator forgot what Abī Barza had said about the Maghrib prayer), and the Prophet ﷺ preferred to offer the ‘Īshā’ prayer late and disliked to sleep before it or
talk after it. And he used to return after finishing the morning prayer (Fajr prayer) at such a time when it was possible for one to recognize the person sitting by his side and he (the Prophet ﷺ) used to recite 60 to 100 'Ayāt' (Verses) of the Qur'an in it.

(40) CHAPTER. Talking about the Islamic jurisprudence and good things after the 'Ishā' prayer.

600. Narrated Qurra bin Khālid that once he waited for Al-Ḥasan and he did not show up till it was about the usual time for him to start his speech; then he came and apologized saying, “Our neighbours invited us.” Then he added, “Narrated Anas: Once we waited for the Prophet ﷺ till it was midnight or about midnight. He came and led us in the prayer, and after finishing it, he addressed us and said, ‘All the people have offered their prayers and then slept and you had been in prayer as long as you were waiting for it.’” Al-Ḥasan said, “The people are regarded as performing good deeds as long as they are waiting for doing good deeds.” Al-Ḥasan’s statement is a portion of Anās Hadīth from the Prophet ﷺ.

601. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: The Prophet ﷺ offered one of the 'Ishā' prayer in his last days and after finishing it with Taslim, he stood up and said, “Do you realize (the importance of) this night? Nobody present on the surface of the earth tonight would be living after the completion of one hundred years from this night.”
The people made a mistake in grasping the meaning of this statement of Allah’s Messenger ﷺ and they indulged in those things which are said about these narrations (i.e., some said that the Day of Resurrection will be established after 100 years etc.) but the Prophet ﷺ said, “Nobody present on the surface of earth tonight would be living after the completion of 100 years from this night”; he meant “When that century (people of that century) would pass away.”

(41) CHAPTER. To talk with the family and the guests after the ‘Ishā’ prayer.

602. Narrated Abū ‘Uthmān: ‘Abdur Raḥmān bin Abī Bakr ﷺ said, “As-Suffa companions were poor people and the Prophet ﷺ said, ‘Whoever has food for two persons should take a third one from them (As-Suffa companions). And whosoever has food for four persons he should take one or two from them’ Abū Bakr took three men and the Prophet ﷺ took ten of them.”

Abdur Raḥmān added: My father my mother and I were there (in the house). (The subnarrator is in doubt whether ‘Abdur Raḥmān also said, ‘My wife and our servant who was common for both my house and Abu Bakr’s house). Abū Bakr took his supper with the Prophet ﷺ and remained there till the ‘Ishā’ prayer was offered. Abū Bakr (after the prayer) went back and stayed with the Prophet ﷺ till the Prophet ﷺ took his meal and then Abū Bakr returned to his house.

(H.601) This was a sign of Prophethood, for what Allah’s Messenger ﷺ said was proved, as the last of his companions to die was Abū At-Tūfāl ‘Āmir bin Wāthila who died 100 years after the prophecy of the Prophet ﷺ and he was 110 years old then.
after a long portion of the night had passed. Abū Bakr's wife said, "What detained you from your guests (or guest)?" He said, "Have you not served them yet?" She said, "They refused to eat until you come. The food was served for them but they refused." Abū Ṭā‘ī added: I went away and hid myself (being afraid of Abū Bakr) and in the meantime he (Abū Bakr) called me, "O Ghunṭar (a harsh word)!" and also called me bad names and abused me and then said, "Eat! No welcome for you." Then (the supper was served). Abū Bakr took an oath that he would not eat that food. The narrator added: By Allāh, whenever any one of us (myself and the guests of Aṣ-Ṣūfa companions) took anything from the food, it increased from underneath. We all ate to our fill and the food was more than it was before its serving.

Abū Bakr looked at it (the food) and found it as it was before serving or even more than that. He addressed his wife (saying) "O the sister of Bani Firas! What is this?" She said, "O the pleasure of my eyes! The food is now three times more than it was before." Abū Bakr ate from it, and said, "That (oath) was from Satan”, meaning his oath (not to eat). Then he took a morsel (mouthful) from it and then took the rest of it to the Prophet ﷺ. So that meal was with the Prophet ﷺ. There was a treaty between us and some people, and when the period of that treaty had elapsed the Prophet ﷺ divided us into twelve (groups) (the Prophet's Companions) each being headed by a man. Allāh knows how many men were under the command of each (leader). So all of them (12 groups of men) ate of that meal (or said something like that).
(1) CHAPTER. How the \textit{Adhān} for \textit{Ṣalāt} (prayer) was started.

And the Statement of Allāh (prayer):

“...When you proclaim the call for \textit{As-Salāt} [call for the prayer (\textit{Adhān})], they take it (but) as a mockery and fun; that is because they are a people who understand not.”

(V.5:58).

And also the Statement of Allāh (prayer):

“...When the call (\textit{Adhān}) is proclaimed for the \textit{Ṣalāt} (prayer) on the day of Friday...”

(V.62:9).

603. Narrated Anas (prayer): The people mentioned the fire and the bell [they suggested those as signals to indicate the time to offer \textit{Ṣalāt} (prayers)], and by that they mentioned the Jews and the Christians. Then Bilāl was ordered to pronounce \textit{Adhān} for the \textit{Ṣalāt} by saying its wordings twice (in doubles) and for the \textit{Iqāma} (the call for the actual standing for the \textit{Ṣalāt} in rows) by saying its wordings once (in singles) (\textit{Iqāma} is pronounced when the people are ready for the \textit{Ṣalāt}).

604. Narrated Ibn ‘Umar (prayer): When the Muslims arrived at Al-Madīna, they used to assemble for \textit{As-Salāt} (the prayer), and used to guess the time for it. During those days, the practice of \textit{Adhān} for \textit{Ṣalāt} (prayers) had not been introduced yet. Once they discussed this problem regarding the call for \textit{Ṣalāt}. Some people suggested the use of a bell like the Christians, others

(1) (Book. 10) \textit{Adhān}: The call to prayer pronounced loudly to indicate that the time of praying is due. And it is as follows: \textit{Allāhu Akbar, Allāhu Akbar, Allāhu Akbar, Allāhu Akbar, Ash-hadu an lā ilāha illāllāh, Ash-hadu an lā ilāha illāllāh, Ash-hadu an nā Muḥammadan Rasūl-Ullāh, Ash-hadu an nā Muḥammadan Rasūl-Ullāh, Ḥaṭiya ‘alas-Ṣalāh, Ḥaṭiya ‘alas-Ṣalāh, Ḥaṭiya ‘alas-Ṣalāh, Ḥaṭiya ‘alaṣ-Falaḥ, Ḥaṭiya ‘alaṣ-Falaḥ, Allāhu Akbar, Allāhu Akbar, Lā ilāha illallāh.}
proposed a trumpet like the horn used by the Jews, but ‘Umar was the first to suggest that a man should call (the people) for ‘As–Salāt; so, Allāh’s Messenger ﷺ ordered Bilal to get up and pronounce the Adhān for ‘As–Salāt.

(2) CHAPTER. Pronouncing the wording of Adhān for Salāt (prayers) twice (in doubles).

605. Narrated Anas b. Malik: Bilal was ordered to repeat the wording of the Adhān for Salāt (prayers) twice (in doubles) and to pronounce the wording of the Iqāma once (in singles) except Qad-qāmat-īs–Salāt.

606. Narrated Anas b. Malik: When the number of Muslims increased they discussed the question as to how to know the time for As-Salāt (the prayers) by some familiar means. Some suggested that a fire be lit [at the time of Salāt (prayer)] and others put forward the proposal to ring the bell.

Bilāl was ordered to pronounce the wording of Adhān twice (in doubles) and of the Iqāma once (in singles) only.

(3) CHAPTER. To pronounce the wording of Iqāma once (in singles) except Qad-qāmat-īs–Salāt.

607. Narrated Abū Qilāba: Anas b. Malik said, “Bilal was ordered to pronounce the wording of Adhān twice (in doubles) and of Iqāma once (in singles) only.” The subnarrator Ismā’īl said, “I mentioned that
to Ayyūb and he added (to that), “Except Iqāma (i.e., Qad-qāmat-iṣ-Ṣalāt which should be said twice ).”

(4) CHAPTER. Superiority of the Adhān.

608. Narrated Abū Hurairah: Allah’s Messenger said, “When the Adhān is pronounced Satan takes to his heels and passes wind with noise during his flight in order not to hear the Adhān. When the Adhān is completed he comes back, and again takes to his heels when the Iqāma is pronounced; and after its completion he returns again till he whispers into the heart of the person [to divert his attention from his Ṣalāt (prayer)] and makes him remember things which he does not recall to his mind before the Ṣalāt and that causes him to forget how much he has prayed.”

609. Narrated Abū Raḥmān: Abū Sa’īd Al-Khudrī told my father, “I see you liking sheep and the wilderness. So whenever you are with your sheep or in the wilderness and you want to pronounce Adhān for the Salāt (prayer) raise your voice in doing so, for whoever hears the Adhān, whether a human being, a jinn or any other creature, will be a witness for you on the Day...”
of Resurrection.” Abū Sa‘īd added, “I heard it (this narration) from Allāh’s Messenger ﷺ.” (See Hadīth No.3296, Vol.4 and Hadīth No.373, Summarized Sahīh Al-Bukhārī)

(6) CHAPTER. To suspend fighting on hearing the Adhān.

610. Narrated Anas bin Mālik “Whenever the Prophet ﷺ went out with us to fight (in Allāh’s Cause) against any nation, he never allowed us to attack till morning and he would wait and see. If he heard Adhān he would postpone the attack, and if he did not hear Adhān he would attack them.” Anas added, “We reached Khaibar at night and in the morning when he did not hear the Adhān for the prayer, he (the Prophet ﷺ) rode and I rode behind Abī Ta‘lība and my foot was touching that of the Prophet ﷺ.

“The inhabitants of Khaibar came out with their baskets and spades and when they saw the Prophet ﷺ they shouted ‘Muḥammad! By Allāh, Muḥammad and his army.’ When Allāh’s Messenger ﷺ saw them, he said, ‘Allāhu Akbar! Allāhu Akbar! Khaibar is ruined. Whenever we approach a (hostile) nation (to fight), then evil will be the morning of those who have been warned.’”

(7) CHAPTER. What to say on hearing the Adhān.

611. Narrated Abū Sa‘īd Al-Khudri Ṭabīḥy Allāh
10 – THE BOOK OF ADHån

10: THE BOOK OF ADHÂN

Allāh’s Messenger said, “Whenever you hear the Adhân, say just as the Mu’adh-dhin is saying.

612. Narrated ‘Īsa bin Ṭalḥa that he had heard Mu’āwiyah repeating the words of Adhân up to “Wa aṣḥ-hadu anna Muḥammadan Rasūl-Allāh (and I testify that Muḥammad is Allāh’s Messenger.)”

613. Narrated Yahyā as above (586) and added: “Some of my companions told me that Hishām had said, “When the Mu’adh-dhin said, ‘Ḥayya ’alaṣ-Salah (come for the prayer).’” Mu’āwiyah said, “Lā ḥawla wala quw-wata illa billāh (there is neither might nor any power except with Allah)” and added, “We heard your Prophet saying the same.”

614. Narrated Jābri bin ‘Abdullāh رضي الله عنهما: Allāh’s Messenger said, “Whoever after listening to the Adhân says, ‘Allāhumma Rabba ḥādhīhid-da’ watī-tāmmati was-ṣalātil qā’imati, āti Muḥammadanil-wastīlat wal-fadīlatāla, wab-ʾāthhu maqāman mahmūdanil-ladī ḡaʾ-adtahū [O Allāh! Lord of this perfect call (of not ascribing partners to You) and of
the regular Salāt (prayer) which is going to be established! Kindly give Muhammad (ﷺ) Al-Wasilah (highest position in Paradise) and Al-Fadilah (extra degree of honour) and raise him to Maqām Mahnūd {a station of praise and glory, i.e., the honour of intercession (شفاعة الكبر) on the Day of Resurrection}, which You have promised him], then intercession for me will be permitted for him on the Day of Resurrection”.

(9) CHAPTER. To draw lots for pronouncing the Adhān.

And it is said that some people differed regarding the pronunciation of Adhān (i.e., who should pronounce the Adhān). So Sa’d drew lots amongst them.

615. Narrated Abu Hurairah: Allah’s Messenger ﷺ said, “If the people knew (the reward for) pronouncing the Adhān and for standing in the first row [in congregational Salāt (prayers)] and found no other way to get that except by drawing lots they would draw lots; and if they knew (the reward of) the Zuhr prayer (in the early moments of its stated time) they would race for it (go early); and if they knew (the reward of) ‘Ishā’ and Fajr (early morning) prayers in congregation, they would come to offer them even if they had to crawl.”

(10) CHAPTER. Talking during the Adhān.

Sulaimān bin Surad talked while pronouncing Adhān. Al-Hasan said, “There is no harm if the Mu‘adh-dhin laughs while pronouncing the Adhān or Iqāma.”

616. Narrated ‘Abdullāh bin Al-Hārith: Once on a rainy, muddy day, Ibn ‘Abbās رضي الله عنهما delivered a Khutba (religious talk) in our presence and when the Mu‘adh-dhin pronounced the Adhān and was going to
say: "Haiyya 'alas-Salāh (come for the prayer)," Ibn 'Abbās ordered him to say, "Offer As-Salāt (the prayers) at your homes." The people began to look at each other (surprisingly). Ibn 'Abbās said, "It was done by one who was much better than I (i.e., the Prophet ﷺ or his Mu'adh-dhīn), and it is a license."

(11) CHAPTER. The Adhān pronounced by a blind man (is permissible) when there is a person to inform him about the time of the Salāt (prayer).

617. Narrated Sālim bin 'Abdullāh: My father said that Allah's Messenger ﷺ said, "Bilāl pronounces Adhān at night, so keep on eating and drinking (Sahūr) till Ibn Umm Maktūm pronounces Adhān." Sālim added, "He was a blind man who would not pronounce the Adhān unless he was told that the day had dawned."

(12) CHAPTER. The Adhān after Al-Fajr (dawn).

618. Narrated Ḥafṣa bint Mālik: When the Mu'adh-dhīn pronounced the Adhān for Fajr prayer and the dawn became evident, the Prophet ﷺ would offer a two Rak'ā light prayer (Sunna) before the Iqāma of the compulsory (congregational) Salāt (prayer).
619. Narrated ‘Aishah: The Prophet used to offer two light Rak‘a between the Adhan and the Iqama of the early morning (Fajr) prayer.

620. Narrated ‘Abdullâh bin ‘Umar: Allâh’s Messenger said, “Bilâl pronounces the Adhan at night, so keep on eating and drinking (Sahûr) till Ibn Umm Maktûm pronounces the Adhan.”

(13) CHAPTER. The Adhan before Al-Fajr (dawn).

621. Narrated ‘Abdullâh bin Mas‘ûd: The Prophet said, “The Adhan pronounced by Bilâl should not stop you from taking Sahûr, for he pronounces the Adhan at night, so that the one offering the late night prayer (Tahajjud) from among you might hurry up and the sleeping from among you might wake up. It does not mean that Al-Fajr (dawn) or As-Subh (morning) has started.” Then he (the Prophet) pointed with his fingers and raised them up (towards the sky) and then lowered them (towards the earth) like this (Ibn Mas‘ûd imitated the gesture of the Prophet). Az-Zaheer gestured with his two index fingers which he put on each other and then stretched them to the right and left. These gestures illustrate the way real dawn appears. It spreads left and right horizontally.

Adhān at night, so eat and drink (Sahūr) till Ibn Umm Maktūm pronounces the Adhān.”

(14) CHAPTER. How long should the interval between the Adhān and the Iqāma be? (And something concerning) the person who waits for the Iqāma.

624. Narrated ‘Abdullāh bin Mughaffal Al-Muzānī: Allāh’s Messenger ﷺ said thrice, “There is a Salāt (prayer) between the two Adhān (Adhān and Iqāma),” and (then while saying it) the third time he added, “for the one who wants to offer it.” (See Hadith No. 627)

625. Narrated Anās bin Mālik: “When the Mu‘adhdhin pronounced the Adhān, some of the Companions of the Prophet ﷺ would proceed to the pillars of the mosque (for the prayer) till the Prophet ﷺ arrived and in this way they used to offer two Rak‘ā before the Maghrib prayer. There used to be a little time between the Adhān and the Iqāma.”

Shu‘ba said, “There used to be a very short interval between the two (Adhān and Iqāma).”
626. Narrated 'Aishah: Allah's Messenger used to offer two light Rak'a before the Salāt-il-Fajr (morning compulsory prayer) after the day dawned and the Mu'adh-dhin had finished his Adhān. He then would lie on his right side till the Mu'adh-dhin came to pronounce the Iqāma.

Between every two calls (Adhān and Iqāma) there is a Salāt (prayer) (that is optional), for the one who wants to offer it.

627. Narrated 'Abdullāh bin Mughaffal: The Prophet said, “There is a Salāt (prayer) between the two Adhān (Adhān and Iqāma), there is a Salāt between the two Adhān.” And then while saying it the third time he added, “For the one who wants to (offer it).”

628. Narrated Malik bin Uuwairth: I came to the Prophet with some men...
from my tribe and stayed with him for twenty nights. He was kind and merciful to us. When he realized our longing for our families, he said to us, "Go back and stay with your families and teach them (the religion), and offer As-Salât (the prayer) and one of you should pronounce the Adhân for Salât (prayer) when its time is due and the oldest one amongst you should lead the Salât (prayer)."

(18) CHAPTER. If there are many travellers, Adhân and Iqâma should be pronounced, (the same is to be observed) in 'Arafât and Al-Muzdalifa too.

On a very cold or a rainy night, the Mu'adh-dhin’s saying: As-Salât fir-Riñal [Offer Salât (prayer) at your Ar-Riñal (homes or camps)]."

629. Narrated Abû Dhar رضي الله عنه: We were in the company of the Prophet ﷺ on a journey and the Mu'adh-dhin wanted to pronounce the Adhân for the (Zuhr) prayer. The Prophet ﷺ said to him, "Let it become cooler." Then he again wanted to pronounce the Adhân but the Prophet ﷺ said to him, "Let it become cooler." The Mu'adh-dhin again wanted to pronounce the Adhân but the Prophet ﷺ said, "Let it become cooler, till the shadows of the hillocks become equal to their sizes." The Prophet ﷺ added, "The severity of the heat is from the raging of Hell."

630. Narrated Mâlik bin Huwairith رضي الله عنه: Two men came to the Prophet ﷺ with the
intention of a journey. The Prophet said, “When (both of) you set out, pronounce Adhān and then Iqāma, and the oldest of you should lead the Salāt (prayer).”

631. Narrated Mālik: We came to the Prophet and stayed with him for twenty days and nights. We were all young and of about the same age. The Prophet was very kind and merciful. When he realized our longing for our families, he asked about our homes and the people there, and we told him. Then he asked us to go back to our families and stay with them and teach them (the religion) and to order them to do good things. He also mentioned some other things which I have (remembered or) forgotten. The Prophet then added, “Offer Salāt (prayer) as you have seen me praying; and when it is the time for As-Salāt (the prayer) one of you should pronounce the Adhān and the oldest of you should lead the Salāt.”

632. Narrated Nāfi’: Once, in a cold night, Ibn ‘Umar Ḥanṣān pronounced the Adhān for the Salāt (prayer) at Dajnān (the name of a mountain) and then said, “Offer Salāt (prayer) at your homes”, and informed us that Allāh’s Messenger used to tell the Mu‘adh-dhin to pronounce Adhān and say, “Ala Sallī fir-Rihāl [offer Salāt (prayer) at your Ar-Rihāl (homes or camps)]” at the end of the Adhān on a rainy or a very cold night during the journey.
633.Narrated ‘Aün bin Abi Juhaifa: My father said, “I saw Allâh’s Messenger ﷺ at a place called Al-Abtaḥ. Bilâl came and informed him about Salât (prayer) and then came out with an ‘Anaza and planted it in front of Allâh’s Messenger ﷺ at Al-Abtaḥ and pronounced the Iqâma for As-Salât (the prayer).”

(19) CHAPTER. Should the Mu‘adh-dhin turn his mouth (face) and look from side to side during the Adhân?

It is said that (during the Adhân) Bilâl used to put his (two) fingers in his (two) ears, whereas Ibn ‘Umar never put the fingers in his ears. Ibrâhîm said that there was no harm in pronouncing the Adhân for the Salât (prayer) without ablution. ‘Aţâ’ said, “Ablution is essential and it is Sunnah (legal way).” ‘Aishah ٓsaid, “The Prophet ﷺ used to remember Allâh during all times.”

634. Narrated ‘Aün bin Abi Juhaifa: My father said, “I saw Bilâl turning his mouth (face) from side to side while pronouncing the Adhân (for the prayer).”

(20) CHAPTER. The saying of a person: “We have missed As-Salât (the prayer).”

According to Ibn Sirin, it is disliked to say: “We have missed As-Salât (the prayer).”
It is better to say: “We have not been able to offer As-Salāt”, but the Prophet’s statement (i.e. we missed As-Salāt), is more correct.

635. Narrated ‘Abdullāh bin Abī Qatāda: He said, “While we were offering As-Salāt (the prayer) with the Prophet, he heard the noise of some people. After Salāt (prayer) he said, ‘What is the matter?’ They replied, ‘We were hurrying for As-Salāt.’ He said, ‘Do not make haste for As-Salāt, and whenever you come for As-Salāt, you should come with calmness, and offer whatever you get (with the people) and complete the rest which you have missed.’”

(21) CHAPTER. One should not run for Aṣ-Ṣalāt (the prayer) but present himself with calmness and solemnity.

“Offer prayer (in congregation) whatever you are able to pray and complete what you have missed.” Abū Qatāda narrated this from the Prophet.

636. Narrated Abū Hurairah: The Prophet said, “When you hear the Iqāma, proceed to offer Aṣ-Ṣalāt (the prayer) with calmness and solemnity and do not make haste. And pray whatever you are able to offer and complete whatever you have missed.”

(22) CHAPTER. When should the people get up for the Ṣalāt (prayer) if they see the Imām
(the person leading Ṣalāt) during the Iqāma?\(^{(1)}\)

637. Narrated ‘Abdullāh bin Abī Qatādā: My father said, “Allāh’s Messenger ﷺ said, ‘If the Iqāma is pronounced then do not stand for ʿAṣ-Ṣalāt (the prayer) till you see me (in front of you)’.”

(23) CHAPTER. One should not stand for ʿAṣ-Ṣalāt (the prayer) hurriedly but with calmness and solemnity.

638. Narrated ‘Abdullāh bin Abī Qatādā: My father said, “Allāh’s Messenger ﷺ said, ‘If the Iqāma for ʿAṣ-Ṣalāt (the prayer) is pronounced, then do not stand for the prayer till you see me (in front of you) and do it calmly’.”

(24) CHAPTER. Can one go out of the mosque (after the Adhān, or the Iqāma) if there is a genuine excuse?

639. Narrated Abū Hurairah: Allāh’s Messenger ﷺ went out (of the mosque) when the Iqāma had been pronounced and the rows straightened. The Prophet ﷺ stood at his Musallā (praying place) and we waited for the Prophet ﷺ to begin (the prayer) with Takbir. He left and

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\(^{(1)}\) (Ch.22) The wordings of the Adhān is reduced so that the wordings that is said twice in the Adhān is said once in Iqāma except the last utterance of Allahu-Akbar, and the Ṣalāt is offered immediately after Iqāma.
asked us to remain in our places. We kept on standing till the Prophet returned and the water was trickling from his head for he had taken a bath (of Janāba).

(25) CHAPTER. If the Imam says, “Remain at your places till I return”, then wait for him.

640. Narrated Abū Hurairah Z.: Once Iqāma was pronounced and the people had straightened the rows, Allah’s Messenger went forward [to lead the Salāt (prayer)] but he was Junub, so he said, “Remain in your places.” And he went out, took a bath and returned with water trickling from his head. Then he led the Salāt.

(26) CHAPTER. The saying of a man to the Prophet , “We have not prayed.”

641. Narrated Jābir bin ‘Abdullāh: On the day of Al-Khandaq (the battle of Trench), ‘Umar bin Al-Khaṭṭāb went to the Prophet and said, “O Allah’s Messenger! By Allah, I could not offer the (‘Asr) prayer till the sun had set.” ‘Umar told this to the Prophet at the time when a fasting person had done Ifār (taken his meals). The Prophet said: “By Allah! I, too, have not offered the Salāt (prayer).” The Prophet then went to Buṭḥān and I was with him. He performed ablution and
offered the 'Asr prayer after the sun had set and then he offered the Maghrib prayer. (See Hadith No. 596)

(27) CHAPTER. If the Imam is confronted with a problem after the Iqama.

642. Narrated Anas: Once the Iqama was pronounced and the Prophet was talking to a man (in a low voice) in a corner of the mosque and he did not lead As-Salat (the prayer) till (some of) the people had slept (dozed in a sitting posture).

(28) CHAPTER. To talk after the Iqama.

643. Narrated Anas bin Malik: Once, after the Iqama for the Salat (prayer) was pronounced a man came to the Prophet and detained him (from the Salat).

(29) CHAPTER. Congregational Salat (prayer) is obligatory.

Al-Hasan said, “If somebody is forbidden by his mother from going to the congregational ‘Ishâ’ prayer because of mercy and pity for him, he should not obey her.”

644. Narrated Abû Hurairah: Allâh’s Messenger said, “By Him, in
Whose Hand my soul is, I intended or planned or was about to order for collecting fire-wood (fuel) and then order someone to pronounce the Adhān for As-Ṣalāt (the prayer) and then order someone to lead the Ṣalāt (prayer), then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregational) Ṣalāt. By Him, in Whose Hands my soul is, if anyone of them had known that he would get a bone covered with good meat or two (small) pieces of meat present in between two ribs, he would have turned up for the ‘Ishā’ prayer.’

(30) CHAPTER. Superiority of the congregational Ṣalāt (prayer).

Whenever Al-Aswad missed the congregational Ṣalāt (prayer) he used to go to another mosque (to offer the Ṣalāt in congregation). Once, Anas came to a mosque where the Ṣalāt was finished; he pronounced the Adhān and then Iqāma and offered the Ṣalāt in congregation.

645. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: Allāh’s Messenger ﷺ said, “The Ṣalāt (prayer) in congregation is twenty-seven times superior in degrees to the Ṣalāt offered by a person alone.”

646. Narrated Abū Sa’īd Al-Khudrī رضي الله عنه: The Prophet ﷺ said, “The Ṣalāt (prayer) in congregation is twenty-five times superior in degrees to the Ṣalāt offered by a person alone.”
647. Narrated Abū Hurairah: Allah’s Messenger said, “The reward of the Salah (prayer) offered by a person in congregation is multiplied twenty-five times as much than that of the Salah offered in one’s house or in the market (alone). And this is because if he performs ablution and does it perfectly and then proceeds to the mosque with the sole intention of offering Salah, then, for every step he takes towards the mosque, he is upgraded one degree in reward and his one sin is taken off (crossed out) from his accounts (of deeds). When he offers his Salah, the angels keep on asking Allah’s Blessings and Allah’s Forgiveness for him as long as he is (staying) at his Miqalla. They say, ‘O Allah! Bestow Your Blessings upon him, be Merciful and kind to him.’ And one is regarded in Salah as long as one is waiting for the Salah.”

(31) CHAPTER. Superiority of the Fajr (early morning) prayer in congregation.

648. Narrated Abū Salama bin ‘Abdur-Rahmān : Abū Hurairah said, “I heard Allah’s Messenger saying, ‘The reward of a Salah (prayer) in congregation is twenty-five times superior in degrees than that of a Salah offered by a person alone. The angels of the night and the angels of the day gather at the time of Fajr prayer.’”

Abū Hurairah then added, “Recite (the Qur’an) if you wish, “Verily, the recitation of the Qur’an in the early dawn (i.e. the morning – Fajr prayer) is ever witnessed
(attended by the angels in charge of mankind of the day and the night).” (V.17:78).

649. Narrated ‘Abdulläh bin ‘Umar رضي الله عنه: The reward of the congregational ـلاَت is twenty-seven times more (than that of the ـلاَت offered by a person alone).

650. Narrated Sālim: I heard Umm Ad-DardA’ saying, “Abū Ad-DardA’ entered the house in an angry mood. I said to him, ‘What makes you angry?’ He replied, ‘By Allah! I do not find the followers of Muhammad بس ﷺ doing those good things (which they used to do before) except the offering of congregational ـلاَت (prayer).’” (This happened in the last days of Abū Ad-DardA’ during the rule of ‘Uthmân).

651. Narrated Abū Mūsa رضي الله عنه: The Prophet ﷺ said, “The people who get tremendous reward for ـلـاَت (the prayer) are those who are farthest away (from the mosque) and then those who are next farthest and so on. Similarly one who waits to offer ـلـاَت with the ـلاَم has greater reward than one who offers it (alone) and goes to bed.”

(32) CHAPTER. The superiority of offering the Zuhr prayer early.

652. Narrated Abū Hurairah رضي الله عنه: Alläh’s Messenger ﷺ said, “While a man was going on a way, he saw a thorny branch and removed it from the way and Alläh became pleased by his action and forgave him for that.”
653. Then (the Prophet ﷺ) said, “Five are martyrs: One who dies of plague, one who dies of an abdominal disease, one who dies of drowning, one who is buried alive (and) dies and one who is killed in Allah’s Cause.”

The Prophet ﷺ further said, “If the people knew (the reward for) pronouncing the Adhān and for standing in the first row (in the congregational Salāt) and found no other way to get it except by drawing lots they would do so.

654. [The Prophet ﷺ added:] “And if they knew (the reward of) offering the Zuhr prayer early (in its stated time), they would race for it and if they knew (the reward for) ‘Ishā’ and Fajr prayers in congregation, they would attend them even if they were to crawl.”

(33) CHAPTER. Every step towards good deeds is rewarded.

655. (V.36:12) Narrated Ḥumaid: Anas ﺑ. رضي الله عنه said, “The Prophet ﷺ said, ‘O Bānī Salīma! Don’t you think that for every step of yours (that you take towards the mosque) there is a reward [while coming for the five compulsory Salāt (prayers)]?’” Mujahīd said: Regarding Allah’s Statement: “...We record that which they send before (them), and their traces...” (V.36:12)

656. (V.36:12) ‘Their traces’ means ‘their steps’.” And Anas said that the people of Bānī Salīma wanted to shift to a place near the Prophet ﷺ but Allah’s Messenger ﷺ disliked that Al-Madīnā (city) should become
naked [i.e., with empty outskirts – without inhabitants. i.e., the leaving of their houses (empty)] and said, “(O Bani Salima) Don’t you think that you will get the reward for your traces (every step) of yours (that you take towards the Prophet’s mosque) there is a reward while coming for the five compulsory Salat.” Mujahid said, “Their traces mean their foot-steps and their going on foot.”

(34) CHAPTER. The superiority of the ‘Ishâ’ prayer in congregation.

657. Narrated Abû Hurairah: The Prophet said, “No Salât (prayer) is more heavy (harder) for the hypocrites than the Fajr and the ‘Ishâ’ prayers and if they knew the reward for these Salât, at their respective times, they would certainly present themselves (in the mosques) even if they had to crawl.” The Prophet added, “Certainly I intended or planned or was about to order the Mu‘adh-dhin (call-maker) to pronounce Iqâma and order a man to lead the Salât and then take a fire flame (burning torch) to burn all those men (along with their houses) who had not yet left their houses for the Salât (in the mosques).”

(35) CHAPTER. Two or more than two persons are considered as a group (for the congregational prayers).

658. Narrated Mâlik bin Huwairith: The Prophet said (to two persons), “Whenever As-Salât (the prayer) time becomes due, you should pronounce Adhân and then Iqâma and the older of you should lead the prayer.”
(36) CHAPTER. (The reward of a person) who waits for As-Salāt (the prayer) in the mosque and the superiority of mosques.

659. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “The angels keep on asking for Allah’s Blessing and Forgiveness for anyone of you as long as he is at his Musallā (praying place) and does not do Hadāth (passes wind). The angels say, ‘O Allah! Forgive him and be Merciful to him.’ Each one of you is in Salāt as long as he is waiting for the Salāt and nothing but Salāt detains him from going to his family.”

660. Narrated Abū Hurairah: The Prophet ﷺ said, “Allah will give shade to seven, on the Day when there will be no shade but His. (These seven persons are:) (1) a just ruler, (2) a youth who has been brought up in the worship of Allah (i.e. worships Allah Alone sincerely from his childhood), (3) a man whose heart is attached to the mosques [i.e., who offers the five compulsory congregational Salāt (prayers) in the mosques], (4) two persons who love each other only for Allah’s sake and they meet and part in Allah’s Cause only, (5) a man who refuses the call of a charming woman of noble birth for illegal sexual intercourse with her and says: I am afraid of Allah, (6) a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and (7) a person who remembers Allah in seclusion and his eyes become flooded with tears.”

661. Narrated Humaid: Anas was asked, “Did Allah’s Messenger ﷺ wear a
ring?” He said, “Yes. Once he delayed the ‘Ishâ’ prayer till mid-night and after the prayer, he faced us and said, ‘The people has offered Salât and have slept and you remained in Salât as long as you waited for it.’” Anas added, “As if I were just now observing the glitter of his ring.”

(37) CHAPTER. The superiority of going to the mosque (every) morning and in the afternoon and evening [for the congregational Salât (prayers)].

662. Narrated Abû Hurairah: The Prophet said, “Allâh will prepare for him who goes to the mosque (every) morning and in the afternoon [for the congregational Salât (prayer)] an honourable place in Paradise with good hospitality for (what he has done) every morning and afternoon goings.

(38) CHAPTER. No Salât (prayer) (is to be offered) except the compulsory Salât after the Iqâma has been pronounced for that compulsory Salât.

663. Narrated Mâlik bin Buhaina: Allâh’s Messenger passed by or saw a man offering two Rak’â after the Iqâma (had been pronounced). When Allâh’s Messenger completed the Salât (prayer), the people gathered around him (the Prophet) or that man and Allâh’s Messenger said to him (protestingly), “Are there four Rak’â in Fajr prayer? Are there four Rak’â in Fajr prayer?”
(39) CHAPTER. The limit set for a patient to attend the congregational Ṣalāt (prayer)?

664. Narrated Al-Aswad, "We were with ‘Āishah رضي الله عنها discussing the regularity of offering ʿĀṣ-Ṣalāt (the prayer) and dignifying it. She said, 'When Allāh’s Messenger ﷺ fell sick with his fatal illness and when the time of ʿĀṣ-Ṣalāt became due and ʿĀdhān was pronounced, he said, 'Tell Abū Bakr to lead the people in Ṣalāt (prayer).’ He was told that Abū Bakr was a soft-hearted man and would not be able to lead the Ṣalāt in his place. The Prophet ﷺ gave the same order again but, he was given the same reply. He gave the order for the third time and said, 'You (women) are the companions of Yūsuf (Joseph). Tell Abū Bakr to lead the Ṣalāt.’ So, Abū Bakr came out to lead the Ṣalāt. In the meantime the condition of the Prophet ﷺ improved a bit and he came out with the help of two men, one on each side. As if I was observing his legs dragging on the ground owing to the..."
discomfort. Abū Bakr wanted to retreat but the Prophet ﷺ beckoned him to remain at his place and the Prophet ﷺ was brought till he sat beside Abū Bakr.” Al-A‘mash was asked, “Was the Prophet ﷺ offering prayers and Abū Bakr was following him, and were the people following Abū Bakr in that Salāt,” Al-A‘mash replied in the affirmative with a nod of his head.

Abū Mu‘awiyya said, “The Prophet ﷺ was sitting on the left side of Abū Bakr who was offering prayers while standing.”

665. Narrated ‘Āishah رضي الله عنها: When the Prophet ﷺ became seriously ill and his disease aggravated, he asked for permission from his wives to be nursed in my house and he was allowed. He came out with the help of two men while his legs were dragging on the ground. He was between Al-‘Abbās and another man.”

‘Ubaid-Ullāh said, “I told Ibn ‘Abbās what ‘Āishah رضي الله عنها had narrated and he said, ‘Do you know who was the (second) man whose name ‘Āishah رضي الله عنها did not mention?’ I said, ‘No.’ Ibn ‘Abbās said, ‘He was ‘Ali bin Abī Ṭalib’.”

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(40) CHAPTER. It is permissible to pray at one’s dwelling during rain or if there is a genuine excuse.

666. Narrated Nāfi’: Once, on a very cold and stormy night, Ibn ‘Umar pronounced the Adhān for the Salāt (prayer) and then said, “Offer prayers in your homes.” He (Ibn ‘Umar) added, “On very cold and rainy nights Allah’s Messenger used to order the Mu’ādh-dhin to say, ‘Offer prayers in your homes’."

667. Narrated Maḥmüd bin Rabī’ Al-Anṣārī: ‘Ibīn bin Malik used to lead his people (tribe) in prayer and he was a blind man, he said to Allah’s Messenger, “O Allah’s Messenger! At times it is dark and flood water is flowing (in the valley) and I am a blind man, so please offer prayers at a place in my house so that I can take it as a Musalla (praying place).” So, Allah’s Messenger went to his house and said, “Where do you like me to pray?” ‘Ibīn pointed to a place in his house and Allah’s Messenger offered the prayer there.

(41) CHAPTER. Can the Imam offer the Salāt (prayer) with only those who are present (for the prayer)? And can he deliver a Khutba (religious talk) on Friday if it is raining?

668. Narrated ‘Abdullāh bin Al-Ḥārith: Ibn ‘Abbās addressed us on a (rainy and) muddy day and when the
Mu‘adh-dhīn said, “Haiya ‘ala-Salāh [Come for As-Salāt (the prayer)].” Ibn ‘Abbās ordered him to say, “Offer prayers in your Ar-Raizāl (homes).” The people began to look at one another with surprise as if they did not like it. Ibn ‘Abbās said, “It seems that you thought ill of it but no doubt it was done by one who was better than I (i.e., the Prophet ﷺ). It (As-Salāt) is a strict order and I disliked to bring you out.”

In another narration Ibn ‘Abbās narrated the same as above but he said, “I did not like to make you sinful (in refraining from coming to the mosque) and to come (to the mosque) covered with mud up to the knees.”

669. Narrated Abū Sa‘īd Al-Khūdri: A cloud came and it rained till the roof (of the mosque) started leaking, and in those days the roof used to be of the branches of date-palms. Iqāma was pronounced and I saw Allah’s Messenger ﷺ prostrating in water and mud and even I saw the mark of mud on his forehead.

670. Narrated Anas bin Sirīn: I heard Anas saying, “A man from Anṣār said to the Prophet ﷺ, ‘I cannot offer As-Salāt (the prayer) with you (in congregation).’ He was a very fat man and...
he prepared a meal for the Prophet ﷺ and invited him to his house. He spread out a mat for the Prophet ﷺ, and washed one of its sides with water, and the Prophet ﷺ offered two Rak'ā prayers on it.” A man from the family of Al-Jarild asked, “Did the Prophet ﷺ used to offer the Ẓuḥūr (forenoon) prayer?” Anas said, “I did not see him offering the Ẓuḥūr prayer except on that day.”

(42) CHAPTER. (What should one do) if the meal has been served and Iqāma has been pronounced for As-Ṣalāt (the prayer).

And Ibn ‘Umar used to start with the supper first. Abu Ad-Dardã’ said, “It is a sign of comprehension (of a person) to fulfil or turn to his needs first so as to offer prayer attentively with a clear mind.”

671. Narrated ‘Āishah رضي الله عنها: The Prophet ﷺ said, “If supper is served, and Iqāma is pronounced one should start with the supper.”

672. Narrated Anas bin Mālik رضي الله عنه: Allah’s Messenger ﷺ said, “If the supper is served, start having it before offering the Maghrib prayer and do not be hasty in finishing your supper.”

is served for anyone of you and the *Iqâma* is pronounced, start with the supper and don't be in haste (and carry on eating) till you finish it.” If food (supper) was served for Ibn ‘Umar and *Iqâma* was pronounced, he never came to the prayer till he finished it (i.e., the food) in spite of the fact that he heard the recitation (of the Qur’ân) by the *Imâm* (in the prayer).

674. Narrated Ibn ‘Umar Râhiim Allâhi ‘Arhamhu:
The *Iqâmat-al-fajr* said, “If anyone of you is having his meals, he should not hurry up till he is satisfied even if the *Salât* (prayer) has been started.”

(43) CHAPTER. When the *Imâm* is called for *As-Salât* (the prayer) while he has in his hands something to eat.

675. Narrated Ja’far bin ‘Amr bin Umaiyya: My father said, “I saw Allâh’s Messenger ﷺ eating a piece of meat from the shoulder of a sheep and he was called for *As-Salât* (the prayer). He stood up, put down the knife and offered *Salât* (prayers) but did not perform ablution.”

(44) CHAPTER. If somebody was busy with his domestic work and *Iqâma* was pronounced and then he came out [for offering the *Salât* (prayer)].
676. Narrated Al-Aswad that he asked ‘Aishah, “What did the Prophet ﷺ use to do in his house?” She replied, “He used to keep himself busy serving his family and when it was the time for As-Salāt (the prayer), he would go for it.”

677. Narrated Ayyūb: Abū Qilāba said, “Mālik bin Ḥuwairith came to this mosque of ours and said, ‘I offer As-Salāt (the prayers) in front of you and my aim is not (to lead) the Salāt (prayer) but to show you the way in which the Prophet ﷺ used to offer Salāt.’” I asked Abū Qilāba, “How did he use to offer Salāt?” He replied, (The Prophet ﷺ used to pray) like this Sheikh of ours, and the Sheikh used to sit for a while after the prostration before getting up after the first Rak‘a’.

(46) CHAPTER. The religious learned men are entitled to precedence in leading the Salāt (prayers).

678. Narrated Abū Mūsa, “The Prophet ﷺ became sick and when his disease aggravated, he said, ‘Tell Abū Bakr to lead the people in the Salāt (prayer).’ ‘Aishah ﷺ said, “He is a soft-hearted man and would not be able to lead the Salāt in
your place.” The Prophet ﷺ said again, “Tell Abū Bakr to lead the people in Ṣalāt. You are the companions of Yūsuf (Joseph).” So a messenger went to Abū Bakr (with that order) and he led the people in Ṣalāt in the lifetime of the Prophet ﷺ.

679. Narrated ‘Āishah رضي الله عنها, the Mother of the believers: Allah’s Messenger ﷺ in his illness said, “Tell Abū Bakr to lead the people in Ṣalāt (prayer).” I said to him, “If Abū Bakr stands in your place, the people would not hear him owing to his (excessive) weeping. So please order ‘Umar to lead the Ṣalāt.” ‘Āishah رضي الله عنها added, I said to Ḥafṣa, “Say to him: If Abū Bakr should lead the people in the Ṣalāt in your place, the people would not be able to hear him owing to his weeping; so please order ‘Umar to lead the Ṣalāt.” Ḥafṣa did so but Allah’s Messenger ﷺ said, “Keep quiet! Indeed you (women) are the companions of Yūsuf (Joseph). Tell Abū Bakr to lead the people in the Ṣalāt.”

Ḥafṣa said to ‘Āishah رضي الله عنها, “I never got anything good from you.”

680. Narrated Az-Zuhri: Anas bin Mālik Al-Ansāri رضي الله عنه told me, “Abū Bakr used to lead the people in Ṣalāt (prayer) during the
fatal illness of the Prophet until it was Monday. When the people aligned (in rows) for *Aṣ-Ṣalāt* (the prayer), the Prophet lifted the curtain of his house and started looking at us and he was standing at that time. His face was (glittering) like a page of the Qur'an and he smiled cheerfully. We were about to be put to trial for the pleasure of seeing the Prophet. Abū Bakr retreated to join the row as he thought that the Prophet would lead *Aṣ-Ṣalāt*. The Prophet beckoned us to complete the *Ṣalāt* and he let the curtain fall. On the same day he died."

**681. Narrated Anas:** The Prophet did not come out for three days. The people stood for *Aṣ-Ṣalāt* (the prayer) and Abū Bakr went ahead to lead *Aṣ-Ṣalāt*. (In the meantime) the Prophet caught hold of the curtain and lifted it. When the face of the Prophet appeared, we had never seen a scene more pleasing than the face of the Prophet as it appeared then. The Prophet beckoned to Abū Bakr to lead the people in *Aṣ-Ṣalāt* and then let the curtain fall. We did not see him (again) till he died.
682. Narrated Ḥamṣa ʾAbdullāḥ: My father said, “When Allāh’s Messenger became seriously ill, he was told about ʾĀṣ-Šalāt (the prayer). He said, ‘Tell Abū Bakr to lead the people in ʾĀṣ-Šalāt.’ ʿĀishah ʾAbdullāḥ said, ‘Abū Bakr is a soft-hearted man and he would be over-powered by his weeping if he recited the Qurʾān.’ He ʾAbdullāḥ said to them, ‘Tell him (Abū Bakr) to lead ʾĀṣ-Šalāt.’ The same reply was given to him. He said again, ‘Tell him to lead the prayer. You (women) are the companions of Yūsuf (Joseph).’”

(47) CHAPTER. Whoever stood by the side of the Imām because of a genuine cause [in ʾSalāt (prayer)].

683. Narrated ʿUrwa’s father ʾAbdullāḥ: ʾĀishah ʾAbdullāḥ said, “Allāh’s Messenger ʾ ordered Abū Bakr to lead the people in ʾĀṣ-Šalāt (the prayer) during his illness and so he led them in prayer.” ʿUrwa, a subnarrator, added, “Allāh’s Messenger ʾ felt a bit relieved and came out and Abū Bakr was leading the people (in ʾSalāt). When Abū Bakr saw the Prophets, he retreated but the Prophet ʾ beckoned him to remain there. Allāh’s Messenger ʾ sat beside Abū Bakr. Abū Bakr was following the ʾSalāt of Allāh’s Messenger ʾ and the people were following the ʾSalāt (prayer) of Abū Bakr.”
(48) CHAPTER. If somebody is leading the Salāt (prayer) and (in the meanwhile) the first (usual) Imām comes, the Salāt is valid whether the former retreats or does not retreat.

This was narrated by 'Aishah who heard this from the Prophet ﷺ.

684.Narrated Sahl bin Sa'd As-Sa'ūdī ﷺ: Allah’s Messenger went to establish peace among Bani ‘Amr bin ‘Auf. In the meantime the time of As-Salāt (the prayer) was due and the Mu'adh-dhīn went to Abū Bakr and said, “Will you lead the Salāt (prayer), so that I may pronounce the Iqāma?” Abū Bakr replied in the affirmative and led the Salāt. Allah’s Messenger ﷺ came while the people were still offering Salāt and he entered the rows of the praying people till he stood in the (first row). The people clapped their hands. Abū Bakr never glanced sideways in his Salāt but when the people continued clapping, Abū Bakr looked and saw Allah’s Messenger ﷺ. Allah’s Messenger ﷺ beckoned him to stay at his place. Abū Bakr raised his hands and thanked Allah for that order of Allah’s Messenger ﷺ and then he retreated till he reached the first row. Allah’s Messenger ﷺ went forward and led the Salāt. When Allah’s Messenger ﷺ finished the Salāt, he said, “O Abū Bakr! What prevented you from staying when I ordered you to do so?” Abū Bakr replied, “How can Ibn Abī Quṭāfa (Abū Bakr) dare to lead the Salāt in the presence of Allah’s Messenger ﷺ?” Then Allah’s Messenger ﷺ said, “Why did you clap so much? If something happens
to anyone during his Salāt he should say Subḥān Allāh(1). If he says so he will be attended to, and clapping is for women.”

(49) CHAPTER. If some people are equally proficient in the recitation of the Qur'ān (and religious knowledge), the oldest of them should lead Aš-Šalāt (the prayer).

685. Narrated Mālik bin Ḥuwairith: We went to the Prophet ﷺ and we were all young men and stayed with him for about twenty nights. The Prophet ﷺ was very merciful. He said, “When you return home, impart religious teachings to your families and tell them to offer perfectly such and such a Salāt (prayer) at such and such time and such and such a Salāt at such and such a time. And at the time of Aš-Šalāt (the prayer) one of you should pronounce the Adhān and the oldest of you should lead the Salāt.”

(50) CHAPTER. If the Imām visited some people and led them in Salāt (prayer).

686. Narrated Iltbān bin Mālik Al-Ansāri

(1) (H.684) To honour Allāh and make Him free from all that (unsuitable evil things) that are ascribed to Him (or glorified be Allāh).
The Prophet (ﷺ) came to my house and asked permission for entering and I allowed him. He asked, “Where do you like me to offer Salāt (prayer) in your house?” I pointed to a place which I liked. He (ﷺ) stood up for Salāt and we aligned behind him and he finished the Salāt with Taslīm and we did the same.

(51) CHAPTER. The Imām is appointed to be followed.

The Prophet (ﷺ) in his fatal illness led the people in Salāt (prayer) while he was sitting (and the people were standing). Ibn Masʿūd said, “If anyone raises his head (while in prostration) before the Imām, he must prostrate again and must remain in prostration for a period equal to that he has lost by lifting his head before the Imām, and then he should follow the Imām.” And Al-Ḥasan said, “A person who is offering two Rakʿā Salāt with the Imām but because of the rush of people is unable to prostrate, then he should prostrate twice for the last Rakʿā and make up for his Rakʿā with its prostrations. And if somebody forgets to prostrate and stands up then he should prostrate.”

687. Narrated 'Ubaid-ullāh bin 'Abdullāh bin 'Utba: I went to 'Āishah Rضي الله عنها and asked her to describe to me the illness of Allāh’s Messenger (ﷺ). 'Āishah Rضي الله عنها said, “Yes (I will tell you). The Prophet (ﷺ) became seriously ill and asked whether the people had offered the Salāt (prayer). We replied, ‘No, O Allāh’s Messenger! They are
waiting for you.' He added, 'Put water for me in a trough.' 'Aishah added: 'We did so. He took a bath and tried to get up, but fainted. When he recovered, he again asked whether the people had offered the Salāt. We said, 'No, they are waiting for you. O Allāh's Messenger.' He again said, 'Put water in a trough for me.' He sat down and took a bath and tried to get up, but fainted again. Then he recovered and said, 'Have the people offered the Salāt?' We replied, 'No, they are waiting for you, O Allāh's Messenger.' He said, 'Put water for me in the trough.' Then he sat down and washed himself and tried to get up but he fainted. When he recovered, he asked, 'Have the people offered the Salāt?' We said, 'No, they are waiting for you, O Allāh's Messenger!' The people were in the mosque waiting for the Prophet ﷺ for the 'Ishā prayer. The Prophet ﷺ sent for Abū Bakr to lead the people in the Salāt. The messenger went to Abū Bakr and said, 'Allāh's Messenger orders you to lead the people in the Salāt.' Abū Bakr was a soft-hearted man, so he asked 'Umar to lead the Salāt but 'Umar replied, 'You are more rightful.' So Abū Bakr led the Salāt in those days. When the Prophet ﷺ felt a bit better, he came out for the Zuhr prayer with the help of two persons one of whom was Al-‘Abbās, while Abū Bakr was leading the people in the Salāt. When Abū Bakr saw him (the Prophet ﷺ), he wanted to retreat but the Prophet ﷺ beckoned him not to do so and asked them to make him sit beside Abū Bakr and they did so. Abū Bakr was following the Prophet ﷺ (in the Salāt) and the people were following Abū Bakr. The Prophet ﷺ (offered Salāt) sitting."

‘Ubaid-ullāh added, “I went to ‘Abdullāh bin ‘Abbās and asked him, 'Shall I tell you
what 'Āishah ṭellah about the fatal illness of the Prophet?' Ibn 'Abbas said, 'Go ahead.' I told him her narration and he did not deny anything of it but asked whether 'Āishah ṭellah me the name of the second person (who helped the Prophet) along with Al-'Abbas. I said, 'No.' He said, 'He was ‘Ali (Ibn Abi Ṭalib).'

688. Narrated ‘Āishah ṭellah, the Mother of the believers: Allah’s Messenger, during his illness, offered Salāt (prayer) at his house while sitting; whereas some people offered Salāt behind him standing. The Prophet beckoned them to sit down. On completion of the Salāt, he said, “The Imām is to be followed: bow when he bows, raise up your heads (stand erect) when he raises up his head and when he says, ‘Sami Allahu liman-hān’ (Allah heard those who sent praises to Him) say then ‘Rabbanã wa laka’l-iamd’ (O our Lord! All the praises are for You), and if he (Imām) is (leading) the Salāt in sitting position, you should also offer Salāt like that.”(1)

(1) (H.688) The provision of this Hadīth has been abrogated by the last action of the Prophet [See Hadīth No.689 and Hadīth No.5658 - Vol.7 for taking the verdict].
689. Narrated Anas bin Malik: Once Allah's Messenger ﷺ rode a horse and fell down and the right side (of his body) was injured. He offered one of the Salãt (prayers) while sitting and we also offered Salãt behind him sitting. When he completed the Salãt, he said, “The Imãm is to be followed. Offer Salãt standing if he is offering the Salãt standing and bow when he bows; raise up when he raises up and if he says, ‘Sami’ Allãhu liman ëmãdah,’ say then, ‘Rabbana wa laka1-ëmãd’ and offer the Salãt sitting (all of you) if he is offering the Salãt sitting.”

Humaidi said: The statement of the Prophet ﷺ “Offer Salãt sitting, if he (Imãm) is offering the Salãt sitting” was said in his former illness (during his early life) but later on the Prophet ﷺ offered Salãt sitting (in the last illness) and the people offered Salãt standing behind him and the Prophet ﷺ did not order them to sit. So one has to follow the last action of the Prophet ﷺ [Please see Hadith No.5658].

(52) CHAPTER. When should those who are behind the Imãm prostrate?

Anas said, “Prostrate when the Imãm prostrates.”

690. Narrated Al-Barã’ (and he was not a liar): When Allah’s Messenger ﷺ said, “Sami’ Allãhu liman ëmãdah” none of us
bent his back (for prostrations) till the Prophet ā ā prostrated and then we would prostrate after him.

(53) CHAPTER. The sin of the one who raises his head before the Imām (raises his head).

691. Narrated Abū Hurairah ٍ رَضِيَ اللَّهُ عَنْهُ: The Prophet ā ā said, “Isn’t he who raises his head before the Imām afraid that Allāh may transform his head into that of a donkey? Or his figure (face) into that of a donkey?” [See Hadith No.717 and its footnote].

(54) CHAPTER. A slave or a manumitted slave can lead the Salāt (prayer).

(‘Aishah ٍ رَضِيَ اللَّهُ عَنَّهَا was led in the Salāt (prayer) by her slave Dhakwān who used to recite from the Mushaf [the written Qur’ān (not from memory)]. Can an illegitimate boy, a bedouin or a boy who has not reached the age of puberty lead the Salāt? (It is permissible according to) the statement of the Prophet ā ā that the Imām should be a person who knows the Qur’ān more than the others.

692. Narrated Ibn ʻUmar ٪ رَضِيَ اللَّهُ عَنْهُما: When the earliest emigrants came to Al-
‘Uṣba, a place in Qubţ, before the arrival of the Prophet صلی الله علیه وآله وسلم, Sālih, the slave of Ābu Ḥudhayfah, who knew the Qur’ān more than the others, used to lead them in Ṣalāt (prayer).

693. Narrated Anas: The Prophet صلی الله علیه وآله وسلم said, “Listen and obey (your chief) even if an Ethiopian whose head is like a raisin were made your chief.”

(55) CHAPTER. If the Imām does not offer the Ṣalāt (prayer) perfectly and the followers offer it perfectly.

694. Narrated Ābu Hurairah: Allah’s Messenger صلی الله علیه وآله وسلم said, “If they (Imām) lead the Ṣalāt (prayer) correctly then they and you will receive the rewards, but if they make a mistake (in the Ṣalāt), then you will receive the reward for the Ṣalāt and the sin will be theirs.”

(56) CHAPTER. Offering prayers behind a man who is a victim of Al-Fītān (trials and afflictions) or a heretic.

Al-Ḥasan said, “You can offer prayers behind that Imām and the sin of heresy will be against him.”

695. Narrated ‘Ubaid-Ullāh bin ʿAdī bin Khiyar: I went to ʿUthmān bin ʿAffān رضی الله عنه: قال: حدثنا أنس بن عباد، عن عبيد الله، عن نافع، عن ابن عمر قال: لما قُلْنَا المهاجرون الأولون على الصحابة - موضع بِطِيع - قال مقدِّم رسول الله ﷺ كان يُؤمَّن سالِمُ مُؤلَّف أبي حذيفة. وكان أكثرهم من أئمَّة

[安置: 1757]


[安置: 1426]

(55) باب: إذا لم يُؤمِّن الإمام وأتَم من حلفه

694 – حدثنا الفضل بن سهل قال: حدثنا الحسن بن موسى الأشْبَه قال: حدثني عبد الرحمن بن عبد الله بن دينار، عن زيد بن أسلم، عن عطاء بن أبي سهَّوات، عن أبي هريرة أن رسول الله ﷺ قال: «إِذْ يُؤَمِّنُوكُمْ فَلْكُمْ وَإِذْ يُؤَمِّنُوا فَلَكُمْ وَإِذْ أَصَابُوا فَلَكُمْ وَإِذْ أَخَطَّوا فَلَكُمْ وَإِذْ أَخَطَّوا».

(56) باب: إِنما مَعْتَفَوْنَ والمُبِتِّعِانَ، وَقَالَ الحَسِنَ: صل وَعَلِيهِ بَعْدَهُ.

695 – قال أبو عبيد الله: وقال رضي الله عنه.
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while he was besieged, and said to him, 
“You are the chief of all Muslims in general 
and you see what has befallen you. We are 
led in the Ṣalāt (prayer) by a leader of Al-
Fitan (trials and afflictions etc.) and we are 
afraid of being sinful in following him.”

‘Uthmān said, “As-Ṣalāt (the prayers) is the 
best of all deeds so when the people do good 
deeds do the same with them and when they 
do bad deeds, avoid those bad deeds.” Az-
Zuhri said, “In our opinion one should not 
offer Ṣalāt behind an effeminate person 
unless there is no alternative.”

696. Narrated Anas bin Mālik 
The Prophet ☪ said to Abū-Dhar, “Listen 
and obey (your chief) even if he is an 
Ethiopian with a head like a raisin.”

(57) CHAPTER. To stand on the right side of 
the Imam on the same line if only two 
persons (counting the Imam) are offering 
Ṣalāt (prayer) in congregation.

697. Narrated Ibn ‘Abbās: 
Once I passed the night in the house of my 
aunt Maimūna. Allāh’s Messenger ☪ offered 
the ‘Ishā’ prayer and then came to the house 
and offered four Rakʿā prayers and slept. 
Later on, he woke up and stood for the Ṣalāt 
(prayer) and I stood on his left side. He drew 
me to his right and offered five Rakʿā and 
then two Rakʿā. He then slept till I heard him
snoring (or heard his breath sounds). Afterwards he went out for the (morning) \textit{Ṣalāt} (prayer).

(58) \textbf{CHAPTER. If a man stood on the left side of the \emph{Imām} and the \emph{Imām} drew him to his right side, then the \emph{Ṣalāt} of none of them would be invalid.}

698. Narrated Ibn ‘Abbas: One night I slept at the house of (my aunt) Maimūna and the Prophet \textsuperscript{a} was there on that night. He performed ablution and stood up for the \emph{Ṣalāt} (prayer). I joined him and stood on his left side but he drew me to his right and offered thirteen \textit{Rakā} and then slept till I heard his breath sounds. And whenever he slept, he used to breathe with audible sounds. The \textit{Mu’adh-dhin} came to the Prophet \textsuperscript{a} and he went out and offered \emph{Ṣalāt} (the morning prayer) without repeating the ablution.

(59) \textbf{CHAPTER. If the \emph{Imām} has not had the intention of leading the prayer and then some persons join him and he leads them.}

699. Narrated Ibn ‘Abbas: Once I passed the night in the house of my aunt Maimūna. The Prophet \textsuperscript{a} stood for the night prayer and I joined him and stood on his left side but he drew me to his right by holding me by the head.
(60) CHAPTER. If the Imam prolongs the Salát (prayer) and somebody has an urgent work or need and so he leaves the congregation and offers Salát alone.

700. Narrated Mu‘ādh bin Jabal رضي الله عنه: I used to offer the ‘Ishã prayer with the Prophet ﷺ and then go to lead my people in the prayer.

701. Narrated ‘Amr: Jãbir bin ‘Abdullãh رضي الله عنه said, “Mu‘ādh bin Jabal رضي الله عنه used to offer Salát (prayer) with the Prophet ﷺ and then go to lead his people in Salát. Once he led the ‘Ishã‘ prayer and recited Sûrat Al-Baqarah. Somebody left the Salát and Mu‘ādh criticized him. The news reached the Prophet ﷺ and he said to Mu‘ādh, ‘You are putting the people to trial,’ and repeated it thrice (or said something similar) and ordered him to recite two medium Sûrah of Al-Mufassal.”(1) (‘Amr said that he had forgotten the names of those Sûrah).

(61) CHAPTER. The shortening of the Qiyâm (standing) by the Imam [in Salát (prayer)] but performing the bowings and the prostrations perfectly.

(1) (H.701) Al–Mufassal or Al-Mufassalât are the Sûrah starting from Sûrah No. 50 till the end of the Qur’ân, i.e. Sûrah No. 114.
702. Narrated Abu Mas'ud: A man came and said, "O Allah's Messenger! I keep away from the (early) morning prayer (Fajr prayer) only because so-and-so prolongs the Salât (prayer) when he leads us in it." The narrator said, "I never heard Allah's Messenger more furious in giving advice than he was at that time. He then said, "Some of you make people dislike good deeds (the Salât). So, whoever among you leads the people in Salât should shorten it because among them are the weak, the old and the one who is in a state that requires urgent relief."

(62) CHAPTER. When offering Salât (prayer) alone, one can prolong the Salât as much as one wishes.

703. Narrated Abu Hurairah: Allah's Messenger said, "If anyone of you leads the people in the Salât (prayer), he should shorten it, for amongst them are the weak, the sick and the old; and if anyone among you offer prayers alone then he may prolong (the prayer) as much as he wishes."

(63) CHAPTER. Complaining against one's Imam if he prolongs the prayer.

Abu Usaid said, "O my son! You have prolonged the prayer."

704. Narrated Abu Mas'ud: A man came and said, "O Allah's Messenger! I keep away from the early morning prayer (Fajr prayer) because so-and-so (Imam) prolongs it too much." Allah's Messenger became furious and I had never seen him more furious than he was on that day. The Prophet said, "O people! Some of you
make others hate or dislike the good deeds [e.g., the Salāt (prayers etc.)] so whoever becomes an Imām he should shorten (the prayer), as behind him are the weak, the old and the one who is in a state that requires urgent relief.

705. Narrated Jābir bin ‘Abdullāh Al-Anṣārī: Once a man was driving two Nādiḥa (camels used for agricultural purposes) and night had fallen. He found Mu‘ādh offering Salāt (prayers) so he made his camel kneel and joined Mu‘ādh in Salāt. The latter recited Sūrat Al-Baqarah or Sūrat An-Nisā', (so) the man left the Salāt and went away. When he came to know that Mu‘ādh had criticised him, he went to the Prophet ﷺ and complained against Mu‘ādh. The Prophet ﷺ said thrice, “O Mu‘ādh! Are you putting the people to trial? It would have been better if you had recited Sabbih Isma Rabbikal-a’la (Sūrah 87), Waš-Shamsi wadu-hāhā (Sūrah 91), or Wal-laili Idhā yaghsha (Sūrah 92)”, for the old, the weak and the one who is in a state that requires urgent relief offers Salāt behind you.”

Jābir said that Mu‘ādh recited Sūrat Al-Baqarah in the ‘Iṣhā’ prayer.
(64) CHAPTER. The shortening and perfection of the prayer (by the Imām).

706. Narrated Anas: The Prophet used to offer a short Salāt (prayer) (in congregation) but used to offer it in a perfect manner.

707. Narrated 'Abdullāh bin 'Abī Qatāda: My father said, 'The Prophet said, 'When I stand for As-Salāt (the prayer), I intend to prolong it but on hearing the cries of a child, I cut it short, as I dislike to trouble the child's mother'."

708. Narrated Anas bin Mālik: I never offered prayers behind any Imām a Salāt (prayer) lighter and more perfect than that behind the Prophet; and he used to cut it short whenever he heard the cries of a child lest he should put the child's mother to trial.

709. Narrated Anas bin Mālik: The Prophet said, 'When I start As-Salāt (the prayer) I intend to prolong it, but on
hearing the cries of a child, I cut short the Salāt (prayer) because I know that the cries of the child will incite its mother's passions."

710. Narrated Anas bin Mālik: The Prophet ﷺ said, "Whenever I start Ay-
Salāt (the prayer) I intend to prolong it, but on hearing the cries of a child, I cut it short because I know that the cries of the child will incite its mother's passions."

(66) CHAPTER. If one offers Salāt (prayer) and then leads the people in Salāt.

711. Narrated Jābir binʿAbdullāh رضي الله عنه: Mu‘ādh used to offer Salāt (prayer) with the Prophet ﷺ and then go and lead his people (tribe) in the Salāt.

(67) CHAPTER. One who repeats the Takbir (Allāhu Akbar) of the Imām so that the people may hear it.

712. Narrated ‘Aīshah رضي الله عنها: When the Prophet ﷺ became ill in his fatal illness,
someone came to inform him about *Aṣ-Ṣalāt* (the prayer), and the Prophet ﷺ told him to tell Abū Bakr to lead the people in the *Ṣalāt* (prayer). I said, “Abū Bakr is a soft-hearted man and if he stands for the *Ṣalāt* in your place, he would weep and would not be able to recite (the Qur'an).” The Prophet ﷺ said, “Tell Abū Bakr to lead the *Ṣalāt.*” I said the same as before. He ﷺ (repeated the same order and) on the third or the fourth time he said, “You (women) are the companions of Yusūf (Joseph). Tell Abū Bakr to lead the *Ṣalāt.*” So Abū Bakr led the *Ṣalāt* and meanwhile the Prophet ﷺ felt better and came out with the help of two men; as if I see him just now dragging his feet on the ground. When Abū Bakr saw him, he tried to retreat but the Prophet ﷺ beckoned him to carry on. Abū Bakr retreated a bit and the Prophet ﷺ sat on his (left) side. Abū Bakr was repeating the *Takbīr* (*Allāhu Akbar*) of Allāh's Messenger for the people to hear.

(68) CHAPTER. If a person follows the *Imām* and the others follow that person (then it is all right).

The Prophet ﷺ said, “You should follow me and the people behind you should follow you (in the prayers).”

713. Narrated 'Aishah: When Allāh's Messenger ﷺ became seriously ill, Bilāl came to inform him about *Ṣalāt* (prayer). He ﷺ said, “Tell Abū Bakr to lead the people in the *Ṣalāt.*” I said, “O Allāh’s Messenger! Abū Bakr is a soft-hearted man and if he stands in your place, he would not be able to make the people hear
him. Will you order ‘Umar (to lead the Salāt)?’ The Prophet ﷺ said, “Tell Abū Bakr to lead the people in the Salāt.” Then I said to Hafṣa, “Tell him, Abū Bakr is a soft-hearted man and if he stands in his place, he would not be able to make the people hear him. Would you order ‘Umar to lead the Salāt (prayer)?” Hafṣa did so. The Prophet ﷺ said, “Indeed you (women) are the companions of Yusuf (Joseph). Tell Abū Bakr to lead the people in the Salāt (prayer).” So Abū Bakr stood for the Salāt (prayer). In the meantime Allāh’s Messenger ﷺ felt better and came out with the help of two persons; and both of his legs were dragging on the ground till he entered the mosque. When Abū Bakr heard him coming, he tried to retreat but Allāh’s Messenger ﷺ beckoned him (to carry on). So, the Prophet ﷺ came and sat by the left side of Abu Bakr. Abū Bakr was offering Salāt (prayer) while standing and Allāh’s Messenger was leading the Salāt (prayer) while sitting. Abū Bakr was following the Prophet ﷺ and the people were following Abū Bakr [in the Salāt (prayer)].

(69) CHAPTER. Can the Imam depend on the people’s saying if he is in doubt (about a certain matter)?

714. Narrated Abū Hurairah: Once Allāh’s Messenger ﷺ offered two Rak’ā (instead of four) and finished his prayer. Dhul-Yadain asked him whether the (number of Rak’ā in the) Salāt has been reduced or he had forgotten? Allāh’s Messenger ﷺ asked
the people whether Dhul-Yadain was telling the truth. The people replied in the affirmative. Then Allah's Messenger ﷺ stood up, offered the remaining two Rak'ā and then finished his Salāt with Taslim and then said 'Allāhu Akbar' and performed two prostrations (of Sahw) like ordinary prostrations or a bit longer.

715. Narrated Abū Hurairah: The Prophet ﷺ offered two Rak'ā of Zuhr prayer (instead of four) and he was told that he had offered two Rak'ā only. Then he offered two more Rak'ā and finished them with the Taslim followed by two prostrations (of Sahw).

(70) CHAPTER. If the Imam weeps in As-Salāt (the prayers) (will his Salāt be valid)?

‘Abdullāh bin Shaddād said, “I heard ‘Umar weeping while I was in the last row and ‘Umar was reciting: ‘...I only complain of my grief and sorrow to Allah...’” (V.12:86)

716. Narrated ‘Aishah, the Mother of the faithful believers: Allāh’s Messenger ﷺ in his last illness said, “Tell Abū Bakr to lead the people in the Salāt (prayer).” I said, “If Abū Bakr stood in your place, he would not be able to make the people hear him because of (his) weeping. So please order ‘Umar to lead the people in the Salāt.” He said, “Tell Abū Bakr to lead the people in As-Salāt (the prayer).” I said to Hafṣa, “Say to him, ‘Abū Bakr is a soft-
الناس من المكاء فمر عمر صلى الله عليه وسلم بالناس فقال: «مروا أبا بكر فليصل للناس»، فقالت عائشة فقلت لصفحة: "فولى له: إن أبا بكر رجل أصيف إذا قام مقامك لتسمع الناس من المكاء فمر عمر صلى الله عليه وسلم بالناس، فقالت صفة: «قال رسول الله مه. إني لأنت صوابك توضع، مروا أبا بكر فليصل للناس»، وقالت صفة: "ما كنت لأصيب مثل خيراً.» (راجع: 118)

(71) باب نصيحة الصوف عند الإقامة وبدها

717. نARRATED An-Nu'man bin 'Bashir رضي الله عنه: The Prophet ﷺ said, "Straighten your rows or Allâh will alter your faces." (1) (See Hadîth No. 691)

718. Narrated Anas رضي الله عنه: The Prophet ﷺ said, "Straighten your rows, for I see you from behind my back."

(72) باب إقالة الإمام على الناس

(1) (H.717) This is a severe warning, that if you do not straighten your rows [in Salât (prayers)], Allâh may change your faces to that of an animal, e.g., donkey etc., or make them like the backs of necks etc. [See Fath Al-Bârî, Vol.2, P.349].
his followers while straightening the rows.

719. Narrated Anas bin Malik

Once the *Iqāma* was pronounced and Allāh’s Messenger ﷺ faced us and said, “Straighten your rows and stand closer together, for I see you from behind my back.”

(73) CHAPTER. The first row.

720. Narrated Abū Hurairah

The Prophet ﷺ said, “Martyrs are those who die because of drowning, plague, an abdominal disease, or of being buried alive by a falling building.”

721. And then he added, “If the people knew (the reward for) the *Zuhr* prayer in its early time, they would race for it. If they knew (the reward for) the *‘Isha’* and the *Fajr* prayers in congregation, they would join them even if they had to crawl. If they knew (the reward for) the first row, they would draw lots for it.”

(74) CHAPTER. The straightening of the rows is amongst those obligatory and good things which make your *Aṣ-Ṣalāt* (the prayer) a correct and perfect one.

722. Narrated Abū Hurairah

The Prophet ﷺ said, “The *Imām* is (appointed) to be followed. So do not differ from him, bow when he bows, and say ‘Rabbanā lakal ḥam’d’ if he says ‘Sami’
Allahu liman hamida'; and if he prostrates, prostrate (after him), and if he offers Salât (prayer) sitting, offer Salât sitting all together, and straighten the rows for Salât, as the straightening of the rows is amongst those things which make your Salât a correct and perfect one.” (See Hadîth No.717).

723. Narrated Anas bin Mâlik: The Prophet ﷺ said, “Straighten your rows as the straightening of rows is essential for Iqâmat-as-Salât (a perfect and correct prayer).”

(75) CHAPTER. The sin of a person who does not complete the rows (who is out of alignment) for the prayer.

724. Narrated Anas bin Mâlik: I arrived at Al-Madina and was asked whether I found any change since the days of Allah’s Messenger ﷺ I said, “I have not found any change except that you do not straighten the rows for the Salât (prayer) (i.e., you do not stand in alignment in your Salât).”

(76) CHAPTER. To stand shoulder to shoulder and foot to foot in the row.

And An-Nu‘mân bin Bashîr said, “I saw that every one of us used to put his heel with the heel of his companion.”
725. Narrated Anas bin Malik: The Prophet said, "Straighten your rows for I see you from behind my back." Anas added, "Everyone of us used to put his shoulder with the shoulder of his companion and his foot with the foot of his companion."

(77) CHAPTER. If a person stands by the left side of the Imam, and the Imam draws him to the right from behind, his Salat (prayer) is correct.

726. Narrated Ibn 'Abbás: I offered Salat (prayer) with the Prophet one night and stood on his left side. Allah's Messenger caught hold of my head from behind and drew me to his right and then offered the Salat and slept. Later the Mu'adh-dhin came and the Prophet stood up for Salat without performing ablution.

(78) CHAPTER. One woman can form a row.

727. Narrated Anas bin Malik: One night an orphan and I offered the prayers behind the Prophet in my house and my mother (Umm Sulaim) was standing behind us (by herself forming a row).

(79) CHAPTER. The right side of the mosque and the place to the right of the Imam.

728. Narrated Ibn 'Abbás: One night I stood to the left of the Prophet.
in the Salât (prayer) but he caught hold of me by the hand or by the shoulder (arm) till he made me stand on his right and beckoned with his hand (for me) to go from behind (him). (Al-Kashmahini-Fath Al-Bâri).

(80) CHAPTER. If there is a wall or a Sutra between the Imãm and followers.

Al-Hasan said, “There is no harm in offering Salât (prayer) if there is a river between you and the Imãm.” Abû Mijlaz said, “One can follow the Imãm even if there is a road or a wall between the Imãm and followers provided the Takbîr (Allâhu Akbar) is audible.”

729. Narrated ‘Aishah : Allâh’s Messenger used to offer Salât (prayer) in his room at night. As the wall of the room was short (low), the people saw him and some of them stood up to follow him in the Salât (prayer). In the morning they spread the news. The following night the Prophet stood for the Salât (prayer) and the people followed him. This went on for two or three nights. Thereupon Allâh’s Messenger did not stand for the Salât (prayer) the following night, and did not come out. In the morning, the people asked him about it. He replied, that he was afraid that the night prayer might become compulsory.
(81) CHAPTER. The night prayer.

730. Narrated 'Aishah: The Prophet had a mat which he used to spread during the day and use as a curtain at night. So a number of people gathered at night facing it and offered Salāt (prayer) behind him.

731. Narrated Zaid bin Thābit: Allāh’s Messenger made a small room in the month of Ramadan (Sa‘īd said, “I think that Zaid bin Thābit said that it was made of a mat.”) and he offered Salāt (prayer) there for a few nights, and so some of his Companions offered prayers behind him. When he came to know about it, he kept on sitting. In the morning, he went out to them and said, “I have seen and understood what you did. O people, you should offer Salāt (prayer) in your houses, for the best Salāt (prayer) of a person is that which he offers in his house except the compulsory congregational Salāt (prayer).”

[Chapters about the characteristics of the Salāt (prayer)].
(82) CHAPTER. The necessity of saying the Takbir, i.e., Allahū Akbar (Allāh is the Most Great) and the commencement of As-Ṣalat (the prayer).

732. Narrated Anas bin Mālik Al-Anṣārī: Allāh’s Messenger ṣṣ rode a horse and fell down and the right side of his body was injured. On that day he offered one of the Salāt (prayers) sitting and we also offered Salāt behind him sitting. When the Prophet ṣṣ finished the Salāt with Taslīm, he said, “The Imām is to be followed(1) and if he offers Salāt standing then pray standing, and bow when he bows, and raise your heads when he raises his head; prostrate when he prostrates; and if he says ‘Sami’ Allāhu liman ḥamīda’, you should say ‘Rabbanā wa lakal ḥamda’.”

733. Narrated Anas bin Mālik: Allāh’s Messenger ṣṣ fell from a horse and got injured, so he led the Salāt (prayer) sitting and we also offered Salāt sitting. When he completed the Salāt he said, “The Imām is to be followed; if he says Takbir then say Takbir, bow if he bows; raise your heads when he raises his head, when he says, ‘Sami’ Allāhu liman ḥamīda’, say ‘Rabbanā wa lakal ḥamda’, and prostrate when he prostrates.”(2)

(1) (H.732) See Ahadith Nos.689 and 5658 for taking the verdict as being the last action of the Prophet. (The Prophet ṣṣ, led the Salāt (prayer) while sitting and the Muslims followed him while they were standing.

(2) (H.733) See the F.N. No.1.
734. Narrated Abû Hurairah: The Prophet said, “The Imãm is to be followed. Say the Takkîr when he says it; bow if he bows; if he says ‘Sami’ Allâhu liman hamida’, say ‘Rabbanâ wa lakal-hamd’, prostrate if he prostrates and pray sitting altogether if he offers the Šalât sitting.” (See the footnote of Hadîth No. 732)

(83) CHAPTER. To raise both hands on saying the first Takkîr simultaneously with opening the Šalât (prayer).

735. Narrated Sâlim bin ‘Abdullâh: My father said, “Allâh’s Messenger used to raise both his hands up to the level of his shoulders when opening Aš-Šalât (the prayer); and on saying the Takkîr for bowing. And on raising up his head from bowing he used to do the same and then say ‘Sami’ Allâhu liman hamida, Rabbanâ wa lakal-hamd.’ And he did not do that (i.e., raising his hands) in prostrations.”

(84) CHAPTER. To raise both hands while saying Takkîr [on opening Aš-Šalât (the prayer)], and while bowing and on raising up the head (after bowing).

736. Narrated ‘Abdullâh bin ‘Umar: I saw that whenever Allâh’s
Messenger used to raise both his hands up to the shoulders, and used to do the same on saying the Takbir for bowing and on raising his head from it and used to say ‘Samī’ Allāhu liman ḥamīdā’. But he did not do that (i.e., raising his hands) in prostrations.

737. Narrated Abū Qilāba: I saw Mālik bin Huwairīth saying Takbir and raising both his hands [on starting As-Salāt (the prayer)] and raising his hands on bowing and also on raising up his head after bowing. Mālik bin Huwairīth said, “Allāh’s Messenger did the same.”

(85) CHAPTER. To what level should one raise one’s hands?

In the presence of his companions Abū Ḥumaid said: “The Prophet raised his hands up to his shoulders.”

738. Narrated ‘Abdullāh bin ‘Umar: I saw Allāh’s Messenger opening As-Salāt (the prayer) with the Takbir and raising his hands to the level of his shoulders at the time of saying the Takbir, and on saying the Takbir for bowing he did the same; and when he said ‘Samī’ Allāhu liman ḥamīdā’, he did the same and then said, Rabbanā wa lakal-ḥamd. But he did not do
the same on prostrating and on raising up the head from it.

(86) CHAPTER. To raise one’s hands after finishing the second Rak‘ā (on standing for the third Rak‘ā).

739. Narrated Nāfi‘: Whenever Ibn ‘Uma, رضي الله عنه, started Aṣ-Ṣalāt (the prayer) with Takbīr, he used to raise his hands, whenever he bowed, he used to raise his hands (before bowing) and also used to raise his hands on saying ‘Sami’Allahu liman ḥamīda’, and he used to do the same on rising from the second Rak‘ā (for the third Rak‘ā). Ibn ‘Umar said: “The Prophet ﷺ used to do the same.”

(87) CHAPTER. To place the right hand on the left [in Aṣ-Ṣalāt (the prayers)].

740. Narrated Sahl bin Sa‘d رضي الله عنه: The people were ordered to place the right hand on the left forearm in Aṣ-Ṣalāt (the prayer). Abū Ḥāzim said, “I knew that the order was from the Prophet ﷺ.”
(88) CHAPTER. Submissiveness in As-Šalāt (the prayer).

741. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “You see me facing the Qiblah; but, by Allah, nothing is hidden from me regarding your bowings and submissiveness; and I see you from behind my back”.

742. Narrated Anas bin Malik: The Prophet ﷺ said, “Perform the bowing and the prostrations properly in a correct and perfect way. By Allah, I see you from behind me (or from behind my back) when you bow or prostrate.”

(89) CHAPTER. What to say after the Takbir.

743. Narrated Anas bin Malik: The Prophet ﷺ, Abū Bakr and ‘Umar used to start As-Šalāt (the prayer) with “Al-ḥamdu lillāhi Rabbi'l-‘ālamīn (All praises and thanks be to Allah the Lord of the ‘Ālamīn (mankind, jinn and all that exists)).”

744. Narrated Abū Hurairah: Allah’s Messenger ﷺ used to keep silent
between the *Takbîr* and the recitation of the Qur’ân (*Surat Al-Fâtiha*) and that interval of silence used to be a short one. I said to the Prophet ﷺ, “May my parents be sacrificed for you! What do you say in the pause between *Takbîr* and recitation?” The Prophet ﷺ said, “I say, ‘Allâhumma, bâ’id baini wa baina khaṭâyâya kamâ bâ’adta baina marrîqi wal-maghrib. Allâhumma, naqqîn min khaṭâyâya kamâ yunaqqâ-aththâwbul-abâdu minad-danas. Allâhumma, aghsil khaṭâyâya bil ma’i wa tîjâlji wal barâd [O Allâh! Set me apart from my sins (faults) as the east and west are set apart from each other and clean me from sins as a white garment is cleaned of dirt (after thorough washing). O Allâh! Wash off my sins with water, snow and hail.]’”

(90) CHAPTER.

745. Narrated Asmâ’ bint Abî Bakr ﷺ: The Prophet ﷺ once offered the eclipse *Salāt* (prayer). He stood for a long time and then did a prolonged bowing. He stood up straight again and kept on standing for a long time, then bowed a long bowing and then stood up straight, and then prostrated a prolonged prostration and then lifted his head and prostrated a prolonged prostration. And then he stood up for a long time, and then did a prolonged bowing and then stood up straight again, and then prostrated a prolonged prostration and then lifted his head and prostrated a prolonged prostration. On completion of the *Salāt*, he said, “Paradise became so near to me that if I had dared, I would have plucked one of its bunches for you, and Hell became so near to
me that I said, ‘O my Lord, will I be among those people?’ Then suddenly I saw a woman; and a cat was lacerating her with its claws. On enquiring, it was said that the woman had imprisoned the cat till it died of starvation, and she neither fed it nor freed it so that it could feed itself from the insects, vermin and creatures of earth.” [See Hadith No.3318, Vol.4]

(91) CHAPTER. To cast a look at the Imam during As-Salât (the prayer).

‘Afshah said: The Prophet was narrating about the Salât (prayer) of eclipse and said, “I saw Hell, and one of its sides was destroying the other. (And that was) when you saw me retreating (during the Salât).”

746. Narrated Abû Ma’mar: We asked Khabbâb about whether Allah’s Messenger used to recite (the Qur’an) in the Zuhr and the ‘Asr prayers. He replied in the affirmative. We said, “How did you come to know about it?” He said, “By the movement of his beard.”

747. Narrated Al-Barâ’ (And Al-Bara’ was not a liar): Whenever we offered Salât (prayer) with the Prophet and he
raised up his head from the bowing, we used to remain standing till we saw him prostrating.

748. Narrated 'Abdullah bin 'Abbás: Once solar eclipse occurred during the lifetime of Allah's Messenger ﷺ. He offered the eclipse Salāt (prayer). His Companions asked, "O Allah's Messenger! We saw you trying to take something while standing at your place and then we saw you retreating." The Prophet ﷺ said, "I was shown Paradise and wanted to have a bunch of fruit from it. Had I taken it, you would have eaten from it as long as the world remains."

749. Narrated Anas bin Malik: The Prophet ﷺ led us and offered Salāt (prayer). Then he ﷺ went up the pulpit and beckoned with both hands towards the Qiblah of the mosque and said, "When I started leading you in Salāt, I saw Paradise and Hell displayed on the wall of the mosque (facing the Qiblah.) I never saw such a good and bad thing as I saw today." He repeated the last statement thrice.

92) CHAPTER. Looking towards the sky during Ash-Salāt (the prayer).

750. Narrated Anas bin Malik: The Prophet ﷺ said, "What is wrong with those people who look towards the sky during
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Ṣalāt (prayer)?” His tone grew stern while delivering this speech and he said, “They should stop (looking towards the sky during the Ṣalāt): otherwise their eyes (or eyesight) would be snatched away.”

(93) CHAPTER. To look hither and thither in Ṣalāt (the prayer).

751. Narrated ‘Aishah Ṭabarikhi ἁ. I asked Allāh’s Messenger ﷺ about looking hither and thither in Ṣalāt (the prayer). He replied, “It is a way of stealing by which Satan takes away (a portion) from the Ṣalāt (prayer) of a person.”

752. Narrated ‘Aishah Ṭabarikhi ἁ. Once the Prophet ﷺ offered Ṣalāt (prayer) while wearing a Khamiṣa (a woollen square blanket) with marks on it. Then he ﷺ said, “The marks on this (Khamiṣa) have diverted my attention, take it to Abū Jahm and bring an Inbijāniya (a plain sheet) (from him)” (See Hadith No.5817. Vol.7).

(94) CHAPTER. Is it permissible for one to look around in Ṣalāt (prayer) if something happens to one? Or can one look at something like expectoration in the direction of the Qiblah?

Sahl said: “Abū Bakr Ṭabarikhi ἁ turned and saw the Prophet ﷺ [during the Ṣalāt (prayer)].”

753. Narrated Ibn ‘Umar Ṭabarikhi ἁ. The Prophet ﷺ saw expectoration in the
direction of the *Qiblah* of the mosque while he was leading *As-Salāt* (the prayer), and scratched it off. After finishing the *Salāt* (prayer), he said, “Whenever any of you is in *Salāt* (prayer) he should know that Allāh is in front of him. So none should spit in front of him during the *Salāt* (prayer).”

754. Narrated Anas رضي الله عنه: While the Muslims were offering the *Fajr* prayer, Allāh’s Messenger صلی الله عليه وسلم suddenly appeared before them by lifting the curtain of the dwelling place of ‘Aishah، and looked towards the Muslims who were standing in rows. He smiled with pleasure. Abū Bakr رضي الله عنه started retreating to join the row on the assumption that the Prophet صلی الله عليه وسلم wanted to come out for *As-Salāt* (the prayer). The Muslims intended to leave *As-Salāt* (and were on the verge of being put to trial), but the Prophet صلی الله عليه وسلم beckoned them to complete their *Salāt* (prayers) and then he let the curtain fall. He died in the last hours of that day.

(95) CHAPTER. Recitation of the Qur’ān (Sūrat Al-Fātīha) is compulsory for the *Imām* and the followers, at home and on journey, in all *As-Salāt* (the prayers) whether the recitation is done silently or aloud.

755. Narrated Jābir bin Samura: The people of Kūfah complained against Sa’d to
‘Umar dismissed ‘Ammār as their chief. They lodged many complaints against Sa’d and even they alleged that he did not offer Șalāt (prayer) properly. ‘Umar sent for him and said, “O Abū Ishāq! These people claim that you do not offer Șalāt properly.” Abū Ishāq said, “By Allah, I used to offer with them a Șalāt similar to that of Allāh’s Messenger ﷺ and I never reduced anything of it. I used to prolong the first two Rakā’ of Iṣḥā prayer and shorten the last two Rakā.” ‘Umar said, “O Abū Ishāq, this was what I thought about you.” And then he sent one or more persons with him to Kūfah so as to ask the people about him. So, they went there and did not leave any mosque without asking about him. All the people praised him till they came to the mosque of the tribe of Bani ‘Abs; one of the men called Usāmah bin Qatāda with surname of Abā Sa’da stood up and said, “As you have put us under an oath; I am bound to tell you that Sa’d never went himself with the army and never distributed (the war booty) equally and never did justice in legal verdicts.” (On hearing it) Sa’d said, “I invoke Allāh for three things: O Allāh! If this slave of Yours is a liar and got up for showing off, give him a long life, increase his poverty and put him to trials.” (And so it happened). Later on when that person was asked how he was, he used to reply that he was an old man in trial as the result of Sa’d’s curse.

‘Abdul Malik, the subnarrator, said that he had seen him afterwards and his eyebrows were overhanging his eyes owing to old age and he used to tease and assault the small girls on the roads.
756. Narrated ‘Ubāda bin As-Šāmit رضي الله عنه: Allâh’s Messenger ﷺ said, “Whoever does not recite Sûrat Al-Fâtiha (the first Sûrah of the Qur’ân) in his Salât (prayer), his Salât is invalid.”

757. Narrated Abû Hurairah رضي الله عنه: Allâh’s Messenger ﷺ entered the mosque and a person followed him. The man offered Salât (prayer) and went to the Prophet ﷺ and greeted him. The Prophet ﷺ returned the greeting and said to him, “Go back and offer the Salât (prayer), for you have not offered Salât (prayer).” The man went back, offered Salât (prayer) in the same way as before, returned and greeted the Prophet ﷺ who said, “Go back and offer Salât (prayer), for you have not offered Salât (prayer).” This happened thrice. The man said, “By Him, Who sent you with the Truth, I cannot offer Salât (prayer) in a better way than this. Please teach me how to offer Salât (prayer).” The Prophet ﷺ said, “When you stand for Salât (prayer) say Takbir and then recite from the Qur’ân (of what you know by heart) and then bow till you feel at ease. Then raise your head and stand up straight, then prostrate till you feel at ease during your prostration, then sit with calmness till you feel at ease (do not hurry) and do the same in all your Salât (prayer).”
758. Narrated Jābir bin Samura: Sa'd  said, “I used to offer Salat (prayer) with them one similar to that of Allâh’s Messenger (the prayer of Zuhr and ‘Asr) reducing nothing from them. I used to prolong the first two Rak’â and shorten the last two Rak’â.”  Umar said to Sa’d “This was what I thought about you.”

759. Narrated Abū Qatāḍa: The Prophet  in Zuhr prayers used to recite Sūrat Al-Fatiha along with two other Sūrah in the first two Rak’â: a long one in the first Rak’â and a shorter (Sūrah) in the second, and at times the Verses were audible. In the ‘Asr prayer the Prophet  used to recite Sūrat Al-Fatiha and two more Sūrah in the first two Rak’â and used to prolong the first Rak’â. And he used to prolong the first Rak’â of the Fajr (early morning) prayer and shorten the second.

760. Narrated Abū Ma’mar: I asked Khabbãb whether the Prophet  used to recite the Qur’ân in the Zuhr and the ‘Asr prayers. He replied in the affirmative. We said, “How did you come to know that?” He said, “From the movement of his beard.”
(97) CHAPTER. The recitation of the Qur’ān in the ‘Asr prayer.

761. Narrated Abū Ma’mar: I asked Khabbāb bin Al-Aratt whether the Prophet used to recite the Qur’ān in the Zuhr and the ‘Asr prayers. He replied in the affirmative. I asked, “How did you come to know that?” He replied, “From the movement of his beard.”

762. Narrated ‘Abdullāh bin Abī Qatādā: My father said, “The Prophet used to recite Sūrat Al-Fātiha along with another Sūrah in the first two Rak‘ā of the Zuhr and the ‘Asr prayers and at times a Verse or so was audible to us.”

(98) CHAPTER. The recitation of the Qur’ān in the Maghrib prayer.

763. Narrated Ibn ‘Abbās: (My mother) ‘Umm Al-Faql heard me reciting Wal Mursalatī ‘Urfān (Sūrah No. 77) and said, “O my son! By Allah, your recitation made me remember, that, it was the last Sūrah I heard from Allah’s Messenger. He recited it in the Maghrib prayer.”
764. Narrated Marwān bin Al-Ḥakam: Zaid bin Thābit said to me, “Why do you recite very short Sūrah in the Maghrib prayer while I heard the Prophet reciting the longer of the two long Sūrah?” [Al-A’rāf and Al-Mā’idah (No.7 & No.5) or Al-A’rāf and Al-An’ām (No.7 & No.6)]. (See Fath Al-Bārī, Vol.2, pages 389, 390 for details)

(99) CHAPTER. To recite aloud in the Maghrib prayer.

765. Narrated Jubair bin Muṭ’im: I heard Allāh’s Messenger reciting Al-Tūr (Sūrah No. 52) in the Maghrib prayer.

(100) CHAPTER. To recite aloud in the ‘Ishā’ prayer.

766. Narrated Abū Rāfī’: I offered the ‘Ishā’ prayer behind Abū Hurairah and he recited Idhas-Samā’un-Shaqqat (Sūrah No. 84) and prostrated. On my enquiring, he said, “I prostrated behind Abul-Qāsim (the Prophet when he recited that Sūrah) and I will keep on with this prostration while reciting it till I meet him.”

767. Narrated Al-Barā’: The Prophet was on a journey and recited in
one of the first two Rak‘a of the ‘Isha‘ prayer Wat-tini waz-zaitüni. (Surah No. 95)

(101) CHAPTER. To recite in the ‘Isha‘ prayer, with As-Sajda (prostration).

768. Narrated Abu Räfi‘: Once I offered the ‘Isha‘ prayer with Abu Hurairah and he recited Idhas-Sama‘ un-Shaggat (Surah No. 84) and prostrated. I said, “What is that?” He said, “I prostrated behind Abu-Qasim, (the Prophet) (when he recited that Surah) and I will keep on with this prostration while reciting it till I meet him.”

(102) CHAPTER. Recitation in the ‘Isha‘ prayer.

769. Narrated Al-Barä‘i: I heard the Prophet reciting Wat-tini waz-zaitüni (Surah No. 95) in the ‘Isha‘ prayer, and I never heard a sweeter voice or a better way of recitation than that of the Prophet.

(103) CHAPTER. Prolonging the first two Rak‘a and shortening the last two.

770. Narrated Jäbir bin Samura: ‘Umar said to Sa‘d, “The people complained against you in everything, even in Salát (prayer).” Sa‘d replied, “Really, I used to prolong the first two Rak‘a and
shorten the last two and I will never shorten the Salāt in which I follow Allah’s Messenger 

‘Umar said, “You are telling the truth and that is what I think about you.”

(104) CHAPTER. The recitation of the Qur’an in the Fajr prayer.

And Umm Salama said: “The Prophet 

recited Sūrat At-Tūr. (Sūrah No. 52)

771. Narrated Saiyyār bin Salama: My father and I went to Abū Barza Al-Aslami رضي الله عنْهُ to ask him about the stated times for the Salāt (prayers). He replied, “The Prophet used to offer the Zuhr prayer when the sun just declined from its highest position at noon; the ‘Asr prayer at a time when if a man went to the farthest place in Al-Madina (after offering Šalāt) he would find the sun still hot (bright). (The subnarrator said: I have forgotten what Abū Barza said about the Maghrib prayer). The Prophet never found any harm in delaying the ‘Ishā’ prayer to the first third of the night and he never liked to sleep before it and to talk after it. He used to offer the Fajr (early morning) prayer at a time when after finishing it one could recognize the person sitting beside him and used to recite between 60 to 100 Verses in one or both the Rak’ā.”

772. Narrated Abū Hurairah رضي الله عنْهُ: The Qur’an is recited in every Salāt (prayer) and in those Salāt in which Allah’s Messenger recited aloud for us, we recite aloud in the same Salāt for you; and the Salāt in which the
Prophet recited quietly, we recite quietly. If you recite Surat Al-Fatiha only, it is sufficient, but if you recite something else in addition, that would be better.

(105) CHAPTER. To recite aloud in the Fajr (early morning) prayer.

And Umm Salama said, “I was performing Tawaf behind the people while the Prophet was offering Salat (praying) and reciting Surat At-Tur. (Surah No. 52)

773. Narrated Ibn ‘Abbás: The Prophet set out with the intention of going to Sūq ‘Ukaz (market of ‘Ukaz) along with some of his Companions. At that time, a barrier was put between the devils and the news of heaven. Burning fires were shot at them. The devils went to their people, who asked them, “What is wrong with you?” They said, “A barrier has been put between us and the news of heaven. Burning fires are shot at us.” They said, “The thing which has put a barrier between you and the news of heaven must be something which has happened recently. Go eastward and westward and see what has put a barrier between you and the news of heaven.” Those who went towards Tihama came across the Prophet at a place called Nakhla and it was on the way to Sūq ‘Ukaz and the Prophet was offering the Fajr (early morning) prayer with his Companions. When they heard the Qur’an they listened to it and said, “By Allah, this is the thing which has put a barrier between us and the news of heaven.” They went to their people and said, “O our people; verily we have heard a wonderful recital (the Qur'an). It guides to the Right Way and we have
believed therein and we shall never join (in worship) anything with our Lord (Allah)."

Allah revealed the following verses to his Prophet ﷺ (Sūrat Al-Jinn) (No. 72): “Say (O Muhammad ﷺ): It has been revealed to me... (V.72:1)” And what was revealed to him was the conversation of the jinn.

774 (A). Narrated Ibn ‘Abbas: The Prophet ﷺ recited aloud in the Salāt (prayers) in which he was ordered to do so and quietly in the Salāt in which he was ordered to do so. “...And your Lord is never forgetful.” (V.19:64). “Indeed in the Messenger of Allah (Muhammad ) you have a good example to follow...” (V.33:21).

(106) CHAPTER. To recite two Sūrah in one Rak’ā and to recite the last Verses of some Sūrah, or to recite the Sūrah in their reverse order, or to recite the beginning of a Sūrah.

Narrated ‘Abdulrah bin As-Sa‘īb: The Prophet ﷺ recited Sūrat Al-Mu‘minün (No. 23) in the Fajr prayer and when he reached the story of Mūsa (Moses) and Hārūn (Aaron) or ‘Iesa (Jesus) he got cough and bowed. ‘Umar recited 120 Verses from Sūrat Al-Baqarah (No. 2) in the first Rak'ā and in the second Rak'ā he recited a Sūrah from the Mathānī (Sūrah of less than 100 Verses). Ahnaf recited in the first Rak'ā Sūrat Al-Kahf (No. 18) and in the second Rak'ā Sūrat Yūsuf (Joseph) (No.12) or Sūrat Yunus (Jonah).
and said that he had offered the Fajr prayer with 'Umar reciting the same Sūrah. Ibn Mas'ūd recited 40 Verses from Sūrat Al-Anfāl (No.8) (in the first Rak'a) and in the second Rak'a, a Sūrah from the Mufassal Sūrah [the Sūrah starting from Qāf (No.50) to the end of the Qur'ān]. Qatāda said about a person who recited one Sūrah divided between two Rak'a or repeated the same Sūrah in both Rak'a that he can do so as all those Verses are from Allāh's Book.

774 (B). Anas said: One of the Ansâr used to lead the Ansâr in Salāt (prayer) in the Qubā' mosque and it was his habit to recite Qul Huwal-lahu Ahad (Say: He is Allah the One) (No.112) (after Sūrat Al-Fatiha) (No.1) whenever he wanted to recite something in Salāt. When he finished that Sūrah, he would recite another with it. He followed the same procedure in each Rak'a. His companions discussed this with him and said, "You recite this Sūrah and do not consider it sufficient and then you recite another. So would you recite it alone or leave it and recite some other." He said, "I will never leave it and if you want me to be your Imam on this condition then it is all right; otherwise I will leave you." They knew that he was the best amongst them and they did not like someone else to lead them in Salāt. When the Prophet went to them as usual, they informed him about it. The Prophet addressed him and said, "0 so-and-so, what forbids you from doing what your companions ask you to do? Why do you read this Sūrah particularly in every Rak'a?" He replied, "I love this Sūrah." The Prophet said, "Your love for this Sūrah will make you enter Paradise."
775. Narrated Abū Wā’il: A man came to Ibn Mas‘ūd and said, “I recited the Mufassal (Sūrah) at night in one Rak‘a.” Ibn Mas‘ūd said, “This recitation is (too quick) like the recitation of poetry. I know the identical Sūrah which the Prophet used to recite in pairs.” Ibn Mas‘ūd then mentioned 20 Mufassal Sūrah including two Sūrah from the family of (i.e., those Sūrah which begin with) Ḥa-Mīm (خم) (which the Prophet used to recite) in each Rak‘a.

(107) CHAPTER. To recite only Sūrat Al-Fātiha in the last two Rak‘a during a four Rak‘a Salāt (prayer).

776. Narrated ‘Abdullāh bin Abī Qatāda: My father said, “The Prophet used to recite Sūrat Al-Fātiha followed by another Sūrah in the first two Rak‘a of the Salāt (prayer) and used to recite only Sūrat Al-Fātiha in the last two Rak‘a of the Zuhr prayer. Sometimes a Verse or so was audible and he used to prolong the first Rak‘a more than the second and used to do the same in the ‘Asr and Fajr prayers.”

(108) CHAPTER. To recite (the Qur‘ān) quietly in the Zuhr and ‘Asr prayers.

777. Narrated Abū Ma‘mar: We said to Khabbāb, “Did Allāh’s Messenger...
used to recite (the Qur'an) in Zuhr and 'Asr prayers?" He replied in the affirmative. We said, "How did you come to know about it?" He said, "By the movement of his beard."

(109) CHAPTER. (In a quiet prayer) if the Imām recites a Verse or so audibly.

778. Narrated 'Abdullāh bin Abī Qatāda: My father said, "The Prophet used to recite Sūrat Al-Fātiha along with another Sūrah in the first two Rak'a of the Zuhr and 'Asr prayers. A Verse or so was audible at times and he used to prolong the first Rak'a."

779. Narrated 'Abdullāh bin Abī Qatāda: My father said, "The Prophet used to prolong the first Rak'a of the Zuhr Salāt (prayer) and shorten the second one and used to do the same in the morning (Fajr) Salat."

(110) CHAPTER. To prolong the first Rak'a.

780. Narrated 'Abdullāh bin Abī Qatāda: My father said, "The Prophet used to prolong the first Rak'a of the Zuhr Salāt (prayer) and shorten the second one and used to do the same in the morning (Fajr) Salat."

(111) CHAPTER. Saying of Āmin aloud by the Imām.

'Āṭā' said: ‘Āmin is an invocation. Ibn Az-
Zubair and the persons behind him said *Amin* loudly till the mosque echoed. Abū Hurairah used to say to the *Imām* “Do not say *Amin* before me (i.e. before I join the row for the prayer).” Nāfi’ said: “Ibn ‘Umar never missed *Amin*, and urged the people to say it. I heard something good about it from him.”

870. Narrated Abū Hurairah: The Prophet ﷺ said, “Say *Amin* when the *Imām* says it and if the *Amin* of any one of you coincides with that of the angels then all his past sins will be forgiven.”

Ibn Shihāb said, “Allāh’s Messenger ﷺ used to say *Amin*.”

(112) CHAPTER. Superiority of saying *Amin*.

871. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “If any one of you says *Amin* and the angels in the heavens say *Amin* and the former coincides with the latter, all his past sins will be forgiven.”

(113) CHAPTER. Saying of *Amin* aloud by the followers.

872. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “Say *Amin* when the *Imām* says *Ghairil-maghdūbi ‘alaihim*
walad-dāl-lin [not the path of those who earn Your Anger (such as Jews) nor of those who go astray (such as Christians)], all the past sins of the person whose saying (of Amin) coincides with that of the angels, will be forgiven.

(114) CHAPTER. If someone bowed behind the rows, [on entering the mosque and before joining the rows of Salāt (prayer)].

783. Narrated Abū Bakrah: I reached the Prophet in the mosque while he was bowing in Salāt (prayer) and I too bowed before joining the row. I mentioned it to the Prophet and he said to me, “May Allāh increase your love for the good. But do not repeat it again (bowing in that way).”

(115) CHAPTER. Ḥimām At-Takbir (i.e., to end the number of Takbir or to say the Takbir perfectly) on bowing. [See Fath Al-Bārī].

Ibn ‘Abbās narrated it from the Prophet. One of the narrators of the Ḥadīth is Mālik bin Ḥuwairith. 784. Narrated ‘Imrān bin Ḥuṣain: I offered the Salāt (prayer) with ‘Alī in Basra and he made us remember the Salāt which we used to offer with Allah’s Messenger. ‘Alī said Takbir on each raising and bowing (and prostrating etc.) [See Fath Al-Bārī, for details].
785. Narrated Abū Salama: When Abū Hurairah led us in Salāt (prayer) he used to say Takbīr on each bowing and raising. On the completion of the Salāt he used to say, “My Salāt is more similar to the Salāt of Allāh’s Messenger than that of anyone of you.”

(116) CHAPTER. Itmām At-Takbīr (i.e., to end the number of Takbīr, or to say the Takbīr perfectly) on prostrating. [See Fath Al-Bārī]

786. Narrated Muṣarrif bin ‘Abdullāh: ‘Imrān bin Ḥūṣain and I offered the Salāt (prayer) behind ‘Ali bin Abī Ṭālib: ‘Imrān said: When ‘Ali prostrated, he said the Takbīr, when he raised his head, he said the Takbīr and when he got up for the third Rak‘a he said the Takbīr. On completion of the Salāt ‘Imrān took my hand and said, “This (i.e., ‘Ali) made me remember the Salāt of Muḥammad.” Or he said, “He led us in a Salāt like that of Muḥammad.”

787. Narrated ‘Ikrima: I saw a person offering Salāt (prayer) at Maqām Ibrāhīm [the place of Ibrāhīm (Abraham)] and he was saying Takbīr on every bowing, rising, standing and sitting. I
asked Ibn ‘Abbās (about this Salāt). He admonished me saying: “Isn’t that the Salāt of the Prophet?” [Indicating that, that was the way, the Prophet used to offer his Salāt (prayer)].

(117) CHAPTER. Saying the Takbir on raising from the prostration.

788. Narrated ‘Ikrima: I offered prayers behind a Sheikh at Makkah and he said twenty-two Takbir (during the prayer). I told Ibn ‘Abbās that he (i.e., that Sheikh) was foolish. Ibn ‘Abbās admonished me and said, “This is the As-Sunna (legal way) of Abul-Qāsim.”

789. Narrated Abū Hurairah: Whenever Allah’s Messenger stood for As-Salāt (the prayer), he said Takbir on starting the Salāt (prayer) and then on bowing. (On rising from bowing he said) Samī Allāhu liman hamida, and then while standing straight he used to say Rabbanā lakal-ḥamā‘ Al-Laīth said, “(The Prophet said) ‘Wa lakal-ḥamā’. He used to say Takbir on prostrating and raising his head from prostration; again he would say Takbir on prostrating and raising his head. He would then do the same in the whole of the Salāt till it was completed. And on rising from the second Rak’a after sitting (for At-Tahiyyāt), he used to say Takbir.
(118) CHAPTER. To put the hands (palms) on both knees while bowing.

While in the company of his companions, Abū Ḥumaid said, “The Prophet ﷺ used to put both his hands on his knees.”

790. Narrated Muṣʿab bin Saʿd: I offered Salāt (prayer) beside my father (Sa'd bin Abī Waqqas) and approximated both my hands and placed them in between the knees. My father told me not to do so and said, “We used to do the same but we were forbidden (by the Prophet ﷺ) to do so and were ordered to place the hands on the knees.”

(119) CHAPTER. Not performing bowing perfectly.

791. Narrated Zaid bin Wahb: Ḥudhaifa  رضي الله عنه saw a person who was not performing the bowings and prostrations perfectly. He said to him, “You have not offered Salāt and if you should die, you would die on a religion other than that of Muḥammad ﷺ.”

(120) CHAPTER. To keep the back straight in bowing.

In the presence of his companions, Abū Ḥumaid said, “The Prophet ﷺ bowed and kept his back straight.”
(121) CHAPTER. And what is said regarding the limit of the completion of bowing and of keeping the back straight and the calmness with which it is performed.

792. Narrated Al-Barā’ Rāshīḍī: The bowing, the prostration, the sitting in between the two prostrations and the standing after the bowing of the Prophet ﷺ but not Qiyām [standing in the Salāt (prayer)] and Qu’ud (sitting in the Salāt) used to be approximately equal (in duration).

(122) CHAPTER. The order of the Prophet ﷺ to a person who did not perform his bowing perfectly that he should repeat his Salāt (prayer).

793. Narrated Abū Hurairah Rāshīḍī: Once the Prophet ﷺ entered the mosque, a man came in, offered the Salāt (prayer) and greeted the Prophet ﷺ. The Prophet ﷺ returned his greeting and said to him, “Go back and offer Salāt again for you have not offered Salāt.” The man offered the Salāt again, came back and greeted the Prophet ﷺ. He said to him thrice, “Go back and offer Salāt again for you have not offered Salāt.” The man said, “By Him, Who has sent you with the truth! I do not know a better way of offering Salāt. Kindly teach me how to offer Salāt.” He ﷺ said, “When you stand for the Salāt, say Takbīr and then recite from the Qur’ān what you know and then bow with calmness till you feel at ease, then rise from bowing till you stand straight. Afterwards prostrate calmly till you feel at ease and then raise (your head) and sit with calmness till you feel at ease, and then prostrate with
calmness till you feel at ease in prostration and do the same in the whole of your *Salât*.”

(123) **CHAPTER. Invocation in bowing.**

794. Narrated 'Aishah: ‘The Prophet used to say in his bowings and prostrations, *Subhânaka-Allâhumma Rabbanâ wa-bihamdîka Allâhumma-agh firli* [I honour Allâh from all that (unsuitable things) which are ascribed to You, O Allâh Our Lord! And all the praises and thanks are for You, O Allâh! Forgive me].”

(124) **CHAPTER. What the Imâm and the followers say on raising their heads from bowing.**

795. Narrated Abu Hurairah: When the Prophet said “*Sami‘ Allâhu liman  hamida* (Allâh heard those who sent praises and thanks to Him),” he would say, “*Allâhumma Rabbanâ wa-bihamdîka Allâhumma* (O Allâh! Our Lord! All the praises and thanks are for You).” On bowing and raising his head from it [*Salât (prayers)*] the Prophet used to say *Takbir*. He also used to say *Takbir* on rising after the two prostrations.

(125) **CHAPTER. The superiority of saying *Allâhumma Rabbanâ wa-bihamdîka* (O Allâh, Our Lord! All the praises and thanks are for You).**

796. Narrated Abu Hurairah: Allâh’s Messenger said, “When the Imâm
sions, *Sami' Allâhu liman ̣hamida* (Allâh heard those who sent praises and thanks to Him), you should say, *Allâhumma Rabbanâ lakal-ḥamd* (O Allâh! Our Lord! All the praises and thanks are for You). And if the saying of any one of you coincides with that of the angels, all his past sins will be forgiven."

(126) CHAPTER.

797. Narrated Abû Salama: Abû Hurairah said, "No doubt, my *Salât* (prayer) is similar to that of the Prophet ﷺ.” Abû Hurairah used to recite *Qunût* (invocation) after saying *Sami' Allâhu liman ̣hamida* in the last *Rak'a* of the Zuhr, 'Ishâ' and Fajr prayers. He would ask Allâh's Forgiveness for the true believers and curse the disbelievers.

798. Narrated Anas: *Qunût* used to be recited in the *Maghrib* and the Fajr prayers.

799. Narrated Rifâ‘a bin Râfi‘ Az-Zuraqi: One day we were offering *Salât* (prayer) behind the Prophet ﷺ. When he raised his head from bowing, he said, "*Sami' Allâhu liman ̣hamida*. A man behind him said, "*Rabbanâ lakal-ḥamd, ̣hamdan*
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127) CHAPTER. To stand straight with calmness on raising the head from bowing.

And Abū Ḥumaid said: The Prophet ﷺ rose (from bowing) and stood straight till all the vertebra of his spinal column came to a natural position.

800. Narrated Thābit: Anas used to demonstrate to us the Salāt (prayer) of the Prophet ﷺ and while demonstrating, he used to raise his head from bowing and stand so long that we would say that he had forgotten (the prostration).

801. Narrated Al-Barā': The bowings, the prostrations, the period of standing after bowing and the interval between the two prostrations of the Prophet ﷺ used to be equal in duration.

802. Narrated Ayyūb: Abū Qilāba said, "Mālik bin Ḥuwairith used to demonstrate to us the Salāt (prayer) of the Prophet ﷺ at times other than that of the compulsory prayers. So, (once) he stood up
for ـلـلـ and performed a perfect ـيـمـ (standing and reciting from the Qurʾān) and then bowed and performed bowing perfectly; then he raised his head and stood straight for a while.” Abū Qilāba added, “Mālik bin Ḥuwairith in that demonstration, offered ـلـلـ like this Sheikh of ours, Abū Yazīd.” Abū Yazīd used to sit (for a while) on raising his head from the second prostration before getting up.

(128) CHAPTER. One should say ـكـبـر while going in prostration.

Nāfī said: “Ibn ʿUmar used to place both his hands (on the ground) before his knees.”

803. Narrated Abū Bakr bin ʿAbdur Raḥmān bin Ḥārīth bin Hīshām and Abū Salama bin ʿAbdur Raḥmān: Abū Hurairah ـرضي الله عـنهـ used to say ـكـبـر in all ـسـلـلـ (the prayers), compulsory and optional — in the month of Ramadān or other months. He used to say ـكـبـر on standing for ـلـلـ (prayer) and on bowing; then he would say ـصـلـى اللـلـه ـلـلـمـن ـتـمـدـة, and before prostrating he would say Rabbanā walakallāhīm. Then he would say ـكـبـر on prostrating and on raising his head from the prostration, then another ـكـبـر on prostrating (for the second time), and on raising up his head from the prostration. He also would say the ـكـبـر on standing from the second ـعـ. He used to do the same in every ـعـ till he completed ـسـلـلـ. On completion of the ـلـلـ, he would say, “By Him in Whose Hands my soul is! No doubt my ـلـلـ closely resembles to that of Allāh’s Messenger ـ عليه السلام than yours, and this was his ـلـلـ till he left this world.”
804. Narrated Abū Hurairah (ﷺ): "When Allah's Messenger ﷺ raised his head from (bowing) he used to say Sami' Allahū liman ħamīda, Rabbanā walakal-ḥamd. He would invoke Allah for some people by naming them: 'O Allah! Save Al-Walid bin Al-Walid and Salama bin Hishām and 'Ayyāsh bin Abī Rabi'a and the weak ones among the faithful believers. O Allah! Be hard on the tribe of Muqār and let them suffer from drought (famine) years like that of the time of Yūsuf (Joseph)." In those days the eastern section of the tribe of Mudar was against the Prophet ﷺ.

805. Narrated Anas bin Mālik (ﷺ): Allah's Messenger ﷺ fell from a horse and the right side of his body was injured. We went to enquire about his health, meanwhile it was time for As-Salāt (the prayer) and he led the Salāt (prayer) sitting and we also offered Salāt while sitting. On completion of the Salāt he said, "The Imām is to be followed; say Takbīr when he says it; bow when he bows; raise up when he raises up his head and when he says Sami' Allahū liman ħamīda, say Rabbanā walakal-ḥamd, and prostrate if he prostrates."(1)

(1) (H.805) See Hadith No.689 and 5658 (for taking the verdict).
Sufyān narrated the same from Ma’mar. Ibn Juraij said that his (the Prophet’s) right leg had been injured.

(129) CHAPTER. Superiority of prostrating.

806.Narrated Abū Hurairah: The people said, “O Allah’s Messenger! Shall we see our Lord on the Day of Resurrection?” He replied, “Do you have any doubt in seeing the moon on a full-moon night when there are no clouds?” They replied, “No, O Allah’s Messenger!” He said, “Do you have any doubt in seeing the sun when there are no clouds?” They replied, “No, (O Allah’s Messenger).” He said, “You will see Allah (your Lord) in the same way. On the Day of Resurrection, people will be gathered and He will order the people to follow what they used to worship. So, some of them will follow the sun, some will follow the moon, and some will follow other (false) deities; and only this nation (Muslims) will be left with its hypocrites. Allah will come to them and say, ‘I am your Lord.’ They will say, ‘We shall stay in this place till our Lord comes to us and when our Lord will come, we will recognize Him.’ Then Allah will come to them again and say, ‘I am...
your Lord.' They will say, 'You are our Lord.' Allah will call them, and As-Sirāt [a slippery bridge on which there will be clamps and hooks like the thorn of Sa'dān – see Hadith No.6573, Vol.8 and Hadith No.7439, Vol.9] will be laid across Hell and I (Muḥammad ﷺ) shall be the first amongst the Messengers to cross it with my followers. Nobody, except the Messengers, will then be able to speak and they will be saying, 'O Allah! Save us, O Allah! Save us.' "There will be hooks like the thorns of Sa'dān in Hell. Have you seen the thorns of Sa'dān?" The people said, "Yes." He said, "These hooks will be like the thorns of Sa'dān; but nobody except Allah knows their greatness in size and these will entangle the people according to their deeds; some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will get out of Hell till when Allah intends mercy on whomever He likes amongst the people of Hell, He will order the angels to take out of Hell those who worshipped none but Him Alone. The angels will take them out by recognizing them from the traces of prostrations, for Allah has forbidden the (Hell) Fire to eat away those traces. So they will come out of the Fire, it will eat away from the whole of the human body except the marks of the prostrations. At that time they will come out of the Fire as mere skeletons. The Water of Life will be poured on them, and as a result, they will grow like the seeds growing on the bank of a flowing flood-water stream. Then when Allah had finished from the Judgement amongst His creations, one man will be left between Hell and Paradise and he will be the last man from the people of Hell to enter Paradise. He will be facing Hell, and will say, 'O Allah! Turn my face from the Fire as its wind has dried me and its steam has
burnt me.’ Allah will ask him, ‘Will you ask for anything more in case this favour is granted to you?’ He will say, ‘No by Your (Honour) Power!’ And he will give to his Lord (Allah) what he will of the pledges and the covenants. Allah will then turn his face from the Fire. When he will face Paradise and will see its charm, he will remain quiet as long as Allah will. He then will say, ‘O my Lord! Let me go to the gate of Paradise.’ Allah will ask him, ‘Didn’t you give pledges and make covenants (to the effect) that you would not ask for anything more than what you requested at first?’ He will say, ‘O my Lord! Do not make me the most wretched amongst Your creatures.’ Allah will say, ‘If this request is granted, will you then ask for anything else?’ He will say, ‘No! By Your (Honour) Power! I shall not ask for anything else.’ Then he will give to his Lord what He will of the pledges and the covenants. Allah will then let him go to the gate of Paradise. On reaching there and seeing its life, charm, and pleasures he will remain quiet as long as Allah will and then will say, ‘O my Lord! Let me enter Paradise.’ Allah will say, ‘May Allah be Merciful unto you, 0 son of Adam! How treacherous you are! Haven’t you made covenants and given pledges that you will not ask for anything more that what you have been given?’ He will say, ‘O my Lord! Do not make me the most wretched amongst Your creatures.’ So Allah will laugh and allow him to enter Paradise and will ask him to request as much as he likes. He will do so till all his desires have been fulfilled. Then Allah will say, ‘Request more of such and such things.’ Allah will remind him and when all his desires and wishes have been fulfilled, Allah will say, ‘All this is granted to you and a similar amount besides’.”

Abu Sa’d Al-Khudri رضي الله عنَّهُ said to
Abū Hurairah رضي الله عنه said, “Allāh’s Messenger ﷺ said, ‘Allāh تَعَالَى said, ‘That is for you and ten times more like it’.” Abū Hurairah رضي الله عنه said, “I do not remember from Allāh’s Messenger ﷺ except (his saying), ‘All this is granted to you and a similar amount besides.’” Abū Sa‘īd said, “I heard him saying, ‘That is for you and ten times more the like of it’.”

(130) CHAPTER. During the prostrations one should keep one’s arms away from one’s sides and the abdomen should be kept away from the thighs.

807. Narrated ‘Abdullāh bin Mālik bin Buḥaina رضي الله عنه: Whenever the Prophet ﷺ offered Salāt (prayers) (in prostration) he used to keep away his arms widely separated (from his body) so that the whiteness of his armpits was visible.

(131) CHAPTER. One should keep the toes in the direction of the Qiblah.

Abū Ḥumaid Āṣ-Sā‘īdī narrated this from the Prophet ﷺ.
(132) **CHAPTER.** If one does not perform the prostrations perfectly.

808. Narrated Abū Wā’il: Ḥudhāifa said, “I saw a person not performing his bowings and prostrations perfectly. When he completed Asūlāt (the prayer), I told him that he had not offered Salāt (prayer).” I think that Ḥudhāifa added (i.e., said to the man), “Had you died, you would have died on a Sunna (legal way, act of worship etc) other than that of Prophet Muhammad ﷺ.”

(133) **CHAPTER.** To prostrate on seven bones.

809. Narrated Ibn ‘Abbās: The Prophet ﷺ was ordered (by Allāh) to prostrate on seven body-parts and not to tuck up the clothes or hair [while offering Salāt (prayers)](1). Those parts are: the forehead (along with the tip of nose), both hands, both knees, and (toes of) both feet.

810. Narrated Ibn ‘Abbās: The Prophet ﷺ said, “We have been ordered to prostrate on seven bones and not to tuck up the clothes and the hair.”

811. Narrated Al-Barā’ bin ‘Āzib: ﷺ said, “If one does not offer Sala ‘Allām, if one does not perform

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(1) (H.809) While offering Salat (prayers) one should not engage in arranging his clothes or removing his hair from his forehead. He should devote himself to the Salāt with submissiveness.
and he was not a liar: We used to offer Salāt (prayer) behind the Prophet ﷺ and when he said, “Sami‘Allāhu liman hamīda,” none of us would bend his back (to go for prostration) till the Prophet ﷺ had placed his forehead on the ground.

(134) CHAPTER. To prostrate on the nose.

812. Narrated Ibn ʿAbbās رضي الله عنهما: The Prophet ﷺ said, “I have been ordered to prostrate on seven bones, i.e., on the forehead along with the tip of the nose and the Prophet ﷺ pointed towards his nose, both hands, both knees and the toes of both feet and not to gather the clothes or the hair.”

(135) CHAPTER. To prostrate on the nose and in the mud.

813. Narrated Abū Salāma: Once I went to Abū Sa‘īd Al-Khudrī رضي الله عنه and asked him, “Won’t you come with us to the date-palm trees to have a talk?” So Abū Sa‘īd went out and I asked him, “Tell me what you heard from the Prophet ﷺ about the Night of Qadr.” Abū Sa‘īd replied, “Once Allâh’s Messenger ﷺ performed I’tikāf(1) (seclusion) on the first ten days of the month of

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(1) (H.813) Seclusion in a mosque for the purpose of worshipping Allâh only. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity e.g., answering the call of nature or joining a funeral procession etc.
Ramadan and we did the same with him. Jibril (Gabriel) came to him and said, ‘The night you are looking for is ahead of you.’ So, the Prophet performed the I’tikaf in the middle (second) ten days of the month of Ramadan and we too performed I’tikaf with him. Jibril came to him and said, ‘The night which you are looking for is ahead of you.’ In the morning of the 20th of Ramadan the Prophet delivered a Khutba (religious talk) saying, ‘Whoever has performed I’tikaf with me should continue it. I have been shown the Night of Qadr, but have forgotten its date, but it is in the odd nights of the last ten nights. I saw in my dream that I was prostrating in mud and water.’ In those days the roof of the mosque was made of branches of date-palm trees. At that time the sky was clear and no cloud was visible, but suddenly a cloud came and it rained. The Prophet led us in the Salah and I saw the traces of mud on the forehead and on the nose of Allah’s Messenger. So it was the confirmation of that dream.”

(136) CHAPTER. To tie the clothes and wrap them properly [in Salah (prayer)]; and whoever gathered his clothes for fear that his private parts may become exposed.

814. Narrated Sahl bin Sa’d: The people used to offer prayers with the Prophet tying their Ijār around their necks because of their small sizes; and the women were directed that they should not raise their heads from the prostrations till the men had sat straight.
(137) CHAPTER. One should not tuck up the hair [during Salât (prayers)].

815. Narrated Ibn ‘Abbas: The Prophet was ordered to prostrate on seven bony parts and not to tuck up his clothes and hair [during Salât (prayers)].” [See Hadîth No. 809]

(138) CHAPTER. One should not tuck up his garment in As-Salat (the prayer).

816. Narrated Ibn ‘Abbas: The Prophet said, “I have been ordered to prostrate on seven (bones) and not to tuck up the hair and garment (during prayers).”

(139) CHAPTER. To invoke and glorify Allâh in prostration:

817. Narrated ‘Aishah: The Prophet used to say frequently in his bowings and prostrations, Subhânaka Allâhumma Rabbanâ Wabihamdika, Allâhumma Ighîrîlî [I honour Allâh from all that (unsuitable things) that are ascribed to Him, O Allâh! Our Lord! All praises and thanks are for You, O Allâh! Forgive me]. In this way he was acting according to the Qur’ân.

(140) CHAPTER. To sit for a while between the two prostrations.

818. Narrated Abû Qilâba: Once Mâlik
bin Ḥuwairith said to his friends, "Shall I show you how Allah's Messenger used to offer his Salāt (prayers)?" And it was not the time for any of the compulsory congregational prayers. So he stood up (for the Salāt) bowed and said the Takbīr, then he raised up his head and remained standing for a while and then prostrated and raised up his head for a while (sat up for a while). He offered Salāt like our Sheikh 'Amr bin Salama. Ayyūb said, "The latter used to do a thing which I did not see the people doing, i.e., he used to sit between the third and the fourth Rak'a.

819. Malik bin Ḥuwairith said, "We came to the Prophet (after embracing Islām) and stayed with him. He said to us, ‘When you go back to your families, offer such and such a Salāt (prayer) at such and such a time, offer such a Salāt (prayer) at such and such time, and when there comes the time for the Salāt (prayer) then one of you should pronounce the Adhān for the Salāt (prayer) and the oldest of you should lead the Salāt (prayer).’"

[See Fath Al-Bārī, Vol.2, p.444 as regards sitting for rest between the first and the second Rak'a and then between the third and the fourth Rak'a (جلسة الاستراحة)].

820. Narrated Al-Barā‘: The time taken by the Prophet (in prostrations, bowings, and the sitting interval between the two prostrations was about the same.

820 - حَدَّثَنَا حَمَّادُ بْنُ عُبيد
الرَّجَيِمُ قَالَ: حَدَّثَنَا أَبو أَحْمَدٍ مُحَمَّدٌ بْنُ عَبَبَةَ الرَّجَيِمٍ قَالَ: حَدَّثَنَا
بِسْتَرَّ، عَنْ النَّجَمِ، عَنْ عَبَبَةَ الرَّجَيِمِ، بْنِ أَبِي لِيْلَةٍ، عَنْ الْبَرَاءِ قَالَ: كَاٰنَ
سَجَدُ النَّجَمِ، وَرَكَوَةً، وَقُوُودٍ، بَيْنَ السَّجَدَتَيْنِ، قَرْبَاً مِنَ السَّوَاءٍ.

[راجع: 792]
821. Narrated Thabit: Anas said, “I will leave no stone unturned in making you offer the Salât (prayer) as I have seen the Prophet making us offer it.” Anas used to do a thing which I have not seen you doing. He used to stand after the bowing for such a long time that one would think that he had forgotten (the prostrations) and he used to sit in-between the prostrations so long that one would think that he had forgotten the second prostration.

(141) CHAPTER. One should not put the forearms on the ground during prostrations.

Abū Ḥumaid said: The Prophet prostrated and put his hands (on the ground) with the forearms away from the ground and away from the body.

822. Narrated Anas bin Malik: The Prophet said, “Be straight in the prostrations and none of you should put his forearms on the ground (during prostration) like a dog.”

(142) CHAPTER. Sitting straight in a Witr prayer (i.e., an odd Rak'a) and then getting up.

823. Narrated Malik bin Ḥuwairith Al-Laithi: I saw the Prophet offering Salât (prayer) and in the odd Rak'a, he used to sit for a moment before getting up.
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(143) CHAPTER. How to support oneself on the ground while standing after finishing the Rak’a (after the two prostrations)

824. Narrated Ayyūb: Abū Qilāba said, “Mālik bin Huwairith came to us and led us in Aṣ-Ṣalāt (the prayer) in this mosque of ours and said, ‘I lead you in Ṣalāt but I do not want to offer the Ṣalāt but just to show you how Allāh’s Messenger performed his Ṣalāt (prayer).’” I asked Abū Qilāba, “How was the Ṣalāt (prayer) of Malik bin Huwairith?” He replied, “Like the Ṣalāt (prayer) of this Sheikh of ours — i.e., ‘Amr bin Salama.” That Sheikh used to pronounce the Takbīr perfectly and when he raised his head from the second prostration he would sit for a while and then support himself on the ground and get up.

(144) CHAPTER. Saying Takbīr on rising from the two prostrations.

Ibn Az-Zubair used to say the Takbīr on rising.

825. Narrated Sa‘īd bin Al-Hārith: Abū Sa‘īd (Al-Khudri) led us in the Ṣalāt (prayer) and said the Takbīr aloud on arising from the prostration, and on prostrating, on rising again, and on getting up from the second Rak’a. Abū Sa‘īd said, “I saw the Prophet doing the same.”
826. Narrated Muţarrif: ‘Imrān and I offered Ṣalāt (prayers) behind ‘Ali bin Abī Tālib and he said Tatkīr on prostrating, on rising and on getting up after the two Rak‘a (i.e., after the second Rak‘a). When the Ṣalāt was finished, ‘Imrān took me by the hand and said, “He (‘Ali) has offered Ṣalāt (like the) Ṣalāt of Muḥammad ﷺ,” (or said, “He made us remember the Ṣalāt of Muḥammad ﷺ”).

(145) CHAPTER. The Prophet’s Sunna (legal way) for the sitting in the Tašah-hud [in the Ṣalāt (prayer)].

Umm Ad-Dardā’ used to sit in the Ṣalāt (prayer) like men and she was a woman well-versed (in religious knowledge).

827. Narrated ‘Abdullāh (bin ‘Abdullāh): I saw ‘Abdullāh bin ‘Umar crossing his legs while sitting in As-SAṣlāt (the prayer) and I, a mere youngster in those days, did the same. Ibn ‘Umar forbade me to do so, and said, “The proper way is to keep the right foot propped up and bend the left in As-SAṣlāt.” I said questioningly, “But you are doing so (crossing the legs).” He said, “My feet cannot bear my weight.”

828. Narrated Muḥammad bin ‘Amr bin ‘Aṭā‘: I was sitting with some of the Companions of Allāh’s Messenger ﷺ and we were discussing about the way of Ṣalāt (prayer) of the Prophet ﷺ. Abū Ḥumaid Aṣ-
Sādi said, “I remember the Ṣalāt of Allāh’s Messenger better than anyone of you. I saw him raising both his hands up to the level of the shoulders on saying the Tukbīr; and on bowing, he placed his hands on both knees and bent his back straight, then he stood up straight from bowing till all the vertebrae took their normal positions. In prostrations, he placed both his hands on the ground with the forearms away from the ground and away from his body, and his toes were facing the Qiblah. On sitting in the second Rak’a, he sat on his left foot and propped up the right one; and in the last Rak’a he pushed his left foot forward and kept the other foot propped up and sat over his buttocks.”
(146) CHAPTER. Whoever considered that the first Tashah-hud is not compulsory.

As the Prophet stood up after the second Rak'a (without sitting for Tashah-hud) and did not perform it.

829. Narrated `Abdulläh bin Buḥaina (he was from the tribe of Azd Shanū’a and was one of the Companions of the Prophet) : Once the Prophet led us in the Zuhr prayer and stood up after the second Rak’a and did not sit down. The people stood up with him. When As-Ṣalāt (the prayer) was about to end and the people were waiting for him to say the Taslim, he said Takbir while sitting and prostrated twice (of Sahw-forgetfulness) before saying the Taslim and then he (finished the Ṣalāt saying the) Taslim.”

(147) CHAPTER. (Saying of the) Tashah-hud in the first sitting.

830. Narrated `Abdulläh bin Mālik bin Buḥaina: Once Allāh’s Messenger led us in the Zuhr prayer and got up (after the prostrations of the second Rak’a) although he should have sat (for the Tashah-hud). So, at the end of the Ṣalāt (prayer), he prostrated twice while sitting (prostrations of Sahw).
831. Narrated Shaqiq bin Salama: ‘Abdullah (bin Mas‘ūd) said, “Whenever we offered Salāt (prayer) behind the Prophet ﷺ, we used to recite (in sitting) As-Salām (peace) be on Jibril (Gabriel), Mikāil (Michael), peace be on so-and-so. Once Allah’s Messenger  [after finishing the Salāt (prayer)] looked back at us and said, “Allahummā khiṣaṣṣu La ilāhi allāh.” (148) CHAPTER. (Saying of the) Taṣahha-hud in the last Rak‘a.

832. Narrated ‘Aishah, the wife of the Prophet ﷺ: Allah’s Messenger  used to invoke Allah in As-Salāt (the prayer) saying, “Alláhumma inni a‘ddu bika min ‘adhabil-qabrī, wa a‘ddu bika min fitnatil-mashīhid-dajjāl, wa a‘ddu bika min fitnatil-mahyā wa fitnatil-mamātī. Alláhumma inni a‘ddu bika minal-mahāmātī wal-maghrāmī. [O Allah, I seek refuge with You from the punishment of the grave and from the Fītnah (trial and affliction etc.) of Masṭih Ad-Dajjāl and from
the *Fitnah* of life and from the *Fitnah* of death. O Allah, I seek refuge with You from the sins and from being in debt)." Somebody said to him, "Why do you so frequently seek refuge with Allah from being in debt?" The Prophet ﷺ replied, "A person in debt tells lies whenever he speaks, and breaks promises whenever he makes (them)."

833. ‘Aishah also narrated: I heard Allah's Messenger ﷺ in his *Salat* seeking refuge with Allah from the *Fitnah* of Ad-Dajjal.

834. Narrated Abu Bakr Aṣ-Ṣiddiq: I asked Allah's Messenger ﷺ to teach me an invocation so that I may invoke Allah with it in my *Salat* (prayer). He ﷺ told me to say, "Allahumma inni zalumtu nafsi zulman kathiran, wa lâ yaghfirudhu dhâbana innâ anika antal-Ghafurur-Rahim." (O Allah! I have done great *Zulm* (wrong) to myself and none except You forgives sins, so please forgive me and be Merciful to me as You are the Oft-Forgiver, the Most Merciful]."

(150) CHAPTER. What optional invocation may be selected after the *Tashah-hud*, and it is not obligatory.

835. Narrated ‘Abdullah (bin Mas‘ūd): Whenever we offered *Salat* (prayer) with the Prophet ﷺ we used to say, *As-Salām.* (peace)
be on Allah from His slaves and peace be on so-and-so.” The Prophet ﷺ said, “Don’t say As-Salām be on Allah, for He Himself is As-Salām, but say, ‘At-tahiyāt lillāhi waṣ-ṣalawātū waṭ-taiyibātū. As-Salāmu ‘alaika aiyuhan-Nabīyyu waraḥmatul-lâhi wa barakātuhu. As-Salāmu ‘alainā wa ‘ala ‘ibādillāh isṣāliḥin. If you say this then it will be for all the slaves in heaven or between heaven and earth. Aṣḥ-hadu an lā-ilāha ill-Allāhu wa aṣḥ-hadu anna Muḥammadan ‘abdulhā wa Rasūluhā.’

Then select the invocation you like best and recite it.” (See Hadith No.831, 832, 833 & 834).

(151) CHAPTER. No cleaning (rubbing) one’s forehead and nose till one has completed As-Salāt (the prayer).

And Abū ‘Abdullāh said: I saw Al-Humaidī quoting this Hadith (No.798) to support his argument that the forehead should not be cleaned (rubbed) in As-Salāt (prayer).

836. Narrated Abū Sa‘īd Al-Khudrī رضي الله عنَّهُ: I saw Allāh’s Messenger ﷺ prostrating in mud and water and saw the mark of mud on his forehead.

(152) CHAPTER. Taslim [turning the face to the right and then to the left and saying “As-
Salāmu ‘alaikum wa rahmat-ullāh” at the end of
the Salāt (prayers)].

837. Narrated Umm Salama: Whenever Allah’s Messenger ﷺ finished his
Salāt (prayers) with Taslim, the women would get up and he would stay on for a
while in his place before getting up.

Ibn Shihāb said, “I think (and Allah knows better), that the purpose of his stay
was that the women might leave before the men who had finished their Salāt (prayer).”

(153) CHAPTER. To finish the Salāt (prayer) with Taslim along with the Imām.

Ibn ‘Umar liked for those offering Salāt (prayers) behind the Imām to say Taslim (immediately) after the Imām had said it.

838. Narrated ‘Ibān (bin Mālik): We offered Salāt (prayer) with the Prophet ﷺ and used to finish our Salāt with the Taslim along with him.

(154) CHAPTER. Whoever did not say (a Taslim) in addition to the Taslim of the Imām
but thought that Taslim of the Salāt (prayer)
was sufficient.

839. Narrated Maḥmūd bin Ar-Rabī’i: I remember Allah’s Messenger ﷺ and
also the mouthful of water which he took

837 - حدَّثَنَا مُوسى بنَ
إسْمَاعِيلَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ
سُعْدُ قَالَ: حَدَّثَنَا الْبَرَّيْرِي، عِنْ هُنَدَّ
بْنِ الْحَارِثِ أَنَّ الَّذِينَ سَلَمتُوا رَضِيَ اللَّهُ
عَنْهُمُ قَالُوا: كَانَ رَسُولُ اللَّهِ ﷺ أَذَّنَ
سَلَمَ قَامَ النُّسَاءُ جَبَّانَ يَقُلُّو نَسِيَمْ
وَمَكَتَ بِصِيَارَةٍ فَقَالَ أَن يَقُومُ. قَالَ ابْنُ
شَهَابٍ: فَأَرَى وَلَدَ اللَّهِ أَلْمَ آن مَكْتَة
لِيْكَا يَقُلُّ النُّسَاءُ فَقَلَ أَن يَدْرَكَهُمْ
مِنَ الْضَّرَفِ مِنَ الْقُوُمِ. [انطُر: 85, 86]

838 - حَدَّثَنَا جِيَانُ بْنُ مُوسى
cالَّذِينَ اعْتَبَرُوا الْبَلَمَةَ اللَّهَ ﻏَنْهُمَا
يُسَجَّبُ إِذَا سَلَمَ الْإِمَامُ أَن يُسَلَّمَ مِنْ
الْفَتْرَةِ.

839 - حَدَّثَنَا عَبْدُ اللَّهِ ﷺ قَالَ: أَخْيَرُنا
مَعْمَرُ عَنِ الْبَرَّيْرِي، عِنْ مُحَمَّدٍ بْنِ
الْرَّيْبُ، عِنْ عَبْدُ اللَّهِ بْنِ مَالِكٍ قَالَ:
صِلِّيْتُ عَلَى الْبَيْتِ فَسَلَّمْتُمْ جَيَّدًا
سَلَّمَ. [رَجُلٌ: 444]

837 - سَلَامَ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ عَلَيْهِ

838 - سَلَامَ قَامَ النُّسَاءُ جَبَّانَ يَقُلُّو
نَسِيَمْ

839 - أَخْيَرُنا عَبْدُ اللَّهِ ﷺ قَالَ: أَخْيَرُنا مَعْمَرُ
from a bucket in our house and ejected (on me).

840. I heard from 'Itbân bin Mâlik Al-Ansâri, who was one from Banî Sâlim, saying, “I used to lead my tribe of Banî Sâlim in Salât (prayer). Once I went to the Prophet ﷺ and said to him, ‘I have weak eyesight and at times the rain-water floods intervenes between me and the mosque of my tribe and I wish that you would come to my house and offer Salât at some place so that I could take that place as a Musalla (appointed place for Salât).’ He said, ‘If Allâh will, I will do so.’ Next day Allâh’s Messenger ﷺ, along with Abû Bakr, came to my house after the sun had risen high and he asked permission to enter. I gave him permission, but he didn’t sit till he said to me, ‘Where do you want me to offer Salât in your house?’ I pointed to a place in the house where I wanted him to offer Salât. So he stood up for the Salât and we aligned behind him. He completed the Salât with Taslîm and we did the same simultaneously.”

(155) CHAPTER. The Dhîkr (remembering Allâh by Glorifying, Praising and Magnifying Him) after Aş-Salât (the prayer).

841. Narrated Abu Ma’bad, the freed slave of Ibn ‘Abbâs: Ibn ‘Abbâs told me, “In the lifetime of the Prophet ﷺ it was the custom to remember Allâh (Dhîkr) by glorifying, praising and magnifying Allâh aloud after the compulsory congregational Salât (prayers).” Ibn ‘Abbâs further said, “When I heard the Dhîkr, I would learn that
the compulsory congregational \(\text{Salāt}\) had ended.

842. Narrated Ibn ‘Abbās: I used to recognise the completion of \(\text{As-Salāt}\) (the prayer) of the Prophet ﷺ by hearing \(Takbīr\).

843. Narrated Abū Hurairah: Some poor people came to the Prophet ﷺ and said, “The wealthy people will get higher grades and will have permanent enjoyment, and they offer \(\text{Salāt}\) (prayer) like us and observe \(\text{Saum}\) (fast) as we do. They have more money by which they perform the \(\text{Hajj}\), and \(\text{Umrah}\); fight and struggle in Allah’s Cause and give in charity.” The Prophet ﷺ said, “Shall I not tell you a thing upon which if you acted you would catch up with those who have surpassed you? Nobody would overtake you and you would be better than the people amongst whom you live except those who would do the same. Say \(\text{Subhān Allāh, Alhamdu-lillāh and Allāhu Akbar}\) thirty-three times each after every (compulsory) \(\text{Salāt}\) (prayer).” We differed and some of us said that we should say \(\text{Subhān Allāh}\) thirty three times and \(\text{Alhamdu lillāh}\) thirty-three times and \(\text{Allāhu Akbar}\)
thirty-four times. I went to the Prophet ﷺ who said, “Say, Subhān Allāh and Alḥammad Allāhu Akbar all of them for thirty-three times.”

844. Narrated Warrad, the clerk of Al-Mughira bin Shu’ba: Once, Al-Mughira dictated to me in a letter addressed to Mu‘āwiyya that the Prophet ﷺ used to say after every compulsory Salāt (prayer), “Lā ilāhā illallahu wahdahā la sharika lahu, lahul-mulk wa-lahul-hamdu, wa huwa ala kulli shai’in Qadīr. Allāhumma lā mani’a lima ‘a’ta, wa lā mu’tiya limā mana’ta, wa lā yanfa’i dhal-jaddi minkal-jadd. (None has the right to be worshipped but Allāh and He has no partner in Lordship or in worship or in the Names and the Qualities(1) and for Him is the kingdom and all the praises and thanks are for Him and He is Omnipotent. O Allāh! Nobody can hold back what You give and nobody can give what You hold back. Hard efforts by anyone (or good luck or riches) for anything cannot benefit one against Your Will.” And Al-Hasan said, “Al-Jadd means riches (prosperity)).”

846. Narrated Zaid bin Khâlid Al-Juhani: The Prophet  led us in the Fajr prayer at Hudaibiya after a rainy night. On completion of the Salât (prayer), he faced the people and said, “Do you know what your Lord has said (revealed)?” The people replied, “Allah and His Messenger know better.” He said, “Allah has said, ‘In this morning some of Ibâdi (My slaves) remained as true believers and some became disbelievers; whoever said that the rain was due to the Blessings and the Mercy of Allah, is the one (Ibâdi) who believes in Me and he disbelieves in the star, and whoever said that it rained because of a particular star is a disbeliever in Me and a believer in the star’.”

847. Narrated Anas (bin Malik): Once the Prophet  delayed the ‘Ishâ’ prayer until midnight and then came to us. Having offered Salât (prayers) he faced us and said, “The people had offered and slept but you were in the Salât as long as you were waiting for it.”
(157) CHAPTER. The staying of the Imam at his Musalla (praying place) after (finishing the prayer with) Taslim.

848. Narrated Nafi': Ibn 'Umar used to offer prayers (Nawafil) at the place where he had offered the compulsory prayer. Al-Qasim (bin Muhammad bin Abi Bakr) did the same.

The narration coming from Abü Hurairah (from the Prophet ) forbidding the Imam from offering prayers (optional prayer) at the same place where he has offered the compulsory prayer (is incorrect).

849. Narrated Umm Salama, "The Prophet after finishing the prayer with Taslim used to stay at his place for a while."

Ibn Shihâb said, "I think (and Allâh knows better), that he used to wait for the departure of the women who had offered prayers."

850. Ibn Shihâb wrote that he had heard it from Hind bin Al-Hârith Al-Firasîyya who heard it from Umm Salama, the wife of the Prophet (Hind was from the companions of Umm Salama) who said, "When the Prophet finished the prayer with Taslim, the women would depart and enter their houses before Allâh's Messenger departed."
(158) CHAPTER. Whoever led the people in Salât (prayer) and remembered an urgent matter or necessity and had to pass over the people (to carry out that).

851. Narrated `Uqba b. `Abd Allâh: I offered the 'Asr prayer behind the Prophet at Al-Madina. When he had finished the Salât (prayer) with Taslim, he got up hurriedly and went out by crossing the rows of the people to one of the dwellings of his wives. The people got scared at his speed.

The Prophet came back and found the people surprised at his haste and said to them, “I remembered a piece of gold lying in my house and I did not like it to divert my attention from Allâh’s worship, so I have ordered it to be distributed (in charity).”
To leave or depart from the right and from the left after finishing from the Salât (prayers).

Anas bin Mâlik used to leave off from his right and from his left, and he used to criticize all those who always aimed to leave from their right side only.

852. Narrated Abdullâh (bin Mas'ûd):
You should not give away a part of your Salât (prayer) to Satan by thinking that it is necessary to depart (after finishing the Salât) from one's right side only; I have seen the Prophet frequently departing from the left side.

(160) CHAPTER. What has been said about uncooked garlic, onion and leek.

And the statement of the Prophet ﷺ: "Whoever has eaten garlic or onion because of hunger or otherwise should not come near our mosque."

853. Narrated Ibn 'Umar:
During the holy battle of Khaiâr the Prophet ﷺ said, "Whoever ate from this plant (i.e., garlic) should not enter our mosque."
854. Narrated ‘Aţā: I heard Jābir bin ‘Abdullāh saying, “The Prophet ﷺ said, ‘Whoever eats (from) this plant (he meant garlic) should keep away from our mosque.’” I said, “What does he mean by that?” He replied, “I think he means only raw garlic.”

855. Narrated Jābir bin ‘Abdullāh, in another narration said, “Once a big pot containing (cooked) vegetables was brought. On finding unpleasant smell coming from it, the Prophet ﷺ asked, ‘What is in it?’ He was told all the names of the vegetables that were in it. The Prophet ﷺ ordered that it should be brought near to some of his Companions who were with him. When the Prophet ﷺ saw it he disliked to eat it and said, ‘Eat. (I don’t eat) for I converse with those whom you don’t converse with (i.e., the angels).’”
856. Narrated ‘Abdul ‘Azîz: A man asked Anas, “What did you hear from the Prophet about garlic?” He said, “The Prophet said, ‘Whoever has eaten this plant should not come near us or he should not offer *Salât* (prayer) with us’.”

(161) CHAPTER. The ablution for boys. When they should perform *Ghusl* (take a bath) and *Tuhûr* (purification). Their attendance at congregational prayers, *Eid* prayers and funeral prayers and their rows in the prayers.

857. Narrated Ibn ‘Abbâs: The Prophet passed by a grave that was separated from the other graves and led the people in the (funeral) prayer and the people aligned behind him. I said, “O Ab ‘Amr! Who told you about it?” He said, “Ibn ‘Abbâs.”

858. Narrated Abû Sa‘îd Al-Khudrî: The Prophet said, “*Ghusl* (taking a bath) on Friday is compulsory for every Muslim reaching the age of puberty.”
859. Narrated Ibn ‘Abbâs:
One night I slept at the house of my aunt Mâimûna and the Prophet also slept (too). He got up [for Ṣalât (prayer)] in the last hours of the night and performed a light ablution from a hanging leather water-skin. (‘Amr, the subnarrator described that the ablution was very light). Then he stood up for Ṣalât and I got up too and performed the ablution in the same way and joined him on his left side. He pulled me to the right and offered prayers as much as Allâh will. Then he lay down and slept and I heard his breath sounds till the Mu’adh-dhin came to him to inform him about the (Fajr) prayer. He left with him for the Ṣalât and offered Ṣalât without repeating the ablution. (Sûfînân the subnarrator said: We said to ‘Amr, “Some people say, ‘The eyes of the Prophet sleep but his heart never sleeps’.” ‘Amr said, “ ‘Ubâd bin ‘Umair said, ‘The dreams of the Prophets are Divine Revelations. Then he recited, ‘...O my son, I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allâh...)” (V.37:102).

860. Narrated Anas bin Mâlik:
My grandmother Mulaika invited Allâh’s Messenger for a meal which she had prepared specially for him. He ate some of it and said, “Get up. I shall lead you in the prayer.” I brought a mat that had become black owing to excessive use and I sprinkled water on it. Allâh’s Messenger stood on it and offered two Rak’a; and the orphan was with me (in the first row), and the old lady stood behind us.
861. Narrated Ibn ‘Abbās: Once I came riding a she-ass and I, then, had just attained the age of puberty. Allāh’s Messenger ﷺ was leading the people in Salāt (prayer) at Mīnā facing no wall. I passed in front of the row and let loose the she-ass for grazing and joined the row and no one objected to my deed.

862. Narrated ‘Aishah: Once Allāh’s Messenger ﷺ delayed the ‘Ishā’ prayer till ‘Umar informed him that the women and children had slept. Then Allāh’s Messenger ﷺ came out and said: “None from amongst the dwellers of earth have offered this Salāt (prayer) except you. In those days none but the people of Al-Madīnah used to offer Salāt (prayer).”

"Have you ever presented yourself at the ('Eid) prayer with Allâh's Messenger ﷺ?" He replied, "Yes. And had it not been for my kinship (position) with the Prophet, it would not have been possible for me to do so (for he was too young). The Prophet ﷺ went to the mark near the house of Kathîr bin As-Salt and delivered a Khutba (religious talk). He then went towards the women. He advised and reminded them and asked them to give in charity. So the woman would bring her hand near her neck and take off her necklace and put it in the garment of Bilal. Then the Prophet ﷺ and Bilal came to the house."

(162) CHAPTER. Going of women to the mosques at night and in darkness.

864. Narrated 'Aishah ﷺ: Once Allâh's Messenger ﷺ delayed the 'Ishâ' prayer till 'Umar informed him that the women and children had slept. The Prophet ﷺ came out and said, "None except you from amongst the dwellers of earth were waiting for this Salât (prayer)." In those days, none offered Salât except the people of Al-Madîna and they used to offer the 'Ishâ' prayer between the disappearance of the twilight and the first third of the night.

865. Narrated Ibn 'Umar: The Prophet ﷺ said, "If your women ask permission to go to the mosque at night, allow them."
(163) CHAPTER. The waiting of the people for the religious learned Imâm to get up (after the prayer to depart).

866. Narrated Umm Salama \( \text{رضية الله عنها} \): In the lifetime of Allah’s Messenger \( \text{رسول الله} \) the women used to get up when they finished their compulsory Salât (prayers) with Taslîm. The Prophet \( \text{رسول الله} \) and the men would stay on at their places as long as Allah will. When the Prophet \( \text{رسول الله} \) got up, the men would then get up.

867. Narrated ‘Aishah \( \text{رضية الله عنها} \): Whenever Allah’s Messenger \( \text{رسول الله} \) finished the Fajr prayer, the women would leave covered in their sheets and were not recognized owing to the darkness.

869. Narrated 'Aishah رضي الله عنها: Had Allah's Messenger ﷺ known what the women were doing, he would have forbidden them from going to the mosque as the women of Bani Isra'il were forbidden.

Yahyā bin Sa'id (a subnarrator) asked 'Amra (another subnarrator), “Were the women of Bani Isra'il forbidden?” She replied, “Yes.”

(164) CHAPTER. The Salāt (prayer) of women behind men.

870. Narrated Umm Salama رضي الله عنها: Whenever Allah's Messenger ﷺ completed the Salāt (prayer) with Taslim, the women used to get up immediately and Allah's Messenger ﷺ would remain at his place for sometime before getting up. [The subnarrator (Az-Zuhri) said, “We think, and Allah knows better, that he did so, so that the women might leave before the men could catch up with them.”]

871. Narrated Anas رضي الله عنه: The Prophet ﷺ offered Salāt (prayers) in the
house of Umm Sulaim; and I, along with an orphan stood behind him while Umm Sulaim (stood) behind us.

(165) CHAPTER. Returning of the women immediately after the Fajr prayer and their staying in the mosque for a short period only.

872. Narrated ‘Aishah: Allāh’s Messenger used to offer the Fajr prayer when it was still dark and the believing women used to return (after finishing their prayer) and nobody could recognize them owing to darkness, or they could not recognize one another.

873. Narrated Salim bin ‘Abdullāh: My father said, “The Prophet said, ‘If the wife of any one of you asks permission (to go to the mosque), do not forbid her.’”

(166) CHAPTER. A woman shall ask her husband’s permission (on wishing) to go to the mosque.

874. Narrated Anas: The Prophet offered Salāt (prayers) in the house of Umm Sulaim; and I, along with an orphan stood behind him while Umm Sulaim (stood) behind us.
875. Narrated Umm Salama:
When Allah's Messenger ﷺ completed the Salāt (prayer) with Taslīm, the women used to get up immediately and Allah's Messenger ﷺ would remain at his place for sometime before getting up. [The subnarrator (Az-Zuhri) said, “We think, and Allah knows better, that he did so, so that the women might leave before the men could catch up with them.”]
The Translation of the Meanings of
Sahîh Al-Bukhârî
Arabic-English
Volume 2
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(Kingdom of Saudi Arabia)
 السلام عليكم ورحمة الله وبركاته؛ أما بعد:
فقد الرئاسة العامة لإدارات البحث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد علي الدين الهلاشي والدكتور محمد حسن خان قد قاما برجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيهما تفتيح عليه البخاري ومسلم إلى اللغة الإنقليزية ترجمة صحيحة وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفضح لهذه الكتب بالدخول إلى المملكة وتجاوزها لعدم الحدث فيها والله ولي التوفيق.
وصلى الله وسلم على نبينا محمد وآله وصحبه.

الرئيس العام
لإدارات البحث العلمية والإفتاء والدعوة والإرشاد

عبدالعزيز بن عبد الله بن باز
لم نهمه الأمر

الدكتور محمد تقي الدين الهلالی:

الدكتور محمدحسن خان:

تقرر الأمانة العامة للجماعة الإسلامية بالمدينة المنورة أن المذكورين
باعليه كانا من ضمن العاملين بالجامعة. وأنها قد قاما أثناء ذلك بترجمة
معاني القرآن الكريم باللغة الإنجليزية وترجمة صحيح البخاري بها
أيضاً.

ولقد سدت بحمد الله فراغاً كبيراً يحتاج العالم الإسلامي لمثله. كما أن
المذكورين يمتازان بحسن العقيدة السليمة من الشوائب، وبالصفات
الحميدة.

وبينة على الرغبة أعطيا هذه الشهادة، والله ولي التوفيق.
وصلى الله وسلم وبارك علي نبينا محمد وعلى آلله وصحبه.

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11 – THE BOOK OF AL-JUMU’AH (FRIDAY)

(1) CHAPTER. The prescription of Friday [Salât-ul-Jumu’ah (Jumu’ah prayer)] and Khutba (religious talk) according to the Statement of Allah ﷺ: “When the call is proclaimed for the Salât (prayer) of Friday (Jumu’ah prayer) come to the remembrance of Allâh [Jumu’ah religious talk (Khutba) and Salât (prayer)] and leave off business (and every other thing).” (V.62:9)

876. Narrated Abû Hurairah: I heard Allâh’s Messenger ﷺ saying, “We (Muslims) are the last (to come) but (will be) the foremost on the Day of Resurrection though the former nations were given the Scripture before us. And this was their day (Friday) the celebration of which [i.e. religious ceremonies like Khutba (religious talk)], (Jumu’ah prayer etc.) was made compulsory for them but they differed about it. So, Allâh gave us the guidance for it (Friday) and all the other people are behind us in this respect: the Jews’ (holy day is) the following day (i.e. Saturday) and the Christians’ (is) the day after the following day (i.e. Sunday).”

(2) CHAPTER. The superiority of taking a bath on Friday. And is it necessary for boys and women to attend the Friday (prayer)?

877. Narrated ‘Abdullâh bin ‘Umar: Allâh’s Messenger ﷺ said, “Anyone of you attending the Friday (prayer) should take a bath.”
878. Narrated Ibn ‘Umar: While ‘Umar bin Al-Khattãb was standing and delivering the Khutba (religious talk) on a Friday, one of the Companions of the Prophet, who was one of the foremost Muhajir (emigrants) came. ‘Umar said to him, “What is the time now?” He replied, “I was busy and could not go back to my house till I heard the Adhã:n. I did not perform more than the ablution.” There-upon ‘Umar said to him, “Did you perform only the ablution although you know that Allah’s Messenger used to order us to take a bath (on Fridays)?”

879. Narrated Abû Sa‘îd Al-Khudri: Allah’s Messenger said, “The taking of a bath on Friday is compulsory for every Muslim who has attained the age of puberty.”

(3) CHAPTER. To perfume (oneself) before going for the Friday (prayer).

880. Narrated Abû Sa‘îd: I testify that Allah’s Messenger said, “The taking of a bath on Friday is compulsory for every Muslim who has attained the age of puberty and also the cleaning of his teeth with Siwãk, and the using of perfume, if available.”

‘Amr (a subnarrator) said, “I confirm that the taking of a bath is compulsory, but as for
the Siwâk and the use of perfume, Allâh knows better whether it is obligatory or not, but according to the Hadîth it is as above.’

(4) CHAPTER. The superiority of Jumu‘ah (prayer and Khutba).

[The weekly congregational Salât (prayer) offered by Muslims at the time of Šalât-uz-Zuhr (Zuhr prayer). This Šalât (prayer) is preceded by a Khutba (religious talk).]

881.Narrated Abu Hurairah Allah’s Messenger ﷺ said, “Any person who takes a bath on Friday like the bath of Janâba and then goes for the Šalât (prayer) (in the first hour i.e., early), it is as if he had sacrificed a camel (in Allâh’s Cause); and whoever goes in the second hour it is as if he had sacrificed a cow; and whoever goes in the third hour, then it is as if he had sacrificed a horned ram; and if one goes in the fourth hour, then it is as if he had sacrificed a hen; and whoever goes in the fifth hour then it is as if he had offered an egg. When the Imam comes out [i.e. starts delivering the Khutba (religious talk)], the angels present themselves to listen to the Khutba.”
882. Narrated Abū Hurairah: While 'Umar (bin Al-Khaṭṭāb) was delivering the Khutbah (religious talk) on a Friday, a man entered (the mosque). 'Umar asked him, "What has detained you from the Salāt (prayer)?" The man said, "It was only that when I heard the Adhān I performed ablution (for the Salāt)." On that 'Umar said, "Did you not hear the Prophet saying: 'Anyone of you going out for the Friday (prayer) should take a bath'?"

883. Narrated Salman Al-Fārsi: The Prophet said, "Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds [for the Salāt-ul-Jumu'ah (Jumu'ah prayer)] and does not separate two persons sitting together (in the mosque), then offers Salāt (prayers) as much as (Allāh has) written for him and then remains silent while the Imām is delivering the Khutbah (religious talk), his sins in-between the present and the last Friday would be forgiven."

884. Narrated Tāwūs Ibn 'Abbās: I said to Ibn 'Abbās, "The people are
narrating that the Prophet ﷺ said, ‘Take a bath on Friday and wash your heads (i.e., take a thorough bath) even though you were not Junub and use perfume.’” On that Ibn ‘Abbās replied, “I know about the bath, (i.e., it is essential) but I do not know about the perfume (i.e., whether it is essential or not.]“

885. Narrated Ṭāwūs: Ibn ‘Abbās رضي الله عنهما mentioned the statement of the Prophet ﷺ regarding the taking of a bath on Friday and then I asked him whether the Prophet ﷺ had ordered perfume or (hair) oil to be used if they could be found in one’s house. He (Ibn ‘Abbās) replied that he did not know about it.

886. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: ‘Umar bin Al-Khaṭṭāb رضي الله عنهما saw a silken cloak (being sold) at the gate of the mosque and said to Allāh’s Messenger ﷺ, “I wish you would buy this to wear on Fridays and also on occasions of the arrivals of the delegations”. Allāh’s Messenger ﷺ replied, “This will be worn by a person who will have no share (reward) in the Hereafter.” Later on similar cloaks were given to Allāh’s Messenger ﷺ and he gave one of them to ‘Umar bin Al-Khaṭṭāb. On that ‘Umar said, “O Allāh’s Messenger! You have given me this cloak although on the cloak of ‘Uṭārīd (a cloak merchant who was selling that silken
cloak at the gate of the mosque) you passed such and such a remark.” Allāh’s Messenger replied, “I have not given you this to wear”. And so ‘Umar bin Al-Khattāb gave it to his pagan brother in Makkah to wear.

(8) CHAPTER. To clean the teeth with Siwāk on Friday.

And Abū Sa`īd said that the Prophet used to clean his teeth.

887. Narrated Abū Hurairah: Allāh’s Messenger said, “If I had not found it hard for my followers — or the people — I would have ordered them to clean their teeth with Siwāk for every Salāt (prayer).”

888. Narrated Anas: Allāh’s Messenger said, “I have told you repeatedly to (use) the Siwāk.” (The Prophet put emphasis on the use of the Siwāk.)

889. Narrated Hudhaifa: Whenever the Prophet got up at night [for the night Salāt (prayer)], he used to clean his mouth.
9) CHAPTER. Whoever cleans his teeth with Siwák belonging to someone else.

890. Narrated ‘Āishah: ‘Abdur-Rahmān bin Abī Bakr came holding a Siwák with which he was cleaning his teeth. Allâh’s Messengerî looked at him. I requested ‘Abdur-Rahmān to give the Siwák to me and after he gave it to me, I divided it into two, chewed one of it, and gave it to Allâh’s Messengerî. Then heî cleaned his teeth with it and (at that time) he was resting against my chest.

10) CHAPTER. What should be recited (from the Qur’ān) in the Salât-ul-Fajr (Fajr prayer) on Friday.

891. Narrated Abū Hurairah: The Prophetî used to recite (the following) in the Salât-ul-Fajr (Fajr prayer) of Friday: “Alif, Lâm, Mîm, Tanzîl” (Sûrat Âs-Sajdah), (No.32) and “Hal-āta-alal-Insâni” (i.e. Sûrat Ad-Dahr). (No.76).

11) CHAPTER. To offer the Salât-ul-Jumu‘ah (prayer and Khutba (religious talk)) in villages and towns.

892. Narrated Ibn ‘Abbâs: The first Jumu‘ah (prayer) offered after the
Jumu'ah (prayer) offered at the mosque of Allâh’s Messenger ﷺ was in the mosque of the tribe of ‘Abdul Qais at Jawâthâ in Bahrain.

893. Narrated Ibn ‘Umar: I heard Allâh’s Messenger ﷺ saying, “All of you are guardians.”

Yûnus said: Ruzaiq bin Ḥukaim wrote to Ibn Shihâb while I was with him at Wâdi Al-Qura saying, “Shall I lead the Jumu’ah (prayer)?” Ruzaiq was working on the land (i.e., farming) and there was a group of Sudanese people and some others with him; Ruzaiq was then the Governor of Aila. Ibn Shihâb wrote (to Ruzaiq) ordering him to lead the Salât-ul-Jumu’ah (Jumu’ah prayer) and telling him that Sâlim told him that ‘Abdullâh bin ‘Umar had said, “I heard Allâh’s Messenger ﷺ saying, ‘All of you are guardians and responsible for your wards and the things under your care. The Imam (i.e., ruler) is the guardian of his subjects and is responsible for them, and a man is the guardian of his family and is responsible for them. A woman is the guardian of her husband’s house and is responsible for it. A servant is the guardian of his master’s belongings and is responsible for them.’”

Ibn Umar added, “I thought that he also said, ‘A man is the guardian of his father’s property and is responsible for it. All of you are guardians and responsible for your wards and the things under your care.’”
(12) CHAPTER. Is the taking of a bath (on Friday) necessary for women, boys, and others who do not present themselves for the Jumu‘ah (prayer).

And Ibn ‘Umar said, “A bath is compulsory for those on whom the Jumu‘ah (prayer) is obligatory.”


895. Narrated Abū Sa‘īd Al-Khudrī: Allah’s Messenger said, “The taking of a bath on Friday is compulsory for every Muslim who has attained the age of puberty.”

896. Narrated Abū Hurairah: Allah’s Messenger said “We (Muslims) are the last (to come) but (will be) the foremost on the Day of Resurrection. They were given the Scripture before us and we were given the Qur‘ān after them. And this
was the day (Friday) about which they differed and Allah gave us the guidance (for that). So the following day (i.e. Saturday) is for the Jews and the day after the following day (i.e. Sunday) is for the Christians'.” The Prophet remained silent (for a while).

897. Then said, “It is obligatory for every Muslim that he should take a bath once in seven days, when he should wash his head and body.”

898. Narrated Abū Hurairah through different narrators that the Prophet ﷺ said, “It is Allah’s Right on every Muslim that he should take a bath (at least) once in seven days.”

(13) CHAPTER.

899. Narrated Ibn ‘Umar :
The Prophet ﷺ said, “Allow women to go to the mosques at night.”

900. Narrated Ibn ‘Umar :
One of the wives of ‘Umar (bin Al-Khaṭṭāb) used to offer the Fajr and the ‘Iṣharga Salāt (prayers) in congregation in the mosque. She was asked why she had come out for the Salāt as she knew that ‘Umar disliked it, and he has great Ghaira (self-respect). She replied, “What prevents him from stopping me from this act?” The other replied, “The statement
of Allāh’s Messenger ﷺ: ‘Do not stop Allāh’s ‘Imā’ (women-slaves) from going to Allāh’s Mosques’, prevents him.”

(14) CHAPTER. It is permissible for one not to attend the Jumu‘ah (prayer) if it is raining.

901. Narrated Muḥammad bin Sirīn: On a rainy day Ibn ‘Abbās رضي الله عنه said to his Mu‘adh-dhīn, “After saying, ‘‘Ash-hadu anna ‘Ullāh wālaina’ (I testify that Muhammad is Allāh’s Messenger), do not say ‘‘Haiya ‘alās-‘Alāh’ [Come for the Šalāt (prayer)] but say: ‘Salā Fi Būtikum (offer Šalāt in your houses)’.” (The man did so). But the people disliked it. Ibn ‘Abbās said, “It was done by one who was much better than I (i.e., the Prophet ﷺ). No doubt, the Jumu‘ah (prayer) is compulsory but I dislike to put you to task by bringing you out walking in mud and slush.”

(15) CHAPTER. From where (distance) should one present oneself for the Jumu‘ah (prayer) and for whom is the Jumu‘ah (prayer) compulsory?

(What judgement is inferred from) the Statement of Allāh ﷻ: ‘...When the call is proclaimed for the Šalāt (prayer) on Friday (Jumu‘ah prayer) come to the remembrance of Allāh [Jumu‘ah religious talk (Khutba) and Šalāt (prayer)].” (V.62:9)

And ‘Atā said, “If you are in a village and...
the \(\text{Adhān}\) is pronounced for the \(\text{Salāt-ul-Jumu'ah}\) (Jumu'ah prayer), it is obligatory for you to present yourself for the Jumu'ah (prayer) whether you hear the \(\text{Adhān}\) or not. And at times, Anas used to establish the \(\text{Salāt-ul-Jumu'ah}\) (Jumu'ah prayer) at his palace and sometime he did not, while he was at a place called Az-Zāwīya, situated at a distance of two parasangs (about six miles from Basrah).

902. Narrated 'Āishah, the wife of the Prophet \(\text{SAWS}\): The people used to come from their abodes and from \(\text{Al-'Awālī}\) (i.e., outskirts of Al-Madīna up to a distance of four miles or more from Al-Madīna). They used to pass through dust and used to be drenched with sweat and covered with dust; so, sweat used to trickle from them. One of them came to Allah's Messenger \(\text{SAWS}\) who was in my house. The Prophet \(\text{SAWS}\) said to him, “I wish that you keep yourself pure and clean on this day of yours (i.e., take a bath).”

(16) CHAPTER. The time for the Jumu'ah (prayer) due when the sun declines, i.e., just after mid-day.

The same was said by 'Umar, 'Alī, An-Nu'mān bin Bashir and 'Amr bin Ḥuraithah.  

903. Narrated Yaḥyā bin Sa'īd: I asked 'Amra about taking a bath on Fridays. She replied, “'Āishah,-\text{SAWS}\) said, 'The people used to work (for their livelihood) and whenever they went for the Jumu'ah (prayer)
they used to go to the mosque in the same shape as they had been in work. So they were asked to take a bath on Friday.'"

904. Narrated Anäs bin Malik : The Prophet used to offer the Jumu'ah (prayer) immediately after mid-day.

905. Narrated Anas bin Malik : We used to offer the Jumu'ah (prayer) early and then have an afternoon nap.

(17) CHAPTER. If it becomes very hot on Fridays (then what should be done)?

906. Narrated Anas bin Malik : The Prophet used to offer the Salât (prayer) earlier if it was very cold; and if it was very hot he used to delay the Salât, i.e. the Jumu'ah (prayer).
(18) CHAPTER. To go for the Jumu’ah (prayer) walking unhurriedly.

And the Statement of Allâh the Majestic:
“...Come to the remembrance of Allâh [Jumu’ah religious talk (Khutba) and Salât (prayer)]” (V.62:9) and whoever said that the meaning of “come” is “to prepare and go for the Salât (prayer)” as is inferred from the Statement of Allâh the Majestic: “And strives for it, with the necessary effort due for it...” (V.17:19)

And Ibn ‘Abbâs Ṭabâtâbâ: “Selling is forbidden at that time.” And ‘Atâ’ said, “All types of work are forbidden [at the time of the Salât (prayer)].” And narrated Az-Zuhri: If the Adhân is pronounced by the Mu’âdh-džîn on Friday [for Salât-ul-Jumu’ah (Jumu’ah prayer)] anyone on a journey should attend the Salât (prayer).

907. Narrated Abû ‘Abs Ṭabâtâbâ, while he was going for the Jumu’ah prayer: I heard the Prophet ﷺ saying, “Anyone whose feet are covered with dust in Allâh’s Cause, shall be saved by Allâh from the Hell-fire.”

908. Narrated Abû Hurairah: I heard Allâh’s Messenger ﷺ saying, “If the Iqâma is pronounced for the Salât (prayer),
do not run for it but just walk for it calmly and offer \textit{Salāt} whatever you get, and complete whatever you have missed.”

\textbf{909}. Narrated ‘Abdullāh bin Abī Qatāda on the authority of his father: The Prophet \textit{ṣ}allātullahi 'alaihi wa sallam said, “Do not stand up for \textit{Salāt} (prayer) unless you see me (in front of you), and observe calmness and solemnity”.

\textbf{(19) CHAPTER. One should not separate two persons (sitting together in a row) on Fridays.}

\textbf{910}. Narrated Salmān Al-Fārisī: Allah’s Messenger \textit{ṣ}allātullahi 'alaihi wa sallam said, “Anyone who takes a bath on Friday and cleanse himself as much as he can and puts oil (on his hair) or scents himself; and then proceeds for the \textit{Salāt} (prayer) and does not separate two persons [sitting together in a mosque for the \textit{Salāt-ul-Jumu'ah} (\textit{Jumu'ah} prayer)], and offers \textit{Salāt} (prayer) as much as is written for him and remains quiet when the \textit{Imām} delivers the \textit{Khutba} (religious talk), all his sins in-between the present and the last Friday will be forgiven.”
(20) CHAPTER. A man should not make his brother get up to sit in his place (i.e. usurp his seat) on Friday.

911. Narrated Ibn Juraij: I heard Nāfi' saying, "Ibn 'Umar said, 'The Prophet forbade that a man should make another man to get up to sit in his place.'" I said to Nāfi', 'Is it for Jumu'ah (prayer) only?' He replied, "For Jumu'ah (prayer) and also for any other (prayer)."

(21) CHAPTER. Adhān on Friday (for the Jumu'ah prayer).

912. Narrated Aṣ-Ṣā’īb bin Yazīd: In the lifetime of the Prophet, Abū Bakr and 'Umar, the Adhān for the Jumu'ah prayer used to be pronounced when the Imam sat on the pulpit. But during the caliphate of 'Uthmān, when the Muslims increased in number, a third Adhān at Az-Zaurā' was added. Abū 'Abdullāh said, "Az-Zaurā' is a place in the market of Al-Madina."

(22) CHAPTER. One Mu‘adh-dhin on Friday.

913. Narrated Aṣ-Ṣā’īb bin Yazīd: The person who increased the number of
Adhân for the Jumu‘ah prayer to three was ‘Uthmân bin ‘Affân and it was when the (Muslim) population of Al-Madīna increased. In the lifetime of the Prophet there was only one Mu‘adh-dhin and the Adhân used to be pronounced only after the Imam had taken his seat (i.e., on the pulpit).

(23) CHAPTER. The Imam, while sitting on the pulpit, repeats the wordings of the Adhân when he hears it.

914. Narrated Abū Umāma bin Sa‘l bin Hunaif: I heard Mu‘āwiya bin Abī Sufyān (repeating the wording of the Adhân) while he was sitting on the pulpit. When the Mu‘adh-dhin pronounced the Adhân saying, “Allahu-Akbar, Allahu-Akbar”, Mu‘āwiya said: “Allahu-Akbar, Allahu-Akbar.” And when the Mu‘adh-dhin said, “Ash-hadu an la ilāha illallah (I testify that none has the right to be worshipped but Allâh)”, Mu‘āwiya said, “And (so do) I”. When he said, “Ash-hadu anna Muḥammadan Rasūl Allâh (I testify that Muḥammad is Allâh’s Messenger)”, Mu‘āwiya said, “And (so do) I”. When the Adhân was finished, Mu‘āwiya said, “O people, when the Mu‘adh-dhin pronounced the Adhân, I heard Allâh’s Messenger on this very pulpit saying what you have just heard me saying”.

914 - حديثنا عبيدُ العزيز بن أبي سلمة
المالكُون عن الزهرِي، عن السَّابِب
بن يزيد: أن الذي رآى التأذين الثالث
يوم الجماعة عثمان بن عفان رضي
الله عنه، حين كان أهل المدينة، ولم
يكن للنبي ﷺ مُؤذنٌ غرٍّ واجدٍ,
وكان التأذين يوم الجماعة حين يجلس
الإمام، يعني على المنبر.

[راجع: 914]
CHAPTER. To sit on the pulpit while the Adhân is being pronounced.

915. Narrated Aṣ-Ṣâ‘îb bin Yazîd رضي الله عنه: ‘Uthmân bin ‘Affân introduced the second Adhân on Fridays when the number of the people in the mosque increased. Previously the Adhân on Fridays used to be pronounced only after the Imam had taken his seat (on the pulpit).

CHAPTER. To pronounce the Adhân before delivering the Khutba (religious talk).

916. Narrated Az-Zuhri: I heard Aṣ-Ṣâ‘îb bin Yazîd رضي الله عنه saying, “In the lifetime of Allah’s Messenger ﷺ, and Abu Bakr and ‘Umar رضي الله عنهم, the Adhân for the Jumu‘ah prayer used to be pronounced after the Imam had taken his seat on the pulpit. But when the people increased in number during the caliphate of ‘Uthmân رضي الله عنه, he introduced a third Adhân on Friday for the Jumu‘ah prayer and it was pronounced at Az-Zaurâ and that new state of affairs remained stable and firm (in the succeeding years).

CHAPTER. (To deliver) the Khutba (religious talk) on the pulpit.

And Anas ﷺ said: “The Prophet ﷺ delivered the Khutba on the pulpit.”

917. Narrated Abû Ḥāzim bin Dinâr: Some people went to Sahl bin Sa‘d Aṣ-Ṣâ‘îdī and told him that they had different opinions
regarding the wood of the pulpit. They asked him about it and he said, “By Allah, I know of what wood the pulpit was made, and no doubt I saw it on the very first day when Allah’s Messenger took his seat on it. Allah’s Messenger sent for such and such an Ansari woman (and Sahî mentioned her name) and said to her, ‘Order your slave-carpenter to prepare for me a pulpit on which I may sit at the time of addressing the people.’ So, she ordered her slave-carpenter and he made it from the tamarisk of the forest and brought it (to the woman). The woman sent that (pulpit) to Allah’s Messenger who ordered it to be placed here. Then I saw Allah’s Messenger offering Salât (prayer) on it and then bowed on it. Then he stepped back, got down and prostrated on the ground near the foot of the pulpit and again ascended the pulpit. After finishing the Salât (prayer) he faced the people and said, ‘I have done this so that you may follow me and learn the way I offer the Salât’ (prayer).”

918. Narrated Jâbir bin ‘Abdullâh: The Prophet used to stand by a stem of a date-palm tree [while delivering a Khutba (religious talk)]. When the pulpit was placed for him we heard that stem crying like a pregnant she-camel till the Prophet got down from the pulpit and placed his hand over it.
919. Narrated Sálim: My father said, “I heard the Prophet delivering the Khuṭba (religious talk) on the pulpit and he said, ‘Whoever comes for the Jumu‘ah (prayer) should take a bath (before coming).’”

(27) CHAPTER. To deliver the Khuṭba (religious talk) while standing.

And Anas said: “While the Prophet was delivering the Khuṭba (religious talk) standing...” [This narration of Anas is a part of Hadith No. 933. (See Fath Al-Bāri)].

920. Narrated Ibn ‘Umar: The Prophet used to deliver the Khuṭba (religious talk) while standing and then he would sit, then stand again as you do nowadays.

(28) CHAPTER. The facing of the Imam towards the people and the facing of the people towards the Imam during the Khuṭba (religious talk).

And Ibn ‘Umar and Anas faced the Imam.
921.Narrated Abü Sā‘îd Al-Khūdri: One day the Prophet sat on the pulpit and we sat around him.

922. Narrated Fatimah bint Al-Mundhir: Asmā’ bint Abî Bakr Ab-sa-Siddîq said, “I went to ‘Anshah and the people were offering Salât (prayers). I asked her, ‘What is wrong with the people?’ She pointed towards the sky with her head. I asked her, ‘Is there a sign?’ ‘Aishah nodded with her head meaning ‘Yes.’” Asmā’ added, “Allah’s Messenger prolonged the Salât (prayer) to such an extent that I fainted. There was a waterskin by my side and I opened it and poured some water on my head. When Allah’s Messenger finished Salât, and the solar eclipse had cleared, the Prophet addressed the people and praised Allah as He deserves and said, ‘Ammā ba’du.’” Asmā’ further said, “Some Anṣārī women started talking, so I turned to them in order to make them quiet. I asked ‘Aishah what the Prophet had said. ‘Aishah said: ‘He said, ‘I have seen things at this place of mine which were never shown to me before; (I have seen) even Paradise...”

(29) CHAPTER. Saying “Ammā ba’du” in the Khutba (religious talk) after glorifying and praising Allâh.

Ibn ‘Abbâs quoted this from the Prophet ﷺ.

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(1) (Chap.22) Ammā ba’du: It means “Whatever comes after”, and it is an expression used for separating an introductory from the main topics in a Khutba (religious talk), the introductory being usually concerned with Allâh’s Praises and Glorification.
and Hell. And, no doubt it has been revealed to me that you (people) will be put to trial in your graves like or nearly like the trial of Masih Ad-DajjaL. (The angels) will come to everyone of you and ask him, ‘What do you know about this man (Prophet Muhammad ﷺ)?’ The faithful believer or firm believer (Hishãm was in doubt which word the Prophet ﷺ used), will say, ‘He is Allãh’s Messenger ﷺ and he is Muhammãd ﷺ who came to us with clear evidences and guidance. So we believed him, accepted his teachings and followed and trusted his teachings.’ Then the angels will tell him to sleep (in peace) as they have come to know that he was a believer. But the hypocrite or a doubtful person (Hishãm is not sure as to which word the Prophet ﷺ used), will be asked what he knew about this man (Prophet Muhammad ﷺ). He will say, ‘I do not know but I heard the people saying something (about him) so I said the same’ Hishãm added, ‘Fãtima told me that she remembered that narration completely by heart except that she said about the hypocrite or a doubtful person that he will be punished severely.’

923. Narrated ‘Amr bin Taglib: Some property or something else was brought to Allãh’s Messenger ﷺ and he distributed it. He gave to some men and ignored the others. Later he got the news of his being admonished by those whom he had ignored. So he glorified and praised Allãh and said, ‘Ammã ba ’du. By Allãh, I may give to a man and ignore another, although the one whom I ignore is more dearer to me than the one whom I give. But I give to some people as I
feel that they have no patience and no contentment in their hearts and I leave those who are patient and self-contented with the goodness and richness which Allah has put in their hearts and 'Amr bin Taglib is one of them.' ‘Amr added, “By Allah! Those words of Allah’s Messenger were more dearer to me than the best red camels.”

924. Narrated ‘Aishah: Once in the middle of the night Allah’s Messenger went out and offered Salat (prayer) in the mosque and some men also offered Salat (prayer) with him. The next morning the people spoke about it and so more people gathered and offered Salat (prayer) with him (in the second night). They circulated the news in the morning, and so, on the third night the number of people increased greatly. Allah’s Messenger came out and they offered Salat (prayer) behind him. On the fourth night the mosque was overwhelmed by the people till it could not accommodate them. Allah’s Messenger came out only for the early morning Salat (prayer) and when he finished the Salat (Fajr prayer), he faced the people and recited Tashah-hud (I testify that none has the right to be worshipped but Allah and that Muhammad is His Messenger), and then said, “Ammà ba’du. Verily your presence (in the mosque at night) was not hidden from me, but I was afraid that this Salat (prayer) might be made compulsory and you might not be able to carry it out.”
925. Narrated Abu Humaid As-Sa‘idi: One night Allah’s Messenger stood up after the Salât (prayer) and recited Taṣḥah-hud and then praised Allâh as He deserved and said, “Ammã ba’du.”

926. Narrated Al-Miswar bin Makhrama: Once Allah’s Messenger got up for delivering the Khutba (religious talk) and I heard him after “Taṣḥah-hud” saying “Ammã ba’du.”

927. Narrated Ibn ‘Abbás: Once the Prophet ascended the pulpit and it was the last gathering in which he took part. He was covering his shoulder with a big cloak and binding his head with an oily bandage. He glorified and praised Allâh and said, “O people! Come to me.” So the people came and gathered around him and he then said, “Ammã ba’du.”

“From now onward, this community of the Anṣâr will decrease and other people will increase. So anybody who becomes a ruler of
the followers of Muḥammad (ﷺ) and has the power to harm or benefit people, then, he should accept the good from the good-doers amongst them (Anṣār) and excuse the wrongdoers amongst them.”

(30) CHAPTER. To sit in between the two ḫuṭba (religious talk) (on Friday).

928. Narrated ‘Abdullāh (bin ‘Umar): The Prophet ﷺ used to deliver two ḫuṭba (religious talk) and sit in between them.

(31) CHAPTER. To listen to the ḫuṭba (religious talk) on Friday.

929. Narrated Abū Hurairah: The Prophet ﷺ said, “When it is a Friday, the angels stand at the gate of the mosque and keep on writing the names of the persons coming to the mosque in succession according to their arrivals. The example of the one who enters the mosque in the earliest hour is that of one offering a camel (in sacrifice). The one coming next is like one offering a cow and then a ram and then a chicken and then an egg respectively. When the Imām comes out [for Salāt-ul-Jumu’ah (Jumu’ah prayer)] they (i.e. angels) fold their papers and listen to the ḫuṭba (religious talk).”
(32) CHAPTER. When the Imam sees a person entering the mosque during the Khutba, he should order him to offer two Rak'a Salat (prayer) before sitting (Tahayyat-ul-Masjid).

930. Narrated Jābir bin ‘Abdullāh: A person entered the mosque while the Prophet was delivering the Khutba (religious talk) on a Friday. The Prophet said to him, “Have you offered Salat (prayer)?” The man replied in the negative. The Prophet said, “Get up and offer two Rak'a Salat (prayer) (Tahayyat-ul-Masjid).”

(33) CHAPTER. Whoever comes when the Imam is delivering the Khutba (religious talk) should offer a light two Rak'a Salat (prayer) (Tahayyat-ul-Masjid).

931. Narrated Jābir: A man entered the mosque while the Prophet was delivering the Khutba (religious talk). The Prophet said to him, “Have you offered Salat (prayer)?” The man replied in the negative. The Prophet said, “Offer two Rak'a Salat (prayer) (Tahayyat-ul-Masjid).”

(34) CHAPTER. To raise hands during the Khutba (religious talk).

932. Narrated Anas: While the Prophet was delivering the Khutba (religious talk) on a Friday, a man stood up and said, “O Allah’s Messenger! The livestock and the sheep are dying, so pray to Allah for rain.” So he (the Prophet) raised both his hands and invoked Allah (for it).
933. Narrated Anas bin Malik: 
Once in the lifetime of the Prophet, the people were afflicted with drought.

While the Prophet was delivering the Khuṭba (religious talk) on a Friday, a bedouin stood up and said, "O Allāh's Messenger! Our possessions are being destroyed and the children are hungry; please invoke Allāh (for rain)"). So the Prophet raised his hands, (invoked Allāh for rain). At that time there was not a trace of cloud in the sky. By Him, in Whose Hands my soul is, as soon as he lowered his hands, clouds gathered like mountains, and before he got down from the pulpit, I saw the rain falling on the beard of the Prophet . It rained that day, the next day, the third day, the fourth day till the next Friday. The same bedouin or another man stood up and said, "O Allāh’s Messenger! The houses have collapsed, our possessions and livestock have been drowned; please invoke Allāh for us (to stop the rain).” So, the Prophet raised both his hands and said, "O Allah! Round about us and not on us". So, in whatever direction he pointed with his hands, the clouds dispersed and cleared away, and Al-Madīnā’s (sky) became clear as a hole in between the clouds. The valley of Qanāt remained flooded and went on flowing for one month, none came from outside but talked about the abundant rain.
(36) CHAPTER. One should keep quiet and listen while the Imâm is delivering the Khutba (religious talk) on Friday.

And if a person says to his companion: “Be quiet and listen;” even then he is doing something wrong (which will reduce his reward). Narrated Salmân: The Prophet ﷺ said, “Whenever the Imâm is delivering the Khutba (religious talk), it is essential for the audience to keep quiet and listen.”

934. Narrated Abû Hurairah رضي الله عنه: Allah’s Messenger ﷺ said, “When the Imâm is delivering the Khutba (religious talk), and you ask your companion to keep quiet and listen, then no doubt you have done a Laghû (an evil act).”

(37) CHAPTER. An hour (opportune – lucky time) on Friday.

935. Narrated Abû Hurairah رضي الله عنه: Allah’s Messenger ﷺ talked about Friday and said, “There is an hour (opportune – lucky time) on Friday and if a Muslim gets it while offering Salah (prayer) and asks something from Allah, then Allah will definitely meet his demand.” And he (the Prophet ﷺ) pointed out the shortness of that time with his hands.

(38) CHAPTER. If some people leave the Imâm during the Salât-ul-Jumu’ah (Jumu’ah
prayer), then the Ṣalāt (prayer) of the remaining people and the Imām is permissible.

936. Narrated Jābir bin ‘Abdullāh رضي الله عنهما: While we were praying [attending the Jumu‘ah (Khutba and prayer)] with the Prophet ﷺ, some camels loaded with food, arrived (from Sham). The people diverted their attention towards the camels (and left the mosque), and only twelve persons remained with the Prophet ﷺ. So this Verse was revealed:

“And when they see some merchandise or some amusement [beating of Tambur (drums) etc.] they disperse headlong to it, and leave you (Muḥammad ﷺ) standing…” (V.62:11)

(39) CHAPTER. To offer As-Ṣalāt (the prayer) before and after the Jumu‘ah prayer.

937. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: Allah’s Messenger ﷺ used to offer two Rak‘ā before the Zuhr prayer and two Rak‘ā after it. He also used to offer two Rak‘ā after the Maghrib prayer in his house, and two Rak‘ā after the ’Ishā’ prayer. He never offered prayers after the Ṣalāt-ul-Jumu‘ah (Jumu‘ah prayer) till he departed (from the mosque), and then he would offer two Rak‘ā at home.

(40) CHAPTER. The Statement of Allāh ﷻ:

"Then when the (Jumu‘ah) Ṣalāt (prayer) is ended, you may disperse through the land, and seek of the Bounty of Allāh…” (V.62:10)

938. Narrated Sahl bin Sa‘d رضي الله عنه: There was a woman amongst us who had a farm and she used to sow Silq (a kind of
vegetable) on the edges of streams in her farm. On Fridays she used to pull out the *Silq* from its roots and put the roots in a utensil. Then she would put a handful of powdered barley over it and cook it. The roots of the *Silq* were a substitute for meat. After finishing the *Salāt-ul-Jumu'ah* (*Jumu'ah* prayer) we used to greet her and she would give us that food which we would eat with our hands, and because of that meal, we used to look forward to Friday.

939. Narrated Sahl: As above with the addition: We never had an afternoon nap nor meals except after offering the *Jumu'ah* (prayer).

(41) CHAPTER. The afternoon nap after the *Jumu'ah* (prayer).

940. Narrated Anas: We used to offer the *Jumu'ah* (prayer) early and then take the afternoon nap.

941. Narrated Sahl: We used to offer the *Jumu'ah* (prayer) with the Prophet ﷺ and then take the afternoon nap.
(1) CHAPTER. The \textit{Salāt-ul-Khauf} (Fear prayer).

And the Statement of Allāh Ta'ālā: 

"And when you (Muslims) travel in the land, there is no sin on you if you shorten \textit{As-Salāt} (prayer) if you fear that the disbelievers may put you in trial (attack you etc.), verily the disbelievers are ever unto you open enemies. When you (O Messenger Muḥammad ﷺ) are among them, and lead them in \textit{As-Salāt} (the prayer), let one party of them stand up (in \textit{Salāt}) with you taking their arms with them; when they finish their prostrations, let them take their position in the rear, and let the other party come up which has not yet offered \textit{Salāt} and let them offer \textit{Salāt} with you taking all precautions, and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take (every) precaution for yourselves. Verily! Allāh has prepared a humiliating torment for the disbelievers. (V.4:101-102)"

942. Narrated Shu'āib: I asked Az-Zuhri, “Did the Prophet ﷺ ever offer the \textit{Salāt-ul-Khauf} (Fear prayer)?” Az-Zuhri said, “I was told by Salīm that ‘Abdullāh bin ‘Umar رضي الله عنهم had said, ‘I took part in a holy battle with Allāh’s Messenger ﷺ in Najd. We faced the enemy and arranged ourselves in rows. Then Allāh’s Messenger ﷺ stood up to lead the \textit{Salāt} (prayer) and one party stood to offer \textit{Salāt} (prayer) with him while the other faced the enemy. Allāh’s Messenger ﷺ and the former party bowed and performed two
prostrations. Then that party left (after completing their 2nd Rak'a individually with Taslim, while the Prophet kept on standing). Then they took the place of those who had not offered Salat (prayer). [The second (latter) party] joined Allah's Messenger who prayed one Rak'a (i.e. his 2nd Rak'a with the latter party) and performed two prostrations and finished his Salat (prayer) with Taslim. Then everyone of them [of the 2nd (latter) party] bowed once and performed two prostrations individually (i.e. completed their 2nd Rak'a and finished their Salat (prayer) with Taslim)."

(2) CHAPTER. The Salat-ul-Khaf (Fear prayers) (can be offered) while standing or riding.

943.Narrated Nafi': Ibn 'Umar said something similar to Mujahid's saying: Whenever (Muslims and non-Muslims) stand face to face in battle, the Muslims can offer Salat (prayer) while standing. Ibn 'Umar added, "The Prophet said, 'If the number of the enemy is greater than the Muslims, they can offer Salat while standing or riding (individually)'." [See Fath Al-Bari].

(3) CHAPTER. To guard one another during the Salat-ul-Khaf (fear prayer).

944. Narrated Ibn 'Abbás: "Whenever the Prophet led the Salat-ul-Khaf (Fear prayer), (some of) the people stood behind him. He said Takbir (Allahu Akbar) and those behind him also said the same. He bowed and they bowed. Then he prostrated and they also prostrated. Then he stood for the second Rak'a and those who had offered the first Rak'a (completed their 2nd Rak'a..."
with Taslim) went to guard their brothers (the second party). The second party joined him and performed bowing and prostrations with him (in his 2nd Rak’a and then got up to finish their 2nd Rak’a after the Prophet had finished his 2nd Rak’a with Taslim) so all the people were in Salat (prayer) but they were guarding one another during the Salat (prayer).

(4) CHAPTER. As-Salát (the prayer) at the time of besieging a fort and at the time of meeting the enemy.

Al-Auzá’i said, “If there are signs of victory and it is impossible to offer the Salat (prayer) then everyone should offer his Salat (prayer) with signs. If he cannot do even that then he can delay the Salat (prayer) till the battle is over or till they feel secure, then they can offer two Rak’at prayers. But if they are unable to complete the Salat (prayer) then they can perform one bowing and two prostrations (one Rak’a), and if they are unable to do even this, then saying Allahu-Akbar is not sufficient for them, and so they should postpone the Salat (prayer) till they feel secure.” Mak-hül agrees to it (i.e. this verdict). And Anas bin Mālik said, “I reached at dawn during the siege of Tustar and the fighting was at its peak. The Muslims were not able to offer the Fajr prayer and we did not offered Salat (prayer) till a part of the day had passed and then we offered the Salat with Abú Mūsä and we were granted victory by Allāh.” Anas further said, “It would not make me happy even if I got the whole world and whatever is in it instead of that Salat (prayer) (i.e. the one they missed because of fighting).”

945. Narrated Jābir bin ‘Abdullāh رضي الله عنهم: On the day of the Khandaq, ‘Umar رضي الله عنهم
came, cursing the disbelievers of Quraish and said, “O Allâh’s Messenger! I have not offered the ‘Asr prayer and the sun was about to set.” The Prophet ﷺ replied, “By Allâh! I too, have not offered the Šalât (prayer) yet.” The Prophet ﷺ then went to Buṭhân, performed ablution and performed the ‘Asr prayer after the sun had set and then offered the Maghrib prayer after it.” [Please see H. No. 596 and 598].

(5) CHAPTER. The chaser and the chased can offer Šalât (prayer) while riding, and by signs.

Al-Walid said: I told Al-Auzã’i about the Šalât (prayer) of Shurâhbil bin Aš-Šamt and his companions on the backs of animals. On that he said, “That was the case with us if we feared that the time of Šalât would be over.”

Al-Walid (disagreed with Al-Auzã’i) deriving his verdict from the statement of the Prophet ﷺ: “None should offer the ‘Asr prayer but at Banã Quraïṣa.”

946. Narrated Ibn ‘Umar رضي الله عنهما: When the Prophet ﷺ returned from the battle of Al-Ahzâb (The Confederates), he said to us, “None should offer the ‘Asr prayer but at Banã Quraïṣa.” The ‘Asr prayer became due for some of them on the way. Some of them decided not to offer the Šalât but at Banã Quraïṣa while others decided to offer the Šalât on the spot and said that the intention of the Prophet ﷺ was not what the former party had understood. And when that was told to the Prophet ﷺ he did not blame anyone of them.
(6) CHAPTER. *Takbîr* (Allâh is the Most Great) and offering the *Fajr* prayer early when it is still dark and offering *As-Salât* (the prayers) while attacking the enemy and in battles.

947. Narrated Anas bin Mâlik: Allâh’s Messenger ﷺ offered the *Fajr* prayer when it was still dark, then he rode and said, *Allâhu Akbar!* Khaibar is ruined. When we approach near a nation, the most evil will be the morning of those who had been warned.” The people came out into the streets saying, “Muhammâd and his army.” Allâh’s Messenger ﷺ vanquished them by force and their warriors were killed; the children and women were taken as captives. Safiyya was taken by Dihya Al-Kalbi and later she belonged to Allâh’s Messenger ﷺ who married her and her *Mahr* was her manumission.
13 – THE BOOK OF THE TWO ‘EID (FESTIVALS)

(1) CHAPTER. The two ‘Eid and sprucing oneself up on them.

948. Narrated ‘Abdullâh bin ‘Umar: ‘Umar bought a silk cloak from the market, took it to Allah’s Messenger and said, “O Allah’s Messenger! Take it and adorn yourself with it during the ‘Eid and when the delegations visit you.” Allah’s Messenger replied, “This dress is for those who have no share (in the Hereafter)”. After a long period Allah’s Messenger sent a cloak of silk brocade to ‘Umar. ‘Umar came to Allah’s Messenger with the cloak and said, “O Allah’s Messenger! You said that this dress was for those who had no share (in the Hereafter); yet you have sent me this cloak.” Allah’s Messenger said to him, “Sell it and fulfil your needs by it.”

(2) CHAPTER. A display of spears and shields on ‘Eid Festival day.

949. Narrated ‘Aishah: Allah’s Messenger came to my house while two girls were singing beside me the songs of Bu’ath (a story about the war between the two

(1) (The Book 13) See glossary ['Eid-al-Fitr and ‘Eid-al-Adha]. And “‘Eid Salât (prayer)”: consists of a two Rak’â prayer with seven Takbîrât (Allah-u-Akbar) in the first Rak’â and five Takbîrât in the second Rak’â, excluding the Takbîr of opening of the prayer and the Takbîr of the Qayâm (standing) for the second Rak’â.
tribes of the Ansār, the Khazraj and the 'Aushi, before Islam). The Prophet lay down and turned his face to the other side. Then Abū Bakr came and spoke to me harshly saying, “Musical instruments of Satan near the Prophet?” Allāh’s Messenger turned his face towards him and said, “Leave them.” When Abū Bakr became inattentive, I signalled to those girls to go out and they left.

950. It was the day of 'Eid, and the black people were playing with shields and spears; so, either I requested the Prophet, or he asked me whether I would like to see the display. I replied in the affirmative. Then the Prophet made me stand behind him and my cheek was touching his cheek and he was saying, “Carry on! O Bani Arfida,” till I got tired. The Prophet asked me, “Are you satisfied (Is that sufficient for you)?” I replied in the affirmative and he told me to leave.

(3) CHAPTER. The legal way of the celebrations on the two 'Eid festivals for the Islamic World (Muslims).

951. Narrated Al-Barā’ī: I heard the Prophet delivering a Khutba (religious talk) saying, “The first thing to be done on this day of ours (first day of 'Eid-al-Adhā) is to offer Salāt (prayer); and after returning [from Salāt (prayer)] we slaughter our sacrifices (in the Name of Allāh) and whoever does so, he acted according to our Sunna (legal ways).
952. Narrated 'Aishah: Abū Bakr came to my house while two small Ansārī girls were singing beside me the stories of the Ansār concerning the Day of Bu'āth and they were not (professional) singers. Abū Bakr said protestingly, "Musical instruments of Satan in the house of Allah's Messenger!" It happened on the 'Eid day and Allah's Messenger said, "0 Abū Bakr! There is an 'Eid (festival) for every nation and this is our 'Eid (festival)."

953. Narrated Anas bin Mālik: Allah's Messenger never proceeded [for the Salāt (prayer)] on the Day of 'Eid-al-Fiṭr unless he had eaten some dates. Anas also narrated: The Prophet used to eat odd number of dates.

954. Narrated Anas: The Prophet said, "Whoever slaughtered (his sacrifice) before the Salāt (Eid prayer) should slaughter again." A man stood up and said, "This is the day on which one has
desire for meat,” and he mentioned something about his neighbours. It seemed that the Prophet believed him. Then the same man added, “I have a young she-goat which is dearer to me than the meat of two sheep.” The Prophet permitted him to slaughter it as a sacrifice. I do not know whether that permission was valid only for him or for others as well.

955. Narrated Al-Bara’ bin ‘Azib: The Prophet delivered the Khutba (religious talk) after offering As-Salāt (the prayer) on the day of Nahr and said, “Whoever offers the Salāt (prayer) like us and slaughters like us then his Nusuk (sacrifice) will be accepted by Allāh. And whoever slaughters his sacrifice before the Salāt (‘Eid prayer) then he has no Nusuk (not done the sacrifice)”. Abū Burda bin Niyār, the uncle of Al-Bara said, “O Allah’s Messenger! I have slaughtered my sheep before the Salāt (‘Eid prayer) and I thought today as a day of eating and drinking (not alcoholic drinks), and I liked that my sheep should be the first to be slaughtered in my house. So, I slaughtered my sheep and took my food before coming for the Salāt (prayer).” The Prophet said, “The sheep which you have slaughtered is just mutton (not a Nusuk).” He (Abū Burda) said, “O Allah’s Messenger! I have a young she-goat which is dearer to me than two sheep. Will that be sufficient as a Nusuk on my behalf?” The Prophet said, “Yes, it will be sufficient for you but it will not be sufficient (as a Nusuk) for anyone else after you.”

(6) CHAPTER. To proceed to a Musallā (praying place) without a pulpit.
956. Narrated Abū Sa‘īd Al-Khudri: The Prophet ﷺ used to proceed to the Musallā (praying place) on the days of ‘Eid al-Fīr and ‘Eid-al-Adhā; the first thing to begin with was the Salāt (prayer), and after that he would stand in front of the people and the people would keep sitting in their rows. Then he would preach them, advise them and give them orders. And after that if he wished to send an army for an expedition, he would do so; or if he wanted to give an order he would do so, and then depart. The people followed this legal way till I went out with Marwān, the governor of Al-Madīna, for the Salāt (prayer) of ‘Eid al-Adhā or ‘Eid al-Fīr. When we reached the Musallā, there was a pulpit made by Kathīr bin A-Salt. Marwān wanted to get up on that pulpit before Ās-Salāt. I caught hold of his clothes but he pulled them and ascended the pulpit and delivered the Khutba (religious talk) before the Salāt (prayer). I said to him, “By Allah, you have changed (the Prophet’s legal way).” He replied, “O Abu Sa‘īd! Gone is that which you know.” I said, “By Allah! What I know is better than what I do not know.” Marwān said, “People do not sit to listen to our Khutba after Ās-Salāt (prayer), so I delivered the Khutba before Ās-Salāt (prayer).”

(7) CHAPTER. Walking and riding for the ‘Eid prayer. The ‘Eid prayer is offered before delivering the Khutba (religious talk) and there is no Adhān or Iqāma for it.

957. Narrated ‘Abdullāh bin ‘Umar: Allāh’s Messenger ﷺ used to offer
As-Salāt (the prayer) of ‘Eid-al-Adhā and ‘Eid-al-Fitr and then deliver the Khutba (religious talk) after As-Salāt.


959. Narrated ‘Atā’ that during the early days of Ibn A-Zubair, Ibn ‘Abbas had sent a message to him telling him that the Adhān for the ‘Eid prayer was never pronounced (in the lifetime of Allah’s Messenger ﷺ) and the Khutba (religious talk) used to be delivered after As-Salāt (the prayer).

960. Narrated ‘Atā’: Ibn ‘Abbas and Jābir bin ‘Abdullāh رضي الله عنه said, “There was no Adhān for As-Salāt (prayer) of ‘Eid-al-Fitr and ‘Eid-al-Adha.”

961. Narrated ‘Atā’: I heard Jābir bin ‘Abdullāh saying, “The Prophet ﷺ stood up and started with As-Salāt (the prayer of ‘Eid), and after it, he delivered the Khutba (religious talk). When the Prophet of Allāh ﷺ finished [the Khutba (religious talk)], he went to the women and preached them, while he was leaning on Bilāl’s hand, Bilāl was spreading his garment and the ladies were putting alms in it.” I said to ‘Atā’, “Do you think it incumbent upon an Imām to go to the
women and preach them after finishing the Salât and Khutba?” Atā‘ said, “No doubt it is incumbent on Imām to do so, and why should they not do so?”

(8) CHAPTER. The Khutba (religious talk) (should be delivered) after the ‘Eid prayer.

962. Narrated Ibn ‘Abbas: I offered the ‘Eid prayer with Allah’s Messenger ﷺ, Abū Bakr, ‘Umar and ‘Uthmān and all of them offered Salât (prayer) before delivering the Khutba (religious talk).

963. Narrated Ibn ‘Umar: Allah’s Messenger ﷺ, Abū Bakr and ‘Umar used to offer the Salât-al-‘Eidain (the two ‘Eid prayers) before delivering the Khutba (religious talk).

964. Narrated Ibn ‘Abbās: The Prophet ﷺ offered a two Rak‘ā Salât (prayer) on the day of ‘Eid-al-Fitr and he did not offer any Salât before or after it. Then he went towards women along with Bilāl and ordered them to give alms and so they started giving their ear-rings and necklaces (in charity).

965. Narrated Al-Barā’ bin ‘Āzib: The Prophet ﷺ said, “The first thing we
do on this day of ours is to to offer Ṣalāt [then deliver the Khutba (religious talk)] and then return to slaughter the sacrifice. So, anyone who does so, he acted according to our Sunna (legal way), and whoever slaughtered the sacrifice before ʿAṣ-Ṣalāt (the prayer), it was just meat which he presented to his family and would not be considered as Nusuk.” A person from the Ansār named Abū Burda bin Niyār said, “O Allah’s Messenger! I slaughtered the Nusuk (before ʿAṣ-Ṣalāt) but I have a young she-goat which is better than an older sheep.” The Prophet ﷺ said, “Sacrifice it in lieu of the first, but it will be not sufficient (as a sacrifice) for anybody else after you.”

(9) CHAPTER. It is disliked to carry arms on ‘Eid and in the Haram (sanctuary)

And Al-Ḥasan said: (In the lifetime of the Prophet ﷺ) It was forbidden to carry arms on the day of ‘Eid except if there was fear from the enemy.

966. Narrated Saʿīd bin Jubair: I was with Ibn ʿUmar when a spearhead pierced the sole of his foot and his foot stuck to the paddle of the saddle and I got down and pulled his foot out, and that happened in Minā. Al-Ḥajjāj got the news and came to enquire about his health and said, “Alas! If we could only know the man who wounded you!” Ibn ʿUmar said, “You are the one who wounded me.” Al-Ḥajjāj asked, “How is that?” Ibn ʿUmar said, “You have allowed the arms to be carried on a day on which nobody used to carry them and you allowed arms to be carried in the Haram (sanctuary) while it was forbidden to carry...
arms in the Haram (sanctuary).”

967. Narrated Sa’id bin ‘Amr bin Sa’id bin Al-‘Aṣi: Al-Hajjaj went to Ibn ‘Umar while I was present there. Al-Hajjaj asked Ibn ‘Umar, “How are you?” Ibn ‘Umar replied, “I am all right,” Al-Hajjaj asked, “Who wounded you?” Ibn ‘Umar replied, “The person who allowed arms to be carried on the day on which it was forbidden to carry them (he meant Al-Hajjaj).”

968. Narrated Al-Barâ: The Prophet ﴿ṣ安宁﴾ delivered the Khutba (religious talk) on the day of Nahr (‘Eid-al-Adha) and said, “The first thing we do on this day of ours is to offer the prayer [then deliver the Khutba (religious talk)] and then return and slaughter (our sacrifices). So anyone who does so, he acted according to our Sunna (legal ways); and who: who; slaughtered before As-Salât (the prayer), then it was just meat that he offered to his family and would not be considered as a sacrifice in any way.” My uncle Abu Burda bin Niyyar got up and said, “O, Allah’s Messenger! I slaughtered the sacrifice before the Salât (prayer) but I have a young she-goat which is better than an older sheep.” The Prophet ﴿ṣ安宁﴾ said, “Slaughter it in lieu of the first and such a goat will not be

(10) CHAPTER. To offer the ‘Eid prayer early.

‘Abdullâh bin Busr said: We used to finish the ‘Eid prayer (in the lifetime of the Prophet ﴿ṣ安宁﴾) at the time of Tashih (Duhã or Ishrãq prayer) i.e. after sunrise.

969. Narrated Al-Barâ: The Prophet ﴿ṣ安宁﴾ delivered the Khutba (religious talk) on the day of Nahr (‘Eid-al-Adha) and said, “The first thing we do on this day of ours is to offer the prayer [then deliver the Khutba (religious talk)] and then return and slaughter (our sacrifices). So anyone who does so, he acted according to our Sunna (legal ways); and who: who; slaughtered before As-Salât (the prayer), then it was just meat that he offered to his family and would not be considered as a sacrifice in any way.” My uncle Abu Burda bin Niyyar got up and said, “O, Allah’s Messenger! I slaughtered the sacrifice before the Salât (prayer) but I have a young she-goat which is better than an older sheep.” The Prophet ﴿ṣ安宁﴾ said, “Slaughter it in lieu of the first and such a goat will not be
considered as a sacrifice for anybody else after you.”

(11) CHAPTER. Superiority of (doing good) deeds on the days of Tashriq (11th, 12th, 13th of Dhuл-Hijjah).

Ibn ‘Abbас said, “Remember Allāh during the well-known days; i.e., the first ten days of Dhuл-Hijjah, and also the fixed number of appointed days; i.e. the days of Tashriq.” Ibn ‘Umar and Abū Hurairah used to go out to the market saying Takbīr during the first ten days of Dhuл-Hijjah and the people would say Takbīr after their Takbīrs. Muhammad bin ‘Ali used to say Takbīr after Nawāfil.

696. Narrated Ibn ‘Abbās: The Prophet ﷺ said, “No good deeds done on other days are superior to those done on these (first ten days of Dhuл-Hijjah).” Then some Companions of the Prophet ﷺ said, “Not even Jihad?” He replied, “Not even Jihad, except that of a man who does it by putting himself and his property in danger (for Allāh’s sake i.e., with his life and property), and does not return with any of those things (i.e., is martyred).”

(12) CHAPTER. To say Takbīr on the days of Minā and while proceeding to ‘Arafāt.

‘Umar during his stay at Minā, used to say Takbīr in his tent (with such a loud voice) that the people in the mosque would hear it and they too would start saying Takبīr and the people in the market too would do the same and then the whole Minā would quiver with Takbīr. During those days Ibn ‘Umar used to say Takbīr at Minā and after the (compulsory) Ṣalāt (prayers) and also
while in bed in his tent, while sitting, and while walking. He used to do so during all those days. Maimúna used to say Takbír on the day of Nahr. The women used to say Takbír behind Ábán bin 'Uthmán and 'Umar bin 'Abdul Azíz, along with the men in the mosque during the nights of Tasbih.

970. Narrated Muḥammad bin Abí Bakr Al-Thaqafí: While we were going from Miná to 'Arafát, I asked Anas bin Málík about Talbiya, “How did you use to say Talbiya in the company of the Prophet?” Anas said: “People used to say Talbiya and their saying was not objected to, and they used to say Takbír and that was not objected to either.”

971. Narrated Umm 'Atiyya: We used to be ordered to come out on the Day of 'Eid and even bring out the virgin girls and menstruating women from their houses so that they might stand behind the men and say Takbír along with them and invoke Alláh along with them and hope for the blessings of that day and for purification from sins.

(13) CHAPTER. Aš-Ṣalāt (the prayers) on the day of 'Eid using Ḥarba” (a small spear) (as a Sutra).

972. Narrated Ibn 'Umar: On the day of ('Eid-al-)Fitr and ('Eid-al-)Adhã a spear used to be planted in front of the Prophet [as a Sutra for the Ṣalát (prayer)] and then he would offer Ṣalát (prayer).
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(14) CHAPTER. To put the ‘Anaza (spear-headed stick) or Ḥarba in front of the Imām on ‘Eid day.

973. Narrated Ibn ‘Umar : The Prophet used to proceed to the Musalla and an ‘Anaza used to be carried before him and planted in the Musalla in front of him (as a Sutra) and he would offer Ṣalāt (prayer) facing it.

(15) CHAPTER. The coming out of ladies and menstruating women to the Musalla.

974. Narrated Muhammad: Umm ‘Atiyya said, “Our Prophet ordered us to come out (on ‘Eid day) with the mature girls and the virgins staying in seclusion.” Hafsa narrated the above-mentioned Hadith and added, “The mature girls or virgins staying in seclusion, but the menstruating women had to keep away from the Musalla.”

(16) CHAPTER. The attendance of boys at Musalla.

975. Narrated Ibn ‘Abbās: I (in my boyhood) went out with the Prophet on the day of ‘Eid-al-Fitr or ‘Eid-al-Adha. The Prophet offered Ṣalāt (prayers) and then delivered the Khuṭba (religious talk) and
then went towards the women, preached and advised them and ordered them to give alms.

(17) CHAPTER. The Imam faces the people while delivering the Khutba (religious talk) of ‘Eid.

Abū Sa‘īd said, “The Prophet ≈≈ stood facing the people.”

976. Narrated Al-Bara‘: The Prophet ≈≈ went towards Al-Baqi’ (the graveyard at Al-Madīnah) on the day of (‘Eid-al-Adhā) and offered a two Rak’a Salāt (prayer) (of ‘Eid-al-Adhā) and then faced us and said, “On this day of ours, our first act of worship is to offer the Salāt (prayer) [then to deliver the Khutba (religious talk)] and then return and slaughter the sacrifices, and whoever does this, concords with our Sunna (legal way); and whoever slaughtered his sacrifice before that [i.e. before the Salāt (prayer)] then that was a thing which he prepared earlier for his family and it would not be considered as a Nusuk (sacrifice)”. A man stood up and said, “O, Allah’s Messenger! I slaughtered [the animal before the Salāt (prayer)] but I have a young she-goat which is better than an older sheep.” The Prophet ≈≈ said to him, “Slaughter it. But a similar sacrifice will not be sufficient for anybody else after you.”

(18) CHAPTER. The mark of the Muṣallā.

977. Narrated ‘Abdur Raḥmān bin ‘Ābis: Ibn ‘Abbās was asked whether he had joined the Prophet ≈≈ in the ‘Eid prayer. He said, “Yes. And I could not have joined him had I not been young. (The Prophet ≈≈ said:)}
came out) till he reached the mark which was near the house of Kathîr bin Aṣ-Ṣalt, offered the Ṣalāt (prayer), delivered the Khutba (religious talk) and then went towards the women. Bilâl was accompanying him. He preached them, advised them, and ordered them to give alms. I saw the women putting their ornaments with their outstretched hands into Bilâl's garment. Then the Prophet along with Bilâl returned home.

(19) CHAPTER. The preaching to the women by the Imâm on the 'Eid day.

978. Narrated Ibn Juraij: 'Atâ' told me that he had heard Jâbir bin 'Abdullâh saying, “The Prophet stood up to offer the Ṣalāt (prayer) of 'Eid-al-Fîr. He first offered the Ṣalāt (prayer) and then delivered the Khutba (religious talk). After finishing it he got down (from the pulpit) and went towards the women and advised them while he was leaning on Bilâl's hand. Bilâl was spreading out his garment while the women were putting their alms.” I asked 'Atâ' whether it was the Zakât of the day of Fîr. He said, “No, it was just alms given at that time. Some lady put her finger ring and the others would do the same.” I said, (to 'Atâ'), “Do you think that it is incumbent upon the Imâm to give advice to the women (on 'Eid day)?” He said, “No doubt, it is incumbent upon the Imâm to do so and why should they not do so?”

979. Narrated Ibn 'Abbâs, “I attended with the Prophet, Abu Bakr, 'Umar and 'Uthman the 'Eid-āl-
Fitr prayers. They used to offer the Salāt (prayer) before the Khutba and then deliver the Khutba afterwards. Once the Prophet came out (for the ‘Eid prayer) as if I were just observing him waving to the people to sit down. He, then accompanied by Bilal, came crossing the rows till he reached the women. He recited the following Verse: “O Prophet! When believing women come to you to give the Bai’ah (pledge) to you... (to the end of the Verse) (V.60:12).” After finishing the recitation he said, “O ladies! Are you fulfilling your covenant?” None except one woman said, “Yes.” Hasan did not know who was that woman. The Prophet said, “Then give alms.” Bilal spread his garment and said, “Keep on giving alms. Let my father and mother sacrifice their lives for you (ladies).” So the ladies kept on putting their Fatkh (big rings) and other kinds of rings in Bilal’s garment.” ‘Abdur-Razzaq said, “Fatkh is a big ring which was used to be worn in the (Pre-Islamic) Period of Ignorance.

(20) CHAPTER. If a woman has no veil to use for ‘Eid.

980. Narrated Ayyub: Hafla bint Sirin said, “On ‘Eids we used to forbid our girls to go out for Salāt-ul-‘Eid (‘Eid prayer). A lady came and stayed at the palace of Bani Khalaf and I went to her. She said, “The husband of my sister took part in twelve holy battles along with the Prophet and my sister was with her husband in six of them. My sister said that they used to nurse the sick and treat the wounded. Once she asked: O Allah’s Messenger! If a woman has no veil, is there any harm if she does not come out (on ‘Eid day)? The Prophet said, ‘Her companion should let her share her veil with her, and the
women should participate in the good deeds and in the religious gatherings of the believers.'"

Hafsa added, "When Umm ‘Aṭiyya came, I went to her and asked her, ‘Did you hear anything about such and such a thing?’ Umm ‘Aṭiyya said, ‘Yes, let my father be sacrificed for the Prophet. (And whenever she mentioned the name of the Prophet she always used to say: Let my father be sacrificed for him). He said, ‘Virgin mature girls staying often screened (or said, ‘Mature girls and virgins staying often screened – Ayyūb is not sure as to which was the word used) and menstruating women should come out (on the ‘Eid day). But the menstruating women should keep away from the Musallā. And all the women should participate in the good deeds and in the religious gatherings of the believers.’” Hafsa said, “On that I said to Umm ‘Aiyya, ‘Also those who are menstruating?’” Umm ‘Aṭiyya replied, “Yes. Do they not present themselves at ‘Arafāt and elsewhere?”.

(21) CHAPTER. Menstruating women should keep away from the Musallā.

981. Narrated Umm ‘Aṭiyya

We were ordered to go out (for ‘Eid) and also to take along with us the menstruating women, mature girls and virgins staying in seclusion. (Ibn ‘Aun said, “Or mature virgins staying in seclusion”). The menstruating women could present themselves at the religious gathering and invocation of Muslims but should keep away from their Musallā.
(22) CHAPTER. An-Nahr\(^{(1)}\) and Adh-Dhabh\(^{(2)}\) (to slaughter animals) (as offerings) at the Musallã (praying place) on the day of Nahr.

982. Narrated Ibn ‘Umar\(\血液循环\) to Nahr or Dhabh (slaughter sacrifices) at the Musallã (on ‘Eid-al-Adhã).

(23) CHAPTER. The talk of the Imãm and if the Imãm is asked about something while he is delivering the Khutba (religious talk).

983. Narrated Al-Barã’ bin ‘Azib\(\血液循环\) delivered the Khutba (religious talk) after the Salât (‘Eid prayer) and said, “Whoever offered Salât (prayer) like us and slaughtered the sacrifice like we did, then he acted according to our Nusuk (followed the right way). And whoever slaughtered the sacrifice before the Salât (prayer), then that was just mutton (i.e. not done his sacrifice).” Abû Burda bin Niyãr stood up and said, “O Allah’s Messenger! By Allah, I slaughtered my sacrifice before I came out for As-Salât (‘Eid prayer) and thought that today was the day of eating and drinking (non-alcoholic drinks) and so I made haste (in slaughtering) and ate and also fed my family and neighbours.” Allah’s Messenger\(\血液循环\) said, “That was just mutton (not a sacrifice).”

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(1) An-Nahr: Literally means slaughtering of the camels only, and it is done by cutting the carotid arteries at the root of camel’s neck.

(2) Adh-Dhabh: Means slaughtering of animals other than camels, e.g., sheep, cow, goat etc., and is done by cutting the carotid and jugular blood vessels at the upper part of the neck and not at its root.
Then Abū Burda said: “I have a young she-goat and no doubt, it is better than two sheep. Will that be sufficient as a sacrifice for me?” The Prophet ﷺ replied, “Yes. But it will not be sufficient for anyone else (as a sacrifice) after you.”

984. Narrated Anas bin Malik ﷺ: Allāh’s Messenger ﷺ offered the Salāt (prayer) on the day of Nahr and then delivered the Khutba (religious talk) and ordered that whoever had slaughtered his sacrifice before the Salāt (prayer) should repeat it (i.e., should slaughter another sacrifice). Then a person from the Anṣār stood up and said, “O Allāh’s Messenger! Because of my neighbours (he described them as being very needy or poor) I slaughtered (the sacrifice) before the Salāt (prayer). I have a young she-goat which, in my opinion, is better than two sheep.” The Prophet ﷺ gave him the permission for slaughtering it as a sacrifice.

985. Narrated Jundab b. Zayd: On the day of Nahr the Prophet ﷺ offered the Salāt (prayer) and delivered the Khutba (religious talk) and then slaughtered the sacrifice and said, “Anybody who slaughtered (his sacrifice) before the Salāt (prayer) should slaughter another animal in lieu of it, and the one who has not yet slaughtered should slaughter the sacrifice mentioning Allāh’s Name on it.”

(24) CHAPTER. Whoever returned (after offering the ‘Eid prayer) on the day of Eid through a way different from that by which he went.

986. Narrated Jābir (bin ‘Abdullāh) ﷺ: On the day of ‘Eid the Prophet ﷺ used to return (after offering the ‘Eid prayer) through a way different from that by which he went.
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(25) CHAPTER. Whoever missed the Salah-al-‘Eid (‘Eid prayer) should offer two Rak‘a prayer.

And similarly the women and those who are at home and in the villages should do so, as is confirmed by the statement of the Prophet ﷺ: “O Muslims, this is our ‘Eid.” At Aż-Zāviya, Anas bin Mālik ordered his slave Ibn Abī Ghaniyā to collect his (Anas’s) family and offspring. Anas led a Salah (prayer) similar to that offered by the people of any town and recited Takbir similar to theirs. ‘Ikrima said, “The villagers should gather on the day of ‘Eid and offer two Rak‘a as the Imam does.” ‘Aṭā’ said, “Whoever misses the Salah-al-‘Eid (‘Eid prayer) should offer two Rak‘a prayer.”

987. Narrated ‘Urwa on the authority of ‘Aishah رضي الله عنها: On the days of Minā, (11th, 12th, and 13th of Dhul-Hijjah) Abū Bakr رضي الله عنه came to her while two young girls were beating the tambourine and the Prophet ﷺ was lying covered with his clothes. Abū Bakr رضي الله عنه scolded them and the Prophet ﷺ uncovered his face and said to Abū Bakr, “Leave them, for these days are the days of ‘Eid and the days of Minā.”

988. ‘Aishah رضي الله عنها further said, “Once, the Prophet ﷺ was screening me and
I was watching the display of Ethiopians in the mosque and ('Umar) scolded them. The Prophet ﷺ said, 'Leave them. O Banî Arfida! (Carry on), you are safe (protected').”

(26) CHAPTER. The offering of Salât (prayer) before or after the 'Eid prayer.

Ibn 'Abbas disliked to offer Salât (prayer) before 'Eid prayer.

989. Narrated Ibn 'Abbâs: The Prophet ﷺ went out and offered a two Rakâ Salât (prayer) (i.e., 'Eid prayer) on the day of Fitr and did not offer any other Salât (prayer) before or after it and at that time Bilâl was accompanying him.
(1) CHAPTER. What is said regarding the Witr prayer.(1)

990. Narrated Ibn ‘Umar: Once a man asked Allâh’s Messenger about the Salât-ul-Lail (night prayer). Allâh’s Messenger replied, “The Salât-ul-Lail (night Tahajjud prayer) is offered as two Rak’â followed by two Rak’â (and so on) and if anyone is afraid of the approaching dawn Fajr prayer he should offer one Rak’a and this will be a Witr for all the Rak’â which he has offered before.”

[See the Book of Salât-ut-Tahajjud, No.19]

991. Nâfi’ told that ‘Abdullâh bin ‘Umar used to say Taslim between (the first) two Rak’â and (the third) odd one in the Witr prayer, and he used to attend to some of his needs.

992. Narrated Ibn ‘Abbâs: Once I passed the night in the house of Maimûnâ (his aunt). I lay on the cushion transversally in its breadth-wise direction while Allâh’s Messenger and his wife lay in its length-wise direction. The Prophet slept till midnight or nearly so and woke up rubbing his face and recited ten Verses from Surah Al-‘Imrân. Allâh’s Messenger went towards a leather-skin and performed Wudû (ablution) in the most perfect way and then stood for the Salât (prayer). I did the same and stood beside him (on his left side). The Prophet put his right hand on my head, twisted my ear (pulled me, and made me to stand by his right side), and then offered two Rak’â followed by two Rak’â.

(1) (Chap.1): Witr prayer: A prayer of an odd number of Rak’â offered after ‘Ishâ prayer or after the Tahajjud (night) prayer, and it is to be offered before the Fajr prayer.
Rak'a five times and then ended his Salāt with Witr. He laid down till the Mu'adh-dhin (call-maker) came then he stood up and offered two Rak'a (Sunna of Fajr prayer) and then went out and offered the Fajr prayer. (See Ḥadīth No. 183, Vol. I).

993. Narrated ‘Abdullāh bin ‘Umar رضي الله عنه: The Prophet ﷺ said, “Night prayer is offered as two Rak'a followed by two Rak'a and so on, and if you want to finish it, offer only one Rak'at which will be Witr for all the previous Rak'a.” Al-Qāsim said, “Since we attained the age of puberty we have seen some people offering a three Rak'a prayer as Witr and all that is permissible. I hope there will be no harm in it.”

994. Narrated ‘Āishah ﻫ: Allāh’s Messenger ﷺ used to offer eleven Rak'a at night and that was his night prayer and each of his prostrations lasted for a period enough for one of you to recite fifty Verses before Allāh’s Messenger ﷺ raised his head. He also used to offer two Rak'a (Sunna) prayer before the (compulsory) Ṣalāt-ul-Fajr (Fajr prayer) and then lie down on his right side till the Mu'adh-dhin (call-maker) came to him for the Salāt (prayer).
(2) CHAPTER. The timing of the Șalát-ul-Witr (Witr prayer).

Abū Hurairah said, “The Prophet ﷺ told me to offer Witr prayer before sleeping.”

995. Narrated Anas bin Sirīn: I asked Ibn ‘Umar ﷺ: “What is your opinion about the two Rak’a before the Fajr prayer, as to prolonging the recitation in them?” He said, “The Prophet ﷺ used to offer at night two Rak’a followed by two and so on, and end the Șalát (prayer) by one Rak’a Witr. He used to offer two Rak’a before the Fajr prayer immediately after the Adhâhn.” (Hammâd, the subnarrator said, “That meant (that he offered Șalât) quickly.”

996. Narrated ‘Aishah رضي الله عنها: Allah’s Messenger ﷺ offered Witr prayer at different nights at various hours extending (from the ‘Ishâ’ prayer up to the last hour of the night.

(3) CHAPTER. The Prophet ﷺ used to wake his family up for the Witr prayer.

997. Narrated ‘Aishah رضي الله عنها: The Prophet ﷺ used to offer his night prayer while I was sleeping across in his bed. Whenever he intended to offer the Witr prayer, he used to wake me up and I would offer the Witr prayer too.

(4) CHAPTER. One should make Witr as the last Șalât (prayer) (at night).
998. Narrated ‘Abdullāh (bin ‘Umar) رضي الله عنهما: The Prophet ﷺ said, “Make Witr as your last Salāt (prayer) at night.”

999. Narrated Sa‘īd bin Yāsār: I was going to Makkah in the company of ‘Abdullāh bin ‘Umar رضي الله عنه and when I apprehended the approaching dawn, I dismounted and offered the Witr prayer and then joined him. ‘Abdullāh bin ‘Umar said, “Where have you been?” I replied, “I apprehended the approaching dawn so I dismounted and offered Witr prayer.” ‘Abdullāh said, “Isn’t there in the Messenger ﷺ of Allāh a good example for you to follow?” I replied, “Yes, by Allāh.” He said, “Allāh’s Messenger ﷺ used to offer Salāt of Witr on the back of the camel (while on a journey).”

1000. Narrated Ibn ‘Umar رضي الله عنه: The Prophet ﷺ used to offer Salāt (Nawāfīl prayers) on his Rāhila (mount) facing its direction by signals, but not the compulsory Salāt (prayer). He also used to offer the Witr prayer on his Rāhila (mount).
7) CHAPTER. To recite Qunūt (invocation) before and after bowing.

1001. Narrated Muḥammad bin Sirīn: Anas was asked, “Did the Prophet recite Qunūt in the Fajr prayer?” Anas replied in the affirmative. He was further asked, “Did he recite Qunūt before bowing?” Anas replied, “He recited Qunūt after bowing for some time (for one month).”

1002. Narrated ‘Aṣım: I asked Anas bin Mālik about the Qunūt. Anas replied, “Definitely it was (recited)”. I asked, “Before bowing or after it?” Anas replied, “Before bowing.” I added, “So-and-so has told me that you had informed him that it had been after bowing.” Anas said, “He told an untruth (i.e. “was mistaken”, according to the Hijāzī dialect).” Allāh’s Messenger recited Qunūt after bowing for a period of one month. Anas added, “The Prophet sent about seventy men (who knew the Qurʾān by heart) towards the Mushrikin (of Najd) who were less than they in number and there was a peace treaty between them and Allāh’s Messenger (but the Mushrikin broke the treaty and killed the seventy men). So Allāh’s Messenger recited Qunūt for a period of one month invoking Allāh to punish them.”

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(1) Mushrikin: Polytheists, pagans, idolaters and disbelievers in the Oneness of Allah and in His Messenger Muḥammad ( ﷺ).
1003. Narrated Anas bin Malik رضي الله عنه:
The Prophet ﷺ recited Qunût for one month (in the Fajr prayer) invoking Allah to punish the tribes of Ri`l and Dhakwãn.

1004. Narrated Anas رضي الله عنه: The Qunût used to be recited in Maghrib and the Fajr prayers.
(1) CHAPTER. Al-Istisqa’ and the going out of the Prophet to offer Istisqa’ prayer. (1)

1005. Narrated ‘Abbād bin Tamīm’s uncle: The Prophet went out to offer the Istisqa’ prayer and turned (and put on) his cloak inside out.

(2) CHAPTER. Invocation of the Prophet: “O Allāh! Send (drought-famine) years on them (pagans of Makkah) like the (drought-famine) years of (Prophet) Yūsuf (Joseph).”

1006. Narrated Abū Hurairah: Whenever the Prophet lifted his head from the bowing in the last Rak’a he used to say:


“O Allāh! Be hard on the tribes of Muḍār and send (famine) years on them like the (famine) years of (Prophet) Yūsuf (Joseph).”

The Prophet further said, “Allāh forgave the tribes of Ghifār and saved the

(1) (Chap.1) Istisqa’ prayer: is a two Rak’a prayer similar to that of ‘Eid prayer with seven Takbirāt in the first Rak’a and five Takbirāt in the second Rak’a excluding the Takbir of the opening of the prayer and the Takbir of the Qiyām (standing) for the second Rak’a.
tribe of Aslam.”

Abū Az-Zīnād (a subnarrator) said, “The Qunūt used to be recited by the Prophet in the Fajr prayer.”

1007. Narrated Masrūq: We were with ‘Abdullāh (bin Mas‘ūd) and he said, “When the Prophet saw the refusal of the people to accept Islam he said, “O Allāh! Send (on them) seven (famine years) like the seven (years of famine) of (Prophet) Yusuf (Joseph).” So, drought overtook them for one year and destroyed every kind of life to such an extent that the people started eating hides, carcasses and rotten dead animals. Whenever one of them looked towards the sky, he would (imagine himself to) see smoke because of hunger. So, Abū Sufyān went to the Prophet and said, “O Muhammad! You order people to obey Allāh and to keep good relations with kith and kin. No doubt the people of your tribe are dying, so please invoke Allāh for them.” So Allāh revealed:

“Then wait you for the Day when the sky will bring forth a visible smoke ... up to... Verily you will revert (to disbelief). On the Day when We shall seize you with the greatest seizure (punishment)....” (V.44:10-16)

“Al-Batša (i.e. grasp) happened in the battle of Badr and no doubt Ad-Dukhān (smoke), Al-Batša, Al-Lizām, and the Verse of Sūrah Ar-Rūm have all passed...
CHAPTER. Request of the people to the Imam to offer the Istisqa’ prayer and invoke Allah for rain during drought.

1008.Narrated ‘Abdullāh bin Dīnār: My father said, “I heard Ibn ‘Umar reciting the poetic verses of Abū Ṭālib:

And a white (person — i.e. the Prophet) who is requested to invoke Allah for rain and who takes care of the orphans and is the guardian of widows.”

1009. Sālim’s father (Ibn ‘Umar) said, “The following poetic verse occurred to my mind while I was looking at the face of the Prophet while he was invoking Allah for rain. He did not get down till the rain water flowed profusely from every roof-gutter:

‘And a white (person — i.e., the Prophet) who is requested to invoke Allah for rain and who takes care of the orphans and is the guardian of widows…”

And these were the words of Abū Ṭālib.”

1010. Narrated Anas: Whenever drought threatened them, ‘Umar bin Al-Khaṭṭāb used to ask Al-‘Abbās bin ‘Abdul Muṭṭalib to invoke Allah for rain. He used to say, “O Allah! We used to ask our Prophet to invoke You for rain, and You would bless us with rain, and now we ask his uncle to invoke You for rain. O Allah! Bless us with rain.”(1) And so it would rain.

(1) (H.1010) [It is of great importance to notice that it is permissible for one to request a living religious person to invoke Allah on his behalf; but if you ask Allah through a dead or an absent (person etc.) then it is not allowed. But it is absolutely forbidden to ask or request the dead for anything, it is regarded as Shirk]. See glossary for the word Shirk (polytheism).]
(4) CHAPTER. Turning one’s cloak inside out while offering the Istisqa’ prayer.

1011. Narrated ‘AbdullAh bin Zaid رضي الله عنه: The Prophet ﷺ offered the Istisqa’ prayer and turned his cloak inside out.

1012. Narrated ‘AbdullAh bin Zaid رضي الله عنه: The Prophet ﷺ went towards the Munšallah and invoked Allāh for rain. He faced the Qiblah and wore his cloak inside out, and offered two Rak’a prayers.

(5) CHAPTER. The taking of revenge by Allāh ﷻ over His creatures by drought if they perform or do or commit His forbidden illegal things.

(6) CHAPTER. Istisqa’ (i.e. to offer a two Rak’a Salāt (prayer) and then invoke Allāh for rain) in the main mosque (of the town).
Narrated Sharîk bin ‘Abdullâh bin Abi Namir: I heard Anas bin Mâlik saying, “On a Friday, a person entered the main mosque through the gate facing the pulpit while Allâh’s Messenger was delivering the Khutba (religious talk). The man stood in front of Allâh’s Messenger and said, ‘O Allâh’s Messenger! The livestock are dying and the roads are cut off; so please invoke Allâh for rain.’” Anas added, “Allâh’s Messenger raised both his hands and said, ‘O Allâh! Bless us with rain! O Allâh! Bless us with rain! O Allâh! Bless us with rain!’” Anas further said, “By Allâh! We could not see the sun for a week. Next Friday a person entered through the same gate and at that time Allâh’s Messenger was delivering the Friday’s Khutba. The man stood in front of him and said, ‘O Allâh’s Messenger! The livestock are dying and the roads are cut off; please invoke Allâh to withhold rain.’” Anas added, “Allâh’s Messenger raised both his hands and said, ‘O Allâh! Round about us and not on us. O Allâh! On the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow.’ So the rain stopped and we came out walking in the sun.” Sharîk asked Anas whether it was the same person who had asked for the rain (the last Friday). Anas replied that he did not know.
(7) CHAPTER. To invoke Allāh for rain in the Khuṭba (religious talk) of Friday facing a direction other than the Qiblah.

1014. Narrated Šarāf b. Mālik: Anas b. Malik said, “A person entered the mosque on a Friday through the gate facing the Dārī-Qadā’ and Allāh’s Messenger ﷺ was standing, delivering the Khuṭba (religious talk). The man stood in front of Allāh’s Messenger ﷺ and said, ‘O Allāh’s Messenger! Livestock are dying and the roads are cut off; please invoke Allāh for rain.’ So, Allāh’s Messenger ﷺ raised both his hands and said, ‘O Allāh! Bless us with rain. O Allāh! Bless us with rain. O Allāh! Bless us with rain!’ Anas added, “By Allāh, there were no clouds in the sky and there was no house or building between us and the mountain of Sila’. Then a big cloud, like a shield, appeared from behind it (i.e. Sila’ mountain) and when it came in the middle of the sky, it spread and then it started raining. By Allāh! We could not see the sun for a week. The next Friday, a person entered through the same gate and Allāh’s Messenger ﷺ was delivering the Friday Khuṭba and the man stood in front of him and said, ‘O Allāh’s Messenger! The livestock are dying and the roads are cut off; please invoke Allāh to withhold rain.’” Anas added, “Allāh’s Messenger ﷺ raised both his hands and said, ‘O Allāh! Round about us and not on us. O Allāh!’ On the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow.” Šarāf asked Anas whether it was the same person who had asked for rain
previous Friday. Anas replied that he did not know.

(8) CHAPTER. *Istisqā’* (to invoke Allāh for the rain) on the pulpit.

1015. Narrated Qatada: Anas said, “While Allāh’s Messenger was delivering the Friday *Khuṭba* (religious talk) a man came and said, ‘O Allāh’s Messenger! Drought (no rain); please invoke Allāh to bless us with rain.’ So, he invoked Allāh for it, and it rained so much that we could hardly reach our homes and it continued raining till the next Friday.” Anas further said, “Then the same or some other person stood up and said, ‘O Allāh’s Messenger! Invoke Allāh to withhold the rain.’ On that, Allāh’s Messenger said, ‘O Allāh! Round about us and not on us.’” Anas added, “I saw the clouds dispersing right and left and it continued to rain but not over Al-Madīna.”

(9) CHAPTER. Whoever thought it sufficient to invoke Allāh for rain in the *Salāt-ul-Jumu’a* (Jumu‘ah prayer).

1016. Narrated Anas: A man came to the Prophet and said, “Livestock are destroyed and the roads are cut off.” So, Allāh’s Messenger invoked Allāh for rain and it rained from that Friday till the next
Friday. The same person came again and said, “Houses have collapsed, roads are cut off, and the livestock are destroyed. Please invoke Allâh to withhold the rain.” Allâh’s Messenger Ṣallallâhu âdînhi stood up and said, “O Allâh! (Let it rain) on the plateaus, on the hills, in the valleys and over the places where trees grow”. So the clouds cleared away from Al-Madîna just as the taking off a garment from one’s body.

(10) CHAPTER. Invocation (for stoppage of rain) if the roads are cut off because of excessive rain.

1017. Narrated Anas bin Mâlik Zardîr: A man came to Allâh’s Messenger Ṣallallâhu âdînhi and said, “O Allâh’s Messenger! Livestock are destroyed and the roads are cut off. So please invoke Allâh (for rain).” So, Allâh’s Messenger Ṣallallâhu âdînhi invoked Allâh saying: “O Allâh! (Let it rain) on the tops of mountains, on the plateaus, in the valleys and over the places where trees grow.” So, the clouds cleared away from Al-Madîna just as the taking off a garment from one’s body.

(11) CHAPTER. The saying that “The Prophet Ṣallallâhu âdînhi did not turn his cloak inside out during the invocation for rain on Friday.”
1018. Narrated Anas bin Malik:
A man complained to the Prophet (ﷺ) about the destruction of livestock and property and the hunger of the offspring. So, he invoked (Allah) for rain. The narrator (Anas) did not mention that the Prophet (ﷺ) had worn his cloak inside out or faced the Qiblah.

(12) CHAPTER. If the people request the Imam to invoke Allah for rain, the Imam should not refuse the request.

1019. Narrated Anas bin Malik:
A man came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger! Livestock are destroyed and the roads are cut off; so please invoke Allah (for rain)." So, Allah's Messenger (ﷺ) invoked Allah for rain and it rained from that Friday till the next Friday. Then a man came to the Prophet (ﷺ) and said, "O Allah's Messenger! The houses have collapsed, roads are cut off and the livestock are destroyed." So, Allah's Messenger (ﷺ) said, "O Allah! (Let it rain) on the tops of the mountains, on the plateaus, in the valleys and over the places where trees grow." So, the clouds cleared away from Al-Madina just as the taking off a garment from one's body.

(13) CHAPTER. If Al-Mushrikin [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad (ﷺ)] intercede the Muslims to invoke Allah for rain during drought.
1020.Narrated Masruq: One day I went to Ibn Mas'ud who said, “When Quraish delayed in embracing Islaam, the Prophet invoked Allah to curse them, so they were afflicted with a drought (famine) year because of which many of them died and they ate the carcasses and bones. Abû Sufyân came to the Prophet and said, ‘O Muhammad! You came to order people to keep good relation with kith and kin and your nation is being destroyed, so invoke Allah. The Prophet recited the Holy Verses of Sûrah Ad-Dukhân:

‘Then wait you for the Day when the sky will bring forth a visible smoke’ (V.44:10).

When the famine was taken off, the people renegaded once again as disbelievers. The Statement of Allah (in Sûrah Ad-Dukhân) refers to that:

‘On the Day when We shall seize you with the greatest seizure.’ (V.44:16)

And that was what happened on the day of the battle of Badr.” Asbãt added on the authority of Manûr, “Allah’s Messenger invoked Allah for rain for them and it rained heavily for seven days. The people complained of the excessive rain. The Prophet said, ‘O Allah! (Let it rain) around us and not on us.’ So, the clouds dispersed from over his head and it rained over the surroundings (i.e. away from their city).”

1021. Narrated Anas: Allah’s Messenger was delivering the Khutba (religious talk) on a Friday when the people stood up, shouted and said, “O Allah’s Messenger! There is no rain (drought), the trees have dried and the livestock are

(14) CHAPTER. To say, “Around us and not on us,” when it rains excessively.
destroyed; please invoke Allah for rain.” So Allah’s Messenger ﷺ said twice, “O Allah! Bless us with rain.” By Allah, there was no trace of cloud in the sky and suddenly the sky became overcast with clouds and it started raining. The Prophet ﷺ came down the pulpit and offered the prayer. When he came back from the prayer (to his house) it was raining and it rained continuously till the next Friday. When the Prophet ﷺ started delivering the Friday Khutba, the people started shouting and said to him, “The houses have collapsed and the roads are cut off; so please invoke Allah to withhold the rain.” So, the Prophet ﷺ smiled and said, “O Allah! Round about us and not on us.” The sky became clear over Al-Madina; but it kept on raining over the outskirts (of Al-Madina) and not a single drop of rain fell over Al-Madina. I looked towards the sky which was as bright and clear as a crown.

(15) CHAPTER. To invoke Allah for rain while standing.

1022. Narrated ‘Abdullāh bin Yazīd Al Ansārī that he went out with Al-Barā’ bin ‘Azīb, and Zaid bin Arqam Ḥakīm and invoked for rain. He (‘Abdullāh bin Yazīd) stood up but not on a pulpit and invoked Allah for rain and then offered two Rak’a prayers with loud recitation without pronouncing Adhān or Iqāma. Abū Ishāq said that ‘Abdullāh bin Yazīd had seen the Prophet ﷺ (doing the same).
15 - THE BOOK OF AL-ISTISQĀ’

1023. Narrated ‘Abbād bin Tamīm that his uncle (who was one of the Companions of the Prophet) had told him, “The Prophet went out with the people to invoke Allāh for rain for them. He stood up and invoked Allāh for rain, then faced the Qiblah and turned his cloak (inside out) and it rained.”

(16) CHAPTER. To recite aloud while offering the prayer of Istisqā.’

1024. Narrated ‘Abbād bin Tamīm that his uncle said, “The Prophet went out to invoke Allāh for rain. He faced the Qiblah invoking Allāh. He turned his cloak (inside out) and then offered a two Rak‘a prayer with loud recitation.”

(17) CHAPTER. How the Prophet turned his back towards the people [while offering the Salāt (prayer) for rain].

1025. Narrated ‘Abbād bin Tamīm that his uncle said, “I saw the Prophet on the day when he went out to offer the Istisqā’ prayer. He turned his back towards the people and faced the Qiblah and invoked Allāh for rain. Then he turned his cloak inside out and led us a two Rak‘a prayer with loud recitation.”
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(18) CHAPTER. The Šalāt-ul-Istisqa’ (Istisqa’ prayer) consists of two Rakʿū.

1026. Narrated ‘Abbād bin Tamīm ḍ that his uncle said, “The Prophet ṣ went invoked Allāh for rain and offered a two Rak’a Šalāt (prayer) and he turned his cloak inside out.”

(19) CHAPTER. To offer the Istisqa’ prayer at the Muṣallā.

1027. Narrated ‘Abdād bin Tamīm ḍ that his uncle said, “The Prophet ṣ went towards the Muṣallā to offer the Istisqa’ prayer, he faced the Qiblah and offered a two Rak’a Šalāt (prayer) and turned his cloak inside out.” Narrated Abū Bakr ḍ, “The Prophet ṣ put the right side of his cloak on his left side.”

(20) CHAPTER. Facing the Qiblah while offering the Istisqa’ prayer.

1028. Narrated ‘Abdullāh bin Zaid Al-Anṣārī ḍ: The Prophet ṣ went towards the Muṣallā to offer the Istisqa’ prayer and when he invoked Allāh or intended to invoke Allāh he faced the Qiblah and turned his cloak inside out.
(21) CHAPTER. While offering the *Istisqā’* prayer, the people should raise their hands (for invocation) along with the *Imām*.

1029. Narrated Anas bin Mālik: A bedouin came to Allāh’s Messenger on a Friday and said, “O Allāh’s Messenger! The livestock, the offspring, and the people have perished.” So, Allāh’s Messenger raised both his hands invoking Allāh (for rain) and the people too raised their hands with Allāh’s Messenger invoking Allāh (for rain). We had not left the mosque when it started raining. It rained till the next Friday when the same man came to Allāh’s Messenger and said, “O Allāh’s Messenger! The travellers are compelled to postpone their journeys (because of excessive rain) and the roads are overflooded.”

1030. The narrator Anas added that the Prophet raised his hands (during the invocation) to such an extent that the whiteness of his armpits was visible.

(22) CHAPTER. The raising of both hands by the *Imām* during *Istisqā’* while invoking Allāh for rain.

1031. Narrated Anas bin Mālik: The Prophet never raised his hands for any invocation except for that of *Istisqā’*; and he
used to raise them so much that the whiteness of his armpits became visible. (Note: It may be that Anas did not see the Prophet raising his hands, but it is narrated that the Prophet used to raise his hands for invocations other than Istisqa'. See Hadith No. 1751, 1752, Vol. 2, and also see Hadith No. 4323 Vol. 5, Hadith No. 6383, Vol. 8).

(23) CHAPTER. What should be said (or what to say) if it rains.

1032. Narrated ‘Āishah: Whenever Allah’s Messenger saw the rain, he used to say, “O Allah! Let it be a fruitful rain.”

(24) CHAPTER. One who stood in the rain till the water started trickling down his beard.

1033. Narrated Anas bin Mālik: In the lifetime of Allah’s Messenger the people were afflicted with a drought (famine) year. While the Prophet was delivering the Khutba (religious talk) on the pulpit on a Friday, a bedouin stood up and said, “O Allah’s Messenger! The livestock are dying and the families (offspring) are hungry; please invoke Allah to bless us with rain.” Allah’s Messenger raised both his hands towards the sky and at that time there was not...
a trace of cloud in the sky. Then the clouds started gathering like mountains. Before he got down from the pulpit, I saw rain-water trickling down his beard. It rained that day, the next day, the third day, the fourth day and till the next Friday, when the same bedouin or some other person stood up (during the Friday Khutba) and said, “O Allah’s Messenger! The houses have collapsed and the livestock are drowned. Please invoke Allah for us.” So, Allah’s Messenger raised both his hands and said, “O Allah! Around us and not on us.” Whichever side the Prophet directed his hand, the clouds dispersed from there till a hole (in the clouds) was formed over Al-Madina. The valley of Qanát remained flowing (with water) for one month and none came from outside who didn’t talk about the abundant rain.

(25) CHAPTER. If the wind blows (what should one do or say?)

1034. Narrated Anas: Whenever a strong wind blew, anxiety appeared on the face of the Prophet (fearing that, that wind might be a sign of Allah’s Wrath).
(26) CHAPTER. The statement of the Prophet ﷺ. "I was granted victory with As-Saba [Easterly wind (which frightened my enemies)]."

1035. Narrated Ibn 'Abbās ﷺ: The Prophet ﷺ said, "I was granted victory with As-Saba and the nation of 'Ād was destroyed by Ad-Dabūr (westerly wind)."

(27) CHAPTER. What is said about earthquakes and (other) signs (of the approach of the Day of Judgement).

1036. Narrated Abū Hurairah ﷺ: The Prophet ﷺ said, "The Hour (Last Day) will not be established until (religious) knowledge will be taken away (by the death of religious learned men), earthquakes will be very frequent, time will pass quickly, Al-Fitan (trials and afflictions) will appear, murders will increase and money will overflow amongst you." (See Hadith No. 80, 81 and 85 Vol I).

1037. Narrated Ibn 'Umar ﷺ: (The Prophet ﷺ) said, "O Allāh! Bless our Sham and our Yemen." People said, "Our Najd as well." The Prophet ﷺ again said, "O Allāh! Bless our Sham and Yemen." They said again, "Our Najd as well." On that the Prophet ﷺ said, "There will appear earthquakes and Al-Fitan (trials and afflictions), and from there [Najd (East)] will come out the side of the head of Satan." (See H. No. 7094, Vol. 9).
(28) CHAPTER. The Statement of Allāh ﷺ:

"And instead (of thanking Allāh) for the provision He gives you, you deny (Him by disbelief)." (V.56:82)

Ibn ‘Abbās ﷺ said that it means that you should be thankful to Allāh (but instead of being grateful you are ungrateful to Allāh).

1038. Narrated Zaid bin Khalid Al-Juhani ﷺ:

Allāh’s Messenger ﷺ led the morning Ṣalāt in Al-Hudaybiya and it had rained the previous night. When the Prophet ﷺ had finished the Ṣalāt (prayer) he faced the people and said, “Do you know what your Lord has said?” They replied, “Allāh and His Messenger know better.” (The Prophet ﷺ said), “Allāh said, ‘In this morning some of Ibādī (My slaves or worshippers) remained as true believers and some became disbelievers; he who said that it had rained with the Blessing and Mercy of Allāh is the one who believes in Me and does not believe in the star, but he who said it had rained because of such and such (star) is a disbeliever in Me and is a believer in the star.’”

(29) CHAPTER. Except Allāh ﷺ nobody knows when it will rain.

And Abū Hurairah narrated that the Prophet ﷺ said, “There are five things which nobody knows except Allāh.”
1039. Narrated Ibn ‘Umar: Allah’s Messenger said, “Keys of Al-Ghaib are five which nobody knows but Allah... nobody knows what will happen tomorrow; nobody knows what is in the womb; nobody knows what he will gain tomorrow; nobody knows at what place he will die; and nobody knows when it will rain.”

(1) (H.1039) Al-Ghaib: (literally means a thing not seen but) this word includes vast meanings: Belief in Allah, angels, Holy Books, Allah’s Messengers, Day of Resurrection and Al-Qadar (Divine Preordainments), it also includes what Allah and His Messenger informed about the knowledge of the matters of the past, present and future things. e.g. news about the creation of the heavens, and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell etc.
16 - THE BOOK OF THE ECLIPSES

(1) CHAPTER. As-Salãt (the prayer) during a solar eclipse.

1040. Narrated Abû Bakra: We were with Allah's Messenger when the sun eclipsed. Allah's Messenger stood up dragging his cloak till he entered the mosque. He led us in a two-Rak'a prayer till the sun (eclipse) had cleared. Then the Prophet said, “The sun and the moon do not eclipse because of someone's death. So whenever you see these eclipses offer Salât and invoke (Allah) till the eclipse has cleared.”

1041. Narrated Abû Mas'ûd: The Prophet said, “The sun and the moon do not eclipse because of the death of someone from the people but they are two signs amongst the signs of Allah. When you see them stand up and offer the Salât (prayer).”

1042. Narrated Ibn 'Umar: The Prophet said, “The sun and the moon do not eclipse because of the death or life (i.e. birth) of someone but they are two signs amongst the signs of Allah. When you see them offer the Salât (prayer).”
1043. Narrated Al-Mughira bin Shu'ba: The sun eclipsed in the lifetime of Allah's Messenger on the day when (his son) Ibrahim died. So, the people said that the sun had eclipsed because of the death of Ibrahim. Allah's Messenger said, "The sun and the moon do not eclipse because of the death or life (i.e. birth) of someone. When you see the eclipse, offer Salah (prayer) and invoke Allah."

(2) CHAPTER. To give Sadaqa (things or money given in charity) during the eclipse.

1044. Narrated 'Aishah: In the lifetime of Allah's Messenger, the sun eclipsed, so he led the people in Salah (prayer), and stood up and performed a long Qiyam, then bowed for a long while. He stood up again and performed a long Qiyam, but this time the period of standing was shorter than the first. He bowed again for a long time but shorter than the first one, then he prostrated and prolonged the prostration (twice). He did the same in the second Rak'a as he did in the first and then finished the Salah (prayer); by then the sun (eclipse) had cleared. Then he delivered a Khutba (religious talk) and after praising and glorifying Allah he said, "The sun and the moon are two signs amongst the signs of
Allāh; they do not eclipse because of the death or the life (i.e. birth) of anyone. So, when you see the eclipse, remember Allāh and say Takbīr, offer Ṣalāt and give Ṣadaqa.” The Prophet then said, “O followers of Muḥammad! By Allāh! There is none who has more Ghaira than Allāh, so He has forbidden that His slaves, male or female commit illegal sexual intercourse. O followers of Muḥammad! By Allāh! If you knew that which I know you would laugh little and weep much.

(3) CHAPTER. Making a loud announcement of Ṣaḥūdat (the prayer) in congregation for eclipse.

1045.Narrated ‘Abdullāh bin ‘Amr : “When the sun eclipsed in the lifetime of Allāh’s Messenger, a loud announcement was made (saying): Ṣaḥūdat Jāmi’a (prayer to be offered in congregation).”

(1) (H.1044) Ghaira: A feeling of fury and anger when one’s honour and prestige is injured or challenged, self respect, honour, jealousy as regards woman etc.
1046. Narrated 'Aishah: In the lifetime of the Prophet the sun eclipsed and he went to the mosque and the people aligned in rows behind him. He said the Takbīr (starting the Salāt (prayer)) and prolonged the recitation and then said Takbīr and performed a prolonged bowing; then he (lifted his head and) said, “Sami’ Allahu liman ḥamīda (Allah heard him who sent his praises to Him)”. He then did not prostrate but stood up and recited a prolonged recitation which was shorter than the first recitation. He, again, said Takbīr and then bowed a prolonged bowing but shorter than the first one and then said, “Sami’ Allahu liman ḥamīda, Rabbañā walakal-hamd (Allah heard him who sent his praises to Him). Our Sustainer! All the praises are for You)” and then prostrated (twice) and did the same in the second Rak‘a; thus he completed four bowings and four prostrations. The sun (eclipse) had cleared before he finished the Salāt. (After the Salāt) he stood up, glorified and praised Allah as He deserved and then said, “The sun and the moon are two signs from amongst the signs of Allah. They do not eclipse because of the death or the life (i.e. birth) of someone. When you see them make haste for the Salāt.”

Narrated Az-Zuhri: I said to ‘Urwa, “When the sun eclipsed at Al-Madīna your brother (‘Abdullāh bin A-ubair) offered only a two Rak‘at Salāt (prayer) like that of the morning (Fajr prayer).” ‘Urwa replied, “Yes, because he missed the legal way of its offering.”
CHAPTER 5. Should one say: The sun \textit{Kasafat} or \textit{Khasafat}? (Two verbs used to mean “eclipse”, the first is often used for the sun and the second for the moon). Allah says: “And the moon \textit{Khasafat} (eclipsed).” (V.75:8)

1047.Narrated 'Aishah (the wife of the Prophet ﷺ): On the day when the sun \textit{Khasafat} (eclipsed) Allah’s Messenger ﷺ prayed; he stood up and said \textit{Takbīr} and recited a prolonged recitation, then he performed a prolonged bowing, then he raised his head and said, “\textit{Sami’ Allahu liman hamida},” and then remained standing and recited a prolonged recitation which was shorter than the first. Then he performed a prolonged bowing which was shorter than the first. Then he prostrated and prolonged the prostration and he did the same in the second \textit{Rak’a} as in the first and then finished the \textit{Salāt} (prayer) with \textit{Taslim}. By that time the sun (eclipse) had cleared. He addressed the people and said, as regards solar and lunar eclipses, “The sun and the moon are two signs from amongst the signs of Allah; they do not eclipse (\textit{Yaksifan}) because of the death or the life (i.e. birth) of someone. So when you see them make haste for the \textit{Salāt} (prayer).”
1048. Narrated Abū Bakr: Allah’s Messenger said: “The sun and the moon are two signs amongst the signs of Allah and they do not eclipse because of the death of someone but Allah frightens His slaves or devotees with them.”

1049. Narrated ‘Amra bint ‘Abd-Rahmān: A Jewess came to ask ‘Āishah about something. She said to her, “May Allah give you refuge from the punishment in the grave.” So ‘Āishah asked Allah’s
Messenger ☪, “Would the people be punished in their graves?” Allah’s Messenger ☪ said seeking refuge with Allah from the punishment in the grave (and thus replied in the affirmative).

1050. Then one day, Allah’s Messenger ☪ rode to go to some place but the sun eclipsed. He returned in the forenoon and passed through the rear of the dwellings (of his wives) and stood for the (eclipse) Salāt (prayer), and the people stood behind him. He stood up for a long period and then performed a prolonged bowing. Then he stood straight for a long period which was shorter than that of the first standing, again he performed a prolonged bowing which was shorter than the first bowing. Then he raised his head and prostrated (twice). Then he stood up (for the second Rak‘a) for a long while but the standing was shorter than that of the first Rak‘a. Then he performed a prolonged bowing which was shorter than the first one.

Then he stood up for a long period but shorter than the first. Then he performed a prolonged bowing but shorter than the first. Then he raised his head and prostrated twice and finished the Salāt and then delivered the Khutba (religious talk) and] said as much as Allah wished. And then he ordered the people to seek refuge with Allah from the punishment in the grave. [See Hadith No. 1055, 1056].

(8) CHAPTER. To prolong the prostrations in the eclipse Salāt (prayer).

1051. Narrated ‘Abdullāh bin ‘Amr ☪: When the sun eclipsed in the lifetime of
Allah's Messenger and an announcement of As-Salatu Jami'a [that As-Salat (the prayer) was to be held in congregation]. The Prophet performed two bowings in one Rak'a. Then he stood up and performed two bowings in one Rak'a. Then he sat down and finished the Salat (prayer); and by then the (eclipse) had cleared. 'Aishah said, "I had never performed such a long prostration."

(9) CHAPTER. To offer the eclipse Salat (prayer) in congregation.

Ibn 'Abbas: I offered the eclipse prayer with the people (in congregation) by the side of the Zamzam well. 'Ali bin 'Abdullah bin 'Abbas also offered that Salat in congregation and Ibn 'Umar also offered it (in the same way).

1052. Narrated 'Abdullãh bin 'Abbas: The sun eclipsed in the lifetime of the Prophet. Allah's Messenger offered the eclipse Salat (prayer) and stood for a long period equal to the period in which one could recite Sûrat Al-Baqarah. Then he bowed for a long time and then stood up for a long period which was shorter than that of the first standing, then bowed again for a long time but for a shorter period than the first; then he prostrated twice and then stood up for a long period which was shorter than that of the first standing; then he bowed for a long time which was shorter than the previous one, and then he raised his head and stood up for a long period which was shorter than the first standing, then he bowed for a long time which was shorter than the first bowing,
and then prostrated (twice) and finished the Salât. By then, the sun (eclipse) had cleared. The Prophet ﷺ then said, “The sun and the moon are two signs from amongst the signs of Allah. They eclipse neither because of the death of somebody nor because of his life (i.e. birth). So when you see them, remember Allah.” The people said, “O Allah’s Messenger! We saw you taking something from your place and then we saw you retreating.” The Prophet ﷺ replied, “I saw Paradise and stretched my hands towards a bunch (of its fruits) and had I taken it, you would have eaten from it as long as the world remains. I also saw the Hell-fire and I had never seen such a horrible sight. I saw that most of its inhabitants were women.” The people asked, “O Allah’s Messenger! Why is it so?” The Prophet ﷺ replied, “Because of their ungratefulness.”

It was asked whether they are ungrateful to Allah. The Prophet ﷺ said, “They are ungrateful to their companions of life (husbands) and ungrateful to good favours done to them. If you have done good favours to one of them throughout the life and if she sees anything (undesirable) from you, she will say, ‘I have never seen any good from you’."

(10) CHAPTER. The offering of the Eclipse Salât (prayer) by women along with men.

1053. Narrated Fāṭima bint Al-Mundhir: Asma’ bint Abi Bakr said, “I came to ‘Aishah the wife of the Prophet ﷺ during the solar eclipse. The people were standing and offering the Salât (prayer) and she was also offering Salât (prayer). I asked her, ‘What has happened to the people?’ She pointed out with her hand towards the sky and said, ‘Subḥān Allāh’. I said, ‘Is there a
sign?' She requested in the affirmative."

Asmâ’ further said, "I too then stood up for the Salât (prayer) till I felt dizziness and then I poured water on my head. When Allâh’s Messenger ﷺ had finished his Salât (prayer), he thanked and praised Allâh and said, ‘I have seen, at this place of mine what I have never, I have seen even Paradise and Hell. No doubt, it has been revealed to me that you will be put to trial in the graves like or nearly like the trial of (Al-Masîh) Ad-Dajîl. (I do not know which one of the two Asmâ’ said.) (The angels) will come to everyone of you and will ask: What do you know about this man (i.e. Muḥâammad ﷺ)? The believer or a firm believer (I do not know which word Asmâ’ said) will reply: He is Muḥâammad, Allâh’s Messenger, who came to us with clear evidences and guidance, so we accepted his teachings, believed and followed him. The angels will then say to him: Sleep peacefully as we knew surely that you were a firm believer. The hypocrite or doubtful person (I do not know which word Asmâ’ said) will say: I do not know. I heard the people saying something so I said it (the same).’" (See H. No. 1338).

(11) CHAPTER. Whoever loved manumission (of slaves) during the solar eclipses.

1054. Narrated Asmâ’ (bint Abî Bakr) ﷺ: No doubt the Prophet ﷺ ordered people to manumit slaves during the solar eclipse.
1055. Narrated `Amra bint `Abdur-Rahmân: A Jewess came to `A`ishah to ask her about something and then she said, “May Allâh give you refuge from the punishment in the grave.” So `A`ishah asked Allâh’s Messenger , “Would the people be punished in their graves?” Allâh’s Messenger said, “I seek refuge with Allâh from the punishment in the grave (indicating an affirmative reply).”

1056. Then one day Allâh’s Messenger rode (to leave for some place) but the sun eclipsed. He returned in the forenoon and passed through the rear of the dwellings (of his wives) and stood up and started offering the (eclipse) Salât (prayer) and the people stood behind him. He stood for a long period and then performed a long bowing and then stood straight for a long period which was shorter than that of the first standing, then he performed a prolonged bowing which was shorter than the first bowing, then he raised his head and prostrated for a long time (twice) and then stood up (for the second Rak`â) for a long while, but the standing was shorter than the standing of the first Rak`â. Then he performed a prolonged bowing, which was shorter than that of the first one.

He then stood up for a long time but shorter than the first, then again performed a long bowing which was shorter than the first and then prostrated (twice) for a shorter while than that of the first prostration. Then he
finished the *Salât* and [delivered the *Khutba* (religious talk) and] said what Allâh wished him to say; and ordered the people to seek refuge with Allâh from the punishment in the grave.

(13) CHAPTER. The solar eclipse does not occur because of someone’s death or life.

And this has been narrated by Abû Bakra, Al-Mughîra, Abû Mûsâ, Ibn ‘Abbâs and Ibn ‘Umar.  

1057. Narrated Abû Mas‘ûd: Allâh’s Messenger ﷺ said, “The sun and the moon do not eclipse because of someone’s death or life (i.e., birth) but they are two signs amongst the signs of Allâh, so offer *Salât* (prayers) whenever you see them.”

1058. Narrated ‘Âishah: In the lifetime of the Prophet ﷺ the sun eclipsed and the Prophet ﷺ stood up to offer the *Salât* (prayer) with the people and recited a long recitation, then he performed a prolonged bowing; and then lifted his head and recited a prolonged recitation which was shorter than the first. Then he performed a prolonged bowing which was shorter than the first and then lifted his head up and performed two prostrations. He then stood up for the second *Rak’a* and offered it like the first. Then (after finishing the *Salât*) he stood up and said, “The sun and the moon do not eclipse because of someone’s life (i.e., birth) or death but they are two signs amongst the signs of Allâh which He shows to His worshippers. So whenever you see them,
make haste for the Șalât (prayer)."

(14) CHAPTER. To remember Allâh during the eclipse.

This is narrated by Ibn ‘Abbâs.

1059. Narrated Abû Mûsâ: The sun eclipsed and the Prophet got up, being afraid that it might be the Hour (i.e., Day of Judgement). He went to the mosque and offered the Șalât (prayer) with a long Qiyâm (standing), bowing and prostration that I had ever seen him doing. Then (after the Șalât) he said, “These signs which Allâh sends do not occur because of the life (i.e., birth) or death of somebody, but Allâh frightens ‘Ibâdhû (His slaves or His worshippers) with them. So when you see anything thereof, proceed to remember Allâh, invoke Him and ask for His forgiveness.”

(15) CHAPTER. Invocation during the eclipse.

And this is narrated by Abû Mûsâ and ‘Aishah from the Prophet .

1060. Narrated Al-Mughîrâ bin Shu’ba: On the day of Ibrâhîm’s death, the sun eclipsed and the people said that the eclipse was due to the death of Ibrâhîm (the son of the Prophet ). Allâh’s Messenger said, “The sun and the moon are two signs amongst the signs of Allâh. They do not eclipse because of someone’s death or life (i.e., birth). So when you see them, invoke
Allah and offer Salāt (prayer) till the eclipse has cleared.”

(16) CHAPTER. The saying of Imām Ammā ba’du (then after), during the Khuṭba (religious talk) of the eclipse.

1061. And this was narrated by Asmā’ who said, “Allah’s Messenger ṣṣ finished the eclipse prayer and by then the sun (eclipse) had cleared. Then he delivered the Khuṭba (religious talk) and praised Allah as He deserved and then said Ammā ba’du.”

(17) CHAPTER. The prayer of the lunar eclipse:

1062. Narrated Abū Bakr: In the lifetime of Prophet ṣṣ the sun eclipsed so he offered a two Rak’a Salāt (prayer).

1063. Narrated Abū Bakr: In the lifetime of Allah’s Messenger ṣṣ the sun eclipsed and he went out dragging his clothes till he reached the mosque. The people gathered around him and he led them [in Salāt (prayers)] and offered two Rak’a. When the sun (eclipse) cleared, he said, “The sun and the moon are two signs amongst the signs of Allah; they do not eclipse because of the death of someone, and so when an eclipse occurs, offer Salāt and invoke Allah till the eclipse has cleared.” It happened that a son
of the Prophet  called Ibrahim died on that day and the people were talking about that (saying that the eclipse was caused by his death).

(18) CHAPTER. The first Rak'ā of the eclipse prayer is longer (than the second).

1064. Narrated 'Aishah : The Prophet  led us [in Salat (prayer) and performed four bowings in two Rak'ā during the solar eclipse and the first Rak'ā was longer (than the second).

(19) CHAPTER. To recite (the Qur'an) aloud in the eclipse Salāt (prayer).

1065. Narrated 'Aishah : The Prophet  recited (the Qur'an) aloud during the eclipse prayer and when he finished from his recitation he said Takbīr and bowed. When he stood straight from bowing he said "Sami' Allahu liman ĥamidah, Rabbanâ wa lakal-ĥamâd." Then again he started reciting. In the eclipse Salāt (prayer) there are four bowings and four prostrations in two Rak'ā.

1066. Narrated 'Urwa : 'Aishah said, "In the lifetime of Allah's Messenger  it was
الشمس كانت تغطي، وعن عين عودة، وعن عين روضة، وعن عين روضة، وعن
عذبة رضي الله عنها: أن السَّمَسَنَّ
خسفت على عيد رسول الله
فبعثت مُناذباً بِ: الصلاة جامعَةٍ.
قَتَدَّمَ فُضِلَّ أربعَ ركعاتَ في ركعتين
وأربعَ سجادات. قال: أَلَيْد: وَأَبْنَ شَهَابٍ مَلَكُهُ. قَالَ الرَّضِيُّ:
فَقُلْتُ: ما صَنَعْ أَخوْكَ ذِلِكَ عِبَادُ اللَّه
بِن الزُّبيِّرِ، ما صلى إلا ركعتين مثل
الصَّبحِ إذ صلَّى بالمدينة قَالَ: أَجِلَ،
إِنَّهُ أَخدَأ السَّنة. تابعه سليمان بن
كيِّبَر وستيَان بن حسبِي غني الزُّهري
في الجُهْر. [راجع: 1044]
(1) CHAPTER. What is said about the prostrations during the recitation of the Qur’an and its legal way.

1067. Narrated ‘Abdullah (bin Mas’ûd): The Prophet recited Sûrat An-Najm (No.53) at Makkah and prostrated while reciting it and those who were with him did the same except an old man who took a handful of small stones or earth and lifted it to his forehead and said, “This is sufficient for me.” Later on, I saw him killed as a disbeliever.

(2) CHAPTER. To prostrate during the recitation of Sûrat Tanzil – As-Sajda (No.32).

1068. Narrated Abû Hurairah: On Fridays the Prophet used to recite Alif Lâm Mim Tanzil-As-Sajda (in the first Rak’a) and Hal âlâ ‘alâl-Insâni i.e., Sûrat-Ad-Dahr (No.76) (in the second Rak’a), in the Salât-ul-Fajr (Fajr prayer).

(3) CHAPTER. To prostrate while reciting Sûrat Sad (No.38).

1069. Narrated Ibn ‘Abbâs: The prostration of Sad is not a compulsory
one but I saw the Prophet prostrating while reciting it.

(4) CHAPTER. The prostration in An-Najm.

Ibn ‘Abbās narrates this from the Prophet.

Narrated ‘Abdullāh (bin Mas‘ūd): The Prophet recited Sūrat-An-Najm (No.53) and prostrated while reciting it and all the people prostrated and a man amongst the people took a handful of stones or earth and raised it to his face and said, “This is sufficient for me.” Later on I saw him killed as a disbeliever.

(5) CHAPTER. The prostration of Muslims along with Al-Mushrīkun; and a Mushrik is Najasun (impure) and does not perform ablution.

Ibn ‘Umar used to prostrate without ablution.

(1) (Ch.5) Al-Mushrīkun: (Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad).

(2) (Ch.5) Their impurity is spiritual and physical: Spiritual, because they don’t believe in Allāh’s Oneness and in His Prophet Muḥammad; and physical, because they lack personal hygiene (filthy as regards urine, stools, and blood etc.). And the word Najas is used only for those persons who have spiritual impurity e.g., Al-Mushrīkūn. (See V.9:28 – The Qur’ān).
1071. Narrated Ibn ‘Abbās: The Prophet prostrated while reciting An-Najm (No.53) and with him prostrated the Muslims, the Mushrikūn, the jinn, and the mankind.

1072. Narrated ‘Ata’ bin Yaśār: I asked Zaid bin Thābit about prostration on which he said that he had recited (Sūrah) An-Najm (No.53) before the Prophet, yet he (the Prophet) did not perform a prostration.

1073. Narrated Zaid bin Thābit: I recited (Sūrah) An-Najm (No.53) before the Prophet, yet he did not perform a prostration.

(6) CHAPTER. Whoever recited the Verses of prostration and did not prostrate.

Shaqqat and he prostrated during its recitation. I asked Abu Hurairah, “Didn’t I saw you prostrating?” Abu Hurairah said, “Had I not seen the Prophet prostrating, I would not have prostrated.”

(8) CHAPTER. Whoever prostrated with the prostration of the reciter (of the Qur’an).

And Ibn Mas’ûd asked Tamim bin Hadhâlam, while he was a boy, to recite Surah and said to him, “Prostrate as you are our Imam.”

1075. Narrated Ibn ‘Umar: Whenever the Prophet recited a Surah, in which there is a prostration, he would prostrate and we would do the same and some of us (because of overcrowding) would not find a place for prostration.

(9) CHAPTER. The overcrowding of the people when the Imam recites As-Sajda.

1076. Narrated Ibn ‘Umar: The Prophet used to recite (Surat) As-Sajda while we were with him, he would prostrate and we also would prostrate with him and some of us would not find a place for our foreheads to prostrate on, due to overcrowding.
(10) CHAPTER. Whoever thinks that Allah has not made prostration of recitation (i.e., during the recitation of the Qur'an) compulsory.

And 'Imrân bin Hussain was asked if a man heard As-Sajda but was not sitting to listen to it (would the prostration be compulsory for him?) He said, “In my opinion prostration is not compulsory for him even if he were sitting to listen to it.”

And Salmân (who once heard Sûrat As-Sajda but did not prostrate) said, “I did not come with the intention of listening to it”, and ‘Uthmân said, “The prostration is compulsory for the person who listens to it.”

And Az-Zuhri said, “Do not perform the prostration of recitation without ablution, and when you are a non-traveller, face the Qiblah while performing the prostration of recitation and if you are riding perform it in whatever direction you are facing.” And Aṣ-Ṣâ‘ib bin Yazîd did not perform the prostrations of recitation while a story-teller or a preacher was reciting the Verses of prostration.

1077. Narrated Râbi‘a: ‘Umar bin Al-Khaṭṭâb recited Sûrat An-Nahl (16) on a Friday on the pulpit and when he reached the Verse of Sajda, he got down from the pulpit and prostrated and the people also prostrated. The next Friday ‘Umar bin Al-Khaṭṭâb recited the same Sûrah and when he reached the Verse of Sajda he said, “O people! When we recite the Verses of Sajda [during the Khutba (religious talk)] whoever prostrates does the right thing, yet there is no sin on the one who does not prostrate.” And ‘Umar did not prostrate (that day). Ibn ‘Umar added, “Allâh has not made the prostration of recitation compulsory but if we wish we can perform it.”
(11) CHAPTER. Whoever recited the Verse of Sajda during the Salât (prayer) and prostrated (while praying).

1078.Narrated Abû Râfi': I offered the 'Ishâ' prayer behind Abû Hurairah and he recited Idhâs-Samâ'un-Shaqqat (No.84), and prostrated. I said, "What is this?" Abû Hurairah said, "I prostrated behind Abûl-Qâsim and I will do the same till I meet him."

(12) CHAPTER. Whoever does not find a place for prostration (with the Imâm) because of overcrowding.

1079. Narrated Ibn 'Umar: Whenever the Prophet recited the Sûrah in which there was a prostration he would prostrate and then, we, too, would prostrate and some of us used not to find a place for prostration.
18 – THE BOOK OF ABRIDGED OR SHORTENED PRAYERS (AT-TAQŠIR)

(1) CHAPTER. What is said about the shortened prayers and for what period of stay one should offer shortened prayers.

1080. Narrated Ibn ‘Abbas: The Prophet ﷺ once travelled and stayed for nineteen days and offered shortened prayers. So when we travelled (and stayed) for nineteen days, we used to shorten the prayer but if we travelled (and stayed) for a longer period we used to offer the full prayer.

1081. Narrated Yahyā bin Ishāq: I heard Anas bin 'Abbās saying, “We travelled with the Prophet ﷺ from Al-Madīna to Makkah and he used to offer two Rak‘ā, two Rak‘ā (shortened prayers) till we returned to Al-Madīna.” I said, “Did you stay for some days in Makkah?” He replied, “We stayed in Makkah for ten days.”

(2) CHAPTER. As-Ṣalāt (the prayers) at Mina (during Hajj).

1082. Narrated ‘Abdullāh (bin ‘Umar): I offered the Salāt with the Prophet ﷺ, Abū Bakr and ‘Umar at Minā and it used to be two Rak‘ā (shortened Salāt). ‘Uthmān bin ‘Affān in the early days of his caliphate did the same, but later on he started offering the full Salāt (prayers).
1083. Narrated Ḥāritha bin Wahab: The Prophet led us in the ʿṢalāt (prayers) at Minā (during the Ḥajj) and it was two Rakʿā (shortened prayer), while we were in a better security than before. (See H.No. 1656).

1084. Narrated ʿAbdur Raḥmān bin Yazid: At Minā ʿUthmān Ibn ʿAffān led us in the ʿṢalāt (prayer) and offered four Rakʿā (the full prayer). ʿAbdullāh bin Masʿūd was informed about it. He said sadly, “Truly, to Allah we belong and truly, to Him we shall return.” And added, “I offered two Rakʿā (shortened prayers) with Allāh’s Messenger at Minā and similarly with Abū Bakr and with ʿUmar (during their caliphates).” He further said, “May I be lucky enough to have two of the four Rakʿā accepted (by Allah).”

(3) CHAPTER. How long did the Prophet stay during his Ḥajj?

1085. Narrated Ibn ʿAbbās: The Prophet and his Companions reached Makkah in the morning of the 4th Dhul-Hijjah reciting Tahāya [Laḥbaik Allāhumma Laḥbaik]. (O Allāh! We are obedient to Your Orders, we respond to Your Call)], intending to perform Ḥajj. The Prophet ordered his Companions to assume the Ḥiḥrām.
(for 'Umra instead of Hajj, except those who had Hadî (sacrifice) with them. (And the Prophet ﷺ stayed for ten days during the Hajj — see H. No. 1081).

(4) CHAPTER. What is the length of the journey that makes it permissible for one to offer a shortened Salât (prayer)?

The Prophet ﷺ called a journey of one day and one night as travelling. Ibn 'Umar, Ibn 'Abbâs رضي الله عنهما used to shorten the Salât and stop fasting in a journey of four Burud, i.e. sixteen Farsakh (distance of 3 miles equals one Farsakh).

1086. Narrated Ibn ‘Umar ﷺ: The Prophet ﷺ said, “A woman should not travel for more than three days except with a Mahram [i.e. a male (with whom she cannot marry at all, e.g., her brother, father, grandfather, etc.) or her own husband.]”

1087. Narrated Ibn ‘Umar ﷺ: The Prophet ﷺ said, “A woman should not travel for more than three days except with a Mahram.”

1088. Narrated Abu Hurairah ﷺ: The Prophet ﷺ said, “It is not permissible for a woman who believes in Allah and the
Last Day to travel for one day and night except with a Mahram.”

(5) CHAPTER. When a traveller leaves his original place, he can shorten his Salât (prayers).

Once ‘Ali (bin Abî Ṭâlib) left (Kûfâ) and started shortening the Salât (prayers) although the houses (of Kûfâ) were in sight. On his return he was told, “This is Kûfâ.” (So that he would no longer shorten the Salât). He said, “No, [I will go on shortening the Salât (prayers)] till we enter Kûfâ.”

1089. Narrated Anas bin Mâlik رضي الله عنه : I offered four Rak‘a of Zuhr prayer with the Prophet ﷺ at Al-Madîna and two Rak‘a at Dhul-Hulaifa. (i.e. shortened the ‘Âsr prayers).

1090. Narrated ‘Aishah زينب الله عليها, “When the Salât (prayer) were first enjoined they were two Rak‘at each. Later the Sala (prayer) in a journey was kept as it was but the Salât (prayers) for non-travellers were made full (completed).” Az-Zuhri said, “I asked ‘Urwa what made ‘Aishah زينب الله عليها offer the full Salât (in journey).” He replied,
(6) CHAPTER. To offer three Rak‘ā of Maghrib prayer during a journey.

1091. Narrated ‘Abdullāh bin ‘Umar رضي الله عنه, “I saw Allah’s Messenger ﷺ delaying the Maghrib prayer till he offered it along with the ‘Ishā’ prayer whenever he was in a hurry during a journey.” Sālim narrated, “Ibn ‘Umar used to do the same whenever he was in a hurry during a journey.”

1092. And Sālim also said, “Ibn ‘Umar used to offer the Maghrib and ‘Ishā’ prayers together in Al-Muzdalifa.” Sālim further said, “Ibn ‘Umar (once) delayed the Maghrib prayer because at that time he heard the news of the death of his wife Šafiyya bint Abī ‘Ubaid. I said to him, ‘As-Salāt (the prayer) is due.’ He said, ‘Go on.’ Again I said, ‘As-Salāt (is due).’ He said, ‘Go on,’ till we covered two or three miles. Then he got down, offered Salāt and said, ‘I saw the Prophet ﷺ offering Salāt in this way, whenever he was in a hurry during the journey.’” ‘Abdullāh (bin ‘Umar) added, “Whenever the Prophet ﷺ was in a hurry, he used to delay the Maghrib prayers and then offer three Rak‘ā (of the Maghrib) and perform Taslim, and after waiting for a
short while, *Iqāma* used to be pronounced for the 'Īshā’ prayer when he would offer two Rak‘āt and perform Taslīm. He would never offer any optional Ṣalāt till the middle of the night (when he used to offer the Tahajjud).”

(7) CHAPTER. To offer the optional non-obligatory Ṣalāt (Nawāfil) on the back of animals (Rāhila) in whatever direction the animal goes.

1093. Narrated ‘Abdullāh bin ‘Āmir that his father said: I saw the Prophet  offering the Ṣalāt (prayer) on his mount (Rāhila) in whatever direction it took.

1094. Narrated Jābir bin ‘Abdullāh: The Prophet  used to offer the Nawāfil (optional — non obligatory prayers) while riding, facing a direction other than that of the Qiblah.

1095. Narrated Nāfi’: Ibn ‘Umar: (while on a journey) used to offer the Nawāfil and the Witr prayers on his Rāhila (mount). He said that the Prophet  used to do so.

(8) CHAPTER. To offer the Ṣalāt by signs (while riding) on an animal (Rāhila).

1096. Narrated ‘Abdullāh bin Dīnār: On
travelling, ‘Abdullāh bin ‘Umar used to offer the (optional — non-obligatory) Ṣalāt (prayer) on his mount (Rāhila) by signs whatever direction it took. ‘Abdullāh said that the Prophet ṣṣ used to do so.

(9) CHAPTER. To get down in order to offer the prescribed (compulsory) Ṣalāt (prayer).

1097.Narrated ‘Amīr bin Rābi‘a ʿAlla Cup e: I saw the Prophet ṣṣ on his Rāhila (mount) offering Nawāfil prayers by nodding his head, whatever direction he faced, but Allāh’s Messenger ṣṣ never did the same in offering the prescribed (compulsory) Ṣalāt (prayer).

1098. Narrated Sālim: At night, ‘Abdullāh bin ‘Umar used to offer the Ṣalāt (prayer) on the back of his animal during a journey and never cared about the direction he faced. Ibn ‘Umar said, “Allāh’s Messenger ṣṣ used to offer the optional Ṣalāt (prayer) on the back of his Rāhila facing any direction and also used to offer the Wir on it but never offered the prescribed (compulsory) Ṣalāt (prayer) on it.”

1099. Narrated Jābir bin ‘Abdullāh ʿAlla Cup e: The Prophet ṣṣ used to offer (the Nawāfil) prayers on his mount facing east,
and whenever he wanted to offer the compulsory \(\text{\textit{Salāt}}\) (prayer), he used to dismount and face the \(\text{Qiblah}\).

(10) CHAPTER. To offer the \textit{Nawāfil} (optional — non-obligatory) while riding a donkey.

1100. Narrated Anas bin Sirīn: We went to receive Anas bin Malik when he returned from \(\text{Shām}\) and met him at a place called ‘Ain-at-Tamr. I saw him offering \(\text{\textit{Salāt}}\) (prayer) riding a donkey, with his face to this direction, i.e., to the left of the \(\text{Qiblah}\). I said to him, “I have seen you offering the \(\text{\textit{Salāt}}\) (prayer) in a direction other than that of the \(\text{Qiblah}\).” He replied, “If I had not seen Allāh’s Messenger \(\text{\textit{ṣallallāh-u-ta Briggs}}\) doing it, I would not have done it.”

1101. Narrated Ḥafṣ bin Ḵāsim: Ibn ‘Umar \(\text{\textit{ṣallallāh-u-ta Briggs}}\) went on a journey and said, “I accompanied the Prophet \(\text{\textit{ṣallallāh-u-ta Briggs}}\) and he did not offer the \textit{Nawāfil} (optional — non-obligatory) during the journey, and
1102. Narrated Ibn ‘Umar: I accompanied Allah’s Messenger and he never offered more than two Rak’ā prayer during a journey. Abū Bakr, ‘Umar and ‘Uthmān used to do the same.

1103. Narrated Ibn Abī Lailā: Only Umm Hānî told us that she had seen the Prophet offering the Duhā (forenoon prayers). She said, “On the day of the conquest of Makkah, the Prophet took a bath in my house and offered eight Rak’ā. I never saw him offering such a light Salāt (prayer), but he performed perfect prostration and bowing.”

1104. Narrated ‘Abdullāh bin ‘Āmir that his father had told him that he had seen the Prophet offering Nawāfil (non-obligatory) prayers at night on the back of his Râhîla (mount) on a journey, facing whatever
1105. Narrated Sālim bin ‘Abdullāh: Ibn ‘Umar said, “Allāh’s Messenger used to offer the Nawāfil (non-obligatory) prayers on the back of his Rāhila (mount) by signs, facing any direction.” Ibn ‘Umar used to do the same.

(13) CHAPTER. To offer the Maghrib and ‘Ishā’ prayers together on a journey.

1106. Narrated Sālim’s father: The Prophet used to offer the Maghrib and ‘Ishā’ (prayers) together whenever he was in a hurry on a journey.

1107. Narrated Ibn ‘Abbās: Allāh’s Messenger used to offer the Zuhur and ‘Asr (prayers) together on journeys, and also used to offer the Maghrib and ‘Ishā’ together.

1108. Narrated Anas bin Mālik: The Prophet used to offer the Maghrib and the ‘Ishā’ Salāt (prayers) together on journeys.
(14) CHAPTER. Should the Adhân or Iqâma be pronounced when the Maghrib and 'Ishâ' prayers are offered together?

1109.Narrated Az-Zuhri: Sâlim informed me that ‘Abdullâh bin ‘Umar said, “I saw Allâh’s Messenger delaying the Maghrib prayer till he offered it along with the 'Ishâ’ prayer whenever he was in a hurry during a journey.” Sâlim said, “‘Abdullâh bin ‘Umar used to do the same whenever he was in a hurry during a journey. After making the call for Iqâma for the Maghrib prayer he used to offer three Rak’a and then perform Taslim. After waiting for a short while, he would pronounce the Iqâma for the 'Ishâ’ prayer and offer two Rak’a and perform Taslim. He never offered any optional prayers in between the two Salât (prayers) or after the Salât (prayers) till he got up in the middle of the night (for Tahajjud).”

1110.Narrated Anas: Allâh’s Messenger used to offer these two Salât (prayers) together on journeys i.e., the Maghrib and the 'Ishâ’ (prayers).
(15) CHAPTER. To delay the *Salāt-uz-Zuhr* prayers till the *'Asr* prayers if one has set off before noon.

Ibn 'Abbās narrated this on the authority of the Prophet ﷺ.

1111. Narrated Anas bin Mālik: Whenever the Prophet ﷺ started a journey before noon, he used to delay the *Zuhr* prayers till the time of *'Asr* and then offer them together; and if the sun declined (at noon) he used to offer the *Zuhr* prayer and then ride (for a journey).

(16) CHAPTER. Whenever a person travels after midday, he should offer the *Zuhr* prayers and then ride for a journey.

1112. Narrated Anas bin Mālik: Whenever the Prophet ﷺ started on a journey before noon, he used to delay the *Zuhr* prayers till the time for the *'Asr* prayer and then he would dismount and offer them together; and whenever the sun declined before he started on a journey he used to offer the *Zuhr* prayers and then ride (for journey).

(17) CHAPTER. To offer *Ṣalāt* (prayer) while sitting.

1113. Narrated 'Aīshah: Allah's Messenger ﷺ offered *Ṣalāt* (prayer) in his house while sitting during his illness and the people offered *Ṣalāt* behind him standing and he pointed to them to sit down.

When he had finished the *Ṣalāt*, he said, "The Ḥāʾim is to be followed and so when he bows you should bow; and when he lifts his
head you should also do the same."[1] [The provision of this Hadith was abrogated by the last action of the Prophet ﷺ. See H. No.687].

1114. Narrated Anas bin Malik ﷺ: Allah’s Messenger ﷺ fell down from a horse and his right side was either injured or scratched, so we went to inquire about his health. The time for the Salât (prayers) became due and he offered the Salât while sitting and we offered Salât while standing. He said, “The Imam is to be followed; so if he says Takbîr, you should also say Takbîr, and if he bows you should also bow; and when he lifts his head you should also do the same and if he says: Samî’ Allahu liman ḥamîda (Allah heard those who sent praises to Him) you should say: Rabbanâ walakâ-l-hamd (O our Lord! All the praises are for You.”) (See Hadîth No. 687 and 689, Vol.1).

1115. Narrated ‘Imrân bin Ḥusayn ﷺ: who was suffering from piles: I asked Allah’s Messenger ﷺ about the offering of Salât (prayers) of a man while sitting. He said, “If he offers Salât while standing it is better and he who offers Salât while sitting gets half the reward of that who offers Salât standing; and whoever offer Salât while lying gets half the reward of that who offers Salât while sitting.”

[Citation: See Hadîth 687,689 and 5658, for taking the final verdict.

(1) (H.1113) See Hadîth 687,689 and 5658, for taking the final verdict.]
18 - THE BOOK OF ABRIDGED PRAYERS (AT-TAQŠİR)

(18) CHAPTER. To offer Salāt (prayers) by signs while sitting.

1116.Narrated 'Abdullãh bin Buraida: ‘Imrãn bin Ḥusain was suffering from piles. Once Abû Ma'mar narrated that 'Imrãn bin Ḥusain said, “I asked the Prophet about the Salāt (prayers) of a person while sitting. He said, ‘It is better for one to offer Salāt (prayer) standing; and whoever offers Salāt (prayer) sitting gets half the reward of that who offers Salāt (prayer) while standing; and whoever offers Salāt (prayer) while lying gets half the reward of that who offers Salāt (prayer) while sitting.’”

(19) CHAPTER. Whoever cannot offer Salāt (prayer) while sitting, can offer Salāt while lying on his side.

‘Aṭá’ said, “If one is unable to turn towards the Qiblah then he can offer the Salāt (prayer) in whatever direction his face may be.”

1117. Narrated 'Imrãn bin Ḥusain: I had piles, so I asked the Prophet about the Salāt (prayers). He said, “Offer Salāt (prayer) standing and if you cannot do that, offer Salāt (prayer) sitting, and if you cannot do even that, then offer Salāt (prayer) lying on your side.”
(20) CHAPTER. Whoever starts his \(\text{Ṣalāt}\) (prayer) sitting (because of ailment) and then during the \(\text{Ṣalāt}\) (prayer) feels better, can finish the rest while standing.

Al-Hasan said, “If the sick person wishes he can offer two \(\text{Rakā}^{\prime}\) while standing and two \(\text{Rakā}^{\prime}\) while sitting.”

1118. Narrated 'Āishah, the Mother of the faithful believers: I never saw Allāh’s Messenger ﷺ offering the night \(\text{Ṣalāt}\) (prayer) while sitting except in his old age and then he used to recite while sitting and whenever he wanted to bow he would stand up and recite thirty or forty Verses (while standing) and then bow.

1119. Narrated 'Āishah, Mother of the faithful believers: Allāh’s Messenger ﷺ (in his last days) used to offer (the night) \(\text{Ṣalāt}\) (prayer) sitting. He would recite while sitting, and when thirty or forty Verses remained from the recitation, he would stand up and recite them while standing and then he would bow and prostrate. He used to do the same in the second \(\text{Rakā}^{\prime}\). After finishing the \(\text{Ṣalāt}\) (prayer) he used to look at me and if I was awake he would talk to me and if I was asleep, he would lie down.
19 - THE BOOK OF SALĀT-UT-TAHĀJUD (NIGHT PRAYER)

(1) CHAPTER. The Tahajjud prayer at night [Tahajjud means optional Salah (prayer) to be offered from the middle to the last part of the night but before the compulsory morning Salah (prayer)].

And the Statement of Allah "And in some parts of the night (also) offer the Salah (prayer) with it (i.e., recite the Qur'an in the prayer), as an additional prayer (Tahajjud optional prayer — Nawāfīl) for you... (O Muḥammad ﷺ)" (V.17:79).

1120. Narrated Ibn ‘Abbās: Whenever the Prophet ﷺ got up at night to offer the Tahajjud prayer, he used to say:


[O Allāh! All the praises are for You; You are the Sustainer and Protector of the heavens and the earth, and whatever is in them. All the praises are for You; You have the possession of the heavens and the earth and whatever is in them. All the praises are for You; You are the Light of the heavens and the earth; You are the King of the heavens and the earth and whatever is in...
them, and all the praises are for You; You are the Truth and Your Promise is the truth, and the Meeting with You is the truth, Your Words are the truth, and Paradise is the truth, and Hell is the truth and all the Prophets (peace be upon them) are the truth. And Muhammad is the truth, and the Hour (Day of Resurrection) is the truth. O Allah! I surrender to You, I believe in You and depend on You, and repent to You, and with Your Help I argue (with my opponents, the disbelievers) and I take You as a Judge (to judge between us). Please forgive me my past and future sins; and whatever I concealed and whatever I revealed; and You are the One Who make (some people) forward and (some) backward. There is none who has the right to be worshipped but You or there is no other than You who has the right to be worshipped)

Sufyān said that ‘Abdu l Karīm Abū Umaiyya added to the above, ‘Walā huwa wa la quwwata illā billah’ (There is neither might nor power except with Allah).

(2) CHAPTER. The superiority of Tahajjud prayer (i.e. the night prayer).

1121. Narrated Sālim’s father: In the lifetime of the Prophet ṣaw whosoever saw a dream would narrate it to Allāh’s Messenger ṣaw. I had a wish of seeing a dream to narrate it to Allah’s Messenger ṣaw. I was a grown up boy and used to sleep in the mosque in the lifetime of the Prophet ṣaw. I saw in the dream that two angels caught hold of me and took me to the fire which was built all round like a built well and had two poles in it and the people in it were known to me. I started saying, “I seek refuge with Allāh from the fire.” Then I met another angel who told me not to be afraid.
1122. I narrated the dream to Hafṣa who told it to Allāh’s Messenger. The Prophet said, “Abdullāh is a good man. I wish he offered night prayer (Tahajjud).”

After that ‘Abdullāh (i.e., Sālim’s father) used to sleep but a little at night.

(3) CHAPTER. To perform a long prostration in the Tahajjud (night prayer).

1123. Narrated ‘Aishah: Allāh’s Messenger used to offer eleven Rak‘ā and that was his Salāt (i.e., night prayer). He used to prolong the prostration to such an extent that one could recite fifty verses (of the Qur’ān) before he would lift his head. He used to offer two Rak‘ā (Sunna) before the Salāt-ul-Fajr (early morning prayer) and then used to lie down on his right side till the call-maker came and informed him about the Salāt (prayer).

(4) CHAPTER. Leaving the night prayer by a patient.

1124. Narrated Jundab: The
Prophet ‏النَّبِيُّ ﷺ became sick and did not get up (for Tahajjud prayer) for a night or two.

1125. Narrated Jundab bin ‘Abdullāh ‏النَّبِيُّ ﷺ: Jibrīl (Gabriel) did not come to the Prophet ‏النَّبِيُّ ﷺ (for some time) and so one of the Quraysh women said, “His Satan has deserted him.” So came the Divine Revelation:

“By the forenoon (after sunrise). By the night when it darkens (and stands still). Your Lord (O Muhammad ﷺ) has neither forsaken you nor hates you.” (V.93:1-3)

(5) CHAPTER. The Prophet’s ‏النَّبِيُّ ﷺ exhorting (the people) to Tahajjud and Nawāfil without making them compulsory.

The Prophet ‏النَّبِيُّ ﷺ went to ‘All and Fātima ‏النَّبِيَّةُ ﷺ at night and knocked their door to exhort them to perform Salah (i.e. night prayers).

1126. Narrated Umm Salama ‏النساءُ ﷺ: One night the Prophet ‏النَّبِيُّ ﷺ got up and said, "Subhān Allāh!"[1] How many Al-Fīṭān (trials and afflictions) has been sent down tonight and how many treasures have been sent down (disclosed). Go and wake the sleeping lady occupants of these dwellings up [for Salah (prayers)], perhaps a well-dressed in this world may be naked in the Hereafter.”

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1127. Narrated ‘Ali bin Abi Ṭalib that one night Allâh’s Messenger came to him and Fâṭimah, the daughter of the Prophet and said: “Don’t you (both) offer the Tahâjjud prayers (at night)?” I said, “O Allâh’s Messenger! Our souls are in the Hands of Allâh and if He wants us to get up He will make us get up.” When I said that, he left us without saying anything and I heard that he was hitting his thigh and saying, “...But, man is ever more quarrelsome than anything.” (V.18:54)

1128. Narrated ‘Âishah: Allâh’s Messenger used to give up a good deed, although he loved to do it, for fear that people might act on it and it might be made compulsory for them. The Prophet never offered the Dhu`ah prayer, but I offer it.

1129. Narrated ‘Âishah, the Mother of the faithful believers: One night Allâh’s Messenger offered the Salât (prayer) in the mosque and the people followed him. The next night he also offered the Salât (prayer) and a great number of people followed him. On the third or the fourth night more and more people gathered, but Allâh’s Messenger...
did not come out to them. In the morning he said, “I saw what you were doing and nothing stopped me from coming out to you, but the fear that it (i.e. the Salāt) might be enjoined on you.” And that happened in the month of Ramaḍān.

(6) CHAPTER. Standing of the Prophet ﷺ [for the Salāt (prayer)] at night.

‘Āishah  Dön  narrated that the Prophet ﷺ used to offer Salāt (prayer) till his feet used to be swollen (oedematous).

1130. Narrated Al-Mughira: The Prophet ﷺ used to stand [in the Salāt (prayer)] or offer Salāt (prayer) till both his feet or legs swelled. He was asked [why he offered such an unbearable Salāt (prayer)] and he said, “Should I not be a thankful slave.”

(7) CHAPTER. Sleeping in the last hours of the night.

1131. Narrated ‘Abdullāh bin ‘Amr bin Al-‘Āsh: Allah’s Messenger ﷺ told me, “The most beloved Salāt (prayer) to Allah is that of Dā‘ūd (David) and the most beloved Saum (fasts) to Allah are those of Dā‘ūd. He used to sleep for half of the night and then offer Salāt (prayer) for one third of the night and again sleep for its sixth part and used to observe Saum (fasts) to alternate days.”
1132. Narrated Masruq: I asked 'Aishah, رضي الله عنها which was the most beloved deed to the Prophet ﷺ. She said, “A deed done continuously.” I further asked, “When did he used to get up [in the night for the Salât (prayer)].” She said, “He used to get up on hearing the crowing of a cock.”

Narrated Al-Ash’ath ﷺ: He (the Prophet ﷺ) used to get up for the Salât (prayer) on hearing the crowing of a cock.

1133. Narrated 'Aishah رضي الله عنها: In my house he (Prophet ﷺ) never passed the last hours of the night but sleeping.

(8) CHAPTER. Whoever took the Suhûr (the meal taken before dawn in the month of Ramaḍân) and did not sleep before offering Fajr prayers.

1134. Narrated Qatada: Anas bin Mâlik رضي الله عنه said, “The Prophet ﷺ and Zaid bin
Thabit took their *Suḥūr* together. When they finished it, the Prophet \( \ge \) stood for the *Salāt* (i.e., the *Fajr* prayer) and offered it.” We asked Anas, “What was the interval between their finishing the *Suḥūr* and the starting of the *Salāt*?” Anas replied, “It was equal to the time taken by a person in reciting fifty Verses of the Qur’ān.”

(9) CHAPTER. To prolong the standing posture in the *Tahajjud* prayer.

1135. Narrated Abū Wā’il: ‘Abdullāh b. ‘Abbās: “One night I offered the *Tahajjud* prayer with the Prophet \( \ge \) and he kept on standing till an ill-thought came to me.” We said, “What was the ill-thought?” He said, “It was to sit down and leave the Prophet (standing).”

1136. Narrated Hudhaifa: Whenever the Prophet \( \ge \) got up for *Tahajjud* prayer he used to clean his mouth (and teeth) with *Siwāk*.

(10) CHAPTER. How was the *Ṣalāt* (*Tahajjud* prayer) of the Prophet \( \ge \) and how many *Rak‘ā* , he used to offer at night?
1137. Narrated ‘Abdullah bin ‘Umar: A man said, “O Allah’s Messenger! How is the Salāt (prayers) of the night?” He said, “Two Rak‘a followed by two Rak‘a and so on, and when you apprehend the approaching dawn, offer one Rak‘a as Witr.”

1138. Narrated Ibn ‘Abbas: The Salāt (prayer) of the Prophet used to be of thirteen Rak‘a, i.e., of the night (Tahajjud) prayer.

1139. Narrated Masrūq: I asked ‘Aisyah about the night (Tahajjud) Salāt (prayer) of Allah’s Messenger and she said, “It was seven, nine or eleven Rak‘a besides the two Rak‘a of the Fajr prayer (i.e. Sunna).”

1140. Narrated ‘Aisyah: The Prophet used to offer thirteen Rak‘a of the night (Tahajjud) prayer and that included the Witr and two Rak‘a (Sunna) of the Fajr prayer.
(11) CHAPTER. The waking up of the Prophet \( \text{سید } \) from his sleep for the night prayer and what (how much) was cancelled from the night prayer.

And the Statement of Allah 3L: "O you wrapped in garments (i.e. Prophet Muhammad ﷺ)! Stand (to pray) all night, except a little. Half of it, or a little less than that, or a little more; and recite the Qur'an (aloud) in a slow (pleasant tone and) style. Verily, We shall send down to you a weighty Word (i.e. obligations, laws). Verily, the rising by night (for Tahajjud prayer) is very hard and most potent and good for governing (oneself), and most suitable for (understanding) the Word (of Allah). Verily, there is for you by day prolonged occupation with ordinary duties.” (V.73:1-7)

And Allah’s Statement: “...He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Qur'an as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking of Allah’s Bounty, yet others fighting in Allah’s Cause. So recite as much of the Qur'an as may be easy for you, and perform As-Ṣalāt (IQāmat-as-ṣalāt) and give Zakāt, and lend to Allah, a goodly loan, and whatever good you send before you for yourselves, (i.e. Nawafil — non-obligatory acts of worship: prayers, charity, fasting, Hajj and 'Umra, etc.), you will certainly find it with Allah, better and greater in reward…” (V.73:20)

1141. Narrated Anas bin Malik Z:

Sometimes Allah’s Messenger ﷺ would not observe Saum (fast) (for so many days) that we thought that he would not observe Saum (fast) that month and he sometimes used to observe Saum (fast) (for so many days) that...
we thought he would not leave observing *Saum* (fast) throughout that month and [as regards his *Salát* (prayers) and sleep at night], if you wanted to see him offering *Salát* (prayer) at night, you could see him offering *Salát* (prayer) and if you wanted to see him sleeping, you could see him sleeping.

(12) CHAPTER. Satan's tying of knots at the back of the head if one does not offer the night prayer.

1142. Narrated Abū Hurairah: Allah's Messenger ﷺ said, "During your sleep, Satan knots three knots at the back of the head of each one of you. On every knot he reads and exhales the following words, 'The night is long for you, so stay asleep.' When that person wakes up and remembers Allah, one knot is undone; and when he performs ablution, the second knot is undone, and when he offers *Salát* (prayer) the third knot is undone and one gets up energetic in a good mode and with a good heart in the morning; otherwise he gets up in a bad mode, lazy (and with not a good heart)."

1143. Narrated Samura bin Jundab: The Prophet ﷺ said in his narration of a dream that he saw, "He whose head was being crushed with a stone was one who learnt the Qur'ān but never acted on it, and slept ignoring the prescribed compulsory *Salát* (prayers)."
(13) CHAPTER. If one sleeps and does not offer the Salāt (prayer), Satan urinates in his ears.

1144. Narrated ‘Abdullāh ibn ‘Umar: A man was mentioned before the Prophet ﷺ and he was told that he kept on sleeping till morning and did not get up for As-Ṣalāt (i.e., Fajr prayer). The Prophet ﷺ said, “Satan urinated in his ears.”

(14) CHAPTER. Offering Salāt (prayer) and invoking Allāh in the last hours of the night.

And Allāh says: “They used to sleep but little by night, [invoking their Lord (Allah) and praying with fear and hope]. And in the hours before dawn, they were (found) asking (Allah) for forgiveness.”

(V.51:17,18)

1145. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “Our Lord, the Blessed, the Superior, comes down every night on the nearest heaven to us during the last third of the night and He says, “(Is there anyone) who invokes Me, (demands anything from Me) so that I may respond to his invocation? (Is there anyone) who asks Me so that I may grant him his request? (Is there anyone) who seeks My Forgiveness, so that I may forgive him?”
(15) CHAPTER. Sleeping in the first part of the night and getting up in its last part.

Salmān asked Abī Ad-Dardā’ to sleep, and when it was the last part of the night, he told him to get up. (When this news reached the Prophet ﷺ), he said, “Salmān said the truth.”

1146. Narrated Al-Aswad: I asked ‘Āishah about the Ṣalāt (prayer) of the Prophet ﷺ at night. She replied, “He used to sleep during the first part of night, and get up in its last part to offer Ṣalāt (prayer), and then return to his bed. When the Mu‘adh-dhin (the call-maker) pronounced the Adhān, he would get up. If he was in need of a bath he would take it; otherwise he would perform ablution and then go out [for the Ṣalāt (prayer)].”

(16) CHAPTER. The Ṣalāt (prayer) of the Prophet ﷺ at night in Ramaḍān and (in) other months.

1147. Narrated Abū Salma bin ‘Abdur Rahmān: I asked ‘Āishah about the Ṣalāt (prayer) of Allāh’s Messenger ﷺ during the month of Ramaḍān.” She said, “Allāh’s Messenger ﷺ never exceeded eleven Rak’ā in Ramaḍān or in other months; he used to offer four Rak’ā — do not ask me about their beauty and length, then four Rak’ā, do not ask me about their beauty and length, and then three Rak’ā.” ‘Āishah further said, “I said, ‘O Allāh’s Messenger! Do you sleep before offering the Witr prayers?’ He replied, ‘O ‘Āishah! My eyes sleep but my heart remains awake!’”
1148. Narrated 'Aishah: I did not see the Prophet reciting (the Qur'an) in the night Salāt (prayers) while sitting except when he became old; when he used to recite while sitting, and when thirty or forty Verses remained from the Sūrah, he would stand up and recite them and then bow.

(17) CHAPTER. The superiority of remaining with ablution during the day and night and the superiority of offering As-Ṣalāt (the prayers) after ablution during the day and night.

1149. Narrated Abū Hurairah: At the time of the ʿṢalāt-ul-Fajr (Fajr prayers) the Prophet asked Bilāl, “Tell me of the best deed you did after embracing Islām, for I heard your footsteps in front of me in Paradise.” Bilāl replied, “I did not do anything worth mentioning except that whenever I performed ablution during the day or night, I offered ʿṢalāt (prayer) after that ablution as much as was written for me.”
(18) CHAPTER. It is disliked to exaggerate extremely in matters of worship.

1150. Narrated Anas bin Mákí: Once the Prophet entered (the mosque) and saw a rope hanging in between its two pillars. He said, “What is this rope?” The people said, “This rope is for Zainab who, when she feels tired, holds it [to keep standing in the Saláh (prayer)].” The Prophet said, “Don’t use it. Remove the rope. You should offer Saláh (prayer) as long as you feel active, and when you get tired, sit down.”

1151. Narrated ‘Áishah: A woman from the tribe of Bání Asad was sitting with me and Allah’s Messenger came to my house and said, “Who is this?” I said, “(She is) So-and-so. She does not sleep at night because she is engaged in Saláh (prayer).” The Prophet said disapprovingly: “Do (good) deeds which are within your capacity as Allah never gets tired of giving rewards till you get tired of doing good deeds.”

(19) CHAPTER. It is disliked for a person to leave offering the night Saláh after he has been used to (offering) it.

1152. Narrated ‘Abdulláh bin ‘Amr bin...
Al-‘As: Allâh’s Messenger ﷺ said to me, “O ‘Abdullâh! Do not be like so-and-so who used to offer Salât (prayer) at night and then stopped the night Salât (prayer).”

(20) CHAPTER.

1153. Narrated ‘Abdullâh bin ‘Amr رضي الله عنهما: Once Allâh’s Messenger ﷺ said to me, “I have been informed that you offer Salât (prayer) all the night and observe Saum (fast) during the day.” I said, “(Yes) I do so.” He said, “If you do so, your eye-sight will become weak and you will become weak. No doubt, your body has a right on you, and your family has a right on you, so observe Saum (for some days) and do not observe it (for some days), offer Salât (for some time) and then sleep.”
(21) CHAPTER. The superiority of one who wakes up at night and offers the Salât with a loud voice.

1154. Narrated ‘Ubâda bin As-Sâmit: The Prophet ﷺ said, “Whoever gets up at night and says:

‘Lâ ilâha illallâhu Wahdahû lâ sha’rika lahû. Lahul-mulku, wa lahul-hamdu wa Huwa ’alâ kulli shai’in Qadîr. Allhamdu lillahi, wa subhânanlähî, wa lâ ilâha illallâhu, wallâhu akbar, wa lâ hawla wa lâ quwwata illallâh.”

(No one has the right to be worshipped but Allâh. He is the Only One Who has no partners. His is the kingdom and all the praises are for Him. He is Omnipotent. All the praises are for Allâh. All the glories are for Allâh. And none has the right to be worshipped but Allâh, and Allâh is the Most Great and there is neither might nor power except with Allâh).

And then says: ‘Allâhumma, ighfir li’ (O Allâh! Forgive me).

Or invokes (Allâh), he will be responded to and if he performs ablution [and offer Salât (prayer)], his Salât will be accepted.”

1155. Abû Hurâirah narrated in one of his narrations that once Allâh’s Messenger ﷺ said, “Your brother, i.e., ‘Abdullâh bin Rawâha, does not say obscene (referring to his poetic verses): Amongst us is Allâh’s Messenger, who recites His Book when it dawns.

He showed us the guidance, after we were blind. We believe that whatever he says is true.

And he spends his nights in such a way as his sides do not touch his bed. While the Mushrikûn were deeply asleep.”
1156. Narrated Nâfi': Ibn ‘Umar

I dreamt that a piece of silk cloth was in my hand and it flew with me to whichever part of Paradise I wanted. I also saw as if two persons (i.e., angels) came to me and wanted to take me to Fire. Then an angel met us and told me not to be afraid. He then told them to leave me.

1157. Hafsa narrated one of my dreams to the Prophet ﷺ who said, ‘Abdullâh is a good man. Would that he offer the night prayer (Ṣalât-ut-Tahajjud)!”

1158. So, after that day ‘Abdullâh (bin ‘Umar) started offering the night prayers. The Companions of the Prophet ﷺ used to tell their dreams that [Laila-tul-Qadr (the Night of Power)] was on the 27th of the month of Ramadân. The Prophet ﷺ said, “I see that your dreams agree on the last ten nights of Ramadân and so whoever is in search of it should seek it in the last ten nights of Ramadân.”
(22) CHAPTER. Regularity of offering two Rak'ā (Sunna) of the Fajr.

1159. Narrated 'Aishah : Allah’s Messenger offered the Ishā prayer (and then got up at the Tahajjud time) and offered eight Rak'ā and then offered two Rak'ā while sitting. He then offered two Rak'ā in between the Adhān and Iqāma (of the Fajr prayer) and he never missed them.

(23) CHAPTER. To lie down on the right side after offering two Rak'ā (Sunna) of the Fajr prayer.

1160. Narrated 'Aishah : The Prophet used to lie down on his right side, after offering two Rak'ā (Sunna) of the Fajr prayer.

(24) CHAPTER. Whoever talks after offering two Rak'ā (Sunna) (of the Fajr prayer) and does not lie down.

1161. Narrated 'Aishah : After offering the Sunna of the Fajr prayer, the Prophet used to talk to me, if I happen to be awake; otherwise he would lie down till the Iqāma was proclaimed (for the Fajr prayer).
(25) CHAPTER. What is said about the Nawâfîl being offered as two Rak‘â followed by two and so on.

And this has been narrated by ‘Ammâr, Abû Dhar, Anas, Jâbir bin Zaid, ‘Ikrima, and A‘z-Zuhri, رضي الله عنهم.

Yahyâ bin Sa‘îd Al-Ansârî said, “I saw the religious learned men of our town (Al-Madîna) offering two Rak‘â of Nawâfîl and finishing them with Taslîm during the day”.

1162. Narrated Jâbir bin ‘Abdullâh رضي الله عنه: The Prophet ﷺ used to teach us the way of doing Istikhâra in all matters as he taught us the Sûrahs of the Qur‘ân. (Istikhâra means to ask Allâh to guide one to the right sort of action concerning any job or deed), He said, “If anyone of you decides to do any job, he should offer a two Rak‘â Salât (prayer) other than the compulsory ones and say (after the Salât):

‘Allâhumma inni astakhiruka bi-‘ilmika, wa astaqdiruka bi-qudratika, wa as ‘aluka mm hadhal-amra shar-run li wa ma ‘așhi wa ‘aqibati amri (or fjili amri wa‘ajilîhi), faqdurhu li wa yas-sirhu li, Thumma bârik li fihi, wa in kunta ta‘lamu anna hadhal-amra shar-run li wa ma ‘așhi wa‘aqibati amri (or fjili amri wa‘ajilîhi), faṣrifhu annî was-rînî ‘anhu waqduru li al-khâira haithu kâna, Thumma ardini bihi.’

(O Allâh, I consult You as You are All-Knowing, and appeal to You to give me power as You are Omnipotent, and ask You...
for Your Great Favour, for You have power, but I don’t, and You have knowledge, but I
don’t have, and You know all hidden
matters. O Allâh, if You know that this
matter is good for me in my religion, my
livelihood, and for my life in the Hereafter
(or said: For my present, and future life),
then do it for me; and if You know that this
matter is evil (not good) for me in my
religion, my livelihood, and for my life in
the Hereafter (or said: For my present and
future life), then keep it away from me and
take me away from it, and choose what is
good for me wherever it is, and please me
with it.)

The Prophet ﷺ added that then the person
should name (mention) his need (matter).

1163. Narrated Abû Qatâda bin Rab’î Al-
Anšârî ﷺ: The Prophet ﷺ said, “If
anyone of you enters a mosque, he should
not sit until he has offered a two Rak’â prayer
(Tahayyat-ul-Masjid).”

1164. Narrated Anas bin Malik ﷺ:
Allâh’s Messenger ﷺ led us and offered a
two Rak’â prayer and then went away.

1165. Narrated ‘Abdullâh bin ‘Umar ﷺ:
I offered with Allâh’s Messenger ﷺ
two Rak’â before the compulsory Zuhr prayer
and two Rak'ā after the Zuhr prayer, two Rak'ā after Jumu‘ah, Maghrib and ‘Ishā’ prayers.

1166. Narrated Jābir bin ‘Abdullāh رضي الله عنهم: While delivering a Khutba (religious talk), Allah's Messenger ﷺ said, “If anyone of you comes (for Jumu‘ah prayer) while the Imam is delivering the Khutba or has come out for it, he should offer a two Rak'ā prayer (Tahayyat-ul-Masjid).

1167. Narrated Mujāhid: Somebody came to the house of Ibn ‘Umar رضي الله عنهم and told him that Allah's Messenger ﷺ had entered the Ka'bah. Ibn ‘Umar said, “I went in front of the Ka'bah and found that Allah's Messenger ﷺ had come out of the Ka'bah and I saw Bilal standing by the side of the gate of the Ka'bah. I said, ‘O Bilal! Has Allah's Messenger ﷺ offered Salāt (prayer inside the Ka'bah)?’ Bilal replied in the affirmative. I said, ‘Where (did he offer Salāt)?’ He replied, ‘(He offered Salāt) between these two pillars and then he came out and offered a two Rak'ā prayer in front of the Ka’bah.’"

Abū ‘Abdullāh said: Abū Hurairah رضي الله عنهم said, “The Prophet ﷺ advised me to offer two Rak'ā Duhā prayer (prayer to be offered after sunrise and before midday.)”

‘Ibtān (bin Mālik) said, “Allah’s Messenger ﷺ and Abū Bakr رضي الله عنهم advised me on this.”
came to me after sunrise and we aligned behind the Prophet ﷺ and offered two Rak‘a (prayer)."

(26) CHAPTER. To talk after offering two Rak‘a (Sunna of the Fajr prayer).

1168. Narrated ‘Aishah رضي الله عنها: After offering the two Rak‘a (Sunna) the Prophet ﷺ used to talk to me, if I happen to be awake; otherwise he would lie down.

(27) CHAPTER. To offer two Rak‘at (Sunna) before the Fajr prayer Fajr prayer and whoever called them Nawāfil.

1169. Narrated ‘Aishah رضي الله عنها: The Prophet ﷺ was never more regular and strict in offering any Nawāfil than the two Rak‘at (Sunna) of the Salāt-ul-Fajr prayer.

(28) CHAPTER. What is recited in the two Rak‘a (Sunna) of the Fajr prayer.

1170. Narrated ‘Aishah رضي الله عنها: Allāh’s Messenger ﷺ used to offer thirteen Rak‘at in the night prayer and on hearing the Adhān for the Fajr prayer, he used to offer two light Rak‘a.
1171. Narrated ‘Aishah: The Prophet used to offer the two Rak‘a (Sunna) before the Fajr prayer and make them so light that I would wonder whether he offered them (two Rak‘a) with Umm-ul-Kitāb (Sūrat Al-Fātiha) only?

1172. Narrated Ibn ‘Umar: I offered with the Prophet two Rak‘a before the Zuhr and two Rak‘a after the Zuhr prayer; two Rak‘a after Maghrib, ‘Ishā’ and the Jumu‘ah prayer. Those of the Maghrib and ‘Ishā’ were offered in his house.

1173. (Ibn Umar added:) My sister Ḥafṣa told me that the Prophet used to offer two
light Rak'a prayer (Sunna) after dawn (before the Iqāma of the Fajr prayer) and it was the time when I never went to the Prophet ﷺ. (See H. No. 618).

(30) CHAPTER. Whoever did not offer the Salāt (prayer) after the prescribed compulsory (congregational) Salāt.


(31) CHAPTER. To offer the Salāt-ut-Duḥā (forenoon prayer) in journey.

1176. Narrated ‘Abdur Raḥmān bin Ābi Lailā: Only Umm Hānī narrated to me that she had seen the Prophetﷺ offering the Ḍuḥā prayer. She said, “On the day of the conquest of Makkah, the Prophetﷺ entered my house, took a bath and offered eight Rak‘ā (of Ḍuḥā prayer). I had never seen the Prophetﷺ offering such a light Ṣalāt (prayer) but he performed bowings and prostrations perfectly.

(32) CHAPTER. Whoever did not offer the Ḍuḥā prayer and thought it permissible (to offer it).

1177. Narrated ‘Aishah: I never saw the Prophetﷺ offering the Ḍuḥā prayer, but I always offer it.

(33) CHAPTER. To offer the Ṣalāt-ud-Ḍuḥā when one is not travelling.

‘Ibān bin Mālik narrated that on the authority of the Prophetﷺ.

1178. Narrated Abū Hurairah: My Khalil (friend etc.) (the Prophetﷺ) advised me to observe three things and I shall not leave them till I die: (1) To observe Saum (fast) three days every (lunar) month, (2) to offer the Ḍuḥā prayer; (3) and to offer ʿĪtār before sleeping. (See The Book of Fasting, H. No. 1981).
1179. Narrated Anas bin Sirin: I heard Anas bin Malik al-Ansari saying, “An Ansari man, who was very fat, said to the Prophet, ‘I am unable to present myself for the Salat (prayer) with you.’ He prepared a meal for the Prophet and invited him to his house. He washed one side of a mat with water and the Prophet offered a two Rak’a (prayer) on it.”

So-and-so, the son of so-and-so, the son of Al-Jarud asked Anas, “Did the Prophet use to offer the Duhã prayer?” Anas replied, “I never saw him offering (the Duhã prayer) except on that day.”

1180. Narrated Ibn Umar: I memorized ten Rak’a (Nawafil) from the Prophet, two Rak’a before the Zuhr prayer and two after it; two Rak’a after Magrib prayer in his house, and two Rak’a after ‘Ishâ’ prayer in his house, and two Rak’a before the Fajr prayer and at that time nobody would enter the house of the Prophet.

1181. [Ibn Umar added:] Hafsa told me that the Prophet used to offer two Rak’a (Sunna of Fajr) after the call-maker had pronounced the Adhân and the dawn has come up. (See H. No. 1173).
1182. Narrated ‘Aishah: The Prophet never missed four Rak‘a before the Zuhr prayer and two Rak‘a before the Fajr prayer.

(35) CHAPTER. The (optional) Salāt (prayer) before the (compulsory) Maghrib prayers.

1183. Narrated ‘Abdullāh Al-Muzani: The Prophet said, “Perform (an optional) Salāt (prayer) before the (compulsory) Maghrib prayers.” He repeated it thrice and the third time, he said, “Whoever wants to offer it, can do so,” lest the people should take it as a Sunna.


(36) CHAPTER. To offer Nawāfil in congregation.

This is narrated by Anas and ‘Aishah.
1185. Narrated Maḥmūd bin Ar-Rabī’ Al-Anṣārī, that he remembered Allāh’s Messenger ﷺ and he also remembered a mouthful of water which he had thrown on his face, after taking it from a well that was in their house.

1186. Maḥmūd added that he had heard ‘Ībān bin Mālik who was present with Allāh’s Messenger ﷺ in the battle of Badr saying, “I used to lead my people at Bani Sālim in the Salāt (prayer) and there was a valley between me and those people. Whenever it rained it used to be difficult for me to cross it to go to their mosque. So I went to Allāh’s Messenger ﷺ and said, ‘I have weak eye-sight and the valley between me and my people floods during the rainy season and it becomes difficult for me to cross it; I wish you would come to my house and offer Salāt at a place so that I could take that place as (a Musalla place for offering Salāt).’ Allāh’s Messenger ﷺ said, ‘I will do so.’ So Allāh’s Messenger ﷺ and Abū Bakr رضي الله عنه came to my house the (next) morning after the sun had risen high. Allāh’s Messenger ﷺ asked my permission to let him in and I admitted him. He did not sit before saying, ‘Where do you want us to offer the Salāt (prayer) in your house?’ I pointed to the place where I wanted him to offer Salāt (prayer). So, Allāh’s Messenger ﷺ stood up for the Salāt (prayer) and started the Salāt (prayer) with Takbīr وَإِبْرَاهِيمُ وَأَبُو يَعْقُوبُ أَبِي إِبْرَاهِيمِ and we aligned in rows behind him; and he offered two Rakā (prayer), and finished them with Tasliḥ وَإِبْرَاهِيمُ and we also performed Tasliḥ with him. I detained him for a meal called Khāzir which I had prepared for him. (Khāzir is a special meal prepared for one who offers Salāt in the Musalla place.)
type of dish prepared from barley flour and meat soup). When the neighbours got the news that Allah's Messenger was in my house, they gathered till there were a great number of men in the house. One of them said, 'What is wrong with Malik, for I do not see him?' One of them replied, "He is a hypocrite and does not love Allah and His Messenger." On that Allah's Messenger said, 'Don't say this. Haven't you seen that he said La ilaha illallah (none has the right to be worshipped but Allah) for Allah's Sake only.' The man replied, 'Allah and His Messenger know better; but by Allah, we never saw him but helping and talking with the hypocrites.' Allah's Messenger replied, 'No doubt, whoever says La ilaha illallah (none has the right to be worshipped but Allah), seeking the pleasures of Allah, then Allah will save him from Hell-fire.'

Mahmud added, "I told the above narration to some people, one of whom was Abū Ayyūb, the Companion of Allah's Messenger in the battle in which he (Abū Ayyūb) died and Yazid bin Mu‘awiyya was their leader in Roman Territory. Abū Ayyūb denounced the narration and said, 'I doubt that Allah's Messenger ever said what you have said.' I felt that too much, and I vowed to Allah that if I remained alive in that holy battle, I would (go to Al-Madīna and) ask ‘Ithān bin Mālik who was by then an old blind man was leading his people in the Salāt (prayer). When he finished the Salāt (prayer), I greeted him and introduced myself to him and then asked him about that narration. He told that narration again in the
same manner as he had narrated it the first time.” [See Hadith No.425. Vol.I]

(37) CHAPTER. To offer the Nawāfīl prayers at home.

1187. Narrated Ibn 'Umar رضي الله عنهما: Allah's Messenger ﷺ said, “Offer some of your Salāt (prayers) in your houses and do not make them graves.”
20 – THE BOOK OF THE SUPERIORITY OF OFFERING

Aṣ-ṢALĀT IN THE MOSQUE OF MAKKA AND AL-MADĪNA

(1) CHAPTER. The superiority of offering Aṣ-Ṣalāt (the prayer) in the Mosque of Makkah (Al-Masjid-al-Ḥarām), and Al-Madīna (i.e. the Mosque of the Prophet ﷺ).

1188. Narrated Qaza’a: I heard Abu Sa’id ṬabarQA saying four words. He said, “I heard the Prophet ﷺ (saying — see Hadith No. 1197).” He participated in twelve holy battles with the Prophet ﷺ.

1189. Narrated Abū Hurairah: The Prophet ﷺ said, “Do not set out on a journey except for three mosques i.e. Al-Masjid-al-Ḥarām (at Makkah), Masjid Ar-Rasūl ﷺ (the Mosque of Allah’s Messenger ﷺ at Al-Madīna), and Masjid Al-Aqṣā (Mosque of Jerusalem).”

1190. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “One Salāt (prayer) in my mosque is better than one thousand Salāt (prayer) in any other mosque except Al-Masjid-al-Ḥarām.”
20 - THE BOOK OF THE SUPERIORITY OF OFFERING

(2) CHAPTER. The Masjid Qubā’ (the Mosque of Qubā’).

1191. Narrated Nāfi’: Ibn ‘Umar never offered the Duḥā prayers except on two occasions:

1. Whenever he reached Makkah; and he always used to reach Makkah in the forenoon. He would perform Tawāf round the Ka‘bah and then offer two Rak‘ā at the rear of Maqām (Ibrāhīm).

2. Whenever he visited Qubā’, for he always used to visit it every Saturday. When he entered the mosque, he disliked to leave it without offering a Salāt (prayer).

Ibn ‘Umar narrated that Allāh’s Messenger used to visit the mosque of Qubā’ (sometime) walking and (sometime) riding. Ibn ‘Umar said, “I do only what my companions used to do and I don’t forbid anybody to offer Salāt (prayer) at any time during the day or night except that one should not intend to offer Salāt (prayer) at sunrise or sunset.”

1192. And he (i.e. Ibn ‘Umar) used to say, “I do only what my companions used to do and I don’t forbid anybody to offer Salāt (prayer) at any time during the day or night except that one should not intend to offer Salāt (prayer) at sunrise or sunset.”

(3) CHAPTER. Whoever visited the mosque of Qubā’ every Saturday.

1193. Narrated ‘Abdullāh bin Dīnār: Ibn ‘Umar said, “The Prophet used to go to the mosque of Qubā’ every Saturday; (sometimes) walking and (sometimes) riding.” ‘Abdullāh (Ibn ‘Umar) used to do the same.
(4) CHAPTER. To go to the Mosque of Qubā', walking or riding.

1194. Narrated Ibn 'Umar: The Prophet used to go to the Mosque of Qubā’ (sometimes) walking and sometimes riding. Added Nāfi’ (in another narration), “He then would offer two Rak‘at (prayer) (in the Mosque of Qubā’).”

(5) CHAPTER. The superiority of the place between the pulpit and the grave (of the Prophet ﷺ).

1195. Narrated ‘Abdullāh bin Zaid Al-Māzini: Allāh’s Messenger ﷺ said, “Between my house and my pulpit there is a garden from amongst the gardens of Paradise.”

1196. Narrated Abū Hurairah: The Prophet ﷺ said, “Between my house and my pulpit there is a garden from amongst the gardens of Paradise, and my pulpit is over my Haud, (i.e. Al-Kauthār).” (See Ḥadith No.6588, Vol.8).
(6) CHAPTER. The mosque of Bait-ul-Maqdis (Jerusalem).

1197. Narrated Qaza'a (freed slave of) Ziyād: I heard Abū Sa'īd Al-Khudrī narrating four things from the Prophet ﷺ and I appreciated them very much. He said conveying the words of the Prophet ﷺ:

“(1) No woman should travel on a journey of two days except with her husband or a Dhū-Mahram.

(2) No fasting is permissible on two days: (of) ‘Eid-al-Fīṭr and ‘Eid-al-Adḥa.

(3) No Salāt (prayer) after two Salāt, i.e., after the Fajr prayer till the sun rises and after the ‘Asr prayer till the sun sets.

(4) Not to travel (for visiting) except to three mosques, i.e. at Al-Masjid Al-Ḥarām, the mosque of Aqṣā (at Jerusalem) and my mosque (at Al-Madīna).
21 - THE BOOK OF DEALING WITH ACTIONS IN AS-SALAT (THE PRAYER) (which are irrelevant to the Salat).

(1) CHAPTER. To take the help of the hands while offering Salât (prayer) on condition that the movement should be in line with the rules of the Salât (prayer).

Ibn ‘Abbâs  said, “A person can take the help of any portion of his body,” and Abû Ishaq took off and then put on his cap during the Salât (prayer). And ‘Alî  used to place his right palm over the left wrist except when he wanted to scratch his skin or arrange his clothes (he would lift it then).

1198. Narrated Kuraib, the freed slave of Ibn ‘Abbâs: ‘Abdullâh bin ‘Abbâs  said that he stayed overnight in the house of Mâimûna, the Mother of the faithful-believers  who was his aunt. He said, “I was lying on the cushion transversally in its breadthwise direction, and Allâh’s Messenger  along with his wife lying in its lengthwise direction. Allâh’s Messenger  slept till midnight or slightly before or after it. Then Allâh’s Messenger  woke up, sat, and removed the traces of sleep by rubbing his hands over his face. Then he recited the last ten Verses of Sûrat Al-‘Imran (Sûrah No.3). Then he went towards a hanging leather water-container and performed a perfect ablution and then stood up for Salât (prayer).” ‘Abdullâh bin ‘Abbâs  added, “I got up and did the same as Allâh’s Messenger  had done and then went and stood by his (left) side. Allâh’s Messenger  then put his right hand over my head and caught my right ear and twisted it (pulled me,
and made me stand by his right side). He offered two Rak‘a (prayer), then two Rak‘a (prayer), then two Rak‘a, then two Rak‘a (prayer), then two Rak‘a (prayer), then two Rak‘a (prayer) and then offered one Rak‘a Witr prayer. Then he lay down till the Mu‘adh-dhin came and then he offered two light Rak‘a (Sunna of the Fajr prayer) and went out and offered the early morning Salat (Fajr prayer)."

(2) CHAPTER. What speech is prohibited during the As-Salat (the prayer).

1199. Narrated ‘Abdullāh: We used to greet the Prophet ﷺ while he was offering As-Salat (the prayer) and he used to answer our greetings. When we returned from An-Najāshī (the ruler of Ethiopia), we greeted him, but he did not answer us [during the Salat (prayer)] and [after finishing the Salat (prayer)] he said, “In Salat (prayer) one is occupied (with a more serious matter).”
1200. Narrated Zaid bin Arqam \(\text{زَيْدُ بْنُ أَرْقَامِ}\): In the lifetime of the Prophet \(\text{صَلَّى أَلِيۡلَهَ عَلَيْهِمْ}\) we used to speak while offering \(\text{آَسُلَّمُ} \) (the prayer), and one of us would tell his needs to his companion, till the Verse, “Guard strictly the (five obligatory) \(\text{آَسُلَّمُ} \) (the prayers)...” (V.2:238) was revealed. After that we were ordered to remain silent while offering \(\text{سِلَّتُ} \) (prayer).

1201. Narrated Sahil bin Sa’d \(\text{سَحْيُ بْنُ سَعَد} \): The Prophet \(\text{صَلَّى أَلِيۡلَهَ عَلَيْهِمْ} \) went out to affect a reconciliation between the tribes of Banî ‘Amr bin ‘Aūf and the time for the \(\text{سِلَّتُ} \) (prayer) became due; Bilâl went to Abû Bakr \(\text{رَضِيَ اللَّهُ عَنْهُ} \) and said, “The Prophet \(\text{صَلَّى أَلِيۡلَهَ عَلَيْهِمْ} \) is detained. Will you lead the people in the \(\text{سِلَّتُ} \) (prayer)?” Abû Bakr replied, “Yes, if you wish.” So, Bilâl pronounced the \(\text{إِلَهَيْنَِّي حَلَّمٌ} \) and Abû Bakr led the \(\text{سِلَّتُ} \) (prayer). In the meantime the Prophet \(\text{صَلَّى أَلِيۡلَهَ عَلَيْهِمْ} \) came crossing the rows [of the people offering \(\text{سِلَّتُ} \) (prayer)] till he stood in the first row and the people started clapping. Abû Bakr \(\text{رَضِيَ اللَّهُ عَنْهُ} \) never looked hither and thither during the \(\text{سِلَّتُ} \) (prayer), but when the people clapped too much, he looked back and saw the Prophet \(\text{صَلَّى أَلِيۡلَهَ عَلَيْهِمْ} \) in the (first) row. The Prophet \(\text{صَلَّى أَلِيۡلَهَ عَلَيْهِمْ} \) waved him to remain at his place, but Abû Bakr raised both his hands and said: \(\text{ذَا سُلَّمَيْنَ} \) (i.e. all the praises be to Allâh) and then retreated and the Prophet \(\text{صَلَّى أَلِيۡلَهَ عَلَيْهِمْ} \) went forward and led the \(\text{سِلَّتُ} \) (prayer). (See \(\text{حَدِيثُ} \) No. 1203 & 1204).
(4) CHAPTER. Whoever named some people or greeted somebody during *As-Salāt* (the prayers) because of ignorance.

1202. Narrated ‘Abdullāh bin Mas‘ūd رضي الله عنه: We used to say the greeting, name and greet each other in *As-Salāt* (the prayer). Allāh’s Messenger ﷺ heard it and said:


[All the compliments are for Allāh and all the *Salawāt* (prayers etc.) and all the good things (are for Allāh). Peace be on you, O Prophet, and Allāh’s Mercy and Blessings (be on you). And peace be on us and on the good (pious) slaves – worshippers of Allāh. I testify that none has the right to be worshipped but Allāh; and I also testify that Muḥammad is His slave and His Messenger].

So, when you have said this, then you have surely sent the greetings to every good (pious) slave – worshipper of Allāh, whether he be in the heavens or on the earth.”

(5) CHAPTER. Clapping [during the Salāt (prayer)] is permissible only for women.

1203. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, “The saying *Subḥān Allāh* is for men and clapping is for women.” [If something happens in the Salāt (prayer), the men can invite the attention of the Imām by saying *Subḥān Allāh*, and

(1) (H.1203) Subḥān Allāh: See glossary.
women, by clapping their hands].

1204. Narrated Sahl bin Sa’d: The Prophet ﷺ said, “The saying Subhān Allāh is for men and clapping is for women.”

(6) CHAPTER. Whoever came back or went forward during the Salāt (prayer) because of some urgent need.

This has been narrated by Sahl bin Sa’d on the authority of the Prophet ﷺ.

1205. Narrated Anas bin Malik: While Abū Bakr was leading the people in the Fajr prayer on a Monday, the Prophet ﷺ surprised them suddenly having lifted the curtain of ‘Aishah’s house, and looked at them while they were standing in rows and smiled. Abū Bakr tried to retreat back thinking that Allah’s Messenger ﷺ wanted to come out for the Salāt (prayer). The attention of the Muslims was diverted from the Salāt (prayer) because they were delighted to see the Prophet ﷺ. The Prophet ﷺ waved his hand to them to complete their Salāt (prayer), then he went back into the room and let down the curtain. The Prophet ﷺ expired on that very day.

(7) CHAPTER. If a mother calls her son while he is offering As-Salāt (the prayer).

1206. Narrated Abū Hurairah: Allâh’s Messenger ﷺ said, “A woman called
her son while he was in his hermitage and said, ‘O Juraij!’ He said, ‘O Allah, my mother (is calling me) and (I am offering) my Salat (prayer) (what shall I do)?’ She again said, ‘O Juraij!’ He said again, ‘O Allah! My mother (is calling me) and (I am offering) my Salat (prayer) (what shall I do)?’ She again said, ‘O Juraij!’ He again said, ‘O Allah! My mother (is calling me) and (I am offering) my Salat (prayer) (what shall I do)?’ She said, ‘O Allah! Don’t let Juraij die till he sees the faces of prostitutes.’ A shepherdess used to come by his hermitage for grazing her sheep and she gave birth to a child. She was asked whose child that was, and she replied that it was from Juraij and that he had come out from his hermitage. Juraij said, ‘Where is that woman who claims that her child is from me?’ (When she was brought to him along with the child), Juraij asked the child, ‘O Babus(1), who is your father?’ The child replied, ‘The shepherd.’” (See Hadith No. 2482, Vol.3).

(8) CHAPTER. The levelling of small stones during As-Salat (the prayer) (in front of the forehead).

1207. Narrated Mu’aiqib: The Prophet, talking about a man levelling the earth on prostrating, and said, “If you have to do so, then do it once.”

(9) CHAPTER. Spreading the clothes over the site of prostration while in As-Salat (the prayer).

1208. Narrated Anas bin Malik:

We used to offer *Ṣalāt* (prayer) with the Prophet ﷺ in scorching heat, and if someone of us could not put his face on the earth (because of the heat) then he would spread his clothes and prostrate over them.

(10) CHAPTER. What kind of actions are permissible during *As-Ṣalāt*.

1209. Narrated ʿĀishah ♂: I used to stretch my legs towards the *Qiblah* of the Prophet ﷺ while he was offering *Ṣalāt* (prayer); whenever he prostrated he touched me, and I would withdraw my legs, and whenever he stood up, I would restretch my legs.

1210. Narrated Abū Hurairah Z- ♂: The Prophet ﷺ once offered the *Ṣalāt* (prayer) and said, “Satan came in front of me and tried to interrupt my *Ṣalāt* (prayer), but Allāh gave me an upper hand on him and I choked him. No doubt, I thought of tying him to one of the pillars of the mosque till you get up in the morning and see him. Then I remembered the statement of Prophet Sulaiman (Solomon) ﷺ, ‘My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me... (V.38:35).’ Then Allāh made him (Satan) return with his head down (humiliated).”
(11) CHAPTER. If an animal runs away while one is in As-Salât (the prayer).

Qatada said, “If a thief takes away the clothes of a person in Salât (prayer) then he can leave the Salât (prayer) and follow the thief.”

1211. Narrated Al-Azraq bin Qais: We were at Al-Ahwáz fighting the Al-Harûrîya (tribe). While I was at the bank of a river a man was offering Salât (prayer) and the reins of his animal were in his hands and the animal was struggling and he was following the animal. (Shu'ba, a subnarrator, said that the man was Abû Barza Al-Aslamî). A man from the Khawârij said, “O Allah! Be harsh to this Sheikh.” And when the Sheikh (Abû Barza) finished his Salât (prayer), he said, “I heard your remark. No doubt, I participated with Allah’s Messenger in six or seven or eight Ghazawât (holy battles) and saw his leniency, and no doubt, I would rather retain my animal than let it return to its stable, as it would cause me much trouble.”

1212. Narrated ‘Aishah: Once the sun eclipsed and Allah’s Messenger stood up for the Salât (prayer) and recited a very long Sûrah and then bowed for a long while and then raised his head and started reciting another Sûrah. Then he prostrated (twice) and did the same in the second Rak’â.
and then said, “These (lunar and solar eclipses) are two signs from amongst the signs of Allāh; and if you see them, offer Ṣalāt till the eclipse has cleared. No doubt, while standing at this place I saw everything promised to me by Allāh and I saw (Paradise) and I wanted to pluck a bunch (of grapes) therefrom, at the time when you saw me stepping forward. No doubt, I saw Hell (with its different parts) destroying each other when you saw me retreating and in it I saw ‘Amr bin Luḥā who started the tradition of ʿAṣ-Ṣāwaib (she-camels let loose for free pastures in the name of idols, and other false deities).”

(12) CHAPTER. What is said about blowing and spitting while in ʿAṣ-Ṣalāt (the prayer).

And ‘Abdullāh bin ‘Amr narrated that the Prophet ﷺ during the eclipse Ṣalāt (prayer), blew during his prostration.

1213. Narrated Ibn ‘Umar: The Prophet ﷺ saw some sputum on the wall facing the Qiblah of the mosque and became furious with the people of the mosque and said, “During the Ṣalāt (prayer), Allāh is in front of everyone of you and so he should not spit (or said, ‘He should not expectorate’).” Then he got down and scratched the sputum with his hand. Ibn ‘Umar said (after narrating), “If anyone of you has to spit during the Ṣalāt (prayer), he should spit to his left.”
1214. Narrated Anas: The Prophet said, “Whenever anyone of you is in Salah (prayer), he is speaking in private to his Lord (Allah) and so, he should neither spit in front of him nor on his right side but to his left side under his left foot.”

(13) CHAPTER. If a man claps during the Salah (prayer) because of ignorance, then his Salah will not be invalid (rejected).

(This has been narrated by Sahl bin Sa'd on the authority of the Prophet).

(14) CHAPTER. If a person in Salah is asked to step forward, or is requested to wait and he waits, there will be no harm therein.

1215. Narrated Sahl bin Sa’d: The people used to offer the Salah with the Prophet with their waist-sheets tied round their necks because of the shortness of the sheets and the women were ordered not to lift their heads till the men had sat straight.

(15) CHAPTER. One should not return greetings during the Salah.

1216. Narrated ‘Abdullah: I used to greet the Prophet while he was in As-Salah (the prayer) and he would return my greeting, but when we returned (from Ethiopia) I greeted the Prophet (while
he was offering \textit{Salāt}) but he did not return the greeting, and (after finishing the \textit{Salāt}) he said, “In \textit{Aš-Šalāt} one is occupied (with a more serious matter).” (See H. No. 1199).

1217. Narrated Jābir bin ‘Abdullāh: Allah’s Messenger sent me for some job and when I had finished it, I returned and came to the Prophet and greeted him but he did not return my greeting. So, I felt so sorry that only Allah knows it and I said to myself, ‘Perhaps Allah’s Messenger is angry because I did not come quickly,’ then again I greeted him but he did not reply. I felt even more sorry than I did the first time. Again I greeted him and he returned the greeting and said, “The thing which prevented me from returning the greeting was that I was offering \textit{Salāt} (prayer).” And at that time he was on his \textit{Rāhīla} (mount) and his face was not towards the \textit{Qiblah}.

(16) CHAPTER. To raise the hands in \textit{Salāt} (prayer) because of some necessity which one encounters during the \textit{Salāt} (prayer).

1218. Narrated Sahl bin Sa’d: The news about the differences amongst the people of Banī ‘Amr bin ‘Amr at Qubā’ reached Allah’s Messenger and so he went to them along with some of his Companions to effect a reconciliation. Allah’s Messenger was delayed there and the time for the \textit{Salāt} (prayer) became due. Bilāl came to
Abū Bakr said, “O Abū Bakr! Allah’s Messenger is detained (there) and the time for the Salāt (prayer) is due. Will you lead the people in Salāt (prayer)?” Abū Bakr replied, “Yes, if you wish.” So Bilāl pronounced the Iqāma and Abū Bakr went forward and said Takbīr for the people. In the meantime, Allah’s Messenger came passing through the rows till he stood in the (first) row and the people started clapping. Abū Bakr would never look hither and thither during the Salāt (prayer) but when the people clapped much, he looked back and (saw) Allah’s Messenger. The Prophet beckoned him to carry on. Abū Bakr raised both his hands, praised and thanked Allah and retreated till he stood in the (first) row. Allah’s Messenger went forward and led the people in the Salāt (prayer). When he had completed the Salāt (prayer), he faced the people and said, “O people! Why did you start clapping when something happened to you in the Salāt (prayer)? Clapping is for women. Whenever one is confronted with something unusual in the Salāt (prayer) one should say, ‘Subhān Allah’.” Then the Prophet looked towards Abū Bakr and asked, “What prevented you from leading the Salāt (prayer) when I beckoned you to carry on?” Abū Bakr replied, “It does not befit the son of Abī Qulṭāfa to lead the Salāt (prayer) in the presence of Allah’s Messenger.” (See H. No. 684 and 1234).
(17) CHAPTER. Keeping the hands on the hips during As-Salāt (the prayers).

1219. Narrated Abū Hurairah: It is forbidden to keep the hands on the hips during As-Salāt (the prayer). (This is narrated by Abū Hurairah on the authority of the Prophet ﷺ).

1220. Narrated Abū Hurairah: It is forbidden to offer Salāt (prayer) with the hands over one’s hips.

(18) CHAPTER. Thinking of something during As-Salāt (the prayer).

‘Umar said, “I think of organizing my troops while I am in Salāt (prayer).”

1221. Narrated ‘Uqba bin Al-Ḥarith: I offered the ‘Aṣr prayer with the Prophet ﷺ and after finishing the Salāt (prayer) with Taslim he got up quickly and went to some of his wives and then came out. He noticed the signs of astonishment on the faces of the people caused by his speed. He then said, “I remembered while I was in my Salāt (prayer) that a piece of gold was lying in my house and I disliked that it should remain with us throughout the night, and so I have ordered it to be distributed.”
1222. Narrated Abu Hurairah: Allah’s Messenger said, “When the Adhān for the Salāt (prayer) is pronounced, then Satan takes to his heels passing wind so that he may not hear the Adhān and when the Mu’adh-dhīn finishes (the Adhān); he comes back; and when the Iqāma is pronounced he again takes to his heels. And when it is finished, he again comes back and continues reminding the person offering Salāt (prayer) of things that he used not to remember when not in Salāt (prayer), till he forgets how many Rak‘ā he has offered.”

Abū Salama bin ’Abdur-Rahmān said, “If anyone of you encounters such a thing (forgetting the number of Rak‘ā he has offered), he should perform two prostrations (of Sahw i.e. forgetfulness) while sitting.” Abū Salama narrates this on the authority of Abu Hurairah.

1223. Narrated Abū Hurairah: People say that I narrate too many narrations of the Prophet; once I met a man (during the lifetime of the Prophet) and asked him, “Which Sūrah did Allah’s Messenger recite yesterday in the Ishā (prayer)?” He said, “I do not know.” I said, “Did you not attend the Salāt (prayer)?” He said, “Yes, (I did).” I said, “I know. He recited such and such Sūrah.”
“Sahw”: Forgetting (here it means forgetting how many Rak’a a person has prayed, in which case he should perform two prostrations of Sahw).

1) CHAPTER. What is said regarding the Sahw. If someone gets up (for the third Rak’a without sitting) after the second Rak’a of a compulsory Salât (prayer).

1224. Narrated ‘Abdullâh bin Buhaina: Allâh’s Messenger  once led us in a Salât (prayer) and offered two Rak’a and got up (for the third Rak’a) without sitting (after the second Rak’a). The people also got up with him, and when he was about to finish his Salât (prayer), we waited for him to finish the Salât (prayer) with Tâlsim but he said Takbîr before Taslim and performed two prostrations (of Sahw while sitting and then finished the Salât (prayer) with Taslim.

1225. Narrated ‘Abdullâh bin Buhaina: Allâh’s Messenger  got up after the second Rak’a of the Zuhr prayer without sitting in between (the second and the third Rak’a). When he finished the Salât (prayer) he performed two prostrations (of Sahw) and then finished the Salât (prayer) with Taslim.

2) CHAPTER. If one offers five Rak’a (instead of four).

1226. Narrated ‘Abdullâh:
Once Allah's Messenger ﷺ offered five Rak'ā in the Zuhr prayer, and somebody asked him whether there was some increase in As-Ṣalāt (the prayer). Allah's Messenger ﷺ said, "What is that?" He said, "You have offered five Rak'ā." So, Allah's Messenger ﷺ performed two prostrations (of Sahw) after Taslim.

1227. Narrated Abū Hurairah: The Prophet ﷺ led us in the 'Asr prayer or the Zuhr prayer and finished it with Taslim. Dhul-Yadain said to him, "O Allah's Messenger! Has the Salāt (prayer) been reduced?" The Prophet ﷺ asked his Companions, "Has he spoken the truth?" They replied in the affirmative. So, Allah's Messenger ﷺ offered two more Rak'ā and then performed two prostrations (of Sahw).

Sa'd said, "I saw that 'Urwa bin Az-Zubair had offered two Rak'ā in the Maghrib prayer and finished it with Taslim. He then talked (and when he was informed about it) he completed the rest of his Salāt (prayer) and performed two prostrations (of Sahw), and said, 'The Prophet ﷺ offered Salāt (prayer) like this.'"

(3) CHAPTER. If one finishes his Salāt (prayer) with Taslim after offering two or three Rak'ā (by mistake), then he should perform two prostrations (of Sahw) like ordinary prostrations of the Salāt (prayer), or longer.

(4) CHAPTER. Whoever did not recite Taṣḥah-hud (At-Taḥiyāt) after the two prostrations of Sahw.

And Anas and Al-Ḥasan did not recite it. And Qatāda said that Taṣḥah-hud should not be recited (after the prostrations of Sahw).
1228. Narrated Abu Hurairah:

Once Allah’s Messenger offered two Rak’a and finished his Salat (prayer). So Dhul-Yadain asked him, “Has the Salat (prayer) been reduced or have you forgotten?” Allah’s Messenger said, “Has Dhul-Yadain spoken the truth?” The people replied in the affirmative. Then Allah’s Messenger stood up and offered the remaining two Rak’a and performed Taslim, and then said Takbir and performed two prostrations like his usual prostrations, or a bit longer, and then raised (his head) up [and finished his Salat (prayer) with Taslim].

Narrated Salama bin ‘Alqama: I asked Muhammad (bin Sirin) whether Tasghah-hud should be recited after the two prostrations of Sahw. He replied, “It is not (mentioned) in Abu Hurairah’s narration.”

1229. Narrated Abu Hurairah:

The Prophet offered one of the evening Salat (prayer) (the subnarrator Muhammad said, “I think that it was most probably the ‘Asr prayer”) and he finished it after offering two Rak’a only. He then stood near a piece of wood in front of the mosque and put his hand over it. Abu Bakr and ‘Umar were amongst those who were present, but they dared not talk to him about that (because of excessive respect for him), and those who were in a hurry went out. They said, “Has the Salat (prayer) been reduced?” A man who was called Dhul-Yadain by the
Prophet (to the Prophet ), “Has the Salāt (prayer) been reduced or have you forgotten?” He said, “Neither have I forgotten, nor has the Salāt (prayer) been reduced.” He said, “Certainly you have forgotten.” So, the Prophet offered two more Rakʿā and performed Taslim, and then said Tābkīr and performed a prostration (of Sahw), like his ordinary prostration or a bit longer, and then raised his head and said Tābkīr and then put his head down and performed a (second) prostration (of Sahw) like his ordinary prostration or a bit longer, and then raised his head up and said Tābkīr (and then Taslim).

1230. Narrated ʿAbdullāh bin Buhaina Al-Asdi, the ally of Bani ʿAbdul-Muttalib: Allāh’s Messenger stood up for the Zuhr prayer and he should have sat (after the second Rakʿa but he stood up for the third Rakʿa without sitting for Tashah-hud) and when he finished the Salāt (prayer) he performed two prostrations (of Sahw) and said Tābkīr on each prostration while sitting, before ending (the Salāt) with Taslim; and the people too performed the two prostrations with him for that sitting which he forgot.

(6) CHAPTER. When a person forgets whether he has offered three or four Rakʿā (then he should) perform two prostrations while sitting in his last Rakʿa.

1231. Narrated Abū Hurairah: Allāh’s Messenger said, “When the call for Salāt (prayer) is made, Satan takes to his heels passing wind so that he may not hear the Adhān. And when the call is finished he comes back, and when the Iqāma is
pronounced, Satan again takes to his heels; and when the Iqâma is finished he comes back again and tries to interfere with the person and his thoughts and say, 'Remember this and that (which he has not thought of before the Salât)', till the person offering Salât (prayer) forgets how much (Rak'â) he has offered. If anyone of you does not remember whether he has offered three or four Rak'â then he should perform two prostrations (of Sahw) while sitting.

(7) CHAPTER. Sahw (i.e. forgetfulness) in compulsory Salât (prayers) and Nawâfil.

Ibn 'Abbâs رضي الله عنهما performed two prostrations (of Sahw) after the Witr prayer.

(8) CHAPTER. If a person speaks to a person offering Salât (prayer), and the latter beckons with his hand and listens.

1232. Narrated Abû Hurairah رضي الله عنه قال: "When anyone of you stands for the Salât (prayer), Satan comes and puts him in doubts till he forgets how many Rak'â he has offered. So, if this happens to anyone of you, he should perform two prostrations (of Sahw) while sitting.

1233. Narrated Kuraib: I was sent to 'Aishah by Ibn 'Abbâs, Al-Miswar bin Makhrama and ‘Abdur-Rahmân bin Azhar رضي الله عنهم said: "When anyone of you stands for the Salât (prayer), Satan comes and puts him in doubts till he forgets how many Rak'â he has offered. So, if this happens to anyone of you, he should perform two prostrations (of Sahw) while sitting."
They told me to greet her on their behalf and to ask her about the offering of the two Rak'a after the 'Asr and to say to her, “We were informed that you offer those two Rak'a and we were told that the Prophet had forbidden offering them.” Ibn 'Abbas said, “I along with ‘Umar bin Al-Khattab used to beat the people whenever they offered them.”

Kuraib further said: I went to ‘Aishah and conveyed her that message. ‘Aishah said, “Go and ask Umm Salama about them.” So I returned and informed them about her statement. They then told me to go to Umm Salama with the same question with which they had sent me to ‘Aishah. Umm Salama replied, “I heard the Prophet forbidding them. Later I saw him offering them immediately after he had offered the ‘Asr. He then entered my house at a time when some of the Anṣārī women from the tribe of Bani Ḥarām were sitting with me, so I sent my slave-girl to him having said to her, ‘Stand beside him and tell him that Umm Salama says to you: ‘O Allah’s Messenger! I have heard you forbidding the offering of these (two Rak’a after the ‘Asr prayer) but I have seen you offering them. If he waves his hand then wait for him.’ The slave-girl did that. The Prophet beckoned her with his hand and she waited for him. When he had finished the Salāt (prayer) he said, ‘O daughter of Abi Umaiyya! You have asked me about the two Rak’a after the ‘Asr prayer. The people of the tribe of ‘Abdul-Qais came to me and made me busy and I could not offer the two Rak’at after the Zuhr prayer. These (two Rak’a that I have just offered) are for those (missed) ones.’”
(9) CHAPTER. Beckoning during the Ṣalāt (prayer) [by a person in Ṣalāt].

Narrated Kuraib: “Umm Salama said as above on the authority of the Prophet ﷺ.

1234. Narrated Sahl bin Sa’d As-Sa’idi: The news about the differences amongst the people of Bani ‘Amr bin ‘Auf reached Allāh’s Messenger ﷺ and, so, he went to them along with some of his Companions to effect a reconciliation between them. Allāh’s Messenger ﷺ was delayed there, and the time for the Ṣalāt (prayer) became due. Bilāl went to Abū Bakr ﷺ and said to him, “Allāh’s Messenger ﷺ has been delayed (there) and the time of Ṣalāt (prayer) is due. So, will you lead the people in Ṣalāt (prayer)?” Abū Bakr said, “Yes, if you wish.” Bilāl pronounced the Iqāma and Abū Bakr ﷺ went forward and said Takbīr for the people. In the meantime Allāh’s Messenger ﷺ came passing through the rows (of the people offering Ṣalāt) and stood in the (first) row and the people started clapping. Abū Bakr ﷺ would never look hither and thither during his Ṣalāt (prayer) but when the people clapped much, he looked back and (saw) Allāh’s Messenger ﷺ. The Prophet ﷺ beckoned him to carry on. Abū Bakr ﷺ raised both his hands, praised and thanked Allāh, and retreated till he stood in the (first) row. Allāh’s Messenger ﷺ went forward and led the people in the Ṣalāt (prayer). When he completed the Ṣalāt (prayer) he faced the people and said, “O people! Why did you start clapping when
something unusual happened to you in the Ṣalāt (prayer)? Clapping is only for women. So whenever one is confronted with something unusual in the Ṣalāt (prayer) one should say, 'Ṣubhān-Allāh', for there is none who will not turn round on hearing him saying Subhān-Allāh. (Then turning towards Abū Bakr, he said) 0 Abū Bakr! What prevented you from leading the people in the Ṣalāt (prayer) when I beckoned you to do so?” Abū Bakr replied, “How dare the son of Abū Quṭāfa lead the Ṣalāt (prayer) in front of Allāh’s Messenger ﷺ?” (See H. No. 684 and 1218).

1235. Narrated Asmā’: I went to ‘Āishah رضي الله عنها and she was offering Ṣalāt (prayer) while standing and the people, too, were standing (offering Ṣalāt). So I said, “What is the matter with the people?” She beckoned with her head towards the sky. I said, “(Is there) a sign?” She nodded intending to say, “Yes.”

1236. Narrated ‘Āishah رضي الله عنها the wife of the Prophet ﷺ: Allāh’s Messenger ﷺ during his illness offered Ṣalāt (prayer) in his house sitting, whereas some people followed him standing, but the Prophet ﷺ beckoned them to sit down. On completion of the Ṣalāt (prayer) he said, “The Imām is to be followed. So, bow when he bows, and raise
your head, when he raises his head.” (See Hadith No. 689, Vol. I for taking the verdict).
(1) CHAPTER. What is said about funerals, and those whose last words were: Lā ilāha ILLALLĀH (none has the right to be worshipped but Allāh).

Wahab bin Munabbih was asked, “Isn’t the saying: ‘Lā ilāha illāh Allāh’ (none has the right to be worshipped but Allāh), the key of Paradise?” He replied in the affirmative, and said, “There is no key without teeth, and if you have the key which has teeth, it will open it for you, and if it is without teeth, then it will not open it for you.”

1237. Narrated Abū Dhar: Allāh’s Messenger ḥ said, “Someone came to me from my Lord (Allah) and gave me the good tidings that whosoever of my followers dies worshipping none (in any way) along with Allāh, he will enter Paradise.” I asked, “Even if he committed illegal sexual intercourse (adultery) and theft?” He replied, “Even if he committed illegal sexual intercourse (adultery) and theft.”

1238. Narrated ‘Abdullāh: Allāh’s Messenger ḥ said, “Whosoever dies worshipping others along with Allāh will definitely enter the Fire.” I said, “Whosoever dies worshipping none along with Allāh will definitely enter Paradise.”
(2) CHAPTER. The order of following the funeral procession.

1239. Narrated Al-Barāʾ bin ‘Āzib ḥ: Allāh’s Messenger ḥ ordered us to do seven things and forbade us from doing other seven things. He ordered us:
(1) to follow the funeral procession,
(2) to visit the sick,
(3) to accept invitations,
(4) to help the oppressed,
(5) to return the greetings and
(6) to reply to the sneezer: [saying “Yarhamu-ka-Allāh (may Allah be Merciful to you),” provided the sneezer says, “Al-hamdu-lillah (all the praises are for Allah)”].

He forbade us to use silver utensils (and dishes) and to wear golden rings, silk (clothes), Dibāj (pure silk cloth), Qussī and Istabraq (two kinds of silk cloths).

1240. Narrated Abū Hurairah ḥ: I heard Allāh’s Messenger ḥ saying, “The rights of a Muslim on a Muslim are five:
(1) To return the greetings,
(2) to visit the sick,
(3) to follow the funeral processions,
(4) to accept invitation and
(5) to reply the sneezer. (See Hadīth No.1239).
(3) CHAPTER. Visiting the deceased person after he has been put in his shroud.

1241, 1242. Narrated ‘Āishah: Abū Bakr came riding his horse from his dwelling place in A-Sunl. He got down from it, entered the mosque and did not speak with anybody till he came to me and went directly to the Prophet, who was covered with a blanket with markings on it. Abū Bakr uncovered his face. He knelt down and kissed him and then started weeping and said, “Let my father and my mother be sacrificed for you, O Allah’s Prophet! Allah will not combine two deaths on you. You have died the death which was written for you.”

Narrated Abū Salama: Ibn ‘Abbās said, “Abū Bakr came out and ‘Umar was addressing the people, and Abū Bakr told him to sit down but ‘Umar refused. Abū Bakr again told him to sit down but ‘Umar again refused. Then Abū Bakr recited the Tashah-hud (i.e. none has the right to be worshipped but Allāh and Muhammad is Allāh’s Messenger) and the people attended to Abū Bakr and left ‘Umar. Abū Bakr said, “Ammā ba’du, whoever amongst you worshipped Muhammad, then Muhammad is dead, but whoever worshipped Allāh, Allāh is Alive and will never die. Allāh said: Muhammad is no more than a Messenger and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)?… (up to) are grateful.”” (V.3:144) (The narrator added, “By Allāh, it was as if the people never knew that Allāh had revealed this Verse before till Abū Bakr recited it and then whoever heard it, started reciting it.”)

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1243. Narrated Kharija bint Zaid bint Thabit: Umm Al-`Ala’, an Ansari woman who gave the Bai’ah (pledge) to the Prophet ﷺ said to me, “The emigrants were distributed amongst us by drawing lots and we got in our share ‘Uthman bin Maz’un. We made him stay with us in our house. Then he suffered from a disease which proved fatal. When he died and was given a bath and was shrouded in his clothes, Allah’s Messenger ﷺ came, I said, ‘May Allah be Merciful to you, 0 Abu As-Sa’ib! I testify that Allah has honoured you’. The Prophet ﷺ said, ‘How do you know that Allah has honoured him?’ I replied, ‘0 Allah’s Messenger! Let my father be sacrificed for you! On whom else shall Allah bestow His Honour?’ The Prophet ﷺ said, ‘No doubt, death came to him. By Allah, I too wish him good, but by Allah, I do not know what Allah will do with me though I am Allah’s Messenger’. She said, “By Allah, I will never attest the piety of anyone after that.”
1244. Narrated Jābir bin ‘Abdullāh: When my father was martyred, I lifted the sheet from his face and wept and the people forbade me to do so but the Prophet did not forbid me. Then my aunt Fāṭima began weeping and the Prophet said, “It is all the same whether you weep or not. The angels were shading him continuously with their wings till you shifted him (from the field).”

(4) CHAPTER. A man who informs the relatives of the deceased person (of his death) by himself.

1245. Narrated Abū Hurairah: Allah’s Messenger informed (the people) about the death of An-Najāshi on the very day he died. He went towards the Musalla [place for offering Salāt (prayer)] and the people stood behind him in rows. He said four Takbir\(^{(1)}\) (i.e., offered the funeral Salāt).

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\(^{(1)}\) (H.1245) See the footnote of chapter 64 and Hadith No. 1333.
1246. Narrated Anas bin Malik: The Prophet said, “Zaid took over the flag and was martyred. Then it was taken by Ja'far who was martyred as well. Then 'Abdullāh bin Rawāha took the flag but he too was martyred — and at that time the eyes of Allāh’s Messenger were overflowing with tears. Then Khālid bin Al-Walid took the flag without being nominated as a chief (beforehand) and was blessed with victory.”

1247. Narrated Ibn ‘Abbās: A person died and Allāh’s Messenger used to visit him. He died at night and (the people) buried him at night. In the morning they informed the Prophet about his death. He said, “What prevented you from informing me?” They replied, “It was night and it was a dark night and so we disliked to trouble you.” The Prophet went to his grave and offered the (funeral) prayer.

(5) CHAPTER. What is said regarding conveying the news of the funeral (procession).

Narrated Abū Hurairah: Once the Prophet said (regarding a deceased person), “Why did you not inform me (about her or his death)?”

Who is called Abu Razāf: [mention of a deceased person], and Allāh’s Messenger said: [mention of a deceased person].

Who is called Abu Mu’ayyad, Abu Isḥāq al-Shī’bāni, and Allāh’s Messenger said: [mention of a deceased person].

Who is called Abu Shams and Allāh’s Messenger said: [mention of a deceased person].
(6) CHAPTER. The superiority of the person whose child dies and he faces the event with patience hoping for Allâh’s reward.

And the Statement of Allâh ﷻ:
...Give glad tidings to Aṣ-Ṣâbirûn (the patient). (V.2 :155)

1248. Narrated Anas: The Prophet ﷺ said, “A Muslim whose three children die before the age of puberty will be granted Paradise by Allâh due to His Mercy for them.”

1249. Narrated Abû Sa’îd: The women requested the Prophet ﷺ, “Please fix a day for us (to preach).” So the Prophet ﷺ preached them and said, “A woman whose three children died would be screened from the (Hell) Fire by them,” Hearing that, a woman asked, “If two died?” The Prophet ﷺ replied, “Even two would screen her from the (Hell) Fire.”

1250. And Abû Hurairah added, “Those children should be below the age of puberty.”

1251. Narrated Abû Hurairah: The Prophet ﷺ said, “No Muslim whose three children died will go to the (Hell) Fire except for Allâh’s Oath (i.e. everyone has to pass over the bridge on the Hell-fire).”
And Abū Abdullāh said: There is not one of you but will pass over it (Hell) . . .” (V.19:71)

(7) CHAPTER. The saying of a man to a woman at the grave, “Be patient.”

1252. Narrated Anas bin Malik Z: The Prophetpassed by a woman who was sitting and weeping beside a grave and said to her, “Fear Allāh and be patient.”

(8) CHAPTER. The bath of a dead (Muslim) and his ablation with water and Sidr (lote-tree leaves).

And Ibn ‘Umar applied Ḥanūf (a kind of scent) to the dead body of the son of Sa‘īd bin Zaid and carried it and then offered the funeral prayers, but he did not perform ablution. Ibn ‘Abbās said, “A Muslim never becomes Najās (impure) whether dead or alive.” And Sa‘d said, “If he had been impure then I would not have touched him.” And the Prophet said, “A faithful believer never becomes Najās (impure).”

1253. Narrated Umm ‘Atiyya Al-Ansāriya: Allāh’s Messenger came to us when his daughter died and said, “Wash her, three, or five times or more, if you see it necessary, with water and Sidr (lote-tree leaves) and then apply camphor, or some camphor at the end; and when you finish, notify me.” So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it.
(9) CHAPTER. It is desirable to wash (the dead body) for an odd number of times.

1254. Narrated Umm ‘Atiyya: Allah’s Messenger came to us and we were giving a bath to his (dead) daughter and said, “Wash her three, five or more times with water and Sidr (Nabiq - lote-tree leaves) and sprinkle camphor on her at the end; and when you finish, notify me.” So when we finished, we informed him and he gave us his waist-sheet and told us to shroud her in it.

Ayyub said that Ḥafṣa narrated to him a narration similar to that of Muhammad in which it was said that the bath was to be given for an odd number of times, and the numbers 3, 5 or 7 were mentioned. It was also said that they were to start with the right side and with the parts which were washed in ablution, and that Umm ‘Atiyya also mentioned, “We combed her hair and divided them in three braids.”

(10) CHAPTER. To start from the right side while giving a bath to a dead body.

1255. Narrated Umm ‘Atiyya: Allah’s Messenger, concerning his (dead) daughter’s bath, said, “Start with the right
side, and the parts which are washed in ablution.”

(11) CHAPTER. (To start with) the parts of the dead body which are washed in ablution.

1256. Narrated Umm ‘Atiyya

When we washed the deceased daughter of the Prophet, he said to us, while we were washing her, “Start the bath from the right side and from the parts which are washed in ablution.”

(12) CHAPTER. Can a woman be shrouded in the waist-sheet of a man?

1257. Narrated Umm ‘Atiyya

The daughter of the Prophet expired, and he said to us, “Wash her three, or five times, or more if you see it necessary, and when you finish, notify me.” So, (when we finished) we informed him and he unfastened his waist-sheet and told us to shroud her in it.

(13) CHAPTER. To sprinkle camphor on the dead body as the last thing (before shrouding).

1258. Narrated Muhammad: Umm ‘Atiyya

One of the daughters of the Prophet died and he
came out and said, ‘Wash her three, or five times or more, if you think it necessary, with water and Sidr (Nabiq — lot tree leaves), and last of all sprinkle camphor (or some camphor over her before shrouding) and when you finish, inform me.’’ Umm ‘Atiyaa added, ‘‘When we finished we informed him and he gave us his waist-sheet and said, ‘Shroud her in it.’’

1259. Umm ‘Atiyaa (in another narration) added, ‘‘The Prophet said, ‘Wash her three, five or seven times or more, if you think it necessary.’’’ Hafsaa said that Umm ‘Atiyaa had also said, ‘‘We entwined her head-hair into three braids.’’

(14) CHAPTER. To undo the hair of a (dead) female.

And Ibn Sirin said, ‘‘There is no harm in undoing the hair of a (dead) female.’’

1260. Narrated Hafsaa bint Sirin: Umm ‘Atiyaa said that they had entwined the head-hair of the daughter of Allâh’s Messenger in three braids. They first undid her hair, washed and then entwined it in three braids.’’

(15) CHAPTER. How to shroud a dead body.

And Al-Hasan said, ‘‘The fifth piece of cloth is for tying the thighs and hips and it

should be outside the shroud."

1261. Narrated Ibn Sirin: Umm 'Atiyya [an Anšārī woman who gave the Bai'ah (pledge) to the Prophet ﷺ] came to Baṣrah to visit her son, but she could not find him. She narrated to us, "The Prophet ﷺ came to us while we were giving bath to his (dead) daughter, he said, 'Wash her three times, five times or more, if you think it necessary, with water and ʾSiḏr (Nabīq — lote-tree leaves), and last of all put camphor, and when you finish, notify me.'" Umm 'Atiyya added, "After finishing, we informed him and he gave us his waist-sheet and told us to shroud her in it and did not say more than that."

(16) CHAPTER. To entwine the head-hair of a (dead) woman in three braids.

1262. Narrated Umm ‘Atiyya: We entwined the head-hair of the dead daughter of the Prophet ﷺ into three braids.

Waki’ said that Ṣufyān said, "One braid was entwined in front and the other two were entwined on the sides of the head."
(17) CHAPTER. To make the hair of a (dead) woman fall at her back.

1263. Narrated Umm ‘Atiyah: One of the daughters of the Prophet expired and he came to us and said, “Wash her with (water and) Sidr (Nabiq — lote-tree leaves) for odd number of times, i.e., three, five or more, if you think it necessary, and in the last, put camphor or (some camphor on her), and when you finish, notify me.” So when we finished we informed him. He gave his waist-sheet to us (to shroud her). We entwined the head-hair (of the deceased girl) in three braids and made them fall at her back.

(18) CHAPTER. White cloth for the shroud.

1264. Narrated ‘Aishah: Allah’s Messenger was shrouded in three Yemenite white Sahuliyah (pieces of cloth) of cotton, and in them there was neither a shirt nor a turban.”

(19) CHAPTER. Shrouding in two pieces of cloth.

1265. Narrated Ibn ‘Abbas: While a man was riding (his mount) at ‘Arafat, he fell down from it (his mount) and broke his neck or his neck was crushed by it (and died). The Prophet said, “Wash him with water and Sidr (Nabiq — lote-tree...
leaves), and shroud him in two pieces of cloth, and neither perfume him, nor cover his head, for he will be resurrected on the Day of Resurrection saying, 'Labbaik,' (i.e. like a pilgrim)."

(20) CHAPTER. The perfuming of a dead body with Hanūt (a kind of perfume).

1266. Narrated Ibn 'Abbas: While a man was at 'Arafat (for Hajj) with Allah's Messenger, he fell down from his mount and broke his neck or his neck was crushed by it (and he died). So Allah's Messenger said, "Wash him with water and Sīdr (Nabīq — lote-tree leaves) and shroud him in two pieces of cloth and neither perfume him, nor cover his head, for Allah will resurrect him on the Day of Resurrection and he will be saying Labbaik.'"

(21) CHAPTER. How to shroud a Muhrim (one assuming the Ihram state for Hajj or 'Umra).

1267. Narrated Ibn 'Abbās: A man was killed by his camel while we were with the Prophet and he was a Muhrim. So the Prophet said, "Wash him with water and Sīdr, and shroud him in two pieces of cloth; and neither perfume him nor cover his head, for Allah will resurrect him on the Day of Resurrection and he will be saying Labbaik."
1268. Narrated Ibn ‘Abbãs : A man fell from his mount (and died) while he was with the Prophet at ‘Arafat. The Prophet said, "Wash him with water and *Sidr* and shroud him in two pieces of cloth and neither perfume him nor cover his head, for he will be resurrected on the Day of Resurrection saying *Labbaik*."

1269. Narrated Ibn ‘Umar : When ‘Abdulläh bin Ubaï (the chief of hypocrites) died, his son came to the Prophet and said, "O Allah’s Messenger! Please give me your shirt to shroud him in it, offer his funeral prayer and ask for Allah’s forgiveness for him." So, Allah’s Messenger gave his shirt to him and said, "Inform me when the funeral is ready so that I may offer the funeral prayer." So, he informed him and when the Prophet intended to offer the funeral prayer, ‘Umar took hold of his hand and said, "Has Allah not forbidden you to offer the funeral prayer for the hypocrites?" The Prophet said, "I have been given the choice, for Allah says: ‘Whether you (O Muhammad) ask forgiveness for them (hypocrites) or ask not for forgiveness for
them — (and even) if you ask seventy times for their forgiveness — Allah will not forgive them…” (V.9:80) So the Prophet ﷺ offered the funeral prayer and on that the revelation came: “And never (O Muhammad ﷺ) pray (funeral prayer) for any of them (i.e. hypocrites) who dies…” (V.9:84).

1270. Narrated Jābir ibn ‘Abdullāh: The Prophet ﷺ came to (the grave of) ‘Abdullāh bin Ubai after his body was buried. The body was brought out and then the Prophet ﷺ put his saliva over the body and clothed it in his shirt.

1271. Narrated ‘Āishah: The Prophet ﷺ was shrouded in three pieces of cloth which were made of Suhūl (a type of cotton), and neither a shirt nor a turban were used.

1272. Narrated ‘Āishah: Allāh’s Messenger ﷺ was shrouded in three pieces of cloth and neither a shirt nor a turban were used.

(23) CHAPTER. To shroud (a dead) body without using a shirt.

(24) CHAPTER. Using no turban in shrouding.

1273. Narrated ‘Āishah: Allāh’s Messenger ﷺ
Allāh’s Messenger was shrouded in three pieces of cloth which were made of white Suhāl and neither a shirt nor a turban were used.

(25) CHAPTER. To shroud one with (the price of) all of one’s property.

And this is said by ‘Aṭā, ‘Az-Zuhri, and ‘Amr bin Dīnār and Qatāda. ‘Amr bin Dīnār added, “Also Hanūt is to be taken from his property.” And Ibrāhīm said, “Start with the shroud first then pay his debts, then follow his will.” And Sufyān said, “The payment for the grave (digging etc.), and for washing the body is also included in the shroud expenses.”

1274. Narrated Sa’d that his father said, “Once the meal of ‘Abdur-Rahmān bin ‘Auf was brought in front of him, and he said, ‘Mus’ab bin ‘Umar was martyred and he was better than I, and he had nothing except his Burda (a black square narrow dress) to be shrouded in. Hamza or another person was martyred and he was also better than I and he had nothing to be shrouded in except his Burda. No doubt, I fear that the rewards of my deeds might have been given early in this world.” Then he started weeping.

(26) CHAPTER. If there is nothing except one piece of cloth (for shrouding).

1275. Narrated Ibrāhīm: Once a meal was brought to ‘Abdur-Rahmān bin...
"Aūf رضي الله عنه and he was fasting. He said, "Mus'ab bin 'Umair was martyred and he was better than I and was shrouded in his Burda and when his head was covered with it, his legs became bare, and when his legs were covered his head got uncovered. Hamza was martyred and was better than I. Now the worldly wealths have been bestowed upon us (or said a similar thing). No doubt, I fear that the rewards of my deeds might have been given earlier in this world." Then he started weeping and left his food.

(27) CHAPTER. If sufficient cloth for the shroud is not available but only that much which covers the head or the feet, then the head is to be covered.

1276. Narrated Khabbãb رضي الله عنه: We emigrated with the Prophet صلى الله عليه وسلم in Allah's Cause, and so our reward was then surely incumbent on Allah. Some of us died and they did not take anything from their rewards in this world, and amongst them was Mu'ab bin 'Umair; and the others were those who got their rewards. Mu'ab bin 'Umair was martyred on the day of the battle of Uhud and we found nothing to shroud him in except his Burda. And when we covered his head his feet became bare and vice versa. So the Prophet صلى الله عليه وسلم ordered us to cover his head only and to put Ḥdhhkhir (a kind of shrub) over his feet.
(28) CHAPTER. (If) somebody prepared his shroud (before his death) (in the lifetime of the Prophet ﷺ and the Prophet ﷺ did not object to that).

1277. Narrated Sahil: A woman brought a woven Burda (sheet) having frilled border to the Prophet ﷺ. Then Sahil asked them whether they knew what is Burda, they said that Burda is a cloak and Sahil confirmed their reply. Then the woman said, “I have woven it with my own hands and I have brought it so that you may wear it.” The Prophet ﷺ accepted it, and at that time he was in need of it. So he ﷺ came out wearing it as his waist-sheet. A man praised it and said, “Will you give it to me? How nice it is!” The other people said, “You have not done the right thing as the Prophet ﷺ is in need of it and you have asked for it when you know that he never turns down anybody’s request.” The man replied, “By Allah, I have not asked for it to wear it but to make it my shroud.” Later he was shrouded in it.

(29) CHAPTER. (Is it permissible for) women to accompany the funeral procession?

1278. Narrated Umm ‘Atiyya: We were forbidden to accompany funeral processions but not strictly.
(30) CHAPTER. The mourning of a woman for a dead person other than her husband.

1279. Narrated Muhammad bin Sirin: One of the sons of Umm ‘Atiya died, and when it was the third day, she asked for a yellow perfume and put it over her body, and said, “We were forbidden to mourn for more than three days except for our husbands.”

1280. Narrated Zainab bint Abi Salama: When the news of the death of Abū Sufyān reached from Sham, Umm Ḥabiba on the third day, asked for a yellow perfume and scented her cheeks and forearms and said, “No doubt, I would not have been in need of this, had I not heard the Prophet saying: ‘It is not legal for a woman who believes in Allāh and the Last Day to mourn for any dead person except her husband, for whom she should mourn for four months and ten days.’”

1281. Narrated Zainab bint Abi Salama: I went to Umm Ḥabiba, the wife of Prophet, who said, “I heard the Prophet saying, ‘It is not legal for a woman who believes in Allāh and the Last Day to mourn for any dead person for more than three days"
except for her husband, (for whom she should mourn) for four months and ten days.'"

1282. Later I went to Zainab bint Jahsh when her brother died; she asked for some scent, and after using it she said, "I am not in need of scent, but I heard Allâh's Messenger saying, 'It is not legal for a woman who believes in Allâh and the Last Day to mourn for more than three days for any dead person except her husband, (for whom she should mourn) for four months and ten days.'"

(31) CHAPTER. Visiting the graves.

1283. Narrated Anas bin Mãlik: The Prophet passed by a woman who was weeping beside a grave. He told her to fear Allâh and be patient. She said to him, "Go away, for you have not been afflicted with a calamity like mine." And she did not recognize him. Then she was informed that he was the Prophet . So she went to the house of the Prophet and there she did not find any guard. Then she said to him, "I did not recognize you." He said, "Verily, the patience is at the first stroke of a calamity."

(32) CHAPTER. The statement of the Prophet: "The deceased is punished because of the weeping (with wailing) of
some of his relatives, if wailing was the custom of that dead person.”

This is in agreement with the Statement of Allah Ta'ala: “…Ward off yourself and your families against a Fire (Hell) whose fuel is men and stones…” (V.66:6). And the Prophet ṣa said, “All of you are guardians and responsible for your wards.” If that (wailing) was not his custom, as ‘Aishah ṫ (quoting the Qur’an) said: “And no bearer of burdens shall bear the burden of another.” (V.6:164) “And if one heavily laden calls another to (bear) his load, nothing of it will be lifted…” (V.35:18).

And what is said regarding the permission of weeping without wailing, and the Prophet ṣa said, “Not a person is murdered unjustly but the first son of Adam (who did this crime first of all) will have a share of the crime of his murdering because he was the first to start the tradition of murdering.”

1284. Narrated Usama bin Zaid ṫ: The daughter of the Prophet ṣa sent (a messenger) to the Prophet ṣa requesting him to come as her child was dying (or was gasping), but the Prophet ṣa returned the messenger and told him to convey his greeting to her and say: “Whatever Allah takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term (in this world) and so she should be patient and hope for Allah’s Reward.” She again sent for him, swearing that he should come. The Prophet ṣa got up, and so did Sa‘d bin ‘Ubadah, Mu‘adh bin Jabal, Uba‘ bin Ka‘b, Zaid bin Thabit ṫ, and some other men. The child was brought to Allah’s Messenger ṣa while his breath was disturbed in his chest (the sub-narrator thinks that Usama added:) as if it was a leather water-skin. On that the eyes of the Prophet ṣa started shedding tears. Sa‘d said, “O
Allāh’s Messenger! What is this?” He replied, “It is mercy which Allāh has lodged in the hearts of His slaves, and Allāh is merciful only to those of His slaves who are merciful (to others).”

1285. Narrated Anas bin Mālik

We were (in the funeral procession) of one of the daughters of the Prophet ﷺ and he was sitting by the side of the grave. I saw his eyes shedding tears. He said, “Is there anyone among you who did not have sexual relation with his wife last night?” Abū Tālīa replied in the affirmative. And so the Prophet ﷺ told him to get down in the grave. And so he got down in her grave.

1286. Narrated ‘Abdullāh bin ‘Ubaydullāh bin Abī Mulaika

One of the daughters of ‘Uthmān’s was dead, and we went to attend her funeral procession. Ibn ‘Umar رضي الله عنه and Ibn ‘Abbās رضي الله عنهما were also present. I sat in between them. A man came and sat beside me. ‘Abdullāh bin ‘Umar رضي الله عنه said to ‘Amr bin ‘Uthmān, ‘Will you not prohibit crying as Allāh’s Messenger ﷺ has said, ‘The dead person is tortured by the crying of his relatives.’?”
1287. Ibn ‘Abbâs said, “‘Umar used to say so.” Then he added narrating, “I accompanied ‘Umar on a journey from Makkah till we reached Al-Baida’. There, he saw some travellers in the shade of a Samura (a kind of forest tree). He said (to me), ‘Go and see who those travellers are.’ So I went and saw that one of them was Šuhaib. I informed ‘Umar about that, who then asked me to call him. So I went back to Šuhaib and said to him, ‘Depart and proceed to the chief of the faithful believers.’ Later, when ‘Umar was stabbed, Šuhaib came weeping and saying, ‘O my brother, O my friend!’ On this ‘Umar said to him: ‘O Suhaib! Are you weeping for me while the Prophet said, ‘The deceased is punished because of the weeping (with loud wailing) of some of his relatives?’”

1288. Ibn ‘Abbâs added, “When ‘Umar died I told that to Āishah and she said, ‘May Allâh be Merciful to ‘Umar. By Allâh, Allâh’s Messenger did not say that a believer is punished by the weeping (crying aloud) of his relatives. But he said, ‘Allâh increases the punishment of a disbeliever because of the weeping (crying aloud) of his relatives.’” Āishah further added, “The Qur’ân is sufficient for you (to clear up this point) as Allâh has stated: ‘...No bearer of burdens shall bear the burden of another...’” (V.6:164). Ibn ‘Abbâs then said, “Only Allâh makes to whom He wills laugh and makes (to
whom He wills) weep.” Ibn ‘Umar said, ‘I did not say anything after that.

1289. Narrated ‘Āishah, the wife of the Prophet ﷺ: Once, Allah’s Messenger ﷺ passed by (the grave of) a Jewess whose relatives were weeping over her. He said, ‘They are weeping (crying aloud) over her and she is being tortured in her grave’.

1290. Narrated Abū Burda that his father said: When ‘Umar was stabbed, Suhaib started crying: “O my brother!” ‘Umar said, ‘Don’t you know that the Prophet ﷺ said, ‘The deceased is tortured for the weeping (with wailing) of the living’?”

(33) CHAPTER. What (sort of) wailing over a deceased is disliked.

‘Umar said, “Let them weep for Abū Sulaimān (Khālid bin Al-Wālid) provided that they do not throw dust on their heads or cry loudly.”

things to me is not like ascribing false things to anyone else. Whosoever tells a lie against me intentionally then surely let him occupy his seat in Hell-fire.” Al-Mughira added: I heard the Prophet saying, “The deceased who is wailed over is tortured for that wailing.”

1292. Narrated ‘Umar: The Prophet said, “The deceased is tortured in his grave for the wailing done over him.”

Narrated Shu’ba: The deceased is tortured for the wailing of the living ones over him.

(34) CHAPTER.

1293. Narrated Jābir bin ‘Abdullāh: On the day of the battle of Uhud, my father was brought and he had been mutilated and was placed in front of Allāh’s Messenger, and a sheet was over him. I went (forward) intending to uncover my father but my people forbade me; again I wanted to uncover him but my people forbade me. Allāh’s Messenger gave his order and he was shifted away. At that time he (ﷺ) heard the voice of a crying woman and asked, “Who is that?” They said, “It is the daughter or the sister of ‘Amr.” He said, “Why does she weep? (or said: “Don’t weep”), for the angels had been shading
him with their wings till he (i.e. the body of the martyr) was shifted away."

(35) CHAPTER. He who tears off his clothes (when afflicted with a calamity) is not from us.

1294. Narrated 'Abdulläh رضي الله عنه: The Prophet ﷺ said, "He who slaps (his) cheeks, tears (his) clothes and calls to (or follows) the ways and traditions of the Days of Ignorance is not one of us." (See H. No. 1297).

(36) CHAPTER. The sorrow of the Prophet ﷺ for Sa'd bin Khania.

1295. Narrated Sa'd bin Abi Waqqäs رضي الله عنه: In the year of the last Hajj of the Prophet ﷺ, I became seriously ill and the Prophet ﷺ visited me enquiring about my health. I told him, "I am reduced to this state because of illness and I am wealthy and have no inheritors except a daughter. Should I give two-third of my property in charity?" He said, "No." I asked, "Half?" He said, "No." then he added, "One-third, and even one third is much. You'd better leave your inheritors wealthy rather than leaving them poor, begging others. You will get a reward for whatever you spend for Allâh’s sake, even for what you put in your wife’s mouth." I said, "O Allâh’s Messenger! Will I be left alone after my companions have gone?" He said, "If you are left behind, whatever good deeds you will do will up-grade you and raise you high. And perhaps you will have a long
life, so that some people will be benefitted by you while others will be harmed by you. O Allah! Complete the emigration of my Companions and do not turn them renegades.” But, Allah’s Messenger felt sorry for poor Sa’d bin Khāula as he died in Makkah.” (But Sa’d bin Abi Waqqās lived long after the Prophet).

(37) CHAPTER. Shaving the head on the falling of a calamity is forbidden.

1296.Narrated Abū Burda bin Mūsā: Abū Mūsā got seriously ill, fainted and could not reply to his wife while he was lying with his head in her lap. When he came to his senses, he said, “I am innocent of those, of whom Allah’s Messenger was innocent. Allah’s Messenger is innocent of a woman who cries aloud (or slaps her face) who shaves her head and who tears off her clothes (on the falling of a calamity).”

(38) CHAPTER. He who slaps his cheeks is not from us.

1297. Narrated 'Abdullāh: The Prophet said, “He who slaps (his) cheeks, tears (his) clothes and calls to (or follows) the
tradition of the Days of Ignorance is not from us.”

(39) CHAPTER. Prohibition of wailing and following the traditions of the Days of Ignorance when afflicted with a calamity.

1298. Narrated ‘Abdullãh: The Prophet said, “He who slaps cheeks, tears (his) clothes and calls to or follows the traditions of the Days of Ignorance is not from us.”

(40) CHAPTER. Whoever sat down and looked sad when afflicted with a calamity.

1299. Narrated ‘Aishah: When the Prophet got the news of the death of (Zaid) Ibn Haritha, Ja’far and Ibn Rawaba, he sat down and looked sad and I was looking at him through the chink of the door. A man came and told him about the crying of the women of Ja’far. The Prophet ordered him to forbid them. The man went and came back saying that he had told them but they did not listen to him. The Prophet said, “Forbid them.” So, again he went and came back for the third time and said, “O Allãh’s Messenger! By Allãh, they did not listen to us at all.” (‘Aishah added): Allãh’s Messenger ordered him to go and put dust in their mouths. I said (to that man), “May Allãh stick your nose in the dust (i.e. humiliate
you)! You could neither (persuade the women to) fulfill the order of Allah’s Messenger ﷺ nor did you relieve Allah’s Messenger ﷺ from (his) distress.”

1300. Narrated Anas ﷺ: "When Al-Qurra’ [the reciters of the Qur’an (by heart)] were martyred, Allah’s Messenger ﷺ recited Qunut for one month, and I never saw him (i.e. Allah’s Messenger ﷺ) so sad as he was on that day.

(41) CHAPTER. Whoever shows no signs of grief and sorrow on the falling of a calamity.

And Muḥammad bin Ka‘b Al-Qurazi said, "Impatience means a bad saying or a bad thought," and Prophet Ya‘qūb (Jacob) عليه السلام said, “I only complain of my grief and sorrow to Allah…” (V.12:86)

1301. Narrated Anas bin Mālik ﷺ: One of the sons of Abū Ṭalḥa (became sick and) died and Abū Ṭalḥa at that time was not at home. When his wife saw that he was dead, she prepared him (washed and shrouded him) and placed him somewhere in the house. When Abū Ṭalḥa came, he asked, “How is the boy?” She said, “The child is quiet and I hope he is in peace.” Abū Ṭalḥa thought that she had spoken the truth. Abū Ṭalḥa passed the night and in the
morning took a bath and when he intended to go out, she told him that his son had died. Abū Ṭalḥa offered the (morning) Ṣalāt (prayer) with the Prophet and informed the Prophet of what had happened to them. Allāh’s Messenger said, “May Allāh bless you both concerning your night.” (That is, may Allāh bless you with good offspring).

Suyyān said, “A man from the Anṣār said, ‘They (i.e., Abū Ṭalḥa and his wife) had nine sons and all of them became reciters of the Qur’ān (by heart).’”

(42) CHAPTER. Patience is to be observed at the first stroke of a calamity.

‘Umar said, “How good the two equals are and how good the reward is for those who when afflicted with calamity, say: Innā lil-lāhi wa inna ilaihi raji‘ūn (...Truly! To Allāh we belong and truly, to Him we shall return). They are those on whom are the Salawāt (i.e. who are blessed and will be forgiven) from their Lord and (they are those who) receive His Mercy, and it is they who are the guided-ones.” (V.2:156,157). And the Statement of Allāh تعالى: “And seek help in patience and As-Salāt (the prayer) and truly, it is extremely heavy and hard except for the Al-Khashi‘ūn, [i.e. true believers in Allāh – those who obey Allāh with full submission, fear much from His Punishment and believe in His promise (Paradise) and in His Warning (Hell)] (V.2:45).
1302. Narrated Anas: The Prophet said, “The real patience is at the first stroke of a calamity.”

1303. Narrated Anas bin Malik: We went with Allah’s Messenger to the blacksmith Abu Saif, and he was the husband of the wet-nurse of Ibrahîm (the son of the Prophet). Allah’s Messenger took Ibrahîm and kissed him and smelled him. Later we entered Abu Saif’s house and at that time Ibrahîm was in his last breaths, and the eyes of Allah’s Messenger started shedding tears. ‘Abdur Raḥmân bin ‘Aufer said, “O Allah’s Messenger, even you are weeping!” He said, “O Ibn ‘Auf, this is mercy.” Then he wept more and said, “The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord (Allah), O Ibrahîm! Indeed we are grieved by your separation.”
(44) CHAPTER. To weep near a patient.

1304. Narrated ‘Abdulläh bin ‘Umar: Sa’d bin Ubâda became sick and the Prophet along with ‘Abd Rhûmân bin ‘Aûf, Sa’d bin Abi Waqqâs and ‘Abdulläh bin Mas’ûd visited him to enquire about his health. When he came to him, he found him surrounded by his household and he asked, “Has he died?” They said, “No, O Allah’s Messenger.” The Prophet wept and when the people saw the weeping of Allah’s Messenger they all wept. He said, “Will you listen? Allah does not punish or bestows His Mercy for shedding tears, nor for the grief of the heart, but He punishes because of this,” and he pointed to his tongue and added, “The deceased is punished for the wailing of his relatives over him.” ‘Umar used to beat with a stick and throw stones and put dust over the faces (of those who used to wail over the dead).

(45) CHAPTER. The forbiddance of wailing and crying aloud; and scolding those who practise them.

1305. Narrated ‘Aishah: When the news of the martyrdom of Zaid bin Hârîthah, Ja’far and ‘Abdulläh bin Rawâha came, the Prophet sat down looking sad, and I was looking through the chink of the door. A man came and said, ‘O Allah’s...
Messenger! The women of Ja'far," and then he mentioned their crying. The Prophet ﷺ ordered him to stop them from crying. The man went and came back and said, “I tried to stop them but they disobeyed”. The Prophet ﷺ ordered him for the second time to forbid them. He went again and came back and said, “They did not listen to me (or “us”, the sub-narrator Muhammad bin Haushab is in doubt as to which is right).” ‘Aishah added: The Prophet ﷺ said, “Put dust in their mouths.” I said (to that man), “May Allāh stick your nose in the dust (i.e., humiliate you). By Allāh, you could neither (stop the women from crying) fulfil the order, nor did you relieve Allāh’s Messenger ﷺ from (his) distress.”

1306. Narrated Umm ‘Atiyya: At the time of giving the Bai'ah (pledge) to the Prophet ﷺ one of the conditions was that we would not wail, but it was not fulfilled except by five women, and they were, Umm Sulaim, Umm Al-'Alā’ – the daughter of Abī Sabra, the wife of Mu'ādh, and two other women; or the daughter of Abī Sabra and the wife of Mu'ādh and another woman.

(46) CHAPTER. Standing for the funeral procession.

1307. Narrated ‘Āmir bin Rab’ā: 

"مغشوشًا رضي الله عنها قُلْتُ: لَمْ أَجَا فَقُلْتُ "رَبِّ رَبِّيًّا مَنْ حَارَّةً وَخَفْقَيْ وَعَنْبِي الله

وَبِيِّنِ رَكَابِهِ جَلَّسَ النَّبِيُّ ﷺ يُعَرَفُ فِيهِ

الجَرْحَ، وَأَنَا أَكْثَرُ مِنْ شَيْءِ الباب

فَذَا حَنَّ رّجُلٌ قَالَ: أَيُّ رَسُولُ اللهُ، إِنَّ

اِبْتَهَازَهُ فَذَهِبَ الرَّجُلُ فَذَهِبَ ثُمَّ أَتَى قَالَ:

فَذَهِبْ تَبَيَّنَهُ، وَذَكَّرْنَاهُ مِنْ فَاتِرَةٍ بِأَنَّ

قُلْتُ النَّبِيُّ ﷺ: "أَنْ تَبَيَّنَهُ فَذَهِبَ ثُمَّ أَتَى قَالَ:

فَذَهِبْ تَبَيَّنَهُ، وَذَكَّرْنَاهُ مِنْ فَاتِرَةٍ بِأَنَّ

قُلْتُ النَّبِيُّ ﷺ: "أَنْ تَبَيَّنَهُ فَذَهِبَ ثُمَّ أَتَى قَالَ:

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قُلْتُ النَّبِيُّ ﷺ: "أَنْ تَبَيَّنَهُ فَذَهِبَ ثُمَّ أَتَى قَالَ:

فَذَهِبْ تَبَيَّنَهُ، وَذَكَّرْنَاهُ مِنْ فَاتِرَةٍ بِأَنَّ

قُلْتُ النَّبِيُّ ﷺ: "أَنْ تَبَيَّنَهُ فَذَهِبَ ثُمَّ أَتَى قَالَ:

فَذَهِبْ تَبَيَّنَهُ، وَذَكَّرْنَاهُ مِنْ فَاتِرَةٍ بِأَنَّ

قُلْتُ النَّبِيُّ ﷺ: "أَنْ تَبَيَّنَهُ فَذَهِبَ ثُمَّ أَتَى قَالَ:

فَذَهِبْ تَبَيَّنَهُ، وَذَكَّرْنَاهُ مِنْ فَاتِرَةٍ بِأَنَّ

قُلْتُ النَّبِيُّ ﷺ: "أَنْ تَبَيَّنَهُ فَذَهِبَ ثُمَّ أَتَى قَالَ:

فَذَهِبْ تَبَيَّنَهُ، وَذَكَّرْنَاهُ مِنْ فَاتِرَةٍ بِأَنَّ

قُلْتُ النَّبِيُّ ﷺ: "أَنْ تَبَيَّنَهُ فَذَهِبَ ثُمَّ أَتَى قَالَ:

فَذَهِبْ تَبَيَّنَهُ، وَذَكَّرْنَاهُ مِنْ فَاتِرَةٍ بِأَنَّ

قُلْتُ النَّبِيُّ ﷺ: "أَنْ تَبَيَّنَهُ فَذَهِبَ ثُمَّ أَتَى قَالَ:

فَذَهِبْ تَبَيَّنَهُ، وَذَكَّرْنَاهُ مِنْ فَاتِرَةٍ بِأَنَّ

قُلْتُ النَّبِيُّ ﷺ: "أَنْ تَبَيَّنَهُ فَذَهِبَ ثُمَّ أَتَى قَالَ:

فَذَهِبْ تَبَيَّنَهُ، وَذَكَّرْنَاهُ مِنْ فَاتِرَةٍ بِأَنَّ

قُلْتُ النَّبِيُّ ﷺ: "أَنْ تَبَيَّنَهُ فَذَهِبَ ثُمَّ أَتَى قَالَ:

فَذَهِبْ تَبَيَّنَهُ، وَذَكَّرْنَاهُ مِنْ فَاتِرَةٍ بِأَنَّ

قُلْتُ النَّبِيُّ ﷺ: "أَنْ تَبَيَّنَهُ فَذَهِبَ ثُمَّ أَتَى قَالَ:

فَذَهِبْ تَبَيَّنَهُ، وَذَكَّرْنَاهُ مِنْ فَاتِرَةٍ بِأَنَّ

قُلْتُ النَّبِيُّ ﷺ: "أَنْ تَبَيَّنَهُ فَذَهِبَ ثُمَّ أَتَى قَالَ:

فَذَهِبْ تَبَيَّنَهُ، وَذَكَّرْنَاهُ مِنْ فَاتِرَةٍ بِأَنَّ

قُلْتُ النَّبِيُّ ﷺ: "أَنْ تَبَيَّنَهُ فَذَهِبَ ثُمَّ أَتَى قَالَ:

فَذَهِبْ تَبَيَّنَهُ، وَذَكَّرْنَاهُ مِنْ فَاتِرَةٍ بِأَنَّ

قُلْتُ النَّبِيُّ ﷺ: "أَنْ تَبَيَّنَهُ فَذَهِبَ ثُمَّ أَتَى قَالَ:

فَذَهِبْ تَبَيَّنَهُ، وَذَكَّرْنَاهُ مِنْ فَاتِرَةٍ بِأَنَّ

قُلْتُ النَّبِيُّ ﷺ: "أَنْ تَبَيَّنَهُ فَذَهِبَ ثُمَّ أَتَى قَالَ:

فَذَهِبْ تَبَيَّنَهُ، وَذَكَّرْنَاهُ مِنْ فَاتِرَةٍ بِأَنَّ

قُلْتُ النَّبِيُّ ﷺ: "أَنْ تَبَيَّنَهُ فَذَهِبَ ثُمَّ أَتَى قَالَ:

فَذَهِبْ تَبَيَّنَهُ، وَذَكَّرْنَاهُ مِنْ فَاتِرَةٍ بِأَنَّ

قُلْتُ النَّبِيُّ ﷺ: "أَنْ تَبَيَّنَهُ فَذَهِبَ ثُمَّ أَتَى قَالَ:

فَذَهِبْ تَبَيَّنَهُ، وَذَكَّرْنَاهُ مِنْ فَاتِرَةٍ بِأَنَّ

قُلْتُ النَّبِيُّ ﷺ: "أَنْ تَبَيَّنَهُ فَذَهِبَ ثُمَّ أَتَى قَالَ:

فَذَهِبْ تَبَيَّنَهُ، وَذَكَّرْنَاهُ مِنْ فَاتِرَةٍ بِأَنَّ
The Prophet said, “Whenever you see a funeral procession, stand up till the procession goes ahead of you.” Al-Ḥumaidi added, “Till the coffin leaves you behind or is put down.”

(47) CHAPTER. When should one sit after standing for the funeral procession?

1308. Narrated ‘Amir bin Rabi‘a: The Prophet said, “If anyone of you see a funeral procession and he is not going along with it, then he should stand and remain standing till he gets behind it, or it leaves him behind, or the coffin is put down before it goes ahead of him.”

1309. Narrated Sa‘īd Al-Maqburi that his father said, “While we were accompanying a funeral procession, Abū Hurairah caught hold of the hand of Marwān and they sat down before the coffin was put down. Then Abū Sa‘īd came and took hold of Marwān’s hand and said, ‘Get up. By Allāh, no doubt this (i.e., Abū Hurairah) knows that the Prophet forbade us to do that.’ Abū Hurairah said, ‘He (Abū Sa‘īd) has spoken the truth.’

(48) CHAPTER. Whoever accompanies a funeral procession should not sit till the...
coffin is put down from the shoulders of men, and if someone sits before this, then he is to be ordered to stand up.

1310. Narrated Abū Sa‘īd Al-Khudrī: The Prophet ﷺ said, “When you see a funeral procession, you should stand up, and whoever accompanies it should not sit till the coffin is put down.”

1311. Narrated Jābir bin ‘Abdullāh: A funeral procession passed in front of us and the Prophet ﷺ stood up and we too stood up. We said, “O Allah’s Messenger! This is the funeral procession of a Jew.” He said, “Whenever you see a funeral procession, you should stand up.”

1312. Narrated ‘Abdur Rāh mãn bin Abî Lailā: Sahl bin Hunaif and Qais bin Sa‘d were sitting in the city of Al-Qadisiya. A funeral procession passed in front of them and they stood up. They were told that that funeral procession was of one of the inhabitants of the land, i.e., of a disbeliever, under the protection of Muslims. They said, “A funeral procession passed in front of the Prophet ﷺ and he stood up. When he was told that it was the coffin of a Jew, he said, “Is it not a human being?” [See the footnote of H. No.1311].

(49) CHAPTER. Standing for the funeral procession of a Jew.

(1) (H.1311) This order was cancelled by last action according to the Hadîth narrated by ‘Ali in Sahîh Muslim. See Fath Al-Bâri.
1313. As above.

1314. Narrated Abū Sa‘īd Al-Khudrī: Allah’s Messenger ﷺ said, “When the funeral is ready and the men carry it on their shoulders, if the deceased was righteous it will say, ‘Present me (hurriedly)’, and if he was not righteous, it will say, ‘Woe to it (me)! Where are they taking it (me)?’ Its voice is heard by everything except mankind, and if he heard it he would fall unconscious.”

(50) CHAPTER. Men, and not women, are to carry the coffin.

1315. Narrated Abū Hurairah: The Prophet ﷺ said, “Hurry up with the
dead body for if it was righteous, you are forwarding it to a good thing and if it was otherwise (not righteous), then you are putting off an evil thing down your necks.”

(52) CHAPTER. The saying of the deceased while he is being carried on the bier, “Take me quickly.”

1316. Narrated Abū Sa‘īd Al-Khudrī: The Prophet said, “When a funeral is ready and the men carry it (the deceased) on their shoulders, if it was pious then it will say, ‘Present me quickly (or take me ahead)’, and if it was not pious, then it will say, ‘Woe to it (me), where are they taking it (me)?’ And its voice is audible to everything except a human being and if he heard it he would fall unconscious.”

(53) CHAPTER. Whoever aligned in two or three rows behind the Imām for a funeral Salāt (prayer).

1317. Narrated Jābir bin ‘Abdullāh: Allāh’s Messenger offered the funeral prayer for An-Najāshi and I was in the second or third row.
(54) CHAPTER. The rows for funeral prayer.

1318. Narrated Abū Hurairah: The Prophet informed his Companions about the death of An-Najāshi and then he went ahead (to lead the funeral prayer) and the people lined up behind him in rows and he said four Tākbīr.

1319. Narrated Ash-Shaibānī: Ash-Sha'bī said, “I was informed by a man who saw the Prophet coming to a grave that was separate from the other graves. He aligned the people in rows and said four Tākbīr.” I said, “O Abū ‘Amr! Who narrated (that) to you?” He said, “Ibn ‘Abbās.”

1320. Narrated Jābir bin ‘Abdullāh: The Prophet said, “Today a pious man from Ethiopia (i.e. An-Najāshi) has expired, come on to offer the funeral prayer.” (Jābir said): We lined up in rows and the Prophet offered the funeral prayer for him, and we were in rows. Jābir added, “I was in the second row.”

(55) CHAPTER. The lining up of boys in rows with men in the funeral prayer.

1321. Narrated Ibn ‘Abbās: Allāh’s Messenger passed by a grave of a deceased who had been buried at night. He asked, “When was this (deceased) buried?” The people said, “Yesterday.” He said,
“Why did you not inform me?” They said, “We buried him when it was dark and so we disliked to wake you up.” He (ﷺ) stood up and we lined up behind him. (Ibn ‘Abbās said): I was one of them, and the Prophet ﷺ offered the funeral prayer.

(56) CHAPTER. The legal way of offering the funeral prayer.

And the Prophet ﷺ said, “Whoever offered the funeral prayer,” and also said, “Offer the funeral prayer for your friend.” And also said, “Offer the funeral prayer for An-Najāshi.” He called it a Salāt (prayer) although there is neither bowing, prostration, nor loud recitation in it, and there are Takbir and Taslim. Ibn ‘Umar رضي الله عنه never offered the (funeral) Salāt (prayer) without ablution, nor at sunrise or at sunset and used to raise both his hands (at the time of saying Takbir). Al-Ḥasan (Al-Baṣrī) said, “I noticed the people (i.e. the Prophet’s Companions) regarding as the most deserving man to lead the funeral alat (prayer) the one whom they were satisfied with to lead them in compulsory alat (prayer). If a person has Ijathuh on the ‘Eid Day (during the ‘Eid prayer), or during the funeral prayer, he should look for water (to do ablution) and should not perform Tayammum. If anyone happens to pass by a funeral and the people are offering the (funeral) prayer, then it is advisable for him to join them by saying Takbir. Ibn Al-Musaiyab said, “(In funeral prayers) there are four Takbir, whether the Salāt (prayer) is offered at night or by day, in journey or at home.” Anas said, “One Takbir for starting
the Salât (prayer),” and quoting Qur‘án he said, “And never (O Muḥammad ﷺ) pray (funeral prayer) anyone of them (hypocrites) who dies, (V.9:84)....” And in the funeral prayer there are rows and Imām.

1322. Narrated Ash-Shaibānī: Ash-Sha’bī said, “Somebody who passed along with your Prophet ﷺ by a grave that was separate from the other graves informed me (saying), “The Prophet ﷺ led us (in the funeral prayer) and we aligned behind him.” We said, “O Abū ‘Amr! who told you this narration?” He replied, “Ibn ‘Abbās رضي الله عنهما.”

(57) CHAPTER. Superiority of accompanying funeral processions;

And Zaid bin Thābit رضي الله عنه said, “If you have offered (the funeral prayer) then you have paid what was due on you.” Humaid bin Hilāl said, “We do not think that it is necessary to take the permission of the relatives of the deceased to return from the funeral procession. But whoever returns after the funeral prayer will have a reward equal to one Qurāf (it is a great reward).”

1323. Narrated Nāfi’: Ibn ‘Umar was told that Abū Ḥurairah رضي الله عنه said, “Whoever accompanies the funeral procession will have a reward equal to one Qurāf.” Ibn ‘Umar said, “Abū Ḥurairah talks of an enormous reward.”

1324. ‘Aishah (رضي الله عنيها) attested Abū Hurairah’s narration and said, “I heard Allāh’s Messenger ﷺ saying like that.” Ibn ‘Umar رضي الله عنه said, “Indeed we have lost numerous Qurāf.”
1325. Narrated Abū Hurairah that Allāh’s Messenger ﷺ said, “Whoever attends the funeral procession till he offers the funeral prayer for it, will get a reward equal to one Qirāt, and whoever accompanies it till burial, will get a reward equal to two Qirāt.” It was asked, “What are two Qirāt?” He replied, “Like two huge mountains.”

1326. Narrated ‘Āmir: Ibn ‘Abbās that Allāh’s Messenger ﷺ (who was at that time a boy) said, “Allāh’s Messenger ﷺ came to a grave and the people said, ‘He or she was buried yesterday.’” Ibn ‘Abbās added, “We aligned behind the Prophet ﷺ and he offered the funeral prayer for the deceased.”
(60) CHAPTER. To offer the funeral Salât (prayer) at a Muṣallâ and in the mosque.

1327. Narrated Abû Hurairah: Allah’s Messenger informed about the news of the death of An-Najâshi (King of Ethiopia) on the day he expired. He said, “Ask Allâh’s forgiveness for your brother.”

1328. Narrated Abû Hurairah: The Prophet made them align in rows at the Muṣallâ and said four Takbîr (offered the funeral prayer for him).

1329. Narrated ʿAbdullâh bin ʿUmar: The Jews brought to the Prophet a man and a woman from amongst them who have committed illegal sexual intercourse (adultery). He ordered both of them to be stoned (to death), near the place of offering the funeral prayer beside the mosque.”

(61) CHAPTER. What is disliked of establishing places for worship (mosques) over the graves.
When Al-Hasan bin Al-Hasan bin ‘Ali expired, his wife pitched a tent on his grave and it remained there for one year and then was demolished. They heard a voice saying, “Have they found what they lost?” A second voice replied, “No, they returned in despair.”

1330. Narrated ‘Urwa: ‘Aishah said, “The Prophet ﷺ in his fatal illness said, ‘Allah cursed the Jews and the Christians because they took the graves of their Prophets as places for worship (mosques).’” ’Aishah added, “Had it not been for that the grave of the Prophet ﷺ would have been made prominent, but I am afraid it might be taken (as a) place for worship (mosque).”

(62) CHAPTER. The offering of the funeral Salah of a woman who died during the delivery (of a child).

1331. Narrated Samura bin Jundab: I offered the funeral Salah (prayer) behind the Prophet ﷺ for a woman who had died during childbirth and he stood up by the middle of the coffin.

(63) CHAPTER. Where should the Imam stand while leading the funeral prayer of a female or a male?

1332. Narrated Samura bin Jundab: For a male, Imam should stand by the head of the deceased’s coffin, and for a female Imam should stand by the middle of the coffin.

(1) (Ch.63)
I offered the funeral prayer behind the Prophet for a woman who had died during childbirth, and he stood up by the middle of the coffin.

(64) CHAPTER. There are four Takbir\(^{(1)}\) in the funeral prayers.

Humaid said: “Anas led a funeral prayer and said three Takbir and then performed Taslim. When he was told about it he faced the Qiblah and said the fourth Takbir and performed Taslim (again).”

1333. Narrated Abu Hurairah: Allah’s Messenger informed about the news of the death of An-Najashi on the day he died. He went out with us to the Musalla and we aligned in rows and he said four Takbir\(^{(1)}\) for An-Najashi’s funeral prayer.

1334. Narrated Jabir: The Prophet offered the funeral prayer for Ashama An-Najashi and said four Takbir\(^{(1)}\).

(1) (H.No.1333 and Chap.64).

- a) After the first Takbir one should recite Surat Al-Fatiha (سورة الفاتحة).
- b) After the second Takbir one should recite Salat upon the Prophet. See H. No.3370.
- c) After the third Takbir one should invoke Allah for the dead.
- d) After the fourth Takbir one should invoke Allah for himself and other Muslims.
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(65) CHAPTER. The recitation of Sūrat-al-Fāṭiha in the funeral Salāt.

Al-Hasan said, “Recite Al-Fāṭiha in the funeral Salāt for a child and then say:
‘Allāhumma ij-‘alhu lanā salafān faraṭan wa salafān wa ajran. (O Allāh! Make him, as the one who prepares the way for us and as a source of reward for us.)

1335. Narrated Ṭaḥa bin ‘Abdullāh bin ‘Aṭif: I offered the funeral prayer behind Ibn ‘Abbās, (and he) recited Al-Fāṭiha and said, “You should know that it (i.e. recitation of Al-Fāṭiha) in the funeral prayer is the Sunna (legal way of Prophet Muḥammad ﷺ).”

(66) CHAPTER. To offer the (funeral) Salāt (prayer) on the grave after the burial of the deceased.

1336. Narrated Sulaimān Ash-Shaibānī: I heard Ash-Sha‘bī saying, “I was told by a man, who along with the Prophet ﷺ, had passed by a grave that was separate from the other graves; that he (the Prophet ﷺ) led them in the (funeral) Salāt (prayer) and they offered Salāt (funeral prayer) behind him.” I said, “O Abū ‘Amr! Who narrated that to you?” He replied, “Ibn ‘Abbās ﷺ.”
1337. Narrated Abū Hurairah: A black person, a male or a female who used to clean the mosque, died. The Prophet did not know about his death. One day the Prophet remembered him and said, “What happened to that person?” The people replied, “O Allah’s Messenger! He died.” He said, “Why did you not inform me?” They said, “His story was so-and-so (i.e., regarded him as insignificant).” He said, “Show me his grave.” He then went to his grave and offered the funeral prayer for him.

1338. Narrated Anas: The Prophet said, “When a human being is laid in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit up and ask him: ‘What did you use to say about this man, Muhammad?’ He will say: ‘I testify that he is Allah’s slave and His Messenger.’ Then it will be said to him, ‘Look at your place in the Hell-Fire. Allah has changed for you a place in Paradise instead of it.”’ The Prophet further said, “The dead person will see both his places. But a disbeliever or a hypocrite will say to the angels, ‘I do not know, but I used to say what the people used to say!’ It will be said to him, ‘Neither did you know nor did you take the guidance (by following the Qur’an).’ Then he will be hit...
with an iron hammer between his two ears, and he will cry, and that cry will be heard by whatever is near to him except human beings and jinn.”

(68) CHAPTER. Whoever desired to be buried in the Sacred Land or something like it.

1339. Narrated Abū Hurairah: The angel of death was sent to Mūsa (Moses) and when he came to him, Mūsa slapped him and spoiled one of his eyes. The angel went back to his Lord (Allah), and said, “You sent me to a slave who does not want to die.” Allah restored his eye and said, “Go back and tell him (i.e. Mūsa) to place his hand over the back of an ox, for he will be allowed to live for the number of years equal to the number of hairs coming under his hand.” (So the angel came to him and told him the same). Then Mūsa asked, “O my Lord! What will be then?” He said, “Death will be then.” He said, “(Let it be) now.” He asked Allah that He bring him near the Sacred Land at a distance of a stone’s throw. Allah’s Messenger said, “Were I there, I would show you the grave of Mūsa by the way near the red sand-hill.”

(69) CHAPTER. Burial at night and Abū Bakr was buried at night.
1340. Narrated Ibn ‘Abbās: The Prophet offered the funeral prayer of a man one night after he was buried, he and his Companions stood up (for the Salāt — prayer). He had asked them about him before standing, saying, “Who is this?” They said, “He is so-and-so and was buried last night.” So, all of them offered the funeral prayer for him.

(70) CHAPTER. Building a mosque (a place of worship) at a grave.

1341. Narrated ‘Āishah : When the Prophet became ill, some of his wives talked about a church which they had seen in Ethiopia and it was called Māriya. Umm Salma and Umm ʿAbīyā had been to Ethiopia, and both of them narrated its (the church’s) beauty and the pictures it contained. The Prophet raised his head and said, “Those are the people who, whenever a pious man dies amongst them, make a mosque (a place of worship) at his grave and then they make those pictures in it. Those are the worst creatures in front of Allah.”

(71) CHAPTER. Who may get down in the grave of a woman.

1342. Narrated Anas : We were in the funeral procession of the daughter of Allāh’s Messenger, and Allāh’s Messenger was sitting near the grave and I saw his eyes full of tears. He said, “Is there anyone amongst you who did not had sexual relation
with his wife last night?” Abū Talḥa replied in the affirmative. And so, Allāh’s Messenger ﷺ told him to get down in her grave and he got down in her grave and buried her.

(72) CHAPTER. The funeral Ṣalāt (prayer) of a martyr.

1343. Narrated Jābir bin ‘Abdullāh رضي الله عنهما: The Prophet ﷺ collected every two martyrs of Uḥud in one piece of cloth, then he would ask, “Which of them had (knew) more of the Qur’ān?” And if one of them was pointed out for him (as having more knowledge of it), he would put that one first in the grave and say: “I will be a witness on these on the Day of Resurrection.” He ordered them to be buried with their blood on their bodies and they were neither washed nor was funeral prayer offered for them.

1344. Narrated ‘Uqba bin ‘Amr رضي الله عنه: One day the Prophet ﷺ went out and offered the funeral prayer for the martyrs of Uḥud, he then went up the pulpit and said, “I will pave the way for you as your predecessor and will be a witness over you.
By Allah! I am looking at my *Haud* (Tank *Al-Kauthar*) just now and I have been given the keys of all the treasures of the earth (or the keys of the earth). By Allah! I am not afraid that you will worship others along with Allah after me (my death), but I am afraid that you will fight with one another (for worldly things).” (See H. No. 6590)

(73) CHAPTER. The burial of two or three men in one grave.


(74) CHAPTER. Whoever thinks that no bath is required for the martyrs.

1346. Narrated Jâbir: The Prophet  said, “Bury them (i.e. martyrs) with their blood.” (That was) on the day of the battle of Uhûd. He did not give them *Ghusl* (bath — by washing of the whole body).

(75) CHAPTER. Who should be put first in the *Lahd* (a side extension of a grave) and it is called *Lahd* because it is to the side. If it is
a straight one (i.e. has no side extension), it is called **Darih**.

1347. Narrated Jābir bin ‘Abdullāh: Allah’s Messenger ﷺ shrouded every two men from amongst the martyrs of Uhud in one piece of cloth, and then he would ask, “Which of them had (knew) more of the Qur’ān?” And if one of them was pointed out for him (as having more knowledge of it), he would put that one first in the grave and say, “I will be a witness on these (on the Day of Resurrection).” Then he ordered them to be buried with blood on their bodies. Neither he offered their funeral prayer nor he gave them **Ghusl** (bath).

1348. Jābir added: Allah’s Messenger ﷺ used to ask about the martyrs of Uhud as to which of them knew more of the Qur’ān. And when one of them was pointed out as having more of it, he would put him first in the grave and then his companion. (Jābir added): My father and my uncle were shrouded in one sheet.
(76) CHAPTER. The placing of *Idkhîr* (a kind of shrub with a fragrant smell) and grass in the grave.

1349. Narrated Ibn ‘Abbâs: The Prophet ﷺ said, “Allâh has made Makkah a sanctuary (sacred place) and it was a sanctuary before me and will be so after me. It was made legal for me (to fight in it) for a few hours of the day. None is allowed to uproot its thorny shrubs, or to cut its trees, or to chase its game, or to pick up its fallen things except a person who announces it publicly.” On that Al-‘Abbâs ﷺ said (to the Prophet ﷺ), “Except *Al-Idkhîr* for our goldsmiths and for our graves.” And so the Prophet ﷺ added, “Except *Al-Idkhîr*.”

And Abû Hurairah ﷺ narrated that the Prophet ﷺ said, “Except *Al-Idkhîr* for our graves and houses.” And Ibn ‘Abbâs ﷺ said, “For their goldsmiths and houses.”

(77) CHAPTER. Can the dead body be taken out of its grave and *Lahd* for some reason?

1350. Narrated Jâbir bin ‘Abdullâh: Allâh’s Messenger ﷺ came to ‘Abdullâh bin Ubaî (a hypocrite) after his death, and he has been laid in his pit (grave). He ordered (that he be taken out of the
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grave), and he was taken out. Then he placed him on his knees and threw some of his saliva on him and clothed him in his (the Prophet's) own shirt. Allâh knows better (why he did so). 'Abdullâh bin Ubâï had given his shirt to Al-'Abbâs to wear. Abu Harûn said, "Allâh's Messenger at that time had two shirts, and the son of 'Abdullâh bin Ubâï said to him, 'O Allâh's Messenger! Clothe my father in your shirt which has been in contact with your skin.'" Sufyân added, "Thus people think that the Prophet clothed 'Abdullâh bin Ubâï in his shirt in lieu of what he ('Abdullâh) had done (for Al-'Abbâs, the Prophet's uncle)."

1351. Narrated Jâbir: When the time of the battle of Uhud approached, my father called me at night and said, "I think that I will be the first amongst the Companions of the Prophet to be martyred. I do not leave anyone after me dearer to me than you, except Allâh's Messenger and I owe some debt and you should repay it and treat your sisters favourably (nicely and politely)." So in the morning he was the first to be martyred and was buried along with another (martyr). I did not like to leave him with the other (martyr), so I took his body out of the grave after six months of his burial and he was in the same condition as he was on the day of burial, except a slight change near his ear.

1352. Narrated Jâbir: A man was buried along with my father and I did not like it till I took him (i.e. my father) out and
buried him in a separate grave.

(78) CHAPTER. The Lahd and the (straight) cut in the grave (see Chapter 74).

1353. Narrated Jâbir bin ‘Abdullãh: The Prophet put every two martyrs of Uklud (in one grave) and then he would ask, “Which of them had (knew) more of the Qur'an?” And if one of them was pointed out for him (as having more knowledge), he would put him first in the Lahd and say, “I will be a witness on these on the Day of Resurrection.” Then he ordered them to be buried with their blood on their bodies and he did not have them washed.

(79) CHAPTER. If a boy becomes a Muslim and then dies, should a funeral prayer be offered for him? Should Islãm be explained to a boy (below the age of puberty)?

And Al-Hasan, Shurãih, Ibrahim and Qãtãda said, “If one of the parents of the boy becomes a Muslim, then the boy will be with the Muslim parent.” And Ibn ‘Abbãs was with his mother who was amongst the weak and the poor people, and was not with his father who was on the religion of his nation. And said, “Islãm is always superior and never inferior.”

with the Prophet ﷺ with a group of people to Ibn Saiyyad till they saw him playing with the boys near the hillocks of Bani Mughala. Ibn Saiyyad, at that time was nearing his puberty and did not notice (us) until the Prophet ﷺ stroked him with his hand and said to him, “Do you testify that I am Allâh’s Messenger?” Ibn Saiyyad looked at him and said, “I testify that you are the Messenger of illiterates.” Then Ibn Saiyyad asked the Prophet ﷺ, “Do you testify that you are Allâh’s Messenger?” The Prophet ﷺ refuted it and said, “I believe in Allâh and His Messenger.” Then he said (to Ibn Saiyyad), (1) “What do you think?” Ibn Saiyyad answered, “True people and liars visit me.” The Prophet ﷺ said, “You have been confused as to this matter.”

Then the Prophet ﷺ said to him, “I have kept something (in my mind) for you, (can you tell me that?)” Ibn Saiyyad said, “It is Ad-Dujh (the smoke).” (2) The Prophet ﷺ said, “Let you be in ignominy. You cannot cross your limits.” On that ‘Umar b. Sa’id b. b. Khâlid said, “O Allâh’s Messenger! Allow me to chop his head off.” The Prophet ﷺ said, “If he is he (i.e. Ad-Dajjâl), then you cannot over-power him, and if he is not, then there is no use of murdering him.” (See H. No. 3055).

1355. Ibn ‘Umar b. Sa’id b. b. Khâlid added: Later on Allâh’s Messenger ﷺ once again went along with Ubaî bin Ka’b to the date-palm

(1) (H.1354) Ibn Saiyyad: was a soothsayer. (See the footnote of Hadîth No.3055, Vol.4.)
(2) (H.1354) i.e., Verse No.10 of the Sûrah-Ad-Dukhân, 44:10. (The Qur’ân).
trees (garden) where Ibn Šaiyyād was staying. The Prophet wanted to hear something from Ibn Šaiyyād before Ibn Šaiyyād could see him, and the Prophet saw him lying, covered with a sheet and from where his murmurs were heard. Ibn Šaiyyād's mother saw Allāh's Messenger while he was hiding himself behind the trunks of the date-palm trees. She addressed Ibn Šaiyyād, "O Saf! (and that was the name of Ibn Šaiyyād) Here is Muḥammad." And with that Ibn Šaiyyād got up.

The Prophet said, "Had this woman left him (had she not disturbed him), then Ibn Šaiyyād would have revealed the reality of his case."

1356. Narrated Anas: A young Jewish boy used to serve the Prophet and he became sick. So, the Prophet went to visit him. He sat near his head and asked him to embrace Islām. The boy looked at his father, who was sitting there; the latter told him to obey Abul-Qāsim, and the boy embraced Islām. The Prophet came out saying: "All the praises and thanks be to Allah Who saved the boy from the Hell-fire."

1357. Narrated Ibn ʿAbbās: My mother and I were among the weak and oppressed. I from among the children, and my mother from among the women.
1358. Narrated Ibn Shihãb: The funeral prayer should be offered for every child, even if he were the son of a prostitute, as he was born with a true faith of Islam (i.e., to worship none but Allâh Alone). If his parents are Muslims, particularly the father, even if his mother were a non-Muslim, and if he after the delivery cries (even once) before his death (i.e., born alive) then the funeral prayer must be offered. And if the child does not cry after his delivery (i.e., born dead) then his funeral prayer should not be offered, and he will be considered as a miscarriage.

Abû Hurairah narrated that the Prophet ﷺ said, “Every child is born with a true faith (i.e. to worship none but Allâh Alone), but his parents convert him to Judaism or to Christianity or to Magianism, as an animal gives birth to a perfect baby animal. Do you find it mutilated?” Then Abû Hurairah ﷺ recited the holy Verses: ‘...Allâh’s Fitrah (i.e., Allâh’s Islamic Monotheism), with which He has created mankind...’” (V.30:30).

1359. Narrated Abû Hurairah ﷺ: Allâh’s Messenger ﷺ said, “Every child is born on Fitrah [true faith of Islamic Monotheism (i.e. to worship none but Allâh Alone)] but his parents convert him to Judaism, Christianity or Magianism, as an animal gives birth to a perfect baby animal. Do you find it mutilated?” Then Abû Hurairah ﷺ recited the holy Verses: “Allah’s Fitrah (i.e. Allâh’s Islamic Monotheism) with which He has created...”
mankind. No change let there be in Khalq-illāh (i.e. the Religion of Allāh - Islamic Monotheism), that is the Straight Religion (Islām)....” (V.30:30)

(80) CHAPTER. If Al-Muṣārık(1) says, “Lā ilāha illallāh” (none has the right to be worshipped but Allāh) at the time of his death.

1360. Narrated Al-Musaiyab: When the time of the death of Ābū Ṭālib approached, Allāh’s Messenger ﷺ went to him and found Ābū Jahl bin Hishām and ‘Abdullāh bin Ābū Umaiyya bin Al-Mughira by his side. Allāh’s Messenger ﷺ said to Ābū Ṭālib, “O uncle! Say: ‘Lā ilāha illallāh’ (none has the right to be worshipped but Allāh), a sentence with which I shall be a witness (i.e., argue) for you before Allāh.” Ābū Jahl and ‘Abdullāh bin Ābū Umaiyya said, “O Ābū Ṭālib! Are you going to denounce the religion of ‘Abdul Muttalib?” Allāh’s Messenger ﷺ kept on inviting Ābū Ṭālib to say it (i.e.: Lā ilāha illallāh) while they (Ābū Jahl and ‘Abdullāh) kept on repeating their statement till Ābū Ṭālib said as his last statement, that he was on the religion of ‘Abdul Muttalib and refused to say: Lā ilāha illallāh. Then Allāh’s Messenger ﷺ said, “I will keep on asking Allāh’s Forgiveness for you unless I am forbidden (by Allāh) to do so.” So Allāh revealed (the Verse) concerning him [i.e., “It is not (proper) for the Prophet ﷺ and those who believe, to ask Allāh’s Forgiveness for the Muṣārık(2) even though they be of

(1) (Ch.79) Al-Muṣārık (Al-Muṣārık): Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad ﷺ.
(2) (H.1360) Al-Muṣārık: Polytheists, pagans, idolaters, and disbelievers in the=
kin, after it has become clear to them that they are dwellers of the Fire’] (V.9:113).

(81) CHAPTER. Placing a leaf of a date-palm over the grave.

And Buraida Al-Aslamî asked that two leaves of a date-palm be put on his grave. Ibn ‘Umar saw a tent made of hair (of goats) over the grave of ‘Abdur Raḥmān and said, “O Boy! Remove it from the grave for his deeds will shade him.”

And Khārîja bin Zaid said, “(I remember) when we were young during the caliphate of ‘Uthmān we used to jump over the graves and used to consider as the best jumper the one who would jump over the grave of Uthmān bin Maż‘ūn.”

Uthmān bin Ḥakîm said, “Khārîja caught hold of my hand and made me sit over a grave and informed me that his uncle Yazîd bin Thâbit said, ‘Sitting over a grave is disliked for one with the purpose of doing Hadath over it.’” And Nâfî’ said, “Ibn ‘Umar used to sit over the graves.” [See Fath Al-Bâri].

1361. Narrated Ibn ‘Abbâs: The Prophet  once passed by two graves, and those two persons (in the graves) were being tortured. He said, “They are being tortured not for a great thing (to avoid). One of them never saved himself from being soiled with his urine, while the other was going about with calumnies (to make enmity between friends).” He then took a green branch of a date-palm tree, split it into two pieces and fixed one on each grave. The people said, “O Allah’s Messenger! Why

=Oneness of Allah and in His Messenger Muhammad (saww).
have you done so?" He replied, "I hope that their punishment may be lessened till they (the leaf) become dry." (1) (See H.No. 216 and its footnote).

(82) CHAPTER. Preacher delivering a lecture at a grave and the sitting of his companions around him.

1362. Narrated ‘Ali: We were accompanying a funeral procession in Baqi’-il-Gharqad. The Prophet came to us and sat and we sat around him. He had a small stick in his hand, then he bent his head and started scraping the ground with the stick. He then said, "There is none among you, nor any person created, but has a place either in Paradise or in Hell assigned for him and it is also determined for him whether he will be among the blessed or wretched." A man said, "O Allah’s Messenger! Should we not depend on what has been written for us and leave the deeds, as whoever amongst us is

(1) (H. 1361) This action was a kind of invocation on the part of the Prophet for the deceased persons. [See Fath-Al-Bari].
blessed will do the deeds of a blessed person, and whoever amongst us is wretched, will do the deeds of a wretched person?” The Prophet said, “The good deeds are made easy for the blessed, and bad deeds are made easy for the wretched.” Then he recited the Verses:

“As for him who gives (in charity) and keeps his duty to Allâh and fears Him. And believes in Al-Husna [(the best) i.e., either Lâ ilâha illâllâh (none has the right to be worshipped but Allâh) or a reward from Allâh i.e., Allâh will compensate him for what he will spend in Allâh’s Way or bless him with Paradise]. [V.92: 5-7]

(83) CHAPTER. What is said about committing suicide.

1363. Narrated Thâbit bin Ad-Dahhâk: The Prophet said, “Whoever intentionally swears falsely by a religion other than Islam, then he is what he has said, (e.g., if he says, ‘If such thing is not true then I am a Jew,’ he is really a Jew if he is a liar). And whoever commits suicide with a piece of iron will be punished with the same piece of iron in the Hell-fire.”

1364. Narrated Jundab: The Prophet said, “A man was inflicted with wounds and he committed suicide, and so Allâh said: My slave has caused death on himself hurriedly, so I forbid Paradise for him.”
1365. Narrated Abū Hurairah: The Prophet said, “He who commits suicide by throttling shall keep on throttling himself in the Hell-fire (forever), and he who commits suicide by stabbing himself shall keep on stabbing himself in the Hell-fire.”

(84) CHAPTER. It is disliked to offer the funeral prayer for the hypocrites, and to ask Allāh’s Forgiveness for the Muslīmūn (polytheists, pagans, etc.).

This is narrated by Ibn ‘Umar on the authority of the Prophet.

1366. Narrated ‘Umar bin Al-Khaṭṭāb: When ‘Abdullāh bin Ubaib bin Salūl died, Allāh’s Messenger was requested to offer his funeral prayer. When Allāh’s Messenger stood up to offer the prayer, I got up quickly and said, “O Allāh’s Messenger! Are you going to offer prayer for Ibn Ubaib and he said so-and-so on such and such occasions?” And started mentioning all that he had said. Allāh’s Messenger smiled and said, “O ‘Umar! Leave me.” When I talked too much he said, “I have been given the choice and I have chosen (to offer the prayer). Had I known that he would be forgiven by asking for Allāh’s Forgiveness for more than seventy times, surely I would have done so.” (‘Umar added): Allāh’s Messenger offered his funeral prayer and returned and after a short while the two Verses of Sūrat Barā‘ (At-Tauba) were revealed: “And never (O Muḥammad)
pray (funeral prayer) for any of them (hypocrites) who dies... (to the end of the Verse) while they were Fasiqun (rebellious...) V.9:84. (‘Umar added), “Later I was astonished at my daring before Allâh’s Messenger ﷺ on that day. And Allâh and His Messenger know better.”

(85) CHAPTER. The praising of a deceased by the people.

1367. Narrated Anas bin Malik ﷺ:
A funeral procession passed and the people praised the deceased. The Prophet ﷺ said, “It has been affirmed to him.” Then another funeral procession passed and the people spoke badly of the deceased. The Prophet ﷺ said, “It has been affirmed to him”. ‘Umar bin Al-Khattab asks (Allâh’s Messenger ﷺ), “What has been affirmed?” He replied, “You have praised this one, so Paradise has been affirmed to him; and you have dispraised (spoken badly of) the other, so Fire (Hell) has been affirmed to him. You people are Allâh’s witnesses on earth.”

1368. Narrated Abu Al-Aswad: I came to Al-Madina when an epidemic disease had broken out. While I was sitting with ‘Umar bin Al-Khattab رضي الله عنه a funeral procession passed by and the people praised the deceased. ‘Umar said, “It has been affirmed to him.” And another funeral procession passed by and the people praised the deceased. ‘Umar said, “It has been
affirmed to him.’” A third (funeral procession) passed by and the people disparaged (spoke badly) of the deceased. He said, “It has been affirmed to him.” I (Abū Al-Aswad) asked, “O chief of the believers! What has been affirmed?” He replied, “I said the same as the Prophet ﷺ had said, that is: if four persons testify the piety of a Muslim, Allâh will grant him Paradise.’ We asked, ‘If three persons testify his piety?’ He (the Prophet ﷺ) replied, ‘Even three.’ Then we asked, ‘If two?’ He replied, ‘Even two.’ We did not ask him regarding one witness.”

(86) CHAPTER. What is said regarding the punishment in the grave.

And the Statement of Allâh ﷻ:

“...If you could but see, when the Zalimûn (polytheists and wrongdoers etc.) are in the agonies of death, while the angels are stretching forth their hands (saying): Deliver your souls! This day you shall be recompensed with the torment of degradation…” (V.6:93).

And also the Statement of Allâh ﷻ:

“...We shall punish them twice, and thereafter, they shall be brought back to a great (horrible) torment.” (V.9:101).

And also the Statement of Allâh ﷻ:

“...While an evil torment encompassed Fir‘aun’s (Pharoah) people. The Fire; they are exposed to it morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): Cause Fir‘aun’s (Pharoah) people to enter the severest torment!” (V.40:45,46)
1369. Narrated Al-Bara’ bin ‘Azib: The Prophet said, “When a faithful believer is made to sit in his grave, then (the angels) come to him and he testifies that *La ilâha illallâh*, wa anna Muhammed-ar-Rasîl Allah (none has the right to be worshipped but Allah and Muhammad is Allah’s Messenger).” And that corresponds to Allah’s Statement: “Allah will keep firm those who believe, with the word that stands firm...” (V.14:27).

Narrated Shu’ba (same as above) and added, “Allâh will keep firm those who believe... (14:27) was revealed concerning the punishment in the grave.”

1370. Narrated Ibn ‘Umar: The Prophet looked at the dead people of the well (the well in which there were the bodies of those *Mushrikin* killed during the battle of Badr) and said, “Have you found true what your Lord promised you?” Somebody said to him, “You are addressing dead people.” He replied, “You do not hear better than they but they cannot reply.”

1371. Narrated ‘Aishah: The Prophet said, “They (the Quraish *Mushrikin* killed during the battle of Badr) now realise that what I used to tell them was the truth.” And Allâh said, “Verily! You cannot make the dead to hear (i.e. benefit them, and similarly the...” (1) (H. 1370, 1371) *Al-Mushrikin*: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad (saw).
1372. Narrated `Aishah: A Jewess came to me and mentioned the punishment in the grave and said, “May Allâh protect you from the punishment in the grave.” `Aishah then asked Allâh’s Messenger about the punishment in the grave. He said, “Yes, (there is) punishment in the grave.” ‘Aishah then added, “After that I never saw Allâh’s Messenger but seeking refuge with Allâh from the punishment in the grave in every Salât (prayer) he offered.”

1373. Narrated Asma’ bint AbU Bakr: Allâh’s Messenger once stood up delivering a Khutba (religious talk) and mentioned the Fitnah (trial and affliction) in the grave which people will face in their grave. When he mentioned that, the Muslims started crying loudly.

1374. Narrated Anas bin Mâlik: Allâh’s Messenger said, “When (Allâh’s) slave is put in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask, ‘What did you use to say about this man...’” (V.27:80).
(i.e. Muhammad ﷺ)? Then as regards a faithful believer, he will say, 'I testify that he is Allâh's slave and His Messenger.' Then they will say to him, 'Look at your place in the Fire (Hell); Allâh has changed for you a place in Paradise instead of it.' So, he will see both his places.” (Qatâda said, “We were informed that his grave would be made spacious.”) Then Qatâda went back to the narration of Anas who said: “Whereas a hypocrite or a disbeliever will be asked, 'What did you use to say about this man. He will reply, 'I do not know; but I used to say what the people used to say.' So, they will say to him, 'Neither did you know nor did you take the guidance (by following the Qur’ân).’ Then he will be hit with iron hammers and he will make such a cry as everything near to him will hear, except jinn and human beings.” (See Hadîth No. 1338).

(87) CHAPTER. To seek refuge with Allâh from the punishment in the grave.

1375. Narrated Abû Ayyûb: Once the Prophet ﷺ went out after sunset and heard a (dreadful) voice, and said, “The Jews are being punished in their graves.”
1376. Narrated Mūsā bin ‘Uqba: The daughter of Khaīl bin Sa‘īd bin Al-‘Āṣ said that she had heard the Prophet seeking refuge with Allāh from the punishment in the grave.

1377. Narrated Abū Hurairah: Allāh’s Messenger used to invoke (Allāh):

“Allāhumma in-ni a‘ūdhu bika min ‘adḥābil-qabr, wa min ‘adhābin-nār, wa min fitnātīl-mahyā wal-mamāt, wa min fitnātīl-Masīh Ad-Dajjāl. (O Allāh! I seek refuge with you from the punishment in the grave, and from the punishment in the Hell-fire, and from the Fitnah of life and death, and the Fitnah (trial and the affliction) of Al-Masīh Ad-Dajjāl.)”

(88) CHAPTER. Punishment in the grave because of back-biting and soiling one’s clothes with one’s urine.

1378. Narrated Ibn ‘Abbās: The Prophet once passed by two graves and said, “They (the deceased persons in those graves) are being tortured not for a great thing to avoid.” And then added, “Yes, (they are being punished for a big sin) for one of them used to go about with calumnies; while the other never saved himself from being soiled with his urine.” (Ibn ‘Abbās added): Then he took a green branch of (a date-palm) and split it into two pieces and fixed one piece on each grave and said, “May their punishment be abated till these (two pieces) get dry”. (See Hadīth No.1361 and its footnote).
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(89) CHAPTER. The deceased is shown his actual place (in Paradise or in Hell) both in the morning and in the afternoon.

1379. Narrated ‘Abdullãh bin ‘Umar رضي الله عنهما: Allah’s Messenger ﷺ said, “When anyone of you dies, he is shown his place both in the morning and in the afternoon. If he is one of the people of Paradise; he is shown his place in it, and if he is from the people of the Hell-fire; he is shown his place therein. Then it is said to him, ‘This is your place till Allāh resurrects you on the Day of Resurrection.’”

(90) CHAPTER. The speech of the deceased after it is lifted upon the bier.

1380. Narrated Abū Sa‘īd Al-Khudri رضي الله عنه: Allāh’s Messenger ﷺ said, “When the funeral is ready (for its burial) and the people lift it on their shoulders, then if the deceased is a righteous person he says, ‘Take me ahead (or present me, quickly), and if he is not a righteous one he says, ‘Woe to it (me)! Where are you taking it (me)?’ And his voice is audible to everything except human beings; and if they heard it they would fall down unconscious.”
(91) CHAPTER. What is said regarding the dead children of Muslims.

And Abū Hurairah narrated that the Prophet said “He whose three children died before the age of puberty, they will shield him from the Hell-fire, or will make him enter Paradise.”

1381. Narrated Anas bin Malik: Allah’s Messenger said, “Any Muslim whose three children died before the age of puberty will be granted Paradise by Allah because of His Mercy to them.”

1382. Narrated Al-Barā’ bin ‘Abbās: When ‘Ibrāhīm (the son of Prophet ) expired, Allah’s Messenger said, “There is a wet-nurse for him in Paradise.”

(92) CHAPTER. What is said regarding the (dead) children of Al-Mushrikūn.

1383. Narrated Ibn ‘Abbās: Allah’s Messenger was asked about the children of Al-Mushrikūn. The Prophet replied, “Since Allah created them, He knows what sort of deeds they would have done.”
1384. Narrated Abū Hurairah: The Prophet was asked about the offspring of Al-Musīrīkūn; so he said, “Allāh knows what sort of deeds they would have done.”

1385. Narrated Abū Hurairah: The Prophet said, “Every child is born on Al-Fitrāh [with a true faith of Islamic Monotheism (i.e. to worship none but Allāh Alone)] and his parents convert him to Judaism or Christianity or Magianism, as an animal gives birth to a perfect baby animal. Do you find it mutilated?” (See H. No. 1358)

1386. Narrated Samura bin Jundab: Whenever the Prophet finished the Fajr prayer, he would face us and ask, “Who amongst you had a dream last night?” So, if anyone had a dream he would narrate it. The Prophet would say: “Mā shā’Allāh” (an Arabic maxim meaning literally, ‘What Allāh wished,’ and it indicates a good omen.) One day, he asked us whether anyone of us had a dream. We replied in the negative. The

(1) (H. 1384) (See the footnote of H. 1383).
Prophet ᵃsaid, “But I had seen (a dream) last night that two men came to me, caught hold of my hands, and took me to the Sacred Land. There, I saw a person sitting and another standing with an iron hook in his hand; pushing it inside the mouth of the former till it reached the jaw-bone, and then tore off one side of his cheek, and then did the same with the other side; in the meantime the first side of his cheek became normal again and then he repeated the same operation again. I said, ‘What is this?’ They told me to proceed on, and we went on till we came to a man lying in a prone position, and another man standing at his head carrying a stone or a piece of rock, and crushing the head of the lying man with that stone. Whenever he struck him, the stone rolled away. The man went to pick it up and by the time he returned to him, the crushed head returned to its normal state and the man came back and struck him again (and so on). I said, ‘Who (what) is this?’ They told me to proceed on; so we proceeded on and passed by a hole like Tannūr (a kind of baking oven); with a narrow top and wide bottom, and the fire was kindling underneath that oven. Whenever the fire-flame went up, the people were lifted up to such an extent that they were about to get out of it, and whenever the fire abated, the people went down into it, and there were naked men and women in it. I said, ‘Who (what) is this?’ They told me to proceed on. So, we proceeded on till we reached a river of blood and there was a man in it, and another man (was standing at its bank) with stones in front of him, the latter confronted the former who was in the river. Whenever the man in the river wanted to come out, the other one threw a stone in his mouth and caused him to retreat to his original position;
and so whenever he wanted to come out the other would throw a stone in his mouth,' and he would retreat to his original position. I asked, 'What is this?' They told me to proceed on, and we did so till we reached a well-flourished green garden having a huge tree and near its base was sitting an old man with some children. (I saw) another man near the tree with fire in front of him and he was kindling it up. Then they (i.e., my two companions) made me climb up the tree and made me enter a Dār (abode, dwelling place, house, etc.), better than which I had never seen. In it were some old men and young men, women and children. Then they took me out of this house and made me climb up the tree and made me enter another Dār that was better and superior (to the first) containing old and young people. I said to them (i.e., my two companions), 'You have made me go around all the night. Tell me all about that I have seen.' They said, 'Yes. As for the one whose cheek you saw being torn away, he was a liar and he used to tell lies, and the people would report those lies on his authority till they spread all over the world. So, he will be punished like that till the Day of Resurrection. The one whose head you saw being crushed is the one whom Allah had given the knowledge of the Qur’an (i.e., knowing it by heart), but he used to sleep at night (i.e., he did not recite it then) and did not use to act upon it (i.e., upon its orders etc.) by day; and so this punishment will go on till the Day of Resurrection. And those whom you saw in the hole (like oven) were adulterers (those men and women who commit illegal sexual intercourse). And those whom you saw in the river of blood were those dealing in Riba (usury). And the old man who was sitting at the base of the tree was Ibrāhīm (Abraham) عليه السلام. And so whenever he wanted to come out the other would throw a stone in his mouth,' and he would retreat to his original position. I asked, 'What is this?' They told me to proceed on, and we did so till we reached a well-flourished green garden having a huge tree and near its base was sitting an old man with some children. (I saw) another man near the tree with fire in front of him and he was kindling it up. Then they (i.e., my two companions) made me climb up the tree and made me enter a Dār (abode, dwelling place, house, etc.), better than which I had never seen. In it were some old men and young men, women and children. Then they took me out of this house and made me climb up the tree and made me enter another Dār that was better and superior (to the first) containing old and young people. I said to them (i.e., my two companions), 'You have made me go around all the night. Tell me all about that I have seen.' They said, 'Yes. As for the one whose cheek you saw being torn away, he was a liar and he used to tell lies, and the people would report those lies on his authority till they spread all over the world. So, he will be punished like that till the Day of Resurrection. The one whose head you saw being crushed is the one whom Allah had given the knowledge of the Qur’an (i.e., knowing it by heart), but he used to sleep at night (i.e., he did not recite it then) and did not use to act upon it (i.e., upon its orders etc.) by day; and so this punishment will go on till the Day of Resurrection. And those whom you saw in the hole (like oven) were adulterers (those men and women who commit illegal sexual intercourse). And those whom you saw in the river of blood were those dealing in Riba (usury). And the old man who was sitting at the base of the tree was Ibrāhīm (Abraham) عليه السلام.
the little children around him were the offspring of the people. And the one who was kindling the fire was Malik, the gatekeeper of the Hell-fire. And the first Dār in which you entered was the house of the common believers, and the second Dār was of the martyrs. I am Jibrīl (Gabriel) and this is Mikāēl (Michael). Raise your head.' I raised my head and saw a thing like a cloud over me. They said, 'That is your place.' I said, 'Let me enter my place.' They said, 'You still have some life which you have not yet completed, and when you complete (that remaining portion of your life) you will then enter your place.'” (See H.No. 7047).

(94) CHAPTER. Dying on Monday.

1387. Narrated Hishām's father: ‘Aishah said, "I went to Ābū Bakr (during his fatal illness) and he asked me, 'In how many garments was the Prophet shrouded?' She replied, 'In three Sahūlyya pieces of white cloth of cotton, and there was neither a shirt nor a turban among them.' Ābū Bakr further asked her, 'On which day did the Prophet die?' She replied, 'He died on Monday.' He asked, 'What (day) is today?' She replied, 'Today is Monday.' He added, 'I hope I shall die sometime between this morning and tonight.' Then he looked at a garment that he was wearing during his illness and it had some stains of saffron. Then he said, 'Wash this garment of mine and add two more garments and shroud me in them.' I said, 'This is worn out.' He said, 'A living person has more right to wear new clothes than a dead one; the shroud is only for the body's pus.' He did not die till it was the night of Tuesday and was buried before the morning."
1388.Narrated ‘Aishah رضي الله عنها: A man said to the Prophet ﷺ, “My mother died suddenly and I thought that if she had lived she would have given alms. So, if I give alms now on her behalf, will she get the reward?” The Prophet ﷺ replied in the affirmative.

1389. Narrated ‘Aishah رضي الله عنها: Allah’s Messenger ﷺ during his sickness was asking repeatedly, “Where am I today? Where will I be tomorrow?” And he was waiting for the day of my turn (impatiently). Then, when my turn came, Allah took his soul away (in my lap) between my chest and arms and he was buried in my house.
1390.Narrated ‘Aishah رضي الله عنها: Allāh’s Messenger ﷺ in his fatal illness said, “Allāh cursed the Jews and the Christians, for they built places of worship at the graves of their Prophets.” And if that had not been the case, then the Prophet’s grave would have been made prominent before the people. So, (the Prophet ﷺ) was afraid, or the people were afraid that his grave might be taken as a place for worship.

Narrated Abū Bakr bin ‘Ayyash رضي الله عنه: Sufyān At-Tammar told me that he had seen the grave of the Prophet ﷺ, elevated and convex.

Narrated ‘Urwa: When the wall (around the graves of the Prophet ﷺ, Abū Bakr and Umar رضي الله علیهما) collapsed during the caliphate of Al-Walid bin ‘Abdul Malik; the people started repairing it, and a foot appeared to them. The people got scared and thought that it was the foot of the Prophet ﷺ. No one could be found who could tell them about it till I (‘Urwa) said to them, “By Allāh, this is not the foot of the Prophet ﷺ, but it is the foot of ‘Umar رضي الله عنه.”

1391. ‘Aishah رضي الله عنها narrated that she made a will to ‘Abdullah bin Zubair رضي الله عنه: Do not bury me with them (the Prophet ﷺ).
and his two Companions) but bury me with my companions (wives of the Prophet) in Al-Baqi' as I would not like to be looked upon as better than I really am (by being buried near the Prophet).

1392. Narrated 'Amr bin Maimūn Al-Audī: I saw 'Umar bin Al-Khaṭṭāb (when he was stabbed) saying, "O 'Abdullāh bin 'Umar! Go to the mother of the believers 'Aīshah and say, 'Umar bin Al-Khaṭṭāb sends his greetings to you,' and request her to allow me to be buried with my companions." (So Ibn 'Umar conveyed the message to 'Āishah). She said, "I had the idea of having this place for myself but today I prefer him (Umar) to myself (and allow him to be buried there)." When 'Abdullāh bin 'Umar returned, 'Umar asked him, "What (news) do you have?" He replied, "O chief of the believers! She has allowed you (to be buried there)." On that 'Umar said, "Nothing was more important to me than to be buried in that (sacred) place. So, when I expire, carry me there and pay my greetings to her ('Āishah) and say, 'Umar bin Al-Khaṭṭāb asks permission; and if she gives permission, then bury me (there) and if she does not, then take me to the grave-yard of the Muslims. I do not think any person has more right for the caliphate than those with whom Allah's Messenger was always pleased till his death. And whoever is chosen by the people after me will be the caliph, and you people must listen to him and obey him." Then he mentioned the name of 'Uthmān, 'Āli, Ṭalḥa, Az-Zubair, 'Abdur-Rahmān bin 'Auf and Sa'd bin Abī Waqqās. By this time a young man from Ansār came and said, "O chief of the believers! Be happy with Allah's glad tidings. The grade which you have in Islām is known to you, then you
became the caliph and you ruled with justice; and then you have been awarded martyrdom after all this.” ‘Umar replied, “O son of my brother! Would that all that privileges will counterbalance (my short comings), so that I neither lose nor gain anything. I recommend my successor to be good to the early emigrants and realize their rights and to protect their honour. And, I also recommend him to be good to the Ansār who before them, had homes (in Al-Madīna) and had adopted the Faith. He should accept the good of the righteous among them and should excuse their wrongdoers. I recommend him to abide by the rules and regulations concerning the Qhimmis (protected non-Muslims) of Allāh and His Messenger ﷺ, to fulfil their contracts completely, and fight for them and not to tax (overburden) them beyond their capabilities.”

(97) CHAPTER. What is forbidden as regards: Abusing the dead.

1393.Narrated ‘Aishah ﷺ said, “The Prophet ﷺ said, “Don’t abuse the dead, because they have reached the destination of what they forwarded.”
1394. Narrated Ibn ‘Abbās: Abū Lahab, may Allāh curse him, once said to the Prophet ﷺ, “Perish you all the day.”

Then the Divine Revelation came: “Perish the two hands of Abī Lahab!” (V.111:1).
(1) CHAPTER. The obligation of Zakat(1).

And the Statement of Allâh (the Uniter): "And perform As-Salât (Iqamat-as-Salât) and give Zakat." (V.2:43) Ibn ‘Abbâs said: Abû Sufyân narrated to me the Hadîth about the Prophet ﷺ (the conversation which happened between him (Abû Sufyân) and Heraclius) and quoted from it: "He (the Prophet ﷺ) ordered us to offer As-Salât (the prayers) to pay the Zakât, to keep good relations with kith and kin, and to be chaste." (See H.No. 7, Vol.1).

1395. Narrated Ibn ‘Abbâs: the Prophet ﷺ sent Mu‘âdh to Yemen and said, "Invite the people to testify that Lâ ilâha illallah (none has the right to be worshipped but Allah) and I am Allah’s Messenger (Islamic Monotheism), and if they obey you to do so, then inform them that Allâh has enjoined on them five Salât (prayer) in every day and night (in twenty-four hours), and if they obey you to do so, then inform them that Allâh has made it obligatory for them to pay the Sadaqa(2).

(1) Zakât: A certain fixed proportion of the wealth and of every kind of the property liable to Zakât of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of Zakât is obligatory, as it is one of the five pillars of Islam. Zakât is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. Zakât is meant for eight types of people, as mentioned in the Noble Qur’an: As-Sadaqa (here it means Zakât) are only for the (1) Fuqârâ (poor), (2) and Al-Masâkin (poor), (3) and those employed to collect (the funds), (4) and for to attract the hearts of those who have been inclined (towards Islam); (5) and to free the captives; (6) and for those in debt; (7) and for Allâh’s Cause (i.e. for Mujâhidûn - those fighting in a holy battle), (8) and for the way-farer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise. (V.9:60).

(2) (11.1395) Sadaqa : Whatever is given in charity is called in Arabic, Sadaqa. Zakât is one specific kind of Sadaqa which is to be collected, according to certain rules and regulations, from the rich Muslims and distributed among the poor ones. The Ahadîth
(Zakât) from their properties, and it is to be taken from the wealthy among them and given to the poor among them.” [See Hadîth No.1496].

1396. Narrated Abû Ayyûb: A man said to the Prophet, “Inform me of such a deed as will make me enter Paradise.” The people said, “What is the matter with him? What is the matter with him?” The Prophet said, “He has something to ask.” (What he needs greatly)”. The Prophet said, “(In order to enter Paradise) you should worship Allah (Alone, and none else) and do not ascribe any partners to Him, perform Iqâmat-as-Salât (prayer), pay the Zakât and keep good relations with your kith and kin.” (See Hadîth No. 5983 Vol. 8).

1397. Narrated Abû Hurairah: A bedouin came to the Prophet and said, “Inform me of such a deed as will make me 

of this part= =of the book give the details concerning this religious duty, which is regarded as one of the five major pillars of the Islamic Faith. Wherever Šadaqa occurs with the meaning of Zakât, the ‘Zakât’ has been used; otherwise, “giving in charity” is used to stand for the general meaning of Šadaqa.

(1) (H.1396) Iqâmat-as-Salât : See glossary.
enter Paradise, if I do it." The Prophet ﷺ said, "(In order to enter Paradise) you should worship Allah (Alone and none else) and do not ascribe any partners to Him, perform Iqāmat-as-Salāt, pay the compulsory Zakāt, and observe Saum (fast) in the month of Ramadan." The bedouin said, "By Him, in Whose Hands my soul (life) is, I will not do more than this." When he (the bedouin) left, the Prophet ﷺ said, "Whoever likes to see a man of Paradise, then he may look at this man."

1398. Narrated Ibn ‘Abbās : A delegation of the tribe of ‘Abdul Qais came to the Prophet ﷺ and said, "O Allah’s Messenger! We are from the tribe of Rabī’a, and the infidels of the tribe of Mudar stands between us and you; so we cannot come to you except during the Sacred Months. Please order us to do something (religious deeds) which we may take it from you (carry out); and also invite to it our people whom we have left behind." The Prophet ﷺ said, "I order you to do four things and forbid you four others: (I order you) to have faith in Allah, and confess that La ilaha illallah [and the Prophet ﷺ gestured with his hand like this (i.e., one knot)] and to perform Iqāmat-as-Salāt and to pay the compulsory Zakāt, and to pay one-fifth of the booty in Allah’s Cause. And I forbid you to use Dubbā’, Hantam, Naqīr and
1399. Narrated Abū Hurairah

When Allah's Messenger ﷺ died and Abū Bakr رضي الله عنه became the caliph, some Arabs renegaded (reverted to disbelief) (Abū Bakr decided to fight against them), ‘Umar رضي الله عنه said to Abū Bakr, “How can you fight with these people although Allah’s Messenger ﷺ said, ‘I have been ordered (by Allah) to fight the people till they say: ‘La ilaha illallah (none has the right to be worshipped but Allah), and whoever said it, then he will save his life and property except on trespassing (Islamic) law (rights and conditions for which he will be punished justly), and his accounts will be with Allah.’” (See H.No. 25).

1400. In continuation of the narration of Abū Hurairah (No. 1399) Abū Bakr said, “By Allah! I will fight those who differentiate between As-Salāt (the prayer) and the Zakāt; as Zakāt is the compulsory right to be taken from the property (according to Allah’s Orders). By Allah! If they refuse to pay me even a she-kid which they used to pay at the time of Allah’s Messenger ﷺ, I will fight with them for withholding it”. Then ‘Umar said, “By Allah, it was nothing, but Allah opened Abū Bakr’s chest towards the decision (to fight) and I came to know that his decision was right.”
(2) CHAPTER. To give Bai’ah (pledge) for paying Zakãt.

And Allâh’s Statement: ‘But if they repent, and perform As-Šalãt (Iqãmat-as-Šalãt) and give Zakãt, then they are your brethren in religion…” (V.9:11)

1401. Narrated Jarir bin ‘Abdullãh: I gave the Bai’ah (pledge) to the Prophet (1) Iqãmat-as-Salãt [offering As-Salãt (prayer)], (2) giving Zakãt and (3) to be sincere and true to every Muslim [i.e., to order them for Al-Ma’ruf (i.e., Islamic Monotheism and all that Islam orders one to do) and forbid them from Al-Munkar (i.e., disbelief, polytheism and all that Islam has forbidden), to help them, to be kind and merciful to them etc.]. [See Hadith No. 57, vol. I, along with its chapter 42].

(3) CHAPTER. The sin of a person who does not pay Zakãt.

And the Statement of Allâh (2) باب الشيَّة على إيتاء الزكاة، (3) باب الفئة على إيتاء الزكاة، (2) باب الفئة على إيتاء الزكاة،

"...And those who hoard up gold and silver (Al-Kanz – money, gold and silver, the Zakãt of which has not been paid) and spend them not in the Way of Allâh, announce unto them a painful torment. On the Day when that (Al-Kanz) will be heated in the fire of Hell and with it will be branded their foreheads and their flanks, and their backs (and it will be said to them): 'This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.' (V.9:34-35)

1402. Narrated Abû Hurairah: The Prophet (3) امتلكت الله عُنُوَّة، said, ‘(On the Day of Resurrection) camels will come to their owners in the best state of health they have ever had (in the world), and if he had not paid their Zakãt (in the world) then they
would tread him with their feet; and similarly, sheep will come to their owners in the best state of health they have ever had in the world, and if he had not paid their Zakāt, then they would tread him with their hooves and would butt him with their horns.” The Prophet said, “One of their rights is that they should be milked while water is kept in front of them.” The Prophet added, “I do not want anyone of you to come to me on the Day of Resurrection, carrying over his neck a sheep that will be bleating. Such a person will (then) say, ‘O Muhammad! (please intercede for me.)’ I will say to him, ‘I can't help you, for I conveyed Allāh’s Message to you.’ Similarly, I do not want anyone of you to come to me carrying over his neck a camel that will be grunting. Such a person (then) will say, ‘O Muḥammad! (please intercede for me.)’ I will say to him, ‘I can’t help you for I conveyed Allāh’s Message to you.’”

1403. Narrated Abū Hurairah: Allah’s Messenger said, “Whoever is made wealthy by Allāh and does not pay the Zakāt of his wealth, then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes (or two poisonous glands in its mouth). The snake will encircle his neck and bite his cheeks and say, ‘I am your wealth, I am your treasure.’” Then the Prophet recited the holy Verses: “Let not those who covetously withhold...” (to the end of the Verse). (V.3:180).

(1) (H.1403) See Fath Al-Bārî.
(4) CHAPTER. A property from which the Zakat is paid is not a Al-Kanz (hoarded-money).

According to the statement of the Prophet ﷺ: “There is no Zakat on property mounting to less than five Uqiya (of silver)” — (one Uqiya equals 128 grams.)

1404. Narrated Khalid bin Aslam: We went out with ‘Abdulläh bin ‘Umar ﷺ and a bedouin said (to ‘Abdulläh), “Tell me about Allah’s Saying: “And those who hoard up gold and silver (Al-Kanz - money, gold, silver etc., the Zakat of which has not been paid) and spend it not in the Way of Allah (V.9:34).” Ibn ‘Umar said, “Whoever hoarded them and did not pay the Zakat thereof, then woe to him. But these holy Verses were revealed before the Verses of Zakat. So when the Verses of Zakat were revealed Allah made Zakat a purifier of the property.”

1405. Narrated Abu Sa‘id: Allah’s Messenger ﷺ said, “No Zakat is due on property mounting to less than five Uqiya (of silver), and no Zakat is due on less than five camels, and there is no Zakat on less than five Wasq.” (A Wasq equals 60 Ša‘) & (1 Ša‘ = 3 kgs approx.) [See Nisab in the Glossary]

(1) (H.1405) See Nisab: in the glossary.
1406. Narrated Zaid bin Wahab: “I passed by a place called Ar-Rabadha and by chance I met Abü Dhar رضي الله عنه and asked him, “What has brought you to this place?” He said, “I was in Sham and differed with Mu‘awiya on the meaning of (the following Verses of the Qur‘an): ‘And those who hoard up gold and silver (Al-Kanz – money, the Zakât of which is not paid) and spend it not in the Way of Allah.’ (V.9:34). Mu‘awiya said, “This Verse is revealed regarding the people of the Scriptures.” I said, “It was revealed regarding us and also the people of the Scriptures.” So we had a quarrel and Mu‘awiya sent a complaint against me to ‘Uthmân رضي الله عنه. ‘Uthmân wrote to me to come to Al-Madîna, and I came to Al-Madîna. Many people came to me as if they had not seen me before. So, I told this to ‘Uthmân who said to me, “You may depart and live nearby if you wish.” That was the reason for my being here for even if an Ethiopian had been nominated as my ruler, I would have obeyed him.

1407. Narrated Al-Ahnaf bin Qais: While I was sitting with some people from Quraish, a man with very rough hair, clothes, and appearance came and stood in front of us, greeted us and said, “Inform those who hoard wealth, that a stone will be heated in the Hell-fire and will be put on the nipples of their breasts till it comes out from the bones of their shoulders, and then put on the bones of their shoulders till it comes through the nipples of their breasts, the stone will be
moving and hitting.” After saying that, that person retreated and sat by the side of the pillar, I followed him and sat beside him, and I did not know who he was. I said to him, “I think the people disliked what you had said.” He said, “These people do not understand anything.”

1408. Abū Dhar added: “My friend told me.” I asked, “Who is your friend?” He said, “The Prophet ﷺ said (to me), ‘O Abū Dhar! Do you see the mountain of Uhud?’ And on that (Abū Dhar) started looking towards the sun to judge how much remained of the day, as I thought that Allah’s Messenger ﷺ wanted to send me to do something for him and I said, ‘Yes!’ He said, ‘I do not love to have gold equal to the mountain of Uḥud unless I spend it all (in Allah’s Cause) except three Dinārs. These people do not understand and collect worldly wealth. No, by Allah, neither I ask them for worldly benefits nor am I in need of their religious verdicts and advices till I meet Allah, the Honourable, the Majestic.’”

(5) CHAPTER. To spend money in the right way.

1409. Narrated Ibn Masʿūd رضي الله عنه: I
heard the Prophet ﷺ saying, “There is no envy (or not to wish to be the like of) except in two: a person whom Allah has given wealth and he spends it in the right way, and a person whom Allah has given wisdom (i.e. religious knowledge of the Qur'ān and Sunna – legal way of Prophet Muhammad ﷺ) and he gives his decisions accordingly and teaches it to the others.”

(6) CHAPTER. Giving alms for showing off.

And the Statement of Allah ﷻ says: “O you who believe! Do not render in vain your Sadaqa (charity) by reminders of your generosity or by injury . up to.. And Allah does not guide the disbelieving people.” (V.2:264).

(7) CHAPTER. No charity is accepted from what is grabbed from the war booty in an illegal way.

And charity is accepted only from honestly-earned money, as Allah’s Statement:

"Kind words and forgiving of faults are better than Sadaqa (charity) followed by injury . up to . (He is) Most Forbearing.” (V.2:263)

(8) CHAPTER. As-Sadaqa (Charity must be from money earned honestly).

As Allah’s Statement asserts: “Allah will destroy Riba (usury) and will give increase for Sadaqāt (deeds of charity, alms, etc.). And Allah likes not the disbelievers, sinners. Truly those who believe and do deeds of righteousness, and perform As-Ṣalāt (Iqāmat-as-Ṣalāt), and give Zakāt, they will
have their reward with their Lord. On them shall be no fear, nor shall they grieve.” (V.2: 276, 277)

1410. Narrated Abū Hurairah

Allah’s Messenger ﷺ said, “If one gives in charity what equals one date-fruit from the honestly earned money – and Allah accepts only the honestly earned money – Allah takes it in His Right (Hand) and then enlarges its reward for that person (who has given it), as anyone of you brings up his baby horse, so much so that it becomes as big as a mountain.”

(9) CHAPTER. To practise charity (as early as possible) before such time comes when nobody would accept it.

1411. Narrated Haritha bin Wahab

I heard the Prophet ﷺ saying, “O people! Give in charity as a time will come upon you when a person will wander about with his object of charity and will not find anybody to accept it, and one (who will be requested to take it) will say, ‘If you had brought it yesterday, I would have taken it, but today I am not in need of it.’
1412. Narrated Abu Hurairah: The Prophet said, “The Hour (the Day of Judgement) will not be established till your wealth increases so much so that one will be worried, for no one will accept his Zakat and the person to whom he will give it, will reply, ‘I am not in need of it.’”

1413. Narrated ‘Adi bin Hatim: While I was sitting with Allah’s Messenger, two persons came to him; one of them complained about his poverty and the other complained about the prevalence of robberies. Allah’s Messenger said, “As regards stealing and robberies, there will shortly come a time when a caravan will go to Makkah (from Al-Madina) without any guard. And regarding poverty, The Hour (the Day of Judgement) will not be established till one of you wanders about with his object of charity and will not find anybody to accept it. And (no doubt) each one of you will stand in front of Allah and there will be neither a screen nor an interpreter between him and Allah, and Allah will ask him, ‘Did not I give you wealth?’ He will reply in the affirmative. Allah will further ask, ‘Didn’t I send a Messenger to you?’ And again that person will reply in the affirmative. Then he will look to his right and he will see nothing but Hell-fire, and then he will look to his left and will see nothing but Hell-fire. So, let each one of you save himself from the Hell-fire even by giving half of a date-fruit (in charity). And if
you do not find a half date-fruit, then (you can do it through saying) a good pleasant word (to your Muslim brother).” (See Hadith No.3595, Vol.4).

1414. Narrated Abū Mūsā ra: The Prophet ﷺ said, “A time will come upon the people when a person will wander about with gold as Zakāt and will not find anybody to accept it, and one man will be seen followed by forty women to be their guardian because of scarcity of men and great number of women.”

(10) CHAPTER. “Protect yourself from Hell-fire even with a half date, or with a little object of charity.”

And Allâh’s Statement:
“And the likeness of those who spend their wealth up to all kinds of fruits for him therein.” (V.2:265, 266).

1415. Narrated Abû Mas‘ūd ra: When the Verses of charity were revealed, we used to work as porters. A man came and distributed objects of charity in a great amount. And they (the people) said, “He is showing off.” And another man came and gave a Sā‘ (a small measure of food grains); they said, “Allâh is not in need of this small amount of charity.” And then the Divine Revelation came: “Those who defame such of the believers who give in charity (in Allâh’s Cause) voluntarily, and such who could not
find to give in charity (in Allâh’s Cause) except what is available to them..." (V.9:79).

1416. Narrated Abû Mas‘ûd Al-Ansâri: Whenever Allâh’s Messenger ordered us to give in charity, we used to go to the market and work as porters and get a Mudd (a special measure of grain) and then give it in charity. (Those were the days of poverty) and today some of us have one hundred thousand.

1417. Narrated ‘Adî bin Hätim: I heard the Prophet saying: “Save yourself from Hell-fire even by giving half a date-fruit in charity.”

1418. Narrated ‘Aishah: A lady along with her two daughters came to me asking (for some alms), but she found nothing with me except one date-fruit which I gave to her and she divided it between her two daughters, and did not eat anything herself, and then she got up and went away. Then the Prophet came and I informed him about this story. He said, “Whoever is put to trial by these daughters and he treats them generously (with benevolence) then these daughters will act as a shield for him
from Hell-fire.” (See Hadith No.5995, Vol.8).

(11) CHAPTER. What kind of As-Sadaqa (charity etc.) is superior? The superiority of charity practised by a niggardly healthy person, as is said in the Statement of Allâh تعالى:

“And spend (in charity) that of which We have provided you, before death comes to one of you…” (V.63:10) And Allâh’s Statement: “O you who believe! Spend of that with which We have provided for you, before the Day comes when there will be no bargaining…” (V.2:254)

1419. Narrated Abû Hurairah: A man came to the Prophet ﷺ and asked, “O Allâh’s Messenger! What kind of As-adaqa (charity etc.) is the most superior in reward?” He replied, “The charity which you practise while you are healthy, niggardly and afraid of poverty and wish to become wealthy. Do not delay it to the time of approaching death and then say, ‘Give so much to such and such, and so much to such and such.’ And it has already belonged to such and such (his heirs).”

CHAPTER

1420. Narrated ‘Aishah: Some of the wives of the Prophet asked him, “Who amongst us will be the first to follow you (i.e., die after you)?” He said, “Whoever has the longest hand.” So, they started measuring their hands with a stick and then said, ‘Give so much to such and such, and so much to such and such.’ And it has already belonged to such and such (his heirs).’”
Sauda’s hand turned out to be the longest. (When Zainab bint Jahsh died first of all in the caliphate of ‘Umar), we came to know that the long hand was a symbol of practising charity, so, she was the first to follow the Prophet and she used to love to practise charity. (Sauda died later in the caliphate of Mu‘awiya).

(12) CHAPTER. To give in charity openly.

And the Statement of Allah:

“Those who spend their wealth (in Allah’s Cause) by night and day, in secret and in public ... up to ... on them shall be no fear, nor shall they grieve.” (V.2:274).

(13) CHAPTER. To give in charity secretly

Narrated Abū Hurairah that the Prophet said, “A person who gives in charity so secretly that his left hand does not know what his right hand has given (then he will be under the shade of Allah on the Day of Resurrection).” [See Hadith No. 1423].

And the Statement of Allah: 

“If you disclose your Ṣadaqāt (alms-giving) it is well, but if you conceal them, and give them to the poor, that is better for you ...” (V.2:271)

(14) CHAPTER. If one gives an object of charity to a wealthy person unknowingly (one’s act of charity is accepted by Allah).

1421. Narrated Abū Hurairah: Allah’s Messenger said, “A man said that he would give something in charity. He went out with his object of charity and unknowingly gave it to a thief. Next morning, the people said that he had given his object of charity to a thief. (On hearing that) he said, ‘O Allah! All the praises and thanks are for You. I will give alms again.”
And so, he again went out with his alms and (unknowingly) gave it to an adulteress. Next morning, the people said that he had given his alms to an adulteress last night. The man said, ‘O Allah! All the praises and thanks are for You. (I gave my alms) to an adulteress. I will give alms again.’ So, he went out with his alms again and (unknowingly) gave it to a rich person. (The people) next morning said that he had given his alms to a wealthy person. He said, ‘O Allah! All the praises and thanks are for You. (I had given alms) to a thief, to an adulteress and to a wealthy man.’ Then someone came and said to him, “The alms which you gave to the thief, might make him abstain from stealing, and that given to the adulteress might make her abstain from illegal sexual intercourse (adultery), and that given to the wealthy man might make him take a lesson from it and spend his wealth which Allah has given him, in Allah’s Cause.’”

(15) CHAPTER. If a person gives something in charity to his own son unknowingly.

1422. Narrated Ma’n bin Yazid Z:
My grandfather, my father and I gave the Bai’ah (pledge) to Allah’s Messenger. The Prophet got me engaged and then got me married. One day I went to the Prophet with a complaint. My father Yazid had given some gold coins for charity and kept them with a man in the mosque (to give them to the poor) but I went and took them and then brought them to him (my father). My father said, “By Allah! I did not intend to give them to you.” I took (the case) to Allah’s Messenger. On that Allah’s Messenger said, “O Yazid! You will be rewarded for what you intended. O Ma’n! Whatever you
have taken is yours.”

16 (CHAPTER. To give objects of charity with the right hand.

1423. Narrated Abū Hurairah: The Prophet said, “Seven people will be shaded by Allah under His Shade on the Day (of Resurrection) when there will be no shade except His. They are:

1. a just ruler;
2. a young man who has been brought up in the worship of Allah, (i.e. worships Allah (Alone) sincerely from his childhood),
3. a man whose heart is attached to the mosques [who offers the five compulsory congregational Salāt (prayers) in the mosques].
4. two persons who love each other only for Allah’s sake and they meet and part in Allah’s Cause only;
5. a man who refuses the call of a charming woman of noble birth for an illegal sexual intercourse with her and says: I am afraid of Allah;
6. a person who practises charity so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity).
7. a person who remembers Allah in seclusion and his eyes become flooded with tears.”

1424. Narrated Ḥāritha bin Wahab Al-Khuţāţ: I heard the Prophet saying, “(O people!) Give in charity (for Allah’s Cause), because a time will come when a person will carry his object of charity from place to place (and he will not find any person to take it); and any person whom he shall request to take it, will reply, ‘If you had brought it yesterday I would have taken it, Rәsūlullāh ﷺ ﻗﻠَّا: «全能者 ﷺ ﻗﻠَّا: «全能者 (16) ﻗﻠَّا: «全能者 ﷺ ﻗﻠَّا: «全能者 ﷺ ﻗﻠَّا: «全能者 ﷺ ﻗﻠَّا: «全能者 ﷺ ﻗﻠَّا: «全能者 ﷺ ﻗﻠَّا: «全能者 ﷺ ﻗﻠَّا: «全能者 ﷺ ﻗﻠَّا: «全能者 ﷺ ﻗﻠَّا: «全能者 ﷺ ﻗﻠَّا: «全能者 ﷺ ﻗﻠَّا: «全能者
(17) CHAPTER. Whoever ordered his servant to give something in charity and did not give it himself.

Narrated Abū Mūsa that the Prophet ﷺ said, "He is one of the charitable persons."(1)

425. Narrated ‘Āishah رضي الله عنها: Allah’s Messenger ﷺ said, “When a woman gives in charity some of the foodstuff (which she has in her house) without spoiling it, she will receive the reward for what she has spent, and her husband will receive the reward because of his earning, and the storekeeper will also have a reward similar to it. The reward of one will not decrease the reward of the others.”

(18) CHAPTER. The wealthy only are required to give in charity.

Whoever gives in charity and he himself or his family are in need or in debt, the payment of debts has precedence over giving in charity or setting a slave free, or giving presents to others, for in this case his act of charity is not acceptable and that person has no right to waste the people’s property. And the Prophet ﷺ said, “Allāh will destroy the person who takes other’s wealth with the intention of wasting it.” But if one is known for his patience and prefers others to himself while he himself is in need, as Abū Bakr did

(1) (Ch.17) This is a part of another Hadith. See Hadith No.1438.
when he gave all his property in charity, it is permissible. Similarly, the *Ansâr* gave preference to the emigrants over themselves. And the Prophet  had forbidden the wasting of wealth, so, a person has no right to waste other’s wealth, by spending it in charity.

And Ka‘b (bin Mâlik)  said, “I said to Allâh’s Messenger , ‘O Allâh’s Messenger! As a part of my repentance I would like to give up all my property in the Cause of Allâh and His Messenger .’ He said, ‘You would better keep some of your property.’ On that I said, ‘I will keep my share that is in Khaibar.’”

1426. Narrated Abû Hurairah  : The Prophet  said, “The best charity is that which is practised by a wealthy person. And start giving first to your dependents.”

1427. Narrated Hakîm bin Hizâm  : The Prophet  said, “The upper hand is better than the lower hand (i.e., he who gives in charity is better than him who takes it). One should start giving first to his dependents. And the best object of charity is that which is given by a wealthy person (from the money which is left after his expenses). And whoever abstains from asking others for some financial help, Allâh will give him and save him from asking others; and whosoever is satisfied with what Allâh has given him, Allâh will make him self-sufficient.”
1428.Narrated Abū Hurairah like this.

1429. Narrated Ibn 'Umar: Allah's Messenger while on the pulpit mentioned about As-Sadaqa (charity), and to abstain from asking others for some financial help, and begging others, and said: “The upper hand is better than the lower hand. The upper hand is that of the giver and the lower (hand) is that of the beggar.”

(19) CHAPTER. The one who follows up his charitable gifts with reminders of generosity; as is referred to in Allah’s Statement:

“Those who spend their wealth in the Cause of Allah, and do not follow up their gifts with reminders of their generosity or with injury…” (V.2:262)

(20) CHAPTER. Whoever loves to give something in charity on the very day (on which he receives his earnings).

1430. Narrated 'Uqba bin Al-Hārith: Once the Prophet offered the 'Asr prayers and then hurriedly went to his house and returned immediately. I (or somebody else) asked him (as to what was the matter) and he said, “I left at home a piece of gold which was from the charity, and I disliked to let it remain a night in my house, so I got it distributed.”
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(21) CHAPTER. To exhort one to give in charity and to intercede for the same purpose.

1431. Narrated Ibn ‘Abbas: The Prophet went out for Salãt-ul-‘Eid on the ‘Eid day and offered a two Rak’at prayer; and he neither offered any Salãt (prayer) before it nor after it. Then he went towards the women along with Bilãl. He preached them and ordered them to give in charity. And some (amongst the women) started giving their forearm bangles and ear-rings.

1432. Narrated Abû Musa: "Whenever a beggar came to Allah’s Messenger, or he was asked for something, he would intercede (and say to his Companions), “Help and recommend him and you will receive the reward for it; and Allah will bring about what He will through His Prophet’s tongue.”

1433. Narrated Asmã: The Prophet said to me, “Do not withhold your money, (for if you did so) Allah would..."

(1) (H.1432) The Prophet urged his Companions to intercede with him on behalf of their Muslim brethren who were in need of something or had some difficulties. He meant that he was ready to listen to their intercessions for good people, and that they would be rewarded for their intercession. Anyhow, the Prophet prohibited intercession for those who were sentenced to one of the punishments that were ordained by Allah and could not be changed in any circumstances.
withhold His Blessings from you.”

Narrated ‘Abda the Prophet’s wife: The Prophet ﷺ said, “Do not withhold your money by counting and hoarding it, being afraid that it (money) may be exhausted (by spending in Allāh’s Cause) lest Allāh should withhold His Blessings from you.” [See Fath Al-Bārī].

(22) CHAPTER. To give in charity as much as you can afford.

1434. Narrated ‘Āsma bint Abū Bakr: She said that she came to the Prophet ﷺ (for some problem) and he said, “Do not shut your money bag; otherwise Allāh too will withhold His Blessings from you. Spend (in Allāh’s Cause) as much as you can afford.”

(23) CHAPTER. As-Sadaqa (charity) expiates sins.

1435. Narrated ‘Āsma bint Abū Bakr: ‘Umar ﷺ said, “‘Umar said, ‘Who amongst you remembers the statement of Allāh’s Messenger ﷺ about the Al-Fitnah (trial and affliction)?’ I said, ‘I know it exactly as the Prophet ﷺ said.’ ‘Umar said, ‘No doubt, you are bold. How did he say it?’ I said, ‘A man’s Al-Fitnah caused by his wife, children and neighbours is expiated by (his) Šalāt (prayer), charity, and enjoining Al-Ma’rūf (Islamic Monotheism and all that
Islamic ordains).’ (The subnarrator Sulaiman added that he said, ‘The Salat (prayer), charity, enjoining Al-Ma’ruf and forbidding Al-Munkar (disbelief, polytheism, and all that Islam has forbidden).’ ‘Umar said, ‘I did not mean that, but I ask about that Al-Fitnah which will spread like the waves of the sea.’ I said, ‘O chief of the believers! You need not be afraid of it as there is a closed door between you and it.’ He asked, ‘Will the door be broken or opened?’ I replied, ‘No, it will be broken.’ He said, ‘Then, if it is broken, it will never be closed again?’ I replied, ‘Yes.’’ We were afraid to ask him about that door, so we asked Masruq to inquire, and he asked Hudhaifa regarding it. Hudhaifa said, “The door was ‘Umar We further asked Hudhaifa whether ‘Umar knew what that door meant. Hudhaifa replied in the affirmative and added, “He knew it as one knows that there will be a night before the tomorrow morning.”

(24) CHAPTER. Whoever gave things in charity while he was a Mushrik(1) and then embraced Islam.

1436. Narrated Ḥakīm bin Ḥīzām: I said to Allah’s Messenger: “Before embracing Islam, I used to do good deeds like giving in charity, manumission of slaves, and the keeping of good relations with kith and kin. Shall I be rewarded for those deeds?” The Prophet replied, “You became Muslim with all those good deeds (without losing their reward).”

(1) (Ch.24) Mushrikūn: See glossary.
(25) CHAPTER. The servant gets a reward for giving charity when ordered by the owner of the property, as long as the servant has no intention of spoiling it (his master's property).

1437. Narrated ’Aishah: Allah's Messenger ﷺ said, “When a woman gives in charity from her husband's meals with no intention of spoiling it (the property of her husband), she will get a reward for it and her husband too will get a reward for what he earned, and the trustee (store-keeper) will have the reward likewise.”

1438. Narrated Abu Musa: The Prophet ﷺ said, “An honest Muslim trustee (store-keeper) who carries out the orders of his master, and pays fully what he has been ordered to give with a good heart and pays to that person to whom he was ordered to pay, is regarded as one of the two charitable persons.”

(26) CHAPTER. The reward of the lady who gives in charity, or provides somebody with food from her husband's house for Allah's sake without spoiling her husband's property.

1439. Narrated 'Aishah: The Prophet ﷺ said, “If a woman gives in charity from her husband's house…” (See H. No.1440).
1440. The Prophet ﷺ further said, “If a lady gives meals (in charity) from her husband’s house without spoiling her husband’s property, she will get a reward and her husband will also get a reward likewise. The husband will get a reward because of his earnings and the woman because of her spending.”

1441. Narrated ‘Aishah: The Prophet ﷺ said, “When a woman gives in charity from her house meals in Allah’s Cause without spoiling her husband’s property, she will get a reward for it; and her husband will also get the reward for his earnings and the trustee (store-keeper) will get a reward likewise.”

(27) CHAPTER. The Statement of Allah تعالى:

“As for him who gives (in charity) and keeps his duty to Allah and fears Him, and believes in Al-Husna [The Best (i.e., La ilaha illallah or a reward from Allah (i.e. Allah will compensate him for what he will spend in Allah’s Cause or bless him with Paradise)]. We will make smooth for him the path of ease (goodness). But he who is a greedy, miser and thinks himself self-sufficient, and believes Al-Husna, We will make smooth for him the path for evil.’ (V.92 :5-10)

And the saying of the angels: “O Allah, compensate a person who spends in Your Cause for what he has spent.”
1442. Narrated Abu Hurairah: The Prophet said, “Every day two angels come down (from the heaven) and one of them says, ‘O Allah! Compensate every person who spends in Your Cause,’ and the other (angel) says, ‘O Allah! Destroy every miser.’”

(28) CHAPTER. The examples of an alms-giver and a miser.

1443. Narrated Abu Hurairah: The Prophet said, “The example of a miser and an alms-giver is like the example of two persons wearing two iron cloaks.” (In another narration Abu Hurairah narrates:) Allah’s Messenger said, “The example of an alms-giver and a miser is like the example of two persons wearing two iron cloaks from their breasts to their collar bones; and when the alms-giver gives in charity, the cloak becomes capacious till it covers his whole body to such an extent that it hides his fingertips and covers his footprints. And when the miser wants to spend, it (the iron cloak) sticks and (its) every ring gets stuck to its place, he tries to widen it, but it does not become wide.”

(H.1443) His sins will be forgiven.
1444. See 1443.

(29) CHAPTER. Giving in charity from the earnings and trade, as is referred to in the Statement of Allâh:

“O you who believe! Spend of the good things which you have (legally) earned... (up to)... and Worthy of all praise.” (V.2:267)

(30) CHAPTER. Every Muslim has to give in charity; and whoever does not find anything to give, should do all that is good [i.e. enjoin Al-Ma‘rûf (Islâmic Monotheism, and all that Islâm has ordained)].

1445. Narrated Abû Musa: The Prophet ﷺ said, “Every Muslim has to give in charity.” The people asked, “O Allâh’s Prophet! If someone has nothing to give, what will he do?” He said, “He should work with his hands and benefit himself and also give in charity (from what he earns).” The people further asked, “If he cannot do even that?” He ﷺ replied, “He should help the needy who appeal for help.” Then the people asked, “If he cannot do that?” He replied, “Then he should perform all that is good [i.e. enjoin Al-Ma‘rûf (Islâmic Monotheism, and all that Islâm has ordained)] and keep away from all that is evil (i.e. disbelief, polytheism, and all that Islâm has forbidden) and this will be regarded as charitable deeds.”
(31) CHAPTER. How much is Zakât, and how much may be given in charity? And whoever gave a sheep in charity.

1446.Narrated Umm 'Atiyah: A sheep was sent to Nusaiba Al-Ansâriya (as charity) and she gave some of it to 'Aishah. The Prophet asked 'Aishah for something to eat. 'Aishah replied that there was nothing except what Nusaiba had sent of that sheep. The Prophet said to her, "Bring it as it has reached its place."(1)

(32) CHAPTER. The Zakât of silver.

1447. Narrated Abu Sa'id Al-Khudri: Allah's Messenger said, "There is no Zakât on less than five camels, and also there is no Zakât on less than five Awâq (of silver). (5 Awâq = 22 Fransa Riyals of Yemen or 200 Dirhams i.e., approx. 640 Grams.) And there is no Zakât on less than five Awâq (i.e., 673.5 Kilograms of dates or fruits or food grain.) (1 Wasq = 60 Sa') [For gold, 20 Mit'qal i.e., approx. 94 grams, i.e., equal to 12 Guinea English. No Zakât for less than 12 Guinea (English) of gold or for silver less than 22 Fransa Riyals of Yemen, i.e., 200 Dirhams, i.e., approx. 640 grams of silver. (This is called Nişab) (2).]

(1) (H.1446) For further details see Hadîth No.1494 and 1495.

(2) (H.1447) Five Awâq (i.e., approx. 675 Kilograms of dates or fruits or food grain. [1 Wasq 60 Sa' 135 Kilograms.]}

(3) (H.1447) Nişab: Minimum amount of property liable to payment of the Zakât. e.g. Nişab of Gold is twenty (20) Mit'qal, i.e., approx. 94 grams; Nişab of silver is two hundred (200) Dirhams, i.e., approx. 640 grams; Nişab of food-grains and fruit is 5 Awâq, i.e., 673.5 Kilograms. Nişab of camels is 5 camels; Nişab of cows is 5 cows; and Nişab of sheep is 40 sheep, etc.
(33) CHAPTER. Zakāt may be paid in kind (and not in cash).

Tāwús said: Mu‘adh said to the people of Yemen, “Bring me small, or used garments in charity in place of barley and millet as it will be easy for you and useful for the Companions of the Prophet in Al-Madina.” The Prophet said, “Khālid has kept his shield and arms for Allāh’s Cause.” And the Prophet said to the ladies, “Give in charity, even from your ornaments.” The Prophet did not differentiate between the Zakāt and other kinds of Šadaqa in this respect. And so the women donated their ear-rings and necklaces. And the Prophet did not specify that what might be paid in kind should be silver or gold.

1448. Narrated Anas: Abū Bakr wrote to me what Allah had instructed His Messenger to do regarding the one who had to pay one Bint Ma’īthad (i.e. one-year-old she-camel) as Zakāt, and he did not have it but had got Bint Labūn (two-year-old she-camel). (He wrote that) it could be accepted from him as Zakāt, and the collector of Zakāt would return him 20 Dirhams or two sheep; and if the Zakāt prayer had not a Bint Ma’īthad, but he had Ibn Labūn (a two-year-old he-camel) then it could be accepted as his Zakāt, but he would not be paid anything.

(1) (H.1448) One Dirham equals about 3\(\frac{1}{5}\) grams of silver.
1449. Narrated Ibn ‘Abbās: I am a witness that Allāh’s Messenger offered the ‘Eid prayer before delivering the Khutba (religious talk), and then he thought that the women would not be able to hear him (because of the distance), so he went to them along with Bilāl who was spreading his garment. The Prophet advised and ordered them to give in charity. So the women started giving their ornaments (in charity). (The subnarrator Ayyūb pointed towards his ears and neck meaning that they gave ornaments from those places such as ear-rings and necklaces.)

(34) CHAPTER. The individual property of different people should neither be gathered together nor the joint property should be divided, in assessing the Zakāt.

Narrated Sālim: ‘Abd Ummār said: The Prophet stated a similar narration.

1450. Narrated Anas: Abū Bakr wrote to me what was made compulsory by Allāh’s Messenger and that was (regarding the payments of Zakāt, and there was mentioned in it): Neither the property of different people should be gathered together nor the joint property should be split for fear of (paying more, or receiving less) Zakāt.(1)

(1) (H.1450) e.g. If somebody owns forty to one hundred and twenty sheep, he should pay only one sheep. But if there are three persons having forty sheep each, they are not permitted to gather their sheep together intending to pay one sheep only whereas each has to pay one sheep. Similarly, one person having forty sheep is not permitted to divide his sheep intending not to pay the Zakāt. This Ḥadīth may also mean that the Zakāt collector should not do the same with the intention of collecting more Zakāt. He should not divide the property of one person or gather the property of different persons when collecting Zakāt.
(35) CHAPTER. If a property is equally owned by two partners, its Zakāt is to be paid as a whole, and each partner is to pay the same amount.

Ṭawūs and ‘Ātā’ say that if two partners know their shares separately, their property will not be collected together. And Sufyān says that Zakāt will not be due till one partner has forty sheep and the other partner also has the same number of sheep.

1451. Narrated Anas: Abū Bakr wrote to me what Allah’s Messenger has made compulsory (regarding Zakāt) and there was mentioned in it: If a property is equally owned by two partners, they should pay the combined Zakāt and it will be considered that both of them have paid their Zakāt equally.

(36) CHAPTER. The Zakāt of camels.

And this was narrated by Abū Bakr, Abū Dhar and Abū Hurairah on the authority of the Prophet.

1452. Narrated Abū Sa‘īd Al-Khudrī: A bedouin asked Allah’s Messenger about the emigration. The Prophet said, “May Allah have mercy on you! The matter of emigration is very hard. Have you got camels? Do you pay their Zakāt?” The bedouin said, “Yes, I have camels and I pay their Zakāt.” The Prophet said, “Work beyond the seas and Allah will not decrease (waste the reward of) any of your good deeds.” (See Hadīth No. 3923, Vol.5).
24 – THE BOOK OF ZAKÁT

(37) CHAPTER. Whoever has to pay a Bint Makhād (one-year-old she-camel) as Zakát and has not got it.

1453. Narrated Anas رضي الله عنه: Abū Bakr ﷺ wrote to me about the Zakát which Allāh had ordered His Messenger ﷺ to observe: Whoever had to pay Jadh’a (Jadh’a means a four-year-old she-camel) as Zakát from his herd of camels and he had not got one, and he had Hiqqa (three-year-old she-camel), that Hiqqa should be accepted from him along with two sheep if they were available or twenty Dirhams and whoever had to pay Hiqqa as Zakát and he had no Hiqqa but had a Jadh’a, the Jadh’a should be accepted from him, and the Zakát collector should pay back (or return) to him twenty Dirhams or two sheep; and whoever had to pay Hiqqa as Zakát and he had not got one, but had a Bint Labūn (two-year-old she-camel), it should be accepted from him along with two sheep or twenty Dirhams; and whoever had to pay Bint Labūn and had a Hiqqa, that Hiqqa should be accepted from him and the Zakát collector should pay back (or return) to him twenty Dirhams or two sheep; and whoever had to pay Bint Labūn and he had not got one but had a Bint Makhād (one-year-old she-camel), that Bint Makhād should be accepted from him along with twenty Dirhams or two sheep.
1454. Narrated Anas: When Abū Bakr sent me to collect the Zakāt from Bahrain, he wrote to me the following:

(In the Name of Allāh, the Most Gracious, the Most Merciful).

These are the orders for Zakāt which Allāh’s Messenger had made obligatory for every Muslim, and which Allāh had ordered His Messenger to observe: Whoever amongst the Muslims is asked to pay Zakāt accordingly, he should pay it (to the Zakāt collector) and whoever is asked more than that (what is specified in this script) he should not pay it. For twenty-four (24) camels or less, sheep are to be paid as Zakāt; for every five (5) camels one (1) sheep is to be paid, and if there are between twenty-five (25) to thirty-five (35) camels, one (1) Bint Ma’ād (one-year-old she-camel) is to be paid; and if they are between thirty-six (36) to forty-five (45) camels, one (1) Bint Labūn (two-years-old she-camel) is to be paid; and if they are between forty-six (46) to sixty (60) (camels), one (1) Hiqqa (three-years-old she-camel) is to be paid; and if the number is between sixty-one (61) to seventy-five (75) (camels), one (1) Jadilha (four-years-old she-camel) is to be paid; and if the number is between seventy-six (76) to ninety (90) (camels), two (2) Bint Labūn are to be paid; and if they are from ninety-one (91) to one hundred and twenty (120) (camels), two (2) Hiqqas are to be paid; and if they are over one hundred and twenty (120) (camels), for every forty (40) [over one hundred and twenty (120)] one (1) Bint Labūn is to be paid, and for every fifty (50) camels [over one hundred and twenty (120)], one (1) Hiqqa is to be paid; and whoever has got only four (4) camels, has to pay nothing as Zakāt, but if...
the owner of these four (4) camels, wants to give something, he can.

If the number of camels increases to five (5), the owner has to pay one (1) sheep as Zakat. As regards the Zakat for the (flock) of sheep; if they are between forty (40) and one hundred and twenty (120) (sheep), one (1) sheep is to be in Zakat; and if they are between one hundred and twenty (120) to two hundred (200) (sheep), two (2) sheep are to be paid; and if they are between two hundred (200) to three hundred (300) (sheep), three (3) sheep are to be paid; and for over three hundred (300) sheep, for every extra one hundred (100) sheep, one (1) sheep is to be paid as Zakat.

[No Zakat for sheep less the forty (40)]

And if somebody has got less than forty (40) sheep, no Zakat is required, but if he wants to give, he can. For silver: the Zakat is one-fortieth of the lot (i.e. 2.5%), and if its value is less than two hundred (200) Dirhams [i.e. approx. six hundred and forty (640) Grams] there is no Zakat but if the owner wants to pay he can.

(39) CHAPTER. Neither an old, nor a defective animal, nor a male-goat may be taken as Zakat except if the Zakat collector wishes (to take it).

1455. Narrated Anas: Abū Bakr wrote to me what Allah had ordered His Messenger (about Zakat) which goes: Neither an old nor a defective animal, nor a male-goat may be taken as Zakat except if the Zakat collector wishes (to take it)(1).

(1) (H.1455) The Arabic word which means ‘Zakat-collector’ when slightly modified may mean ‘the Zakat payer’. In this case the Hadith will mean: The male-goat may not be taken as Zakat if the owner does not want to give it up. If we regard the ‘Zakat-collector’ as the proper word then the meaning is: The Zakat-collector is not to take an old or defective animal or a male-goat unless he finds no better alternative.
(40) CHAPTER. To accept a she-kid as Zakāt.

1456. Narrated Abū Hurairah: Abū Bakr said, “By Allah! If they (pay me the Zakāt and) withhold even a she-kid which they used to pay during the lifetime of Allah’s Messenger, I will fight with them for it.”

1457. ‘Umar said, “It was nothing but Allah Who opened Abū Bakr’s chest towards the decision to fight, and I came to know that his decision was right.”

(41) CHAPTER. “Do not take the best from the property of the people as Zakāt.”

1458. Narrated Ibn ‘Abbās: When Allah’s Messenger sent Mu‘ādh to Yemen, he said (to him), “You are going to a nation (from) the people of theScripture (Divine Book – Jews, Christians etc.) First of all invite them to worship Allah (Alone – Islamic Monotheism i.e. to testify Lā ilāha illallāh Muhammad Ar-Rasūl Allāh – none has the right to be worshipped but Allah, and Muhammad is the Messenger of Allah) and when they (testify) Allah, then inform them that Allah has enjoined on them, five
Salāt (prayers) in every day and night (24 hours); and if they start offering these Salāt, inform them that Allāh has enjoined on them, the Zakāt. And it is to be taken from the rich amongst them and given to the poor amongst them; and if they obey you in that, take Zakāt from them but avoid (don’t take) the best property of the people as Zakāt.”

(42) CHAPTER. There is no Zakāt for less than five camels.

1459. Narrated Abū Sa’īd (Al-Khudri) رضي الله عنه: Allāh’s Messenger ﴿said, “No Zakāt is imposed on less than five Awsuq of dates; no Zakāt is imposed on less than five Awāq of silver, and no Zakāt is imposed on less than five camels.” [See Niṣāb footnote No. 3, Ḥadīth No. 1447].

(43) CHAPTER. The Zakāt of cows.⁽¹⁾

Abū Ḥumaid told that the Prophet ﴿said, “I do not want a person to come to Allāh with a mooing cow (on the Day of Resurrection).”

⁽¹⁾ (Ch. 42) For every thirty cows there is (to be paid as Zakāt) one Tabiyā (one-year-old cow) and no Zakāt for less than thirty cows. For every forty cows there is (to be paid as Zakāt) one Mussinā’ (two-years-old cow).
1460. Narrated Abū Dhar: Once I went to him (the Prophet) and he said, “By Allāh in Whose Hands my life is (or probably said, ‘By Allāh, except Whom none has the right to be worshipped), whoever had camels or cows or sheep and did not pay their Zakāt, those animals will be brought on the Day of Resurrection far bigger and fatter than before; and they will tread him under their hooves, and will butt him with their horns, and (those animals will come in circle). When the last does its turn, the first will start again, and this punishment will go on till Allāh has finished the Judgement amongst the people.”

1461. Narrated Ishāq bin ‘Abdullāh bin Abī Ṭalḥa: I heard Anas bin Mālik saying, “Abū Ṭalḥa had more property of date-palm trees (gardens) than any other amongst the Ansār in Al-Madīna, and the most beloved of them to him was Bairuḥa’s garden, and it was in front of the mosque of the Prophet. Allāh’s Messenger used to go there and used to drink its nice water.” Anas added, “When these Verses were revealed:

‘By no means shall you attain Al-Birr (piety, righteousness — here it means Allāh’s reward i.e., Paradise) unless you...
spend (in Allāh’s Cause) of that which you love…” (V.3:92)

Abū Talha said to Allāh’s Messenger ﷺ: ‘O Allāh’s Messenger! Allāh, the Blessed, the Superior says: By no means shall you attain Al-Birr unless you spend (in Allāh’s Cause) of that which you love. And no doubt, Bairuḥa’ garden is the most beloved of all my property to me. So, I want to give it in charity in Allāh’s Cause. I expect its reward from Allāh. O Allāh’s Messenger ﷺ! Spend it where Allāh makes you think it feasible.’ On that Allāh’s Messenger ﷺ said, ‘Bravo! It is useful property. I have heard what you have said (O Abū Talha), and I think it would be proper if you gave it to your kith and kin.’ Abū Talha said, I will do so, O Allāh’s Messenger.’ Then Abū Talha distributed that garden amongst his relatives and his cousins."

1462. Narrated Abū Sa’īd Al-Khudri: ‘Once on the day of Eid-ul-Fitr or Eid-ul-Adha, Allāh’s Messenger ﷺ went out to the Musallā (praying place). After finishing the Salāt (prayer), he delivered the Khutba (religious talk) and ordered the people to give alms. He said, “O people! Give alms.” Then he went towards the women and said, “O women! Give alms, for I have seen that the majority of the dwellers of Hell-fire were you (women).” The women asked, “O Allāh’s Messenger! What is the reason for it?” He replied, “O women! You curse frequently, and are ungrateful to your
husbands. I have not seen anyone more deficient in intelligence and religion than you. O women, some of you can lead a cautious wise man astray.” Then he left. And when he reached his house, Zainab, the wife of Ibn Mas‘ūd, came and asked permission to enter. It was said, “O Allâh’s Messenger! It is Zainab.” He asked, “Which Zainab?” The reply was that she was the wife of Ibn Mas‘ūd. He said, “Yes, allow her to enter.” And she was admitted. Then she said, “O Prophet of Allâh! Today, you ordered people to give alms and I had an ornament and intended to give it as alms, but Ibn Mas‘ūd said that he and his children deserved it more than anybody else.” The Prophet replied, “Ibn Mas‘ūd had spoken the truth. Your husband and your children had more right to it than anybody else.”

(45) CHAPTER. No Zakât is imposed on the horse of a Muslim.

1463. Narrated Abû Hurairah: Allâh’s Messenger said, “There is no Zakât either on a horse or a slave belonging to a Muslim.”
(46) CHAPTER. No Zakāt is imposed on the slave belonging to a Muslim.

1464. Narrated Abū Hurairah: The Prophet said, “There is no Zakāt either on a slave or on a horse belonging to a Muslim.”

(47) CHAPTER. Giving in charity to orphans.

1465. Narrated Abū Sa‘īd Al-Khudri: Once the Prophet sat on a pulpit and we sat around him. Then he said, “The things I am afraid of most for your sake (concerning what will befall you after me) is the pleasures and splendours of the world and its beauties which will be disclosed to you.” Somebody said, “O Allah’s Messenger! Can the good bring forth evil?” The Prophet remained silent for a while. It was said to that person, “What is wrong with you? You are talking to the Prophet while he is not talking to you.” Then we noticed that he was being inspired Divinely. Then the Prophet wiped off his sweat and said, “Where is the questioner?” It seemed as if the Prophet liked his question. Then he said, “Good never brings forth evil. Indeed it is like what grows on the banks of a water-stream which either kills or makes the animals sick, except if an animal
eats its fill the Khadir (a kind of vegetable) and then faces the sun, and then passes out dung and urine, and grazes again. No doubt this wealth is sweet and green. Blessed is the wealth of a Muslim from which he gives to the poor, the orphans and to needy travellers (Or the Prophet said something similar to it). No doubt, whoever takes it illegally will be like the one who eats but is never satisfied, and his wealth will be a witness against him on the Day of Resurrection."

(48) CHAPTER. The giving of Zakat to one’s husband and to orphans under one’s protection.

And this was narrated by Abū Sa’īd on the authority of the Prophet .

1466. Narrated ‘Amr bin Al-Hārith: Zainab, the wife of ‘Abdullāh (bin Mas‘ūd) said, “I was in the mosque and saw the Prophet saying, ‘O women! Give alms even from your ornaments.’” Zainab used to provide for ‘Abdullāh and those orphans who were under her protection. So she said to ‘Abdullāh, “Will you ask Allah’s Messenger whether it will be sufficient for me to spend part of the Zakat on you and the orphans who are under my protection?” He said:, “You yourself ask Allah’s Messenger (about it)” (Zainab added): So, I went to the Prophet and I saw there an Ansārī woman who was standing at the door (of the Prophet) with a similar problem as mine. Bilāl passed by us and we asked him, ‘Ask the Prophet whether it is permissible for me to
spend in charity on my husband and the orphans under my protection.' And we requested Bilāl not to inform the Prophet regarding our problem. So Bilāl went inside and asked the Prophet regarding our problem. The Prophet asked, "Who are those two?" Bilāl replied that she was Zainab. The Prophet asked, "Which Zainab?" Bilāl said, "The wife of ‘Abdullāh (bin Mas‘ūd)."

The Prophet said, "Yes, it is sufficient for her and she will receive a double reward for that: One for helping relatives, and the other for giving As-Sadaqa (charity etc.)."

1467. Narrated Zainab, the daughter of Umm Salama: My mother said, "O Allah's Messenger! Shall I receive a reward if I spend for the sustenance of Abu Salama’s offspring, and in fact they are also my sons?" The Prophet replied, "Spend on them and you will get a reward for what you spend on them."

(49) CHAPTER. The Statement of Allāh

"(Zakāt should be spent)... to free the captives; and for those in debt; and for Allāh’s Cause..." (V.9:60)

It is said that Ibn ‘Abbās had said (the above Verses mean) that one may spend (Zakāt) for manumission (of slaves) and also (for helping the poor) to perform..."
And Al-Hasan said, “It is permissible to manumit one’s father with one’s Zakat, and also to give from it to Mujahidin (Muslims fighting in holy battles) and to those who have not performed Hajj.” Then he recited this holy Verse: As-Sadaqat (Zakat) are only for the poor…” (V.9:60)

[8 types of people – (see footnote 1 of Chap.1. The Book of Zakat, before H. No.1395)] Al-Hasan went on, “And if you give Zakat to any of them, you will receive its reward.” And the Prophet said, “No doubt, Khalid has kept his armour for Allah’s Cause.” And Abū Lās said, “The Prophet made us ride on camels given as Zakat, for the purpose of performing Hajj.”

1468. Narrated Abū Hurairah: Allah’s Messenger ordered (a person) to collect Zakat, and that person returned and told him that Ibn Jamil, Khalid bin Al-Walid, and ‘Abbās bin ‘Abdul Muţţalib had refused to give Zakat.” The Prophet said, “What made Ibn Jamil refuse to give Zakat; though he was a poor man, and was made wealthy by Allah and His Messenger? But you are unfair in asking Zakat from Khalid as he is keeping his armour for Allah’s Cause (for Jihād) (1). As for ‘Abbās bin ‘Abdul Muţţalib, he is the uncle of Allah’s Messenger and Zakat is compulsory on him and he should pay it and a similar amount along with it (i.e. double).”

(1) (H. 1468) From this narration religious scholars consider it permissible to buy weapons (artillery, missiles, tanks, planes etc.) for Jihād from the Zakat. (See Fāţh Al-Bāţī).
(50) CHAPTER. To abstain from begging.

1469. Narrated Abū Sa‘īd Al-Khudrī: Some Anṣārī persons asked for something from Allāh’s Messenger and he gave them. They again asked him for something and he again gave them. And then again they asked him and he gave them again till all that was with him finished. And then he said, “If I had anything, I would not keep it away from you. (Remember) whoever abstains from asking others, Allāh will make him contented, and whoever tries to make himself self-sufficient, Allāh will make him self-sufficient. And whoever remains patient, Allāh will make him patient. Nobody can be given a blessing better and greater than patience.”

1470. Narrated Abū Hurairah: Allāh’s Messenger said, “By Him in Whose Hand my life is, it is better for anyone of you to take a rope and cut the wood (from the forest) and carry it over his back and sell it (as a means of earning his living), rather than to ask a person for something and that person may or may not give him.”

1471. Narrated Az-Zubair bin Al-‘Awwām: The Prophet said,

(1) (H.1469) The Arabic word Sabar which means patience conveys also the meaning of perseverance, constancy and endurance.
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“It is better for anyone of you to take a rope (and cut) and bring a bundle of wood (from the forest) over his back and sell it; and Allāh will save his face (from the Hell-fire) because of that, rather than to ask the people who may or may not give him.”

1472. Narrated ‘Urwa bin Az-Zubair and Sa‘īd bin Al-Musaiyyab: Ḥākim bin Hizām said, “(Once) I asked Allāh’s Messenger (for something) and he gave it to me. Again I asked and he gave (it to me). Again I asked and he gave (it to me). And then he said, “O Ḥākim! This property is like a sweet fresh fruit; whoever takes it without greediness, he is blessed in it, and whoever takes it with greediness, he is not blessed in it. And he is like a person who eats but is never satisfied; and the upper (giving) hand is better than the lower (receiving) hand.” Ḥākim added, “I said to Allāh’s Messenger, ‘By Him (Allāh) Who sent you with the Truth, I shall never ask or take anything from anybody after you, till I leave this world.’” Then Abū Bakr (during his caliphate) called Ḥākim to give him his share from the war booty (like the other Companions of the Prophet), but he refused to accept anything. Then ‘Umar (during his caliphate) called him to give him his share, but he refused (to take). On that ‘Umar said, “O Muslims! I would like you to witness that I offered Ḥākim his share from this booty and he refused to take it.” So Ḥākim never took anything from anybody after the Prophet till he died.
(51) CHAPTER. The one whom Allâh gives something without his asking for it, or without avarice for it. (And Allâh's Statement): “And those in whose wealth there is a recognised right, for the beggar who asks, and for the unlucky who has lost his property and wealth (and his means of living has been straitened).” (V.70:24-25).

1473. Narrated ‘Umar (bin Al-Khaṭṭāb)

Allâh’s Messenger ﷺ used to give me something but I would say to him, “Would you give it to a poorer and more needy one than me?” The Prophet ﷺ said to me, “Take it, if you are given something from this property, without asking for it or having greed for it, take it; and if not given, do not run for it.”

(52) CHAPTER. Whoever asks the people (for something) so as to increase his wealth.

1474. Narrated ‘Abdullah bin ‘Umar

The Prophet ﷺ said, “A man keeps on asking others for something till he comes on the Day of Resurrection having no flesh on his face.”
1475. The Prophet ﷺ added, “On the Day of Resurrection, the sun will come near (to the people) to such an extent that the sweat will reach up to the middle of the ears, so, when all the people are in that state, they will ask Adam for help, and then Moses, and then Muhammad ﷺ.” The subnarrator added “Muhammad ﷺ will intercede with Allâh to judge amongst the people. Then he will proceed on till he will hold the ring of the door (of Paradise); and then Allâh will exalt him to Maqâm Maḥmûd (i.e. the Honour of intercession on the Day of Resurrection). And all the people of the gathering will thank him ﷺ.

(53) CHAPTER. The Statement of Allâh ﷻ:

...They do not beg of people at all...

(V.2:273) And who may be considered to have enough substance to make him contended and to abstain from begging?”

And the statement of the Prophet ﷺ: “The person who does not find enough substance to make him contended.”

And the Statement of Allâh ﷻ: “(Charity) is for Fûqara (the poor), who in Allâh’s Cause are restricted (from travel), and cannot move about in the land (for trade or work)... (up to)... Surely Allâh knows it well.” (V.2:273)

1476. Narrated Abû Hurairah ﷺ:

The Prophet ﷺ said, “Al-Miskîn (the poor) is...
not the one who asks a morsel or two (of meals) from the others, but *Al-Miskin* is the one who has nothing and is ashamed to beg from others."

1477. Narrated Ash-Sha’bi: The clerk of Al-Mughira bin Shu‘ba narrated, “Mu‘awiyya wrote to Al-Mughira bin Shu‘ba: Write to me something which you have heard from the Prophet ﷺ. So Al-Mughira wrote, ‘I heard the Prophet ﷺ saying: Allāh has hated for you three things:

1. *Qil* and *Qal* (sinful and useless talk like backbiting etc. or that you talk too much or talk about others.)

2. Wasting of wealth (by extravagance with lack of wisdom and thinking etc.).

3. And asking too many questions (in disputed religious matters etc.) or asking others for something (except in great need).

(See *Hadith No. 2408, Vol. 3*)

1478. Narrated Sa‘d (bin Abī Waqqās) ﷺ: Allāh’s Messenger ﷺ distributed something amongst a group of people while I was sitting amongst them, but he left a man whom I considered the best of the lot. So, I went up to Allāh’s Messenger ﷺ and asked him secretly, “Why have you left that person? By Allāh! I consider him a believer.” The Prophet ﷺ said, “Or merely a Muslim.” I remained quiet for a while but could not help repeating my question because of what I knew about him. I said, “O Allāh’s Messenger! Why have you left that person? By Allāh! I consider him a
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believer.” The Prophetﷺ said, “Or merely a Muslim.” I remained quiet for a while but could not help repeating my question because of what I knew about him. I said, “O Allah’s Messenger! Why have you left that person? By Allah! I consider him a believer.” The Prophetﷺ said, “Or merely a Muslim.” Then Allah’s Messengerﷺ said, “(O Sa’d!) I give to a person while another is dearer to me, for fear that he may be thrown in the Hell-fire on his face (by reneging from Islām).”

1479. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, Al-Maskīn (the poor) is not the one who goes round the people and asks them for a mouthful or two (of meals) or a date or two, but Al-Maskīn (the poor) is that who has not enough (money) to satisfy his needs and whose condition is not known to others, that others may give him something in charity,
and who does not beg of people.” (See H. No. 1476).

1480. Narrated Abū Hurairah: The Prophet said, “No doubt, it is better for a person to take a rope and proceed in the morning to the mountains and cut the wood and then sell it, and eat from this income and give alms from it than to ask others for something.”

(54) CHAPTER. (The lawfulness of) estimating the amount of the date-fruits while they are still on the palms for the sake of taking the Zakāt.

1481. Narrated Abū Ḥumaid As-Sa‘īdī: We took part in the Ghazwa (holy battle) of Tabūk in the company of the Prophet, and when we arrived at the Wādī Al-Qurā, there was a woman in her garden. The Prophet asked his Companions to estimate the amount of the fruits in the garden, and Allāh’s Messenger estimated it at ten Awsuq (One Wasq = 60 1/2 1/2 and 1 1/2 = 3 kg. approximately). The Prophet said to that lady, “Check what your garden will yield.” When we reached Tabūk, the Prophet said, “There will be a strong wind tonight and so no one should stand and whoever has camel, should fasten it.” So, we
fastened our camels. A strong wind blew at night and a man stood up and he was blown away to a mountain called Taiy. The king of ’Aila sent a white mule and a sheet for wearing to the Prophet as a present, and wrote to the Prophet that his people would stay in their place (and will pay Jizya taxation.)

When the Prophet reached Wādi Al-Qurã he asked that woman how much her garden had yielded. She said, “Ten Awsuq,” and that was what Allah’s Messenger had estimated. Then the Prophet said, “I want to reach Al-Madina quickly, and whoever among you wants to accompany me should hurry up.”

The subnarrator Ibn Bakkar said something which meant: When the Prophet saw Al-Madina he said, “This is Ṭaba.” And when he saw the mountain of Uhud, he said, “This mountain loves us and we love it. Shall I tell you of the best amongst the families of the Ansâr?” We replied in the affirmative. He said, “The family of Bani An-Najjãr and then the family of Bani Abdul-Ashhal, and then the family of Bani Sa’ida or Bani Al-Harith bin Al-Khazraj. (The above-mentioned are the best) but there is goodness in all the families of Ansâr.”

1482. And Sulaiman bin Bilal said, then the family of Bani Al-Harith and then the family of Bani Sa’ida.

Narrated Ibn Abbas: The Prophet said, “This is Uhud mountain, it loves us and we love it.”

(1) (H.1481) Jîzîa is a head tax imposed by Islam on the people of Scriptures and other people who have a revealed Book when they are under Muslim rule.
CHAPTER. ‘Uṣhr (i.e., one-tenth of the yield be levied as Zakāt) is to be imposed on the yield of the land which is either irrigated by rain or the running water channel.

‘Umar bin ‘Abdul-Azīz did not consider ‘Uṣhr compulsory on honey.

1483. Narrated ‘Abdullāh (bin Umar): The Prophet said, “On a land irrigated by rain water or by natural water channels, or if the land is wet due to a nearby water channel, ‘Uṣhr (i.e. one-tenth) is compulsory (as Zakāt); and on the land irrigated by the well, half of an ‘Uṣhr (i.e. one-twentieth) is compulsory (as Zakāt on the yield of the land).”

(56) CHAPTER. There is no Zakāt on less than five Awsuq [i.e., approx. 675 kilograms]
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(1484) Narrated Abū Sa‘īd Al-Khudrī: The Prophet said, “There is no Zakàt on less than five Awsuq (i.e. approx. 675 kg of dates, fruits, or food-grains, etc.), or on less than five camels, or on less than five Awaq of silver (i.e., 200 Dirhams, i.e., approx. 640 grams of silver [or less than 20 Mithqals of gold, i.e., approx. 94 grams of gold].

(57) CHAPTER. Zakàt of dates should be taken during their plucking season. Can a child touch the dates collected as Zakàt?

(1485) Narrated Abū Hurairah: Dates used to be brought to Allâh’s Messenger immediately after being plucked. Different persons would bring their dates till a big heap was collected (in front of the Prophet). Once Al-Hasan and Al-Husain were playing with these dates. One of them took a date and put it in his mouth. Allâh’s Messenger looked at him and took it out from his mouth and said, “Don’t you know that Muhammad’s offspring do not eat what is given in charity?”
(58) CHAPTER. Whoever sold his fruits, his date-palm trees, his land or his crops and the 'Uşhr or Zakāt was due on them, and gave Zakāt from some other property, or sold his fruits when Zakāt was due.

And the statement of the Prophet ﷺ: "Don't sell the fruits till they are ripe (free from blight)." So, the Prophet ﷺ did not stop anyone from selling the fruits after they are ripe (free from blight), and he did not differentiate between those on whom the Zakāt was due and those on whom it was not due (in this respect.).

1486. Narrated Ibn 'Umar: The Prophet ﷺ had forbidden the sale of dates till they were good (ripe), and when it was asked what is meant by that; the Prophet said, "Till there is no danger of blight."

1487. Narrated Jābir bin 'Abdullāh: The Prophet ﷺ had forbidden the sale of fruits till they were ripe (free from blight).

1488. Narrated Anas bin Mālik: Allāh's Messenger ﷺ forbade the selling of fruits until they were ripe. The Prophet ﷺ
added, “It means that they become red.”

(59) CHAPTER. Can one buy the thing which he has given in charity? There is no harm in buying what was given as Zakāt by someone else, for the Prophet forbade the alms-giver (particularly) to buy what he himself had given in charity, but he did not forbid others to buy it.

1489. Narrated ‘Abdullāh bin ‘Umar: ‘Umar bin Al-Khaṭṭāb gave a horse in charity in Allāh’s Cause, and later he saw it being sold in the market and intended to purchase it. Then he went to the Prophet and asked his permission. The Prophet said, “Do not take back what you have given in charity.” (The subnarrator added,) “For this reason, Ibn ‘Umar never purchased the things which he had given in charity, and in case he had purchased something (unknowingly) he would give it in charity again.

1490. Narrated ‘Umar: Once I gave a horse in Allāh’s Cause (in charity) but that person did not take care of it. I intended to buy it, as I thought he would sell it at a low price. So, I asked the Prophet about it. He said, “Neither buy, nor take back your alms which you have given, even if it is given to you (or the seller were willing to sell it) for one Dirham; for he who takes back his alms is like the one who swallows his own vomit.”
(60) CHAPTER. What is said regarding what is given to the Prophet ﷺ and his offspring in charity.

1491. Narrated Abū Hurairah: Al-Ḥasan bin ‘Ali took a date from the dates given in charity and put it in his mouth. The Prophet ﷺ said, “Expel it from your mouth. Don’t you know that we do not eat a thing which is given in charity?”

(61) CHAPTER. Aṣ-Ṣadaqā (alms) for the freed slave-girls of the wives of the Prophet ﷺ (do they accept things given in charity)?

1492. Narrated Ibn ‘Abbās: The Prophet ﷺ saw a dead sheep which had been given in charity to a freed slave-girl of Maimūna, the wife of the Prophet ﷺ. The Prophet ﷺ said, “Why don’t you get the benefit of its hide?” They said, “It is dead.” He replied, “Only to eat (its meat) is illegal.”

1493. Narrated Al-Aswād: ‘Aishah intended to buy Barīra (a slave-girl) in order to manumit her, and her masters
intended to put the condition that her Al-walâ would be for them. ‘Aishah mentioned that to the Prophet who said to her, “Buy her, as the Walâ is for the manumitter.”

Once some meat was presented to the Prophet and ‘Aishah said to him, “This (meat) was given in charity to Barira.” He said, “It is an object of charity for Barira but a gift for us.”

(62) CHAPTER. When alms is transferred.
(It will be legal for the Prophet’s folk to accept it as a gift.)

1494. Narrated Umm ‘Ayya Al-Anṣāriya: The Prophet went to ‘Aishah, and asked her whether she had something (to eat). She replied that she had nothing except the mutton (piece) which Nusaiba (Umm ‘Ayya) had sent to us (Barira) in charity.” The Prophet said, “It has reached its place (and now it is not a thing of charity but a gift for us).”

1495. Narrated Anas: Some meat was presented to the Prophet and it had been given to Barira (the freed slave-girl of Aishah) in charity. He said, “This meat is a thing of charity for Barira but it is a gift for us.”
Zakat should be taken from the rich (Muslims) and given to the poor (Muslims) wherever they are.

1496. Narrated Abū Ma'bad, the slave of Ibn ‘Abbas: Allah’s Messenger ﷺ said to Mu‘adh when he sent him to Yemen, “You will go to the people of the Scripture (Jews and Christians). So, when you reach there, invite them to testify that Lā ilāha illā līlāh (none has the right to be worshipped but Allah), and that Muhammad is Allah’s Messenger (Islamic Monotheism). And if they obey you in that, tell them that Allah has enjoined on them five Salāt (prayer) in each day and night (24 hours). And if they obey you in that, tell them that Allah has made it obligatory on them to pay the Sadaqa (Zakāt) which will be taken from the rich among them and given to the poor among them. If they obey you in that, then avoid taking the best of their possessions, and be afraid of the curse of an oppressed person because there is no screen between his invocation and Allah.” (See H. No. 1395).

The invoking and supplicating Allah of the Imam for the one who gives in charity. And the Statement of Allah ﷺ: “Take Sadaqa (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily, your invocations are a source of security for them…” (V.9:103)
1497. Narrated ‘Abdullāh bin Abū Aūfā: Whenever a person brought his alms to the Prophet, the Prophet would say, “O Allāh! Send Your Blessings upon so-and-so.” My father went to the Prophet with his alms and the Prophet said, “O Allāh! Send Your Blessings upon the offspring of Abū Aūfā.”

(65) CHAPTER. (Is Zakāt imposed on) what is taken out of the sea (or not)?

And Ibn ‘Abbās said, “Ambergris (a special kind of perfume), is not Ṛikāz(1), but a thing which is thrown out by the sea.” And Al-Ḥasan said, “Khumūs (i.e. one-fifth) is imposed on Ambergris and pearls.” The Prophet fixed Khumūs(2) on Ṛikāz but not on the things taken out of the water.

1498. Narrated Abū Hurairah: The Prophet said, “A man from Bānū Isrā’il asked someone from Bānū Isrā’il to give him a loan of one thousand Dinar, and the latter gave it to him. The debtor went on a voyage but (when the time for the payment of the debt became due) he did not find a boat, so he took a piece of wood and bored it and put 1000 Dinar in it and threw it into the sea. The creditor went out and took the piece of wood to his family to be used as fire-wood.” 

(See Ḥadīth No. 2291, Vol. 3)

And the Prophet mentioned the narration (and said), “When he sawed the wood, he found his money.”

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1) (Ch. 65) Ṛikāz: Burried treasure or wealth.
2) (Ch. 65) 1/5th of the Ṛikāz is to be paid to the Muslim treasury.
(66) CHAPTER. There is Khumus on Rikāz.

And Mālik and Ibn Idrīs said, “Rikāz is the buried treasures in the Pre-Islāmic Period and Khumus is compulsory on it whether the treasure is small or large, but the mines are not considered as Rikāz.” No doubt, the Prophet ﷺ had said, “There is no Zakāt on minerals. And Khumus is compulsory on Rikāz.” ‘Umar bin ‘Abdul ‘Azīz took five portions out of every two-hundred from minerals. And Al-Ḥasan said, “Khumus is compulsory on Rikāz found in the land owned by non-Muslims, but if found in the Muslim territory there is only Zakāt on it. If one finds a Luqata (fallen property) in the territory of the enemy, he must announce it publicly. And if it belongs to the enemy, then Khumus is compulsory on it. Some people considered minerals as Rikāz similar to the buried treasures of pre-Islāmic period.

1499. Narrated Abū Hurairah ﷺ: Allah’s Messenger ﷺ said, “There is no compensation for one killed or wounded by an animal or by falling in a well, or because of working in mines; but Khumus is compulsory on Rikāz (i.e. buried treasure or wealth). [(Khumas) i.e. 1/5th of Rikāz wealth is to be paid to the Muslim treasury]
(67) Chapter. The Statement of Allah

...And those employed to collect (the funds)...

(68) Chapter. The use of the camels given as Zakat and their milk for travellers.

1500. Narrated Abū Ḥumaid As-Sā‘īdi: Allah’s Messenger appointed a man called Ibn Al-Lutabiyya, from the tribe of Al-Asd to collect Zakat from Banī Sulaim. When he returned, (after collecting the Zakat) the Prophet checked the account with him.

1501. Narrated Anas: Some people from ‘Urayna tribe came to Al-Madina and its climate did not suit them. So Allah’s Messenger allowed them to go to the herd of camels (given as Zakat); and they drank their milk and urine (as medicine), but they killed the shepherd and drove away all the camels. So, Allah’s Messenger sent (men) in their pursuit to catch them, and they were brought, and he had their hands and feet cut, and their eyes were branded with heated pieces of iron and they were left in the Ḥarra (a stony place at Al-Madina) biting the stones. (See Ḥadīth No. 233, Vol. 1)

(67) باب قول الله تعالى:

(68) باب استعمال إيل الصدقة وألبانها لأبناء الشبيل
(69) CHAPTER. Branding the camels given in As-Ṣadaqa (Zakât) by the Imam with his own hands.

1502. Narrated Anas bin Mâlik: I took ‘Abdullāh bin Abû Talha to Allah’s Messenger to perform Taḥnik for him. (Taḥnik was a custom among the Muslims that whenever a child was born they used to take it to the Prophet who would chew a piece of date and put a part of its juice in the child’s mouth). I saw the Prophet, and he had an instrument for branding in his hands and was branding the camels of Zakât.

(70) CHAPTER. Obligation of Ṣadaqat-ul-Fitr. [It is also called Zakât-ul-Fitr, and is obligatory. It should be paid by the Muslims at the end of the month of Ramadān (Fasting) before the prayer of ‘Eid-ul-Fitr].

And Abû Al-‘Āliya, ‘Aṭā and Ibn Sîrin considered Ṣadaqat-ul-Fitr as obligatory.

1503. Narrated Ibn ‘Umar: Allah’s Messenger made it the payment of one Ṣā’ of dates or one Ṣā’ of barley as Zakât-ul-Fitr on every Muslim slave or free, male or female, young or old; and he ordered that it be paid before the people went out to offer ‘Eid. (One Ṣā’ = 3 kilograms approx.)
(71) **CHAPTER. Sadaqat-ul-Fīṭr is compulsory on the free or the slave Muslims.**

1504. Narrated Ibn ‘Umar: Allah’s Messenger made it obligatory on all the slave or free Muslims, male or female, to pay one ۶a‘ of dates or barley as Zakāt-ul-Fīṭr.

(72) **CHAPTER. Sadaqat-ul-Fīṭr is one ۶a‘ of barley. (1 ۶a‘ = 3 kilograms approx.)**

1505. Narrated Abū Sa‘īd: We used to give one ۶a‘ of barley as Sadaqat-ul-Fīṭr (per head).

(73) **CHAPTER. Sadaqat-ul-Fīṭr is one ۶a‘ of meal (per head).**

1506. Narrated Abū Sa‘īd Al-Khudrī: We used to give one ۶a‘ of meal, or one ۶a‘ of barley or one ۶a‘ of dates, or one ۶a‘ of lqīt (dried yoghurt or cottage cheese), or one ۶a‘ of raisins (dried grapes) (per head) as Zakāt-ul-Fīṭr.
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(74) CHAPTER. Ṣadaqat-ul-Fīr is one Ṣā‘ of dates (per head).

1507. Narrated ‘Abdullāh bin ‘Umar رضي الله عنه: The Prophet ﷺ ordered (Muslims) to give one Ṣā‘ of dates or one Ṣā‘ of barley as Zakāt-ul-Fīr. The people regarded two Mudd of wheat as equal to that.

(75) CHAPTER. Ṣadaqat-ul-Fīr is (one Ṣā‘ of raisins (dried grapes) (per head).

1508. Narrated Abū Sa‘īd Al-Khudrī رضي الله عنه: In the lifetime of the Prophet ﷺ we used to give one Ṣā‘ of meal or one Ṣā‘ of dates, or one Ṣā‘ of barley, or one Ṣā‘ of raisins (dried grapes) (per head) as Ṣadaqat-ul-Fīr. And when Mu‘āwiya became the caliph and the wheat was (available in abundance) he said, “I think (observe) that one Mudd (of wheat) equals two Mudd (of any of the above-mentioned things).

(76) CHAPTER. Ṣadaqat-ul-Fīr is to be given before the ‘Eid prayers.

1509. Narrated Ibn ‘Umar رضي الله عنهما: The Prophet ﷺ ordered the people to pay Zakāt-ul-Fīr before going to the ‘Eid prayers.
1510. Narrated Abū Sa‘īd Al-Khudrī رضي الله عنه: In the lifetime of Allāh’s Messenger ﷺ, we used to give one semblies of meal (per head) as Ṣadaqat-ul-Fītr (to the poor). Our food used to be either of barley, raisins (dried grapes), Iqt (dried yoghurt or cottage cheese) or dates.

(77) CHAPTER. Ṣadaqat-ul-Fīr (is compulsory) on a slave as well as on a free Muslim.

And Āz-Zuhrī says that it is also compulsory on the slaves for sale; both the prescribed Zakāt on wealth as well as Ṣadaqat-ul-Fīr are to be paid.

1511. Narrated Nāfi’: Ibn ‘Umar رضي الله عنه said, “The Prophet ﷺ made obligatory on every male or female, free man or slave, the payment of one semblies of dates or barley as Ṣadaqat-ul-Fītr (or said Ṣadaqat-ur-Ramadān).” The people then substituted one-half semblies of wheat for that. Ibn ‘Umar used to give dates (as Ṣadaqat-ul-Fīr).

Nāfi’ added: Once there was scarcity of dates in Al-Madinah and Ibn ‘Umar gave barley (instead). And Ibn ‘Umar used to give Ṣadaqat-ul-Fīr for every young and old person. He even used to give on behalf of my children.

Ibn ‘Umar رضي الله عنه used to give Ṣadaqat-ul-Fīr to those who had been officially appointed for its collection. People used to give Ṣadaqat-ul-Fīr (even) a
day or two before the 'Eid.

(78) CHAPTER. Sadaqat-ul-Fitr is obligatory on the young and the old.

1512. Narrated Ibn 'Umar: Allah's Messenger (saw) has made the payment of Sadaqat-ul-Fitr obligatory, (and it was), either one Sā of barley or one Sā of dates (per head) (and it was enjoined) on young and old people, and on free men as well as on slaves.
25 – THE BOOK OF HAJJ
(PILGRIMAGE TO MAKKAH)

(1) CHAPTER. It is obligatory to perform Hajj (once in a life time) and its superiority, and the Statement of Allah Almighty: 'Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for conveyance, provision and residence etc.). And whoever disbelieves [i.e., denies Hajj, (pilgrimage to Makkah) then he is a disbeliever in Allah]. Then Allah stands not in need of any of the ‘Alamîn (mankind, jinn and all that exists) (V.3:97)

1513. Narrated 'Abdullah bin 'Abbas : Al-Fadl (his brother) was riding behind Allah's Messenger and a woman from the tribe of Khath'am came and Al-Fadl started looking at her and she started looking at him. The Prophet turned Al-Fadl's face to the other side. The woman said, "O Allah's Messenger! The obligation of Hajj enjoined by Allah on His devotees has become due on my father and he is old and weak, and he cannot sit firm on the mount; may I perform Hajj on his behalf?" The Prophet replied, "Yes, you may." That happened during the Hajj Al-Widâ' (of the Prophet).

(2) CHAPTER. The Statement of Allah Almighty: And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform Hajj). That they may
witness things that are of benefit to them...
(V.22:27-28)
And the meaning of the word *Fijaj* is a wide way (ravine).

1514. Narrated Ibn 'Umar: I saw that Allah's Messenger used to ride on his *Rahila* (mount) at Dhul-Hulaifa and used to start saying *Labbaik* when the *Rahila* stood up straight.

1515. Narrated Jābir bin 'Abdullāh that Allah's Messenger started saying, *Labbaik* from Dhul-Uulaifa when his *Rahila* (mount) stood up straight carrying him.

(3) CHAPTER. To go for *Hajj* on a packsaddle (of a camel).

1516. Narrated 'Aishah: The Prophet sent my brother, 'Abdur Rahmān with me to Tan'īm for the *Umra*, and he made me ride on the packsaddle (of a camel). 'Umar said, "Be ready to travel for *Hajj* as it (Hajj) is one of the two kinds of *Jihād*.”

(1) (H.1516) *Jihād* literally means struggle and perseverance. Holy fighting against the enemies of Islam is also called *Jihād*. *Hajj* here is regarded as a kind of *Jihād* since one endures many difficulties and has to control one's desires and spend money on performing *Hajj*. 
1517. Narrated Thumâma bin ‘Abdullâh bin Anas: Anas performed the Ḥajj on a packsaddle (of a camel) and he was not a miser. Anas said, “Allâh’s Messenger performed Ḥajj on a packsaddle (of a camel) and the same Râhîla (mount) was carrying his baggage too.”

1518. Narrated Al-Qâsim bin Muḥammad: ‘Aishah said, “O Allâh’s Messenger! You performed Umra but I did not.” He said, “O ‘Abdur-Rahmân! Go along with your sister and let her perform Umra from Tan‘îm.” ‘Abdur-Rahmân made her ride over the packsaddle of a she-camel and she performed Umra.

(4) CHAPTER. The superiority of Al-Ḥajj-ul-Mabrûr (most probably means the Ḥajj which is performed with the intention of seeking Allâh’s Pleasures only and is in accordance with the Prophet’s legal ways; without committing sins and is acceptable to Allâh).

1519. Narrated Abû Hurairah: The Prophet was asked, “Which is the best deed?” He said, “To believe in Allâh and His Messenger (Muhammad).” He was then asked, “Which is the next (in goodness)?” He said, “To participate in Jihâd in Allâh’s Cause.” He was again asked, “Which is the next?” He said, “To perform Ḥajj-Mabrûr.”
1520. Narrated 'Aishah, the Mother of the faithful believers: I said, "O Allah's Messenger! We consider Jihad as the best deed. Should we not participate in Jihad?" The Prophet ﷺ said, "The best Jihad (for women) is Hajj-Mabrûr."

1521. Narrated Abû Hurairah: The Prophet ﷺ said, "Whoever performs Hajj for Allah's sake only and does not have sexual relations with his wife, and does not do evil or sins; then he will return (after Hajj, free from all sins) as if he was born anew."

(5) CHAPTER. The demarcation of Mawaqit for Hajj.

(Mawaqit are places at which one should assume the state of Ihram(1) for the purpose of Hajj or 'Umra.)

1522. Narrated Zaid bin Jubair: I went to visit 'Abdullãh bin 'Umar at his house which contained many tents made of (Ch.5) Ihram: A state in which one is prohibited to practise certain deeds that are lawful at other times. The ceremonies of 'Umra and Hajj are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one's intention to assume this state for the purpose of performing Hajj or 'Umra. Then Talbiya is recited, two sheets of unstiched clothes are the only clothes one wears; (1) Izār: worn below one's waist and the other (2) Rīḍā': worn round upper part of the body.*

* Talbiya: See Hadîth No.1549.
cotton cloth and these were encircled with Surādīk (part of the tent). I asked him from where should one assume Ḥirom for ‘Umra. He said, “Allāh’s Messenger Ḥasan had fixed as Miqāt (singular of Mawaqit) Qarn for the people of Najjd, Dhul-Ḥulaifa for the people of Al-Madīna, and Al-Juḥfa for the people of Sham.”

(6) CHAPTER. The Statement of Allāh Ṣallallāhu ‘Alaihi wa Sallam:

“And take provision (with you) for the journey, but the best provision is Ṭaqwā (piety, righteousness)…” (V.2:197)

1523. Narrated Ibn ‘Abbās: The people of Yemen used to come for Hajj and used not to bring enough provisions with them and used to say that they depend on Allāh. On their arrival in Al-Madīna they used to beg the people, and so Allāh revealed, “...And take a provision (with you) for the journey, but the best provision is Ṭaqwā (piety, righteousness)…” (V.2:197).

(7) CHAPTER. Miqāt of Hajj and ‘Umra for the people of Makkah.

1524. Narrated Ibn ‘Abbās: Allāh’s Messenger Ḥasan made Dhul-Ḥulaifa as the Miqāt for the people of Al-Madīna; Al-Juḥfa for the people of Sham; Qarn-al-

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(1) (Ch.6) Mutaqūn: It means pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).
Manâzil for the people of Najd; and Yalamlam for the people of Yemen; and these Mawaqit are for the people at those very places, and besides them for those who come through those places with the intention of performing Hajj and ‘Umra. Whoever is living within these boundaries can assume Ihram from the place he starts, and the people of Makkah can assume Ihram (for Hajj only) from Makkah.

(8) CHAPTER. The Miqāt for the people of Al-Madina (is Dhul-Hulaifa) and they should not assume Ihram before Dhul-Hulaifa.

1525. Narrated Nâfi’: ‘Abdullâh bin ‘Umar said, “Allâh’s Messenger said, ‘The people of Al-Madina should assume Ihram from Dhul-Hulaifa, the people of Sham from Al-Juðfa; and the people of Najd from Qarn.’” And ‘Abdullâh added, “I was informed that Allâh’s Messenger had said, ‘The people of Yemen should assume Ihram from Yalamlam.’”

(9) CHAPTER. The Miqât for the people of Sham.

1526. Narrated Ibn ‘Abbâs: Allâh’s Messenger had fixed Dhul-Hulaifa as the Miqat for the people of Al-Madina; Al-Juðfa for the people of Sham; and Qarn-al-Manâzil for the people of Najd; and Yalamlam for the people of Yemen. So,

(1) (H. 1524) Ihram: See the footnote of chapter 5, before Hadith No. 1522.
these (above-mentioned) are the Mawāqīṭ for all those living at those places; and besides them for those who come through those places with the intention of performing Hajj and 'Umra. Whoever lives within these places should assume Ḥırām from his dwelling place, and similarly the people of Makkah can assume Ḥırām (for Hajj only) from Makkah.

(10) CHAPTER. The Miqāṭ for the people of Najd.

1527. Narrated Sālim’s father, “The Prophet ﷺ had fixed the Mawāqīṭ as follows: (Hadith No. 1528)

1528. Narrated ‘Abdullāh (bin ‘Umar) رضي الله عنهم: I heard Allāh’s Messenger ﷺ saying “The Miqāṭ for the people of Al-Madina is Dhul-Ḥulaifa; for the people of Sham is Mahr’ā; (i.e. Al-Juhfah); and for the people of Najd is Qarn.” Ibn ‘Umar رضي الله عنهم added, “They claim, but I did not hear personally, that the Prophet ﷺ said, ‘The Miqāṭ for the people of Yemen is Yalamlam.’”

(11) CHAPTER. The Miqāṭ for those people who are living within the Mawāqīṭ.

1529. Narrated Ibn ‘Abbās رضي الله عنهم: The Prophet ﷺ fixed Dhul-Ḥulaifa as the Miqāṭ for the people of Al-Madina, Al-
Juḥfa, for the people of Sham, Yalamlam for the people of Yemen, and Qarn for the people of Najd. And these Mawaqīt are for those living at those very places, and besides them; for those who come through those places with the intention of performing Ḥajj and ‘Umra; and whoever is living inside these places can assume Ihrām from his own dwelling place, and the people of Makkah can assume Ihrām (for Ḥajj only) from Makkah.

(12) CHAPTER. The Miqāt for the people of Yemen.

1530. Narrated Ibn ‘Abbas: The Prophet ﷺ fixed Dhul-Hulaifa as the Miqāt for the people of Al-Madīna, Al-Juḥfa for the people of Sham, Qarn-al-Manāzīl for the people of Najd, and Yalamlam for the people of Yemen. And these Mawaqīt are for those living at those very places, and besides them, for all those who come through them with the intention of performing Ḥajj and ‘Umra; and whoever is living within these Mawaqīt should assume Ihrām from where he starts, and the people of Makkah can assume Ihrām (for Ḥajj only) from Makkah.

(13) CHAPTER. The Miqāt for the people of ‘Irāq is Dhat-‘Irq.

1531. Narrated Ibn ‘Umar: When these two towns (Baṣrah and Kūfah) were conquered, the people went to ‘Umar and said, “O chief of the faithful believers! The Prophet ﷺ fixed Qarn as the Miqāt for the people of Najd, it is beyond our way and it is difficult for us to pass through it.” ‘Umar said, “Take as your Miqāt a place situated...
opposite to Qarn on your usual way. So, he fixed Dhat-'Irq (as their Miqat)."

(14) CHAPTER.

1532. Narrated Nafi': 'Abdullah bin 'Umar said, "Allah's Messenger made his camel sit (i.e. he dismounted) at Al-Bathâ in Dhul-Hulaifa and offered the Salat (prayer)." 'Abdullah bin 'Umar used to do the same.

(15) CHAPTER. The going of the Prophet (for Hajj) via Ash-Shajara way.

1533. Narrated Ibn 'Umar: Allah's Messenger used to go (for Hajj) via Ash-Shajara way and return via Mu'arras way. And no doubt, whenever Allah's Messenger went to Makkah, he used to offer the Salat (prayer) in the mosque of Ash-Shajara; and on his return journey, he used to offer the Salat at Dhul-Hulaifa in the middle of the valley, and pass the night there till morning.

(16) CHAPTER. The saying of the Prophet: "Al-'Aqiq is a blessed valley."
25—THE BOOK OF HAJJ

Saying, “Tonight a messenger came to me from my Lord and asked me to offer Salât (prayer) in this blessed valley; and to assume Ihram for Hajj and ‘Umra together.”

1535. Narrated ‘Abdullāh (bin ‘Umar): “The Prophet while resting in the bottom of the valley at Mu‘arras (a place where a traveller rests in the last part of night) in Dhul-Hulaifa, said that he had been addressed in a dream, ‘Verily you are in a blessed valley.’” Sālīm made us to dismount from our camels at the place where ‘Abdullāh used to dismount, aiming at the place where Allāh’s Messenger had rested and it was below the mosque situated in the middle of the valley in between them (the residence) and the road.

(17) CHAPTER. To wash the perfume thrice off the clothes (of Ihram).

1536. Narrated Sa‘fāwān bin Ya‘la: Ya‘la said to ‘Umar, “Show me the Prophet when he is being inspired Divinely.” While the Prophet was at Ji‘rāna (in the company of some of his
Companions) a person came and asked, “O Allah’s Messenger! What is your verdict regarding that person who assumes Iḥrām for ‘Uмrā and is scented with perfume?” The Prophet kept quiet for a while and he was Divinely inspired (then). ‘Umar beckoned Ya’lā. So he came, and Allah’s Messenger was shaded with a sheet. Ya’lā put his head in and saw that the face of Allah’s Messenger was red and he was snoring. When that state of the Prophet was over, he asked, “Where is the person who asked about ‘Umra?” Then that person was brought and the Prophet said, “Wash the perfume off your body thrice and take off the cloak and do the same in ‘Umra as you do in Ḥajj.”

(18) CHAPTER. The use of perfume while assuming Iḥrām. What to wear when one intends to assume Iḥrām. May one comb and put oil on one’s hair?

And Ibn ‘Abbās stated, “A Muḥrīm may smell sweet basil, and he may look at the mirror and can be treated with ordinary edible oil and butter.” And ‘Aṭā’ said, “A Muḥrīm may wear a ring and the Hīmān (a belt with a purse to keep one’s money).” And Ibn ‘Umar performed the Tawāf while he was Muḥrīm, with a piece of cloth tied round his belly. And
‘Aisha found no harm in wearing Tubbān (short trousers) by those who fixed her Howdah.

1537. Narrated Sa‘īd bin Jubair: Ibn ‘Umar used to oil his hair. I told that to Ibrāhīm who said, “What do you think about this statement.”

1538. Narrated Aswad: ‘Āishah, the wife of the Prophet ﷺ said: As if I were just now observing the glitter of the scent in the parting of the hair of the Prophet ﷺ while he was Muhārim?

1539. Narrated ‘Āishah, the wife of the Prophet ﷺ: I used to scent Allāh’s Messenger ﷺ when he wanted to assume Ihram and also on finishing Ihram before the Tawāf round the Ka‘bah (Tawāf-al-Ifāda).

(19) CHAPTER. Whosoever recited Talbiya(1) and assumed Ihram with head-hair matted (with resin or the like).

1540. Narrated Sālim’s father: “I heard Allāh’s Messenger ﷺ reciting Talbiya and assuming Ihram with his head-hair matted together.

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(1) (Ch.18) Talbiya: See Hadith No.1549.
(20) CHAPTER. To recite Talbiya and assume Ḥīram at the mosque of Dhul-Ḥulaifa (by the inhabitants of Al-Madīna who want to perform Ḥajj or 'Umra).

1541. Narrated Ṣalīm bin ʿAbdullāh: I heard my father saying, "Never did Allāh’s Messenger ᴧ recite Talbiya and assume Ḥīram except at the Mosque, that is, at the mosque of Dhul-Ḥulaifa.

(21) CHAPTER. What kind of clothes a Muḥrīm should not wear.

1542. Narrated ʿAbdullāh bin ʿUmar: A man asked, "O Allāh’s Messenger! What kind of clothes should a Muḥrīm wear?" Allāh’s Messenger ᴧ replied, "He should not wear a shirt, a turban, trousers, a headcloak or leather socks, except if he can find no slippers, he then may wear leather socks after cutting off what might cover the ankles. And he should not wear clothes which are scented with saffron or Wars (kinds of perfumes)."

(22) CHAPTER. Riding alone or with somebody else during Ḥajj.

(23) CHAPTER. What kind of clothes a Muhrim should wear, both for Rida (upper half body-cover) and Izār (lower half body-cover).

And ‘Āishah ṣa. wore clothes dyed with yellow colour while she was Muhrima and she said that a Muhrima should neither Talah-thām (i.e. to cover one’s face up to the eyes) nor should cover it completely; and she should not wear such clothes as are scented with Wars ṣa. or saffron. And Jābir ṣa. said, “I do not regard the dye-stuff taken from safflower as a kind of scent.” ‘Āishah considered that there was no harm for a woman to wear ornaments or black or rose (pink) coloured clothes or leather socks while in a state of Ihrām. And Ibrāhim ṣa. did not see any harm in changing one’s clothes (of Ihrām).

1545. Narrated ‘Abdullāh bin ‘Abbās ṣa. The Prophet ṣa. with his Companions departed from Al-Madīnah after combing and oiling his hair and putting on two sheets of Ihrām – Rida
He did not forbid anyone to wear any kind of sheets except the ones coloured with saffron because they may leave scent on the skin.

And so in the morning, the Prophet  mounted his Rähîla (mount) while in Dhul-Ḥulaifa and proceeded till they reached Al-Baidâ’, where he and his Companions recited Talbiya, and then he did the ceremony of Taqîlî (which means to put the coloured rope garland around the neck) of his Badana (camel for sacrifice). And that was on the 25th of Dhul-Qa’dâ. When he reached Makkah on the 4th of Dhul-Hijjah, performed the Tawâf round the Ka’bah and the Sâ’y (going) between As-Ṣâfã and Al-Marwa(1). And as he had garlanded his Badana, he did not finish his Ihrām. He proceeded towards the highest places of Makkah near Al-Ḥujûn and he was assuming the Ihrām for Ḥajj and did not go near the Ka’bah after he performed Tawâf (round it) till he returned from ‘Arafa. Then he ordered his Companions to perform the Tawâf round the Ka’bah and then the Sâ’y of As-Ṣâfâ and Al-Marwa, and to cut short the hair of their heads and to finish their Ihrām. And that was only for those people who did not have Badana (camels etc., for sacrifice) and had not garlanded them. Those who had their wives with them were permitted to contact them (can have sexual relations), and similarly can use perfume and wear (ordinary) clothes. [Then they assumed their Ihrām for Ḥajj (and that was Ḥajj-at-Tamuttu) on the 8th of Dhul-Ḥijjah and performed their Ḥajj].

(1) (H.1545) Tawâf between As-Ṣâfâ and Al-Marwa is also called Sâ’y which means literally “walking” or “going.” Here it means the seven times of going hurriedly between the two mountains in Makkah called As-Ṣâfâ and Al-Marwa (as it is one of the ceremonies of Ḥajj and ‘Umra).
(24) CHAPTER. Passing the night at Dhul-Hulaifa till dawn.

This was narrated by Ibn ‘Umar رضي الله عنّه on the authority of the Prophet ﷺ.

1546. Narrated Anas bin Mālik ﷺ: The Prophet ﷺ offered four Rak‘ā in Al-Madina and then two Rak‘ā at Dhul-Hulaifa and then passed the night at Dhul-Hulaifa till it was morning and then he mounted his Rāḥila (mount) and it stood up, he started to recite Talbiya.

1547. Narrated Abū Qilāba: Anas bin Mālik رضي الله عنّه said, “The Prophet ﷺ offered four Rak‘ā of the Zuhr prayer in Al-Madina and two Rak‘ā of ‘Asr prayers at Dhul-Hulaifa.” I think that the Prophet ﷺ passed the night there till morning.

(25) CHAPTER. Talbiya is to be recited aloud.

1548. Narrated Anas ﷺ: The Prophet ﷺ offered four Rak‘ā of the Zuhr prayer in Al-Madina and two Rak‘ā of the ‘Asr prayer in Dhul-Hulaifa and I heard them (the Companions of the Prophet ﷺ) reciting Talbiya together loudly to the extent of shouting.
(26) CHAPTER. The Talbiya.

1549. Narrated ‘Abdullãh bin ‘Umar : The Talbiya of Allãh’s Messenger was:

‘Labbaik Allãhummã labbaik, labbaika ë slãrika Laka labbaik, innal-hamda wanni’ mata Laka wal-mulk, ë slãrika Laka’

(I respond to Your Call O Allãh, I respond to Your Call, and I am obedient to Your Orders, You have no partner, I respond to Your Call. All the praises, thanks and blessings are for You. All the sovereignty is for You. And You have no partners with You.)

1550. Narrated ‘Aishah : I know how the Prophet used to say (Talbiya) and it was:

‘Labbaik Allãhummã labbaik, labbaika ë slãrika Laka labbaik, innal-hamda wanni’ mata Laka wal-mulk, ë slãrika Laka’.
[See Hadith No.1549].

(27) CHAPTER. The praising and the glorification of Allãh and the saying of Takbir before reciting Talbiya, while mounting one’s travelling animal.

1551. Narrated Anas bin Målik : Allãh’s Messenger offered four Rak‘ã of Zuhr prayers at Al-Madina and we were in his company, and two Rak‘ã of the ‘Asr prayers at Dhul-Hulaifa and then passed the night there till it was dawn; then he rode, and
reached Al-Baidã’, he praised and glorified Allah and said Takbir (i.e., Alhamdu-lillah, Subhãn-Allah and Allahu-Akbar). Then, he and the people along with him recited Talbiya with the intention of performing Hajj and ‘Umra. When we reached (Makkah) he ordered us to finish the Ihram (after performing the ‘Umra) [only those who had no Hady (animal for sacrifice) with them] till the day of Tarwiya (8th Dhul-Hijjah) when they assumed Ihram for Hajj (Haji-at-Tamuttu’). The Prophet sacrificed many camels (slaughtering them by Nahr way)(1) with his own hands while (the camels were) standing. [While in Al-Madina, Allãh’s Messenger also sacrificed with his own hands two horned rams black and white in colour in the Name of Allãh (by Dhabh(2) way).”

(28) CHAPTER. Reciting Talbiya when one has mounted his Rãhila (mount) and it stood up straight (ready to set out).

1552. Narrated Ibn ‘Umar: The Prophet recited Talbiya when he had mounted his Rãhila (mount) and it stood up straight (ready to set out).

(29) CHAPTER. Reciting Talbiya while facing the Qiblah.

1553. Narrated Nãfî’, ‘Whenever Ibn ‘Umar finished his morning Salãt (prayer) at Dhul-Hulaifa he would get his Rãhila (mount) prepared. Then, he would ride on it, and after it had stood up straight (ready to set out), he would face Al-

(1) and (2) – (H. 1551) See footnote (1) and (2), Hadith No.982 and its chapter 22.
Qiblah (the Ka'bah at Makkah) while sitting (on his mount) and recite Talbiya. When he had reached the boundaries of the Haram (or Makkah), he would stop the recitation of Talbiya till he reached Dhi-Tuwā (near Makkah) where he would pass the night till it was dawn. After offering the morning Salāt, he would take a bath. He claimed that Allāh’s Messenger ﷺ had done the same.

1554. Narrated Nāfi': Whenever Ibn ‘Umar Ḥ. said that he had seen the Prophet ﷺ doing the same.

(30) CHAPTER. Reciting Talbiya on entering a valley.

1555. Narrated Mujāhid: I was in the company of Ibn ‘Abbās Ḥ. and the people talked about Ad-Dajjāl and said, “Ad-Dajjāl will come with the word Kāfir (disbeliever) written in between his eyes.” On that Ibn ‘Abbās Ḥ. said, “I have not heard this from the Prophet ﷺ, but I heard him saying, ‘As if I saw Mūsā (Moses) just now entering the valley reciting Talbiya.’”

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(1) (H. 1554) Talbiya: See H. No. 1549.
(31) CHAPTER. How should a menstruating woman and a woman in a puerperal state assume Ihram?

And Allâh’s Statement: “And that which has been slaughtered as a sacrifice for others than Allâh.” (V.5:3)

1556. Narrated ‘Aishah (رضي الله عنها): We set out with the Prophet ﷺ in his last Hajj and we assumed Ihram for ‘Umra. The Prophet ﷺ then said, “Whoever has got the Hady with him should assume Ihram for Hajj along with ‘Umra and should not finish the Ihram till he finishes both.” I was menstruating when I reached Makkah, I neither did Tawaf round the Ka’bah nor [Sa’ (going)] between As-Safâ and Al-Marwa. I complained about that to the Prophet ﷺ on which he replied, “Undo and comb your head hair, and assume Ihram for Hajj (only) and leave the ‘Umra.” So, I did so. When we had performed the Hajj, the Prophet ﷺ sent me with my brother ‘Abdur-Rahmân bin Abû Bakr to Tan’im. So, I performed the ‘Umra. The Prophet ﷺ said to me, “This ‘Umra is in lieu of your missed one.” Those who had assumed Ihram for ‘Umra (Hajj-at-Tamattu’) performed Tawaf round the Ka’bah and (Sa’ y (going)) between As-Safâ and Al-Marwa and then finished their Ihram. After returning from Minâ, they performed another Tawaf (Sa’ y (going)) between As-Safâ and Al-Marwa). Those who had assumed Ihram for Hajj and ‘Umra together (Hajj-al-Qiran) performed only one Tawaf (Sa’ y between As-Safâ and Al-Marwa).
(32) CHAPTER. Whoever assumed *Ihrām* with the same intention as that of the Prophet (for *Hajj* or *Umra*) in the lifetime of the Prophet (without being objected by the Prophet).

Ibn ‘Umar narrated this on the authority of the Prophet.

1557. Narrated ‘Atā: Jābir said, “The Prophet ordered 'Ali to keep on assuming his *Ihrām*.” The narrator then informed about the narration of Surāqa.

1558. Narrated Anas bin Malik: ‘Ali came to the Prophet from Yemen (to Makkah). The Prophet asked ‘Ali, “With what intention have you assumed *Ihrām*?” ‘Ali replied, “I have assumed *Ihrām* with the same intention as that of the Prophet. The Prophet said, “If I had not the *Hady* with me I would have finished the *Ihrām*.”

Muḥammad bin Bakr added that Ibn Juraij said: The Prophet said to ‘Ali, “With what intention have you assumed the *Ihrām*, O ‘Ali?” He replied, “With the same (intention) as that of the Prophet.” The Prophet said, “Have a *Hady* and keep your *Ihrām* as it is.”

1559. Narrated Abū Mūsā: The Prophet sent me to some people in Yemen...
and when I returned, I found him at Al-Baṭḥā. He asked me, "With what intention have you assumed Ihrām (i.e. for Hajj or for 'Umra or for both)." I replied, "I have assumed Ihrām with an intention like that of the Prophet ﷺ." He asked, "Have you a Hady with you?" I replied in the negative. He ordered me to perform Tawāf round the Ka'bah and [Sa'y (going)] between As-Ṣafā and Al-Marwa and then to finish my Ihram. I did so and went to a woman from my tribe who combed my hair or washed my head. Then, when 'Umar became caliph he said, "If we follow Allāh's Book, it orders us to remain in the state of Ihram till we finish from Hajj as Allāh says: 'Perform properly the Hajj and 'Umra for Allāh.' (V.2:196). And if we follow As-Sunna of the Prophet ﷺ who did not finish his Ihram till he sacrificed his Ha'dy (Hajj-al-Qirān)."

(33) CHAPTER. The Statement of Allāh ﷺ: “The Hajj (pilgrimage) is (in) the well-known (lunar year) months ... (upto) ... Hajj ...” (V.2:197). And also His Statement: “They ask you (O Muḥammad ﷺ) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the Hajj.” (V.2:189).

And Ibn 'Umar رضي الله عنهما said, “The months of Hajj are Shawwāl, Dhul-Qa'da and the first ten days of Dhul-Hijjah. And Ibn 'Abbās رضي الله عنهما said, “It is in accordance with the As-Sunna (legal ways)

(1) (H.1559) To not to finish the Ihram, either perform Hajj-al-Qirān (if you have a Hady) or perform Hajj alone without the 'Umra and that is the opinion of Umar رضي الله عنه.
of the Prophet ﷺ that no one should assume 
Ihram for Hajj except in the months of Hajj.”
And ‘Uthmân disliked to assume Ihram from
Khurâsân or Kirmân.

1560. Narrated Al-Qâsim bin Muhammad: ‘Aishah said,
“We set out with Allah’s Messenger ﷺ in
the months of Hajj, and (in) the nights of
Hajj, and at the time and places of Hajj and in
a state of Hajj. We dismounted at Sarif (a
village ten miles from Makkah). The Prophet ﷺ
then addressed his Companions and said,
‘Anyone who has not got the Hadîy and likes
to do ‘Umra instead of Hajj may do so (i.e.
Hajj-at-Tamattu’) and anyone who has got
the Hadîy should not finish the Ihram after
performing ‘Umra) (i.e. Hajj-al-Qiran).
‘Aishah added, “The Companions of the Prophet ﷺ obeyed the above (order) and
some of them (i.e., who did not have Hadîy)
finished their Ihram after ‘Umra.” Allah’s Messenger ﷺ and some of his Companions
were resourceful and had the Hajj with
them, they could not perform ‘Umra (alone)
(but had to perform both Hajj and ‘Umra with
one Ihram).

‘Aishah added, “Allah’s Messenger ﷺ came to me and saw me weeping and said,
‘What makes you weep, O Hantah?’ I replied, ‘I have heard your conversation
with your Companions and I cannot
perform the ‘Umra.’ He asked, ‘What is
wrong with you?’ I replied, ‘I do not offer the Salât (prayer) (i.e., I have got my menses).’
He said, ‘It will not harm you, for you are
one of the daughters of Adam, and Allah has
written for you (this state) as He has written it
for them. Keep on with your intentions for
Hajj and Allah may reward you for that.’”
‘Aishah further added, “Then we proceeded
for Hajj till we reached Minâ and I became
clean from my menses. Then, I went out
from Minā and performed ʿTawāf round the Kaʿbah." ʿĀishah added, "I went along with the Prophet  in his final departure (from ʿHajj) till he dismounted at Al-Muḥāṣṣab (a valley outside Makkah) and we, too, dismounted with him." He called 'Abdūr-Rahmān bin Abī Bakr and said to him, 'Take your sister outside the sanctuary of Makkah and let her assume ʿIḥrām for ʿUmra, and when you had finished ʿUmra, return to this place and I will wait for you both till you both return to me.'" ʿĀishah added, "So we went out of the sanctuary of Makkah and after finishing from the ʿUmra and the ʿTawāf, we returned to the Prophet  at dawn. He said, 'Have you performed the ʿUmra?' We replied in the affirmative. So, he announced the departure amongst his Companions and the people set out for the journey, and the Prophet  too left for Al-Madīnah."

(34) CHAPTER. What is said regarding ʿHajj-at-Tamattuʿ, ʿHajj-al-Qīrān, and ʿHajj-al-Ifrād.\(^{(1)}\)

And whoever has not brought the Ḥady with him, he should finish the Ḥārām of ʿḤajj, and make it as ʿUmra, (and then assume another Ḥārām for ʿḤajj from Makkah, etc.).

1561. Narrated Al-Aswād: ʿĀishah ʿrūṣiyya al-ḥaqqah ʿannā said, "We went out with the Prophet  (from Al-Madīnah) with the intention of performing ʿḤajj only, and when we reached Makkah we performed ʿTawāf round the

(1) (Ch.34) There are three various ways of performing ʿḤajj - as follows:

a) ʿHajj-at-Tamattuʿ: It means that you have no Ḥady with you and you assume Ḥārām only for ʿUmra first and after ʿUmra you finish your Ḥārām and assume another Ḥārām for performing ʿḤajj, from Makkah, but you have to slaughter a Ḥady (an animal for sacrifice).

b) ʿHajj-al-Qīrān: It means that one should have a Ḥady with him and should perform ʿUmra and then ʿḤajj with the same state of Ḥārām.

c) ʿHajj-al-Ifrād: It means that one assumes Ḥārām with the intention of performing ʿḤajj only and does not perform ʿUmra, and this is specially for the inhabitants of Makkah.
Ka'bah(1) and then the Prophet ﷺ ordered those who had not driven the Hady along with them to finish their Iḥrām. So, the people who had not driven the Hady along with them finished their Iḥrām. The Prophet’s wives, too, had not driven the Hady with them, so, they too, finished their Iḥrām”. ‘Aishah رضي الله عنها added, “I got my menses and could not perform Tawāf round the Ka’bah.” So when it was the night of Ḥāsba (i.e., when we stopped at Al-Muḥāṣṣab), I said, ‘O Allah’s Messenger! Everyone is returning after performing Hajj and ‘Umra but I am returning after performing Hajj only.’ He said, ‘Didn’t you perform Tawāf round the Ka’bah the night we reached Makkah?’ I replied in the negative. He said, ‘Go with your brother to Ta‘īm and assume the Iḥrām for ‘Umra, (and after performing it) come back (to such and such a place). On that Ṣafiyah said, ‘I feel that I will detain you all.’ The Prophet ﷺ said, ‘O ‘Aqrā Ḥalqā! 2 Didn’t you perform Tawāf of the Ka’bah on the day of sacrifice? (i.e. Tawāf-al-Ifāda) Ṣafiyah replied in the affirmative. He said, (to Ṣafiyah). ‘There is no harm for you to proceed on with us.’ ‘Aishah رضي الله عنها added, “(After returning from ‘Umra), the Prophet ﷺ met me while he was ascending (from Makkah) and I was descending to it, or I was ascending and he was descending.”

1562. Narrated ‘Aishah رضي الله عنها: We set out with Allah’s Messenger ﷺ (to Makkah) in the year of the Prophet’s last Hajj. Some of us had assumed Iḥrām for ‘Umra only, some for both Hajj and ‘Umra, and others for Hajj only. Allah’s Messenger ﷺ

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(1) (H.1561) ‘Aishah did not perform that Tawāf. Here she means by “we” her companions.

(2) (H.1561) ‘Aqrā Ḥalqā is just an exclamatory expression, the literal meaning of which is not meant here. It expresses disapproval.
assumed Ḥārām for Ḥajj. So, whoever had assumed Ḥārām for Ḥajj or for both Ḥajj and ‘Umra did not finish the Ḥārām till the day of sacrifice. (See Ahadith Nos. 1560, 1565, and 1568).

1563. Narrated Marwān bin Al-Ḥakam: I saw ‘Uthmān and ‘Alī. ‘Uthman used to forbid people to perform Ḥajj-al-Tamttu’ and Ḥajj-al-Qiran (Ḥajj and ‘Umra together), and when ‘Alī saw (this act of ‘Uthmān), he assumed Ḥārām for Ḥajj and ‘Umra together saying, “Labbaik for ‘Umra and Ḥajj together,” and said, “I will not leave Aṣ-Ṣunna of the Prophet ﷺ on the saying of somebody.”

1564. Narrated Ibn ‘Abbās: The people (of the Pre-İslamic Period of Ignorance) used to think that to perform ‘Umra during the months of Ḥajj was one of the major sins on earth. And they also used to consider the month of Ṣafar as a forbidden (i.e. sacred) month and they used to say, “When the wounds of the camel’s back heal up (after they return from Ḥajj) and the signs of those wounds vanish and the month of Ṣafar passes away then (at that time) ‘Umra is permissible for the one who wishes to perform it.” In the morning of the 4th of Dhul-Hijjah, the Prophet ﷺ and his Companions reached Makkah, assuming
Ihram for Hajj, and he ordered his Companions to make their intentions of the Ihram for 'Umra only (instead of Hajj), so they considered his order as something great and were puzzled, and said, “O Allah’s Messenger! What kind (of finishing) of Ihram is allowed?” The Prophet replied, “Finish the Ihram completely like a non-Muhrim (you are allowed everything).”

1565. Narrated Abū Mūsā ‘Abd Allāh ibn ‘Abd Allāh ibn ‘Umayr: I came to the Prophet (from Yemen and was assuming Ihram for Hajj) and he ordered me to finish the Ihram (after performing the ‘Umra).

1566. Narrated Ibn ‘Umar (from Yemen and was assuming Ihram for Hajj) and he ordered me to finish the Ihram (after performing the ‘Umra).”

1567. Narrated Shu‘bā Abū Jamra Naṣr b. ‘Imrān Ad-Dub‘a‘ī said, “I intended to perform Hajj-at-Tamattu’ and the people advised me not to do so. I asked Ibn ‘Abbās regarding it and he ordered me to perform Hajj-at-Tamattu’. Later I saw in a dream someone saying to me, ‘Hajj-Mabrūr’ (Hajj performed in accordance with the Prophet’s Sunna without committing
sins, and accepted by Allâh) and an accepted 'Umra.' So I told that dream to Ibn 'Abbas. He said, 'This is As-Sunna of Abul-Qâsim.' Then he said to me, 'Stay with me and I shall give you a portion of my property.'" I (Shu'ba) asked, "Why (did he invite you)?" He (Abu Jamra) said, "Because of the dream which I had seen."

1568. Narrated Abû Shihâb: I left for Makkah for Hajj-at-Tamattu' assuming Ihram for 'Umra. I reached Makkah three days before the day of Tarwiya (8th Dhul-Hijjah). Some people of Makkah said to me, "Your Hajj will be like the Hajj performed by the people of Makkah (i.e., you will lose the superiority of assuming Ihram from the Miqât)." So I went to 'Atâ' asking him his view about it. He said, "Jâbir bin 'Abdullâh narrated tome, 'I performed Hajj with Allah's Messenger on the day when he drove camels with him. The people had assumed Ihram for Hajj-al-Ifrâd. The Prophet ordered them to finish their Ihram after Tawaf round the Ka'bah, and [Sa'y (going)] between As-Safa and Al-Marwa and to cut short their hair and then to stay there (in Makkah) as non-Mahrims till the day of Tarwiya (i.e. 8th of Dhul-Hijjah) when they should assume Ihram for Hajj and they were ordered to make the Ihram with which they had come, for 'Umra only. They asked, 'How can we make it 'Umra (Tamattu) as we have intended to perform Hajj?' The Prophet said, 'Do what I have ordered you. Had I not brought the Hady with me, I would have done the same, but I cannot finish my Ihram till the Hady reaches its destination (i.e., is slaughtered'.) So, they did (what he ordered them to do)."
1569. Narrated Sa’id bin Al-Musaiyab: ‘Ali and ‘Uthmān differed regarding Ḥajj-at-Tamattu’ while they were at ‘Usfān (a familiar place near Makkah). ‘Ali said, “I see you want to forbid the people to do a thing that the Prophet did?” When ‘Ali saw that, he assumed Ihram for both Ḥajj and ‘Umra.

(35) CHAPTER. The Taḥliya for Ḥajj and the mention of the intention of performing Ḥajj along with Taḥliya.

1570. Narrated Jābir bin ‘Abdul-lāah: We came with Allāh’s Messenger (to Makkah) and we were saying: Labbaika Allāhumma labbaik for Ḥajj. Allāh’s Messenger ordered us to perform ‘Umra with that Ihram (instead of Ḥajj).

(36) CHAPTER. Ḥajj-at-Tamattu’ during the lifetime of Allāh’s Messenger

1571. Narrated ‘Imrān: We performed Ḥajj-at-Tamattu’ in the lifetime of Allāh’s Messenger and then the Qur’ān was revealed (regarding Ḥajj-at-Tamattu’) and somebody said what he wished (regarding Ḥajj-at-Tamattu’) according to his own opinion(1).

(37) CHAPTER. The Statement of Allāh

(1) (H.1571) The person meant here was ‘Umar bin Al-Khaṭṭāb (Fath Al-Bārī).
“This is for him whose family is not present at the Al-Masjid-al-Haram (i.e. non-resident of Makkah).” (V.2:196).

1572. Ibn ‘Abbas L4i. ‘W-...’ said that he had been asked regarding Hajj-at-Tamattu’ on which he said, “The Muhãjirîn (emigrants) and the Ansâr and the wives of the Prophet and we did the same. When we reached Makkah, Allãh’s Messenger said, “Give up your intention of doing the Hajj (at this moment) and perform ‘Umra, except the one who has garlanded the Hady.”

So, we performed Tawãf round the Ka’bah and [Sa’y (going)] between Aûs-Safã and Al-Marwa, slept with our wives and wore ordinary (stitched) clothes. The Prophet added, “Whoever has garlanded his Hady is not allowed to finish the Ihram till the Hady has reached its destination (has been sacrificed)”. Then on the night of Tarwiya (8th Dhul-Hijjah, in the afternoon) he ordered us to assume Ihram for Hajj and when we have performed all the ceremonies of Hajj, we came and performed Tawãf round the Ka’bah and (Sa’y) between Aûs-Safã and Al-Marwa, and then our Hajj was complete, and we had to sacrifice a Haûy according to the Statement of Allãh:

“... He must slaughter a Hady such as he can afford, but if he cannot afford it, he should observe Saum (fasts) three days during the Hajj and seven days after his return (to his home)...” (V.2:196)

And the sacrifice of a sheep is sufficient. So, the Prophet and his Companions joined the two religious deeds, (i.e. Hajj and ‘Umra) in one year, for Allãh revealed (the permissibility) of such practice in His Book and in the Sunna (legal ways) of His Prophet and rendered it permissible for all the people except those living in Makkah. Allãh says: ‘This is for him whose family is not present at the Al-Masjid-al-Haram (i.e. non-resident of Makkah).’” (V.2:196)
present at the Al-Masjid-al-Ḥarām, (i.e. non-resident of Makkah)." The months of Ḥajj which Allāh mentioned in His Book are: Shawwāl, Dhul-Qa'da and Dhul-Hijjah. Whoever performed Ḥajj-at-Tamattu' in those months, then slaughtering or fasting is compulsory for him.


(38) CHAPTER. Taking a bath on entering Makkah.

1573. Narrated Nāfi': On reaching the sanctuary of Makkah, Ibn ‘Umar ῥ ﺹ used to stop reciting Talbiya and then he would pass the night at Dhi-Tuwā(1) and then offer the Fajr prayers and take a bath. He used to say that the Prophet ﷺ used to do the same.

(39) CHAPTER. To enter Makkah by day or by night.

The Prophet ﷺ passed the night at Dhi-Tuwā(1) till it was dawn and then entered Makkah in the morning, and Ibn ‘Umar ῥ ﺹ used to do the same.

1574. Narrated Nāfi’ Ibn ‘Umar ῥ ﺹ said, “The Prophet ﷺ passed the night at Dhi-Tuwā till it was dawn and then he entered Makkah.” Ibn ‘Umar ῥ ﺹ used to do the same.

(1) (H.1573) Dhi-Tuwā is the name of one of the valleys (district) of Makkah where there is a well-known well in it (district). In the lifetime of the Messenger ﷺ, Makkah was a small city and this district was outside its precincts. Now-a-days Makkah is a larger city and the district is within its boundary.
1575. Narrated Ibn ‘Umar: Allah’s Messenger used to enter Makkah from the Thaniya-til-‘Ulia and used to leave Makkah from the Thaniya-tis-Sufla:\(^1\)

1576. Narrated Ibn ‘Umar: Allah’s Messenger entered Makkah from Kada’ from the (high) Thaniya-til-‘Ulia which is at Al-Batha’ and used to leave Makkah from the Thaniya-tis-Sufla.

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\(^1\) (H.1575) Any obstacle or highway (between two hills) on a mountain is called Thaniya.
1577. Narrated ‘Aishah: When the Prophet came to Makkah he entered from its higher side and left from its lower side.

1578. Narrated ‘Aishah: In the year of the conquest of Makkah, the Prophet entered Makkah from Kadã and left Makkah from Kudan, from the higher part of Makkah.

1579. Narrated ‘Aisha: In the year of the conquest of Makkah, the Prophet entered Makkah from Kadã at the higher place of Makkah. (Hishâm, a subnarrator said, “‘Urwa used to enter (Makkah) from both Kadã which was nearer to his dwelling place.”)

1580. Narrated Hishâm: ‘Urwa said, “The Prophet entered Makkah in the year of the conquest of Makkah from the side of Kadã which is at the higher part to Makkah.” ‘Urwa often entered from Kadã which was nearer of the two to his dwelling place.
1581. Narrated Hishâm’s father: In the year of the conquest of Makkah, the Prophet entered Makkah from the side of Kada’. ‘Urwa used to enter through both places, and he often entered through Kada’ which was nearer of the two to his dwelling place.

(42) CHAPTER. The superiority of Makkah and its buildings, and the statement of Allah

"And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind, and a place of safety. And take you (people) the Maqâm (place) of Ibrâhîm (Abraham) [or the stone on which Abraham (Hebrew: אברם) stood while he was building the Ka'bah] as a place of prayer (for some of your prayer, e.g. two Rak'â of Tawâf of Ka'bah) and We commanded Abraham and Ismâ'il (Ishmael) that they should purify My House (the Ka'bah) for those who are circumambulating it, or staying (I’tikâf), or bowing down or prostrating themselves (there, in prayer). And (remember) when Ibrâhîm said: ‘My Lord! Make this city (Makkah) a place of security, and provide its people with fruits, such of them as believe in Allah and the Last Day.’ He (Allah) answered: ‘As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of Fire, and worst indeed is that destination.’ And (remember) when Ibrâhîm and (his son) Ismâ’il were raising the foundations of the House (the Ka'bah) (saying), ‘Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower. Our Lord, make us submissive unto You and of our offspring a nation submissive to You, and
show us our *Manasik*" (1) (all the ceremonies of pilgrimage – *Hajj* and *'Umra* etc.). And accept our repentance. Truly! You are the One Who accepts repentance, the Most Merciful." (V.2:125-128)

1582. Narrated Jābir bin ‘Abdullāh: When the Ka'bah was built, the Prophet and Al-'Abbās went to bring stones (for its construction). Al-'Abbās said to the Prophet, “Take off your waist sheet and put it on your neck.” (When the Prophet took it off) he fell on the ground with his eyes open towards the sky and said, “Give me my waist sheet.” And he covered himself with it.

1583. Narrated ‘Āishah, the wife of the Prophet, that Allah’s Messenger said to her, “Do you know that when your people (Quraish) rebuilt the Ka'bah, they reduced it from its original foundation laid by Ibrāhīm (Abraham)?” I said, “O Allah’s Messenger! Why don’t you rebuild it on its original foundation laid by Ibrahim?” He replied, “Were it not for the fact that your people are close to the Pre-Islamic Period of Ignorance (i.e., they have recently become Muslims), I would have done so.” The subnarrator, ‘Abdullāh (bin ‘Umar) stated: ‘Āishah must have heard this from Allah’s Messenger, for in my opinion Allah’s Messenger had not

(1) (Chap. 42) *Manasik* (i.e., *Ihram*, *Tawaf* of Ka’bah and *Sāy* (going) between As-Ṣafā and Al-Marwa, stay at Arafat, Muzdalifa, and Mina, *Ramy of Jamarāt*, slaughtering of *Hady* (animal) etc.)
placed his hand over the two corners of the Ka'bah opposite Al-Hijr only because the Ka'bah was not rebuilt on its original foundations laid by Ibrāhīm.

1584. Narrated 'Āishah: I asked the Prophet whether the round wall (near Ka'bah) was part of the Ka'bah. The Prophet replied in the affirmative. I further said, "What is wrong with them, why have they not included it in the building of the Ka'bah?" He said, "Don't you see that your people (Quraish) ran short of money (so they could not include it inside the building of Ka'bah)?" I asked, "What about its gate? Why is it so high?" He replied, "Your people did this so as to admit into it whomever they liked and prevent whomever they liked. Were your people not close to the Period of Ignorance (i.e., they have recently embraced Islam) and were I not afraid that they would dislike it, surely I would have included the (area of the) wall inside the building of the Ka'bah, and I would have lowered its gate to the level of the ground."

1585. Narrated 'Āishah: Allah's Messenger said to me, "Were your people not close to the Period of Ignorance, I would have demolished the Ka'bah and would have rebuilt it on its original foundations laid by Ibrāhīm (Abraham) (for Quraish had reduced its building), and I would have built a back door (too)."
1586. Narrated ‘Urwa: ‘Aishah Ṭabariyyah said to her, “O Aishah! Were your people not close to the Period of Ignorance, I would have had the Ka’bah demolished and would have included in it the portion which had been left, and would have made it at a level with the ground and would have made two doors for it; one towards the east and the other towards the west, and then by doing this it would have been built on the foundations laid by (the Prophet) Ibrāhim (Abraham).” That was what urged Ibn-Az-Zubair when he demolished and rebuilt the Ka’bah and included in it a portion of Al-Hijr (the unroofed portion of Ka’bah which is at present in the form of a compound towards the north-west of the Ka’bah). I saw the original foundations laid by Ibrāhim which were of stones resembling the humps of camels.” So Jarir asked Yazid, “Where was the place of those stones?” Yazid said, “I will just now show it to you.” So Jarir accompanied Yazid and entered Al-Hijr, and Yazid pointed to a place and said, “Here it is.” Jarir said, “It appeared to me about six cubits from Al-Hijr or so.”

(43) CHAPTER. The superiority of the Haram (of Makkah).

And the Statement of Allāh (swt) is: “[O Prophet! Say to them:] I (Muhammad s) have been commanded only to worship the Lord of this city (Makkah), Who sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims (those who submit to Allāh in
And the Statement of Allāh:

"...Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds – a provision from Ourselves, but most of them know not."

(V.28:57)

1587. Narrated Ibn ‘Abbās: On the day of the conquest of Makkah, Allāh’s Messenger said, “Allāh has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its Luqṭa (fallen things) should not be picked up except by one who would announce it publicly.”

(44) CHAPTER. What is said regarding the inheritance, sale and purchase of the houses of Makkah. All the people have an equal right for Al-Masjid-al-Harām especially by virtue of the Statement of Allāh:

“Verily! Those who disbelieved and hinder (men) from the Path of Allāh, and from Al-Masjid-al-Harām (at Makkah) which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there [as regards its sanctity and pilgrimage Ḥajj and ’Umra]. And whoever inclines to evil action in it, and do wrong (i.e. practise polytheism and leave Islāmic Monotheism), him We shall cause to taste from a painful torment.” (V.22:25).

Talib had inherited the property of Abu Talib. Ja'far and Ali did not inherit anything as they were Muslims while Aqil and Talib were disbelievers. Umar bin Al-Khattab used to say, "A believer cannot inherit (anything from a) disbeliever." Ibn Shihab, (a sub-narrator) said, "They (Umar and others) derived the above verdict from Allah Statement:

‘Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allah, as well as those who gave (them) asylum and help – these are (all) allies to one another’." (V.8:72)

(45) CHAPTER. The residence of the Prophet в in Makkah.

1589. Narrated Abu Hurairah: When Allah's Messenger в intended to enter Makkah he said, "Our destination tomorrow, if Allah will, shall be Khayf Banu Kinana where (the Mushrikün) had taken the oath of Kufr." (Against the Prophet в i.e., to be loyal to heathenism by boycotting Banu Hashim, the Prophet's folk). (See Hadith No. 3882 Vol. 5).

1590. Narrated Abu Hurairah: On the day of Nahr at Mina, the Prophet в
said, "Tomorrow we shall stay at Khaif Bani Kināna where the Mushrikūn had taken the oath of Kufr (i.e. to be loyal to heathenism)."
He meant (by that place) Al-Muḥāṣṣabah where the Quraish tribe and Bani Kināna concluded a contract against Banī Hāshim and Banī 'Abdul-Muṭṭalib or Banī Al-Muṭṭalib that they would not intermarry with them or deal with them in business until they handed over the Prophet ﷺ to them.

(46) CHAPTER. The Statement of Allāh:
"And (remember) when Ibrāhīm (Abraham) said: 'O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols. O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily is of me. And whoso disobeys me – still You are indeed Oft Forgiving, Most Merciful. O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah); in order, O our Lord, that they may perform As-Salāt (Iqāmat-as-Salāt). So fill some hearts among men with love towards them..."' (V.14 :35-37)
(47) CHAPTER. The Statement of Allâh

"Allâh has made the Ka'bah, the Sacred House, an asylum of security and benefits [e.g., Hajj and 'Umra (pilgrimage)] for mankind, and also the Sacred Month, and the animals of offerings, and the garlanded (people or animals, marked with garlands on their necks made from the outer parts of the stems of Makkah trees for their security) that you may know that Allâh has knowledge of all that is in the heavens and all that is in the earth, and that Allâh is the All-Knower of each and every thing." (V.5:97)

1591. Narrated Abû Hurairah: The Prophet said, "Qhus-Suwaiqatain (literally: One with two thin legs) from Ethiopia will demolish the Ka'bah."

1592. Narrated 'Aishah: The people used to observe Saum (fast) on 'Ashūra' (the tenth day of the month of Muḥarram) before the fasting of Ramadān was made obligatory. And on that day, the Ka'bah used to be covered with a cover. When Allâh made the fasting of the month of Ramadān compulsory, Allâh's Messenger said, "Whoever wishes to observe Saum (fast) (on the day of 'Ashūra') may do so; and whoever wishes to leave it can do so."
1593. Narrated Abū Sa‘īd Al-Khudrī رضي الله عنه: The Prophet ﷺ said, “The people will continue performing the Hajj and ‘Umra to the Ka'bah even after the coming out of Ya'jūj and Ma'jūj (Gog and Magog).”

The subnarrator Shu’ba added, “The Hour (Day of Judgement) will not be established till the Hajj (to the Ka'bah) is abandoned.

(48) CHAPTER. The covering of the Ka'bah.

1594. Narrated Abū Wā'il: (One day) I sat along with Shaiba on the chair inside the Ka'bah. He (Shaiba) said, “No doubt ‘Umar رضي الله عنه sat at this place and said, ‘I intended not to leave any yellow (i.e. gold) or white (i.e. silver) (inside the Ka'bah) undistributed.’ I said (to ‘Umar), ‘But your two companions (i.e. the Prophet ﷺ and Abū Bakr) did not do so.’ ‘Umar said, ‘They are the two persons whom I always follow.’”
(49) CHAPTER. The demolishing of the Ka'bah.

‘Aishah said that the Prophet said, "An army will attack the Ka'bah and that army will sink down in the earth."

1595. Narrated Ibn 'Abbas: The Prophet said, "As if I am looking at him, a black person with thin legs plucking out the stones of the Ka'bah one after another."

1596. Narrated Abū Hurairah: Allah's Messenger said, "Qhus-Suwaqatain (the thin-legged man) from Ethiopia will demolish the Ka'bah."

(50) CHAPTER. What is said regarding the Black Stone.

1597. Narrated ‘Abis bin Rabī‘a: ‘Umar came near the Black Stone and kissed it and said, "No doubt, I know that you are a stone and can neither harm (anyone) nor benefit anyone. Had I not seen Allah's Messenger kissing you, I would not have kissed you."
(51) CHAPTER. Closing the door of the Ka'bah and (the permissibility) of offering Salāt (prayer) at any place in it.

1598. Narrated Sālim that his father said, “Allāh’s Messenger, Usāma bin Zaid, Bilāl, and ‘Uthman bin Ṭalhā entered the Ka'bah and then closed its door. When they opened the door I was the first person to enter (the Ka'bah). I met Bilāl and asked him, “Did Allāh’s Messenger offer a Salāt (prayer) inside (the Ka'bah)?” Bilāl replied in the affirmative and said, “(The Prophet offered Salāt) in between the two right pillars.”

(52) CHAPTER. Offering Aş-Salāt (the prayers) inside the Ka'bah.

1599. Narrated Nāfī': Whenever Ibn 'Umar entered the Ka'bah he used to walk straight, keeping the door at his back on entering; and used to proceed on till about three cubits from the wall in front of him, and then he would offer prayers there aiming at the place where Allāh’s Messenger offered prayers according to the information of Bilāl.

And there is no harm for any person to offer Salāt (prayer) at any place inside the Ka'bah.

(53) CHAPTER. Whoever did not enter the Ka'bah, and Ibn 'Umar used to
perform *Hajj* frequently without entering the Ka'bah.

1600. Narrated Ismã'il bin Abû Khãlid: ‘Abdullãh bin AbU Aufa: "Allah’s Messenger \(\text{id} \) performed the *Umra*. He performed *Tawaf* of the Ka'bah and offered two *Rak'a* behind the *Maqâm* [Ibrâhiim (Abraham’s) place] and was accompanied by those who were screening him from the people." Somebody asked ‘Abdullãh, "Did Allah’s Messenger \(\text{id} \) enter the Ka'bah?" ‘Abdullãh replied in the negative.(1)

**(54) CHAPTER.** Saying *Takbir* (Allâh is the Most Great) inside the Ka'bah.

1601. Narrated Ibn ‘Abbâs: When Allah’s Messenger \(\text{id} \) came to Makkah, he refused to enter the Ka'bah with idols in it. He ordered (idols to be taken out). So they were taken out. The people took out the pictures of Ibrâhiim (Abraham) and Isma’il (Ishmael) holding *Azlâm* in their hands. Allah’s Messenger \(\text{id} \) said, "May Allah Curse these people. By Allah, both Ibrâhiim and Isma’il never did the game of chance with *Azlâm*.” Then he entered the Ka'bah and said *Takbir* at its corners but did not offer the *Salât* (prayer) in it.

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(1) (H. 1600) This means that the Prophet \(\text{id} \) did not enter the Ka'bah when he performed that particular *Umra* perhaps because it contained idols or because he was afraid of being prevented by the pagans from entering it.
(55) CHAPTER. How (the legality of) the Ramal(1) started.

1602. Narrated Ibn ‘Abbãs ﷺ: When Allah’s Messenger ﷺ and his Companions came to Makkah, the Mushrikin circulated the news that a group of people were coming to them and they had been weakened by the fever of Yathrib (Al-Madina). So the Prophet ﷺ ordered his Companions to do Ramal in the first three rounds of Tawaf of the Ka’bah, and to walk between the two corners (the Yemenite corner and the Black Stone). The Prophet ﷺ did not order them to do Ramal in all the rounds of Tawaf out of pity for them.

(56) CHAPTER. The touching (and kissing) of the Black Stone on reaching Makkah during the first round of Tawaf of the Ka’bah, and doing Ramal in the first three rounds (of Tawaf).

1603. Narrated Sālim that his father said: I saw Allah’s Messenger ﷺ arriving at Makkah; he kissed the Black Stone corner first while doing Tawaf and did Ramal in the first three rounds of the seven rounds (of Tawaf).

(57) CHAPTER. Doing Ramal in performing Tawaf during Hajj and ‘Umra.

(1) (Ch.55) Ramal: See the glossary.
1604. Narrated ‘Abdullãh bin ‘Umar: The Prophet  did Ramal in (first) three rounds (of Tawãf), and walked in the remaining four, in Ḥajj and ‘Umra.

1605. Narrated Zaid bin Aslam that his father said, “‘Umar bin Al-Khãtãb addressed the corner (Black Stone) saying, ‘By Allãh! I know that you are a stone and can neither benefit nor harm. Had I not seen the Prophet touching (and kissing) you, I would never have touched (and kissed) you.’ Then he kissed it and said, ‘There is no reason for us to do Ramal (in Tawãf) except that we wanted to show off before the Mushrikûn, and now Allãh has destroyed them.’ ‘Umar added, ‘(Nevertheless) the Prophet  did that and we do not want to leave it (i.e. Ramal).’”

1606. Narrated Nãfi‘: Ibn ‘Umar said, “I have never missed the touching of these two corners of Ka‘bah (the Black Stone and the Yemenite Corner) both in the presence and the absence of crowds, since I saw the Prophet  touching them.” (The subnarrator asked Nãfi‘:) “Did Ibn ‘Umar use to walk between the two corners?” Nãfi‘ replied, “He used to walk in order that it might be easy for him to touch it (the corner).”
(58) CHAPTER. Touching the Corner (Black Stone) with a bent-headed stick.

1607. Narrated Ibn 'Abbās رضي الله عنهما:
The Prophet ﷺ performed Tawf of the Ka'bah riding a camel in his last Hajj and touched the (Black Stone) Corner with a bent-headed stick.

(59) CHAPTER. Whoever did not touch except the two Yemenite Corners of the Ka'bah.

1608. Abū Ash-Sha'tha said, "Who keeps away from some portion of the Ka'bah?"
Mu'āwiya used to touch the four corners of the Ka'bah, Ibn 'Abbās رضي الله عنها said to him, "These two corners (the ones facing the Hijr) are not to be touched." Mu'āwiya said, "Nothing is untouchable in the Ka'bah." And Ibn Az-Zubair used to touch all the corners of the Ka'bah.

1609. Narrated Sālim bin 'Abdullāh رضي الله عنهما that his father said, "I have not seen the Prophet ﷺ touching except the two Yemenite Corners (i.e. the ones facing Yemen)."
(60) CHAPTER. To kiss the Black Stone.

1610. Narrated Zaid bin Aslam that his father said, “I saw ‘Umar bin Al-Khattab kissing the Black Stone and he then said (to it), ‘Had I not seen Allah’s Messenger kissing you (stone), I would not have kissed you.’”

1611. Narrated Aq-Zubair bin ‘Arabi: A man asked Ibn ‘Umar about the touching of the Black Stone. Ibn ‘Umar said, “I saw Allâh’s Messenger touching and kissing it.” The questioner said, “But if there were a throng (much rush) round the Ka‘bah and the people overpowered me, (what would I do?)” He replied angrily, “Stay in Yemen (as that man was from Yemen). I saw Allâh’s Messenger touching and kissing it.”

(61) CHAPTER. Whoever pointed towards the Corner (Black Stone) on coming in front of it (while performing Tawâf).

1612. Narrated Ibn ‘Abbâs: The Prophet performed Tawâf of the Ka‘bah while riding a camel, and whenever he came in front of the Corner, he pointed towards it.
(62) CHAPTER. To say *Takbîr* (Allâh is the Most Great) on coming in front of the Corner (having the Black Stone).

1613. Narrated Ibn `Abbâs: The Prophet رضي الله عنهما performed *Tawâf* of the Ka'bah riding a camel, and every time he came in front of the Corner (having the Black Stone), he pointed towards it with something he had with him and said *Takbîr*.

(63) CHAPTER. Whoever performed *Tawâf* of the Ka'bah on reaching Makkah before going to his house then offered two *Rak'a* and then went towards As-Ṣafâ.

1614, 1615. Narrated `Urwa: `Āishah رضي الله عنها said, "The first thing the Prophet رضي الله عنه did on reaching Makkah was the ablution and then he performed *Tawâf* of the Ka'bah and that was not 'Umra (alone), (but *Hajj-al-Qirân")." `Urwa added: Later Abû Bakr and 'Umar رضي الله عنهما did the same in their *Hajj*. And I performed the *Hajj* with my father Az-Zubair رضي الله عنه, and the first thing he did was *Tawâf* of the Ka'bah. Later I saw the Al-Muhājirîn (Emigrants) and the Anṣâr doing the same. My mother (Asmâ') told me that she, her sister ('Āishah), Az-Zubair and such and such persons assumed *Ihram* for 'Umra, and after they passed their hands over the Black Stone Corner (of the Ka'bah) they finished the *Ihram* (i.e., after doing *Tawâf* of the Ka'bah and *Sa'y* between As-Ṣafâ and Al-Marwâ).
1616. Narrated ‘Abdullah bin ‘Umar: When Allah’s Messenger performed Tawāf of the Ka’bah for Hajj or ‘Umra, he used to do Ramal during the first three rounds, and in the last four rounds he used to walk; then after the Tawāf he offered two Rak‘ā prayer and then performed Saytawaf between Aš-Šafā and Al-Marwa.

1617. Narrated Ibn ‘Umar: When the Prophet performed the Tawāf of the Ka’bah, he did Ramal during the first three rounds and in the last four rounds he used to walk and while doing Sa’y - Tawaf between Aš-Šafā and Al-Marwa, he used to run in the midst of the rain water passage.

(64) CHAPTER. The Tawaf of women and men.

1618. Ibn Juraij said, ‘‘Aţâ’ informed us that when Ibn Hishām forbade women to perform Tawaf with men he said to him, ‘How do you forbid them while the wives of the Prophet used to perform Tawaf with the men?’ I said, ‘Was this before decreeing the use of the veil or after it?’ ‘Aţâ’ took an oath and said, ‘I saw it after the order of veil.’ I said, ‘How did they mix with the men?’
‘Atä’ said, 'The women never mixed with the men, and 'Aishah used to perform Tawaf separately and never mixed with the men. (Once it happened that 'Aishah was performing the Tawaf and a woman said to her, 'O Mother of believers! Let us touch the Black Stone.' 'Aishah said to her, 'Go yourself,' and she herself refused to do so.

The wives of the Prophet used to come out at night, in disguise and used to perform Tawaf with the men. But whenever they intended to enter the Ka'bah, they would stay outside till the men had gone out. I and 'Ubaid bin 'Umair used to visit 'Aishah while she was residing at Jauf Thabir." I asked, "What was her veil?" ‘Atä’ said, "She was wearing an old Turkish veil, and that was the only thing (veil) which was a screen between us and her. I saw a pink cover on her."

1619. Narrated Umm Salama: I informed Allah’s Messenger about my sickness. So he said, "Perform the Tawaf while riding behind the people." I did so, and at that time the Prophet was offering Salât (prayer) beside the Ka'bah and reciting Sûrat 'Al-Furqân.

(1) (Ch. 1618) Men and women used to perform Tawaf at the same time without mixing with each other.
(65) CHAPTER. The permissibility of talking during the Tawaf of the Ka'bah.

1620. Narrated Ibn 'Abbas: While the Prophet was performing Tawaf of the Ka'bah, he passed by a person who had tied his hands to another person with a rope or string or something like that. The Prophet cut it with his own hands and said, “Lead him by the hand.”

(66) CHAPTER. Whoever saw a string or something like that during the Tawaf and disliked it and cut it.

1621. Narrated Ibn 'Abbas: The Prophet saw a man performing Tawaf of the Ka'bah tied with a string or something else. So the Prophet cut that string.

(67) CHAPTER. It is neither permissible for a naked person to perform Tawaf of the Ka'bah nor for a Mushrik [polytheist, pagan, idolater, and disbeliever in the Oneness of Allah and in His Messenger Muhammad (ﷺ)] to perform Hajj.

1622. Narrated Abū Hurairah: In the year prior to the last Hajj of the Prophet when Allah's Messenger made Abū Bakr the leader of the pilgrims, the latter (Abū Bakr) sent me in the company of a group of people to make a public
announcement (proclaiming): “No Mushrik: [polytheist, pagan, idolater, and disbeliever in the Oneness of Allâh and in His Messenger Muhammad (S.A.W.)] is allowed to perform Hajj after this year, and no naked person is allowed to perform Tawâf of the Ka’bah.” (See Hadîth No.369, Vol.1)

(68) CHAPTER. If one stops during the Tawâf (should he start from the beginning?).

‘Aþã’ said, “If a person is performing the Tawâf and the call for the Salât (prayer) is made and the Salât starts or he is pushed from his place; after finishing the Salât he should return and start from where he had stopped.” The same is narrated by Ibn ‘Umar and ‘Abdur-Rahmân bin Abû Bakr رضي الله عنهم.

(69) CHAPTER. The Prophet ﷺ offered a two Rak‘ã prayer after his seven rounds (of Tawâf of the Ka’bah).

Narrated Nâfi’: Ibn ‘Umar رضي الله عنهم used to offer a two Rak‘ã prayer after every seven rounds. And Ismã’il bin Umaiyya said, “I told Az-Zuhri that ‘Aþã’ said, ‘The compulsory Salât (prayer) dispenses with the two Rak‘ã prayer of Tawâf.’ Az-Zuhri said, ‘It is better to follow legal way (of the Prophet ﷺ). The Prophet ﷺ never performed seven rounds of Tawâf but offered a two Rak‘ã prayer (after them).’”

1623. Narrated ‘Amr: We asked Ibn ‘Umar: “Is it permissible for a man to have sexual relations with his wife during the ‘Umra before performing Su’y – Tawâf between As-Safâ and Al-Marwa?” He said, “Allâh’s Messenger ﷺ arrived (in Makkah) and circumambulated the Ka’bah seven times, then offered two Rak‘ã (prayer)
behind *Maqām-Ibrāhīm* (the place of Abraham), then performed *Sa'y - Tawāf* between *Aṣ-Ṣafā* and Al-Marwa." Ibn 'Umar added, "Indeed, in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow." (V.33:21)

1624. And I asked Jābīr bin 'Abdullāh رضي الله عنه (the same question), and he replied, "You should not go near your wives (have sexual relations) till you have finished *Sa'y - Tawāf* between *Aṣ-Ṣafā* and Al-Marwa."

(70) CHAPTER. Whoever did not go near the Ka'bah and did not perform *Tawāf* of the Ka'bah after the first *Tawāf* performed on entering Makkah till he proceeded to 'Arafāt and returned.

1625. Narrated Ibn 'Abbās رضي الله عنه: The Prophet ﷺ arrived at Makkah and performed *Tawāf* of the Ka'bah and *Sa'y* between *Aṣ-Ṣafā* and Al-Marwa, but he did not go near the Ka'bah after his *Tawāf* till he returned from 'Arafāt.

(71) CHAPTER. Whoever offered two *Rak'ā* prayer of *Tawāf* outside the mosque.

'Umar offered the prayer outside the *Haram* (the Sacred Mosque).

1626. Narrated Umm Salama رضي الله عنها, the wife of the Prophet ﷺ: I informed Allah's Messenger ﷺ (about my illness). Through other subnarrators, Umm Salama رضي الله عنها narrated that when Allah's
Messenger was at Makkah and decided to depart (from Makkah) while she had not yet done Tawaf of the Ka'bah (and after listening to her), the Prophet said, “When the morning Salat (prayer) is established, perform the Tawaf on your camel while the people are in Salat.” So she did the same and did not offer the two Rak'a of Tawaf until she came out of the Mosque.

(72) CHAPTER. Whoever offered the two Rak'a (prayer) of Tawaf behind Maqam-Ibrahim (place of Abraham).

1627. Narrated Ibn ‘Umar: The Prophet reached Makkah, (did the Tawaf) circumambulated the Ka'bah seven times and then offered a two Rak'a prayer behind Maqam-Ibrahim. Then he went towards As-Safâ. Allâh تعالى said, “Indeed, in the Messenger of Allâh (Muhammad) you have a good example to follow.” (V.33:21)

(73) CHAPTER. To perform Tawaf (of the Ka'bah) after the morning and 'Asr prayer.

Ibn ‘Umar used to offer the two Rak'a prayer of Tawaf before sunrise.
and ‘Umar performed the ََُُّ (of the Ka’bah) after the morning prayer and then rode till he reached Dhi-Tuwã (one of the districts of Makkah) and then offered the two Rak’a (of Tawaf).

1628. Narrated ‘Aishah: Some people performed ََُّ (of the Ka’bah) after the morning ََّ (prayer) and then sat to listen to a preacher till sunrise, and then they stood up for the ََّ (prayer). Then ‘Aishah added, “Those people kept on sitting till it was the time in which the ََّ (prayer) is disliked and after that (when the sun had risen) they stood up for the ََّ (prayer).”

1629. Narrated ‘Abdullah: I heard the Prophet forbidding the offering of ََّ (prayer) at the time of sunrise and sunset.

1630. Narrated ‘Abida bin Ḥumaid: ‘Abdul ‘Azîz bin Rufai said, “I saw ‘Abdullah bin Az-Zubair performing ََُّ of the Ka’bah after the Fajr prayer then offering the two Rak’a ََّ (prayer).”

1631. ‘Abdul ‘Azîz added, “I saw ‘Abdullâh bin Az-Zubair offering a two
Rakʽā Salāt after the ‘Asr prayer.” He informed me that ‘Aishah bint Abī Bakr told him that the Prophet used to offer those two Rakʽā prayer whenever he entered her house.”

(74) CHAPTER. A sick person may perform Tawāf (of the Ka'bah) while riding.

1632. Narrated Ibn 'Abbas: Allāh’s Messenger performed Tawāf (of the Ka'bah) riding a camel (at that time the Prophet had foot injury). Whenever he came to the Corner (having the Black Stone) he would point out towards it with a thing in his hand and say “Allāhu-Akbar.”

1633. Narrated Umm Salama: I informed Allāh’s Messenger about my sickness. He said, “Perform Tawāf (of the Ka'bah) while riding behind the people.” So, I performed the Tawāf while Allāh’s Messenger was offering the Salāt (prayer) beside the Ka'bah and was reciting Sūrat Al-Taubah.

(75) CHAPTER. Providing the pilgrims with water to drink.

asked the permission of Allāh’s Messenger ﷺ to let him stay in Makkah during the nights of Minā (i.e., when one is required to stay in Minā) in order to provide the pilgrims with water to drink, so the Prophet ﷺ permitted him.


So, he drank from that water and then went to the Zamzam (well) and there the people were offering water to the others and working at it (drawing water from the well). The Prophet ﷺ then said to them, “Carry on! You are doing a good deed.” Then he said, “Were I not afraid that other people would compete with you (in drawing water from the Zamzam well), I would certainly take the rope and put it over this (i.e., his shoulder) (to draw water)”. On saying that the Prophet ﷺ pointed to his shoulder.

(76) CHAPTER. What is said about Zamzam (water).

1636. Narrated Anas bin Malik that Abu Dhar رضي الله عنه said: Allāh’s Messenger ﷺ said, “The roof of my house was made open while I was at Makkah (on the night of Mi'raj) and Jibrīl (Gabriel) ﷺ descended. He opened up my chest and
washed it with the water of Zamzam. Then he brought a golden tray full of Wisdom and Belief and poured it in my chest and then closed it. Then he took hold of my hand and ascended to the nearest heaven. Jibril told the gatekeeper of the nearest heaven to open the gate. The gatekeeper asked, “Who is it?” Jibril replied, “I am Jibril.” (See Hadith No. 349, Vol. 1)

1637. Narrated Ibn ‘Abbãs رضي الله عنهما: I gave Zamzam (water) to Allah’s Messenger سALLAH'S MESSENGER ﷺ and he drank it while standing. ‘Aśim (a subnarrator) said that ‘Ikrima took the oath that on that day the Prophet سALLAH'S MESSENGER ﷺ had not been standing but riding a camel.

(77) CHAPTER. The Ṭawaf of a Al-Qārin (one who performs Ḥajj-al-Qiran).

1638. Narrated ‘Āishah رضي الله عنها: We set out with Allah’s Messenger سALLAH'S MESSENGER ﷺ in the year of his last Ḥajj and we intended (the Ḥīrām) for ‘Umra. Then the Prophet ﷺ said, “Whoever has a Ḥady with him should assume Ḥīrām for both Ḥajj and ‘Umra, and should not finish it till he performs both of them (Ḥajj and ‘Umra).” When we reached Makkah, I got my menses. When we had performed our Ḥajj, the Prophet ﷺ sent me with ‘Abdur-Rahmān to Tan‘im and I performed the ‘Umra. The Prophet ﷺ said, “This is in lieu of your missed ‘Umra.” Those who had assumed Ḥīrām for ‘Umra performed Ṭawāf [Sa’y (going) between Aṣ-Ṣafā and Al-Marwā] and then finished their Ḥīrām. And then they performed another
1640. Narrated Nafi': Ibn 'Umar intended to perform Hajj in the year when Al-Hajjaaj attacked Ibn Az-Zubair. Somebody said to Ibn 'Umar, "There is a danger of an impending battle between them." Ibn 'Umar said, "Verily, in Allah's Messenger (ﷺ) you have a good example to follow." "(And if it happened as you say) then I would do the same as Allah's
Messenger ﷺ had done. I make you witness that I have decided to perform ‘Umra.’ Then he set out and when he reached Al-Baidã’, he said, “The ceremonies of both Hajj and ‘Umra are one and the same. I make you witness that I have made Hajj compulsory for me along with ‘Umra.’ He drove (to Makkah) a Hady which he had bought from (a place called) Qudaid and did not do more than that. He did not slaughter the Hady or finish his Ihram, or shave or cut short his hair till the day of slaughtering the sacrifices (10th Dhul-Hijjah). Then he slaughtered his Hady and shaved his head and considered the first Tawaf – Sa’ay (of As-Šafã and Al-Marwa) as sufficient for Hajj and ‘Umra. Ibn ‘Umar said, “Allâh’s Messenger ﷺ did the same.”

(78) CHAPTER. Tawaf with ablation.

1641. Narrated Muhammad bin ‘Abdur-Rahmân bin Naufal Al-Qurashi: I asked ‘Urwa bin Az-Šubair (regarding the Hajj of the Prophet ﷺ). ‘Urwa replied, “Aishah ﷺ informed me that when the Prophet ﷺ reached Makkah, the first thing he started with was the ablution, then he performed Tawaf of the Ka’bah, and his intention was not ‘Umra alone (but Hajj and ‘Umra together). Later Abu Bakr performed the Hajj and the first thing he started with was Tawaf of the Ka’bah and it was not ‘Umra alone (but Hajj and ‘Umra together) and then ‘Umar did the same. Then ‘Uthmân performed the Hajj and the first time he started with was Tawaf of the Ka’bah and it was not ‘Umra alone. And then Mu‘awiya and ‘Abdullâh bin ‘Umar did the same. Then I performed Hajj with my father Az-Šubair bin Al-Awwâm and the first thing
he started with was ُتَوَافَ of the Ka'bah and it was not 'Umra alone (but ُهَـَي and 'Umra together). Then I saw Al-Muhājiirin (emigrants) and the Anṣār doing the same and it was not 'Umra alone. And the last person I saw doing the same was Ibn 'Umar, and he did not do another 'Umra after finishing the first. Now here is Ibn 'Umar present amongst the people! They neither ask him nor anyone of the previous ones. And all these people, on entering Makkah, would not start with anything unless they had performed ُتَوَافَ of the Ka'bah, and would not finish their Ihram. And no doubt, I saw my mother and my aunt, on entering Makkah doing nothing before performing ُتَوَافَ of the Ka'bah, and they would not finish their Ihram.”

1642. “And my mother informed me that she, her sister, Az-Zubair and such and such persons had assumed Ihram for 'Umra and after passing their hands over the Corner (the Black Stone) (i.e. finishing their 'Umra) they finished their Ihram.”

(79) CHAPTER. The ُتَوَافَ (Sā’y) between ُعَـَيْفَ and Al-Marwa is compulsory and is one of the Symbols of Allah.

1643. Narrated ‘Urwa: I asked ‘Aishah ُرَضي الله عنها: “How do you interpret the Statement of Allah ُتَبَارَى اعْلَيْهِ نَعْمَاهُ: ‘Verily! ُعَـَيْفَ and Al-Marwa (two mountains in Makkah) are of the Symbols of Allah. So it is not a sin on him who performs ُهَـَي or 'Umra (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (ُتَوَافَ) between them (ُعَـَيْفَ and Al-Marwa).’
(V.2:158). By Allâh! (It is evident from this revelation) there is no harm if one does not perform Tawâf between Aš-Šafâ and Al-Marwa.” ‘Aishah said, “O, my nephew! Your interpretation is not true. Had this interpretation of yours been correct, the Statement of Allâh should have been: It is not a sin on him if he does not perform Tawâf – Sa’y (going) between them.” But in fact, this Divine Revelation was revealed concerning the Anşâr who used to assume Iḥrâm for worshipping an idol called Manât which they used to worship at a place called Al-Mushallal before they embraced Islâm, and whoever assumed Iḥrâm (for the idol), would consider it not right to perform Tawâf – Sa’y (going) between Aš-Šafâ and Al-Marwa. When they embraced Islâm, they asked Allâh’s Messenger ἂ regarding it, saying, ‘O Allâh’s Messenger! We used to refrain from Tawâf – Sa’y (going) between Aš-Šafâ and Al-Marwa.’ So Allâh revealed: ‘Verily! Aš-Šafâ and Al-Marwa (two mountains in Makkah) are of the Symbols of Allâh.’ ‘Aishah ḗ added, “Surely, Allâh’s Messenger ἂ set Aš-Sunna (legal way) of Tawâf – Sa’y (going) between Aš-Šafâ and Al-Marwa, so nobody is allowed to omit the Tawâf – Sa’y (going) between them.” Later on I (‘Urwa) told Abû Bakr bin Abdur-Rahmân (of ‘Aishah’s narration) and he said, “I have not heard of such information, but I heard learned men saying that all the people, (except those whom ‘Aishah mentioned and who used to assume Iḥrâm for the sake of Manât) used to perform Tawâf between Aš-Šafâ and Al-Marwa. When Allâh’s Messenger ἂ referred to the Tawâf of the Ka’hâd and did not mention Aš-Šafâ and Al-Marwa in the Qur’ân, the people asked, ‘O Allâh’s Messenger! We used to perform Tawâf – Sa’y (going) between Aš-
Safā and Al-Marwa and Allāh has revealed (the Verses concerning) ʿTawāf of the Kaʿbah and has not mentioned ʿAṣ-Ṣafā and Al-Marwa. Is there any sin if we perform ʿTawāf - ʿṢay (going) between ʿAṣ-Ṣafā and Al-Marwa? So Allāh revealed: ‘Verily! ʿAṣ-Ṣafā and Al-Marwa (two mountains at Makkah) are of the Symbols of Allāh.’ Abū Bakr said, “It seems that this Verse was revealed concerning the two groups, those who used to refrain from ʿTawāf - ʿṢay (going) between ʿAṣ-Ṣafā and Al-Marwa in the Pre-Islamic Period of Ignorance and those who used to perform the ʿTawāf - ʿṢay (going) them, and after embracing Islām they refrained from the ʿTawāf between them as Allāh had enjoined ʿTawāf of the Kaʿbah and did not mention ʿTawāf of As-Safa and Al-Marwa) till later Allāh did mention it after mentioning the ʿTawāf of the Kaʿbah.”

(80) CHAPTER. What is said about ʿṢay between ʿAṣ-Ṣafā and Al-Marwa.

And Ibn ʿUmar said that ʿṢay (is to be observed) from the house of Bani ʿAbbād to the lane of Bani Abū Ḥussain.

1644. Narrated Nāfiʾ: Ibn ʿUmar said, “When Allāh’s Messenger ʿṣ performed the first ʿTawāf, he did ʿRamāl in the first three rounds and then walked in the remaining four rounds (of ʿTawāf of the Kaʿbah), whereas in performing ʿTawāf - ʿṢay (going) between ʿAṣ-Ṣafā and Al-Marwa he used to run in the midst of the rain-water passage.” I asked Nāfiʾ, “Did ʿAbdullāh (bin ʿUmar) use to pass by on reaching the Yemenite Corner?” He replied, “No, unless people were crowded at the Corner; otherwise he would not leave it without touching it.”
1645. Narrated ‘Amr bin Dīnār: We asked Ibn ‘Umar whether a man who, while performing ‘Umra, had performed Tawāf of the Ka’bah; and had not yet performed Tawāf – [Sā’y (going)] between Aṣ-Ṣafā and Al-Marwa, could have sexual relation with his wife. Ibn ‘Umar replied, “The Prophet reached Makkah and performed the seven rounds (of Tawāf) of the Ka’bah and then offered a two Rak‘a prayer behind Maqām-Ibrahim and then performed the Tawāf [Sā’y (going)] between Aṣ-Ṣafā and Al-Marwa.” He added, “Verily! In Allāh’s Messenger you have a good example (to follow).”

1646. We asked Jābir bin ‘Abdullāh (the same question) and he said, “He (that man) should not come near (his wife) till he has completed Tawāf – [Sā’y (going)] between Aṣ-Ṣafā and Al-Marwa.”

1647. Narrated ‘Amr bin Dīnār: I heard Ibn ‘Umar saying, “The Prophet arrived at Makkah and performed Tawāf – [Sā’y (going)] of the Ka’bah and then offered a two Rak‘a prayer and then performed Tawāf – [Sā’y (going)] between Aṣ-Ṣafā and Al-Marwa.” Ibn ‘Umar then recited (the Verse): “Indeed! in the Messenger of Allāh you have a good example to follow…” (V.33:21)

1648. Narrated ‘Āṣim: I asked Anas bin Mālik, “Did you use to dislike to
perform *Tawaf* – *[Sa‘y (going)]* between Aş-Şafā and Al-Marwa?’ He said, ‘Yes, as it was of the ceremonies of the days of the Pre-Islamic Period of Ignorance, till Allāh revealed: ‘Verily! Aş-Şafā and Al-Marwa (two mountains in Makkah) are of the Symbols of Allāh. So it is not a sin on him who performs *Hajj* or *‘Umra* (pilgrimage) of the House (the Ka‘bah at Makkah) to perform the going (*Tawaf*) between them (Aş-Şafā and Al-Marwa)…’” (V.2:158)

1649. Narrated Ibn ‘Abbas: Allāh’s Messenger performed *Sa‘y* of the Ka‘bah and the *Sa‘y* of Aş-Şafā and Al-Marwa so as to show his strength to the *Al-Mushrikūn*.

(81) **CHAPTER.** A menstruating woman can perform all the ceremonies of *Hajj* except *Tawaf* of the Ka‘bah. (What is said) regarding the performance of *Tawaf* – *[Sa‘y (going)]* between Aş-Şafā and Al-Marwa without ablation?

1650. Narrated ‘Āishah: I was menstruating when I reached Makkah. So, I neither performed *Tawaf* of the Ka‘bah, nor the *Tawaf* – *[Sa‘y (going)]* between Aş-Şafā and Al-Marwa. Then I informed Allāh’s Messenger about it. He replied, ‘Perform all the ceremonies of *Hajj* like the

1) *Al-Mushrikūn*: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ṣ).
other pilgrims, but do not perform Tawaf of the Ka'bah till you get clean (from your menses)."

1651. Narrated Jābir bin 'Abdullâh: The Prophet and his Companions assumed Ḥirâm for Hajj and none except the Prophet and Talha had the Hady (sacrifice) with them. Ali arrived from Yemen and had a Hady with him. Ali said, "I have assumed Ḥirâm with the same (intention) as that of the Prophet." The Prophet ordered his Companions to perform the ‘Umra with the Ḥirâm which they had assumed, and after finishing Tawaf (of Ka'bah), and [Sā'y (going)]. Aṣ-Ṣafâ and Al-Marwa) to cut short their head-hair, and to finish their Ḥirâm except those who had Hady with them. They (the people) said, "How can we proceed to Mina (for Hajj) after having sexual relations with our wives?"

When that news reached the Prophet he said, "If I had formerly known what I came to know lately, I would not have brought the Hady with me. Had there been no Hady with me, I would have finished the state of Ḥirâm." 'Aishah got her menses, so she performed all the ceremonies of Hajj except Tawaf of the Ka'bah, and when she got clean (from her menses), she performed Tawaf of the Ka'bah. She said, "O Allah's Messenger! (All of you) are returning with the Hajj and ‘Umra, but I am returning with Hajj only." So the Prophet ordered 'Abdur-Rahmân bin Abu Bakr to accompany her to Tan'im and thus she performed the ‘Umra after the Hajj.
1652. Narrated Ḥafṣa bintṭ Mūsā: (On the days of 'Eid) we used to forbid our virgins to go out (for 'Eid prayers). A lady came and stayed at the palace of Bani Khalaf. She mentioned that her sister was married to one of the Companions of Allāh’s Messenger who participated in twelve Ghazawat(1) along with Allāh’s Messenger and her sister was with him in six of them. She said, “We used to apply dressing to the wounded and look after the sick.” She (her sister) asked Allāh’s Messenger, “Is there any harm for a woman to stay at home if she doesn’t have a veil?” He said, “She should cover herself with the veil of her companion and she should take part in the good deeds and in the religious gatherings of the believers.” When Umm Āṭiyā came, I asked her, “Did you hear anything about that?” Umm Āṭiyā said, “Bi ābī,” and she never mentioned the name of Allāh’s Messenger without saying “Bi ābī” (i.e., ‘Let my father be sacrificed for you’). We asked her, “Have you heard Allāh’s Messenger saying so-and-so (about women)?” She replied in the affirmative and said, “Let my father be sacrificed for him. He told us that unmarried mature virgins who stay often screened, or unmarried young virgins and mature girls who stay often screened should come out and take part in the good deeds and in the religious gatherings of the believers. But the menstruating women should keep away from the Musallā (a place for offering Ṣalāt — prayers).” I asked her, “The menstruating women?” She replied, “Don’t they present themselves at ‘Arafāt and at such and such places?”

(1) (H. 1652) Holy battles, with the army led by the Prophet. 
(82) CHAPTER. Assuming Ihram from Al-Baṭṭā' and other places by those living in Makkah and by the pilgrims on departing for Mina.

And 'Aṭā’ was asked whether one residing in Makkah can say Talbiya for Hajj. He said, “Ibn ‘Umar used to recite Talbiya on the day of Tarwiya (8th of Dhul-Hijjah) only after offering the Zuhr prayer and after mounting over his Rahila (mount).

Narrated ‘Abdul Mālik from ‘Aṭā’ from Jābir: We arrived at Makkah along with the Prophet and then finished our Ihram, till it was the day of Tarwiya (8th day of Dhul-Hijjah) when we departed from Makkah and recited Talbiya (assumed Ihram) for Hajj. Jābir said, “We assumed Ihram from Al-Baṭṭā’.”

‘Ubaid bin Juraij said to Ibn ‘Umar: “I see that while you are in Makkah, you do not assume Ihram till the day of Taiwiya, whereas the others assume Ihram after seeing the moon (1st day of Dhul-Hijjah).” Ibn ‘Umar replied, “I never saw the Prophet starting the Talbiya till his mount was ready for the journey.”

(83) CHAPTER. Where to offer the Zuhr prayer on the day of Tarwiya (8th day of Dhul-Hijjah).

1653. Narrated ‘Abdul ‘Azīz bin Rufai: I asked Anas bin Malik, “Tell me what you remember from Allah’s Messenger regarding these questions: Where did he offer the Zuhr and ‘Asr prayer on the day of Tarwiya (8th of Dhul-Hajjah)?” He replied, “(He offered these prayers) at Mina.” I asked, “Where did he offer the ‘Asr prayer on the day of Nafr (i.e., departure from Mina on the 12th or 13th of Dhul-Hijjah)?” He replied, “At Al-Abtaba,” and then added, “You should do as your chiefs do.”
1654. Narrated ‘Abdul ‘Aziz: I went out to Mina on the day of Tarwīya and met Anas on a donkey. I asked him, “Where did the Prophet offer the Zuhr prayer on this day?” Anas replied, “See where your chiefs offer prayer so you too offer prayer where they offer prayer.”


1656. Narrated Hāritha bin Wahab Al-Khuza‘ī: The Prophet led and offered with us two Rak‘a [shortened Salāt (prayer) during Hajj] at Mina although our number was more than ever and we were in better security than ever.

1657. Narrated ‘Abdullāh (bin Mas‘ūd): I offered with the Prophet two
Rak‘a [shortened Salāt (prayer) during Ḥajj] (at Minā), and similarly with Abū Bakr and with ‘Umar and then you differed in opinions. Wish that I would be lucky enough to have two of the four Rak‘a accepted (by Allāh).

(85) CHAPTER. Fasting on the Day of Ḍa‘af (at ‘Arafāt).

1658. Narrated Umm Al-Fadl: The people doubted whether the Prophet was observing the fast on the Day of Ḍa‘af, so I sent something for him to drink and he drank it.

(86) CHAPTER. The recitation of Talbiya and Takbīr while proceeding from Mina to ‘Arafāt.

1659. Narrated Muḥammad bin Abū Bakr Ath-Thaqafi: I asked Anas bin Mālik while we were proceeding from Minā to ‘Arafāt, “What do you use to do on this day when you were with Allāh’s Messenger?” Anas said, “Some of us used to recite Talbiya and nobody objected to that, and others used to recite Takbīr and nobody objected to that.”
(87) CHAPTER. To proceed at noon on the Day of ’Arafa (9th of Dhul-Hijjah) (from the mosque of Namira towards ’Arafat).

1660. Narrated Sālim: ‘Abdul Mālik wrote to Al-Ḥajjāj that he should not differ from Ibn ‘Umar during Ḥajj. On the Day of ‘Arafa, when the sun declined at midday, Ibn ‘Umar came along with me and shouted near Al-Ijājaj’s cotton (cloth) tent. Al-Ḥijjāj came out, wrapping himself with a waist-sheet dyed with safflower, and said, “O Abū Abdur-Rahmān! What is the matter?” He said, “If you want to follow the Sunna then proceed (to ’Arafat).” Al-Ḥajjāj asked, “At this very hour?” Ibn ‘Umar said, “Yes.” He replied, “Please wait for me till I pour some water over my head (i.e., take a bath) and come out.” Then Ibn ‘Umar dismounted and waited till Al-Ḥajjāj came out.

So, he (Al-Ḥajjāj) walked in between me and my father (Ibn ‘Umar). I said to him, “If you want to follow the Sunna then deliver a brief Khutba (religious talk) and hurry up for the stay at ’Arafat.” He started looking at ‘Abdullāh (Ibn ‘Umar) (inquiringly), and when ‘Abdullāh noticed that, he said that I had told the truth.

(88) CHAPTER. Staying on one’s riding animal at ’Arafat.

1661. Narrated Umm Al-Faḍīl bint Al-Ḥārith: On the Day of ‘Arafa, some people who were with me, differed about the fasting of the Prophet ﷺ; some said that he was observing Saum (fasting) while others said that he was not observing...
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616. Ibn Shihab said: Sālim said, “In the year when Al-Haajjāj bin Yūsuf attacked Ibn Az-Zubair, the former asked ‘Abdullāh (bin ‘Umar) what to do during the stay on the Day of ‘Arafa (9th of Dhul-Hijjah). I said to him, ‘If you want to follow the Sunna (the legal way of the Prophet ﷺ) you should offer the Salāt just after midday on the Day of ‘Arafa.’ ‘Abdullāh bin ‘Umar said, ‘He (Sālim) has spoken the truth.’” They (the Companions of the Prophet ﷺ) used to offer the Zuhr and the ‘Asr prayer together according to the Sunna, I asked Sālim, “Did Allah’s Messenger ﷺ do that?” Sālim said, “And in doing that do you (people) follow anything else except his (ﷺ) Sunna?”

617. Aḥmad b. Ḫadīth said: “In the year when Al-Haajjāj bin Yūsuf attacked Ibn Az-Zubair, the former asked ‘Abdullāh (bin ‘Umar) what to do during the stay on the Day of ‘Arafa (9th of Dhul-Hijjah). I said to him, ‘If you want to follow the Sunna (the legal way of the Prophet ﷺ) you should offer the Salāt just after midday on the Day of ‘Arafa.’ ‘Abdullāh bin ‘Umar said, ‘He (Sālim) has spoken the truth.’” They (the Companions of the Prophet ﷺ) used to offer the Zuhr and the ‘Asr prayer together according to the Sunna, I asked Sālim, “Did Allah’s Messenger ﷺ do that?” Sālim said, “And in doing that do you (people) follow anything else except his (ﷺ) Sunna?”

618. Narrated Sālim bin ‘Abdullāh (bin ‘Umar); ‘Abdul-Malik bin Marwān wrote to Al-Haajjāj that he should follow ‘Abdullāh bin ‘Umar in all the ceremonies of Hajj. So, when it was the Day of ‘Arafa (9th of Dhul-Hijjah) they (the Companions of the Prophet ﷺ) used to offer the Zuhr and the ‘Asr prayer together according to the Sunna, I asked Sālim, “Did Allah’s Messenger ﷺ do that?” Sālim said, “And in doing that do you (people) follow anything else except his (ﷺ) Sunna?”
Dhul-Hijjah, and after the sun has declined from the middle of the sky, I and Ibn ‘Umar came and he shouted near the cotton (cloth) tent of Al-Ḥajjāj, “Where is he?” Al-Ḥajjāj came out. Ibn ‘Umar said, “Let us proceed (to ‘Arafāt).” Al-Ḥajjāj asked, “Just now?” Ibn ‘Umar replied, “Yes.” Al-Ḥajjāj said, “Wait for me till I pour water on me (i.e., take a bath).” So, Ibn ‘Umar dismounted (and waited) till Al-Ḥajjāj came out. He was walking between me and my father. I informed Al-Ḥajjāj, “If you want to follow the Sunna (the legal way) of the Prophet (ﷺ) today, then you should shorten the Khutba (religious talk) and then hurry up for the stay (at ‘Arafāt).” Ibn ‘Umar said, “He (Sāлим) has spoken the truth.”

CHAPTER. To hurry up for the stay (at ‘Arafāt).

(91) CHAPTER. The staying at ‘Arafāt.

1664. Narrated Muḥammad bin Jubair bin Muṭ‘im: My father said, “(Before Islām) I was looking for my camel...” The same narration is told by a different sub-narrator. Jubair bin Muṭ‘im said, “My camel was lost and I went out in search of it on the Day of ‘Arafa, and I saw the Prophet ἃ standing in ‘Arafāt. I said to myself: By Allah he is from the Hums (literally: strictly religious, Quraish were called so, as they used to say, ‘We are the people of Allāh, we shall not go out of the sanctuary’). What has brought him here?”
1665. Narrated 'Urwa: During the Pre-Islamic Period of Ignorance, the people used to perform Tawaf of the Ka'bah naked except the Hums; and the Hums were Quraish and their offspring. The Hums used to give clothes to the men who would perform the Tawaf wearing them; and women (of the Hums) used to give clothes to the women who would perform the Tawaf wearing them. Those to whom the Hums did not give clothes would perform Tawaf round the Ka'bah naked.

Most of the people used to go away (disperse) directly from 'Arafat but they (Hums) used to depart after staying at Al-Muzdalifa.

'Urwa added, "My father narrated that 'Aishah had said, 'The following Verses were revealed about the Hums: 'Then depart from the place whence all the people depart..." (V.2:199)

'Urwa added, "They (the Hums) used to stay at Al-Muzdalifa and used to depart from there (to Mina) and so they were ordered to proceed to 'Arafat (by Allah's Order)."

1666. Narrated 'Urwa: Usama was asked in my presence, "How was the speed of (the camel of) Allah's Messenger while departing from 'Arafat during the Hajjat-ul-Wada?" Usama replied, "The Prophet proceeded on with a modest pace, and when there was enough space he would (make his camel) go very fast."

(92) CHAPTER. One's speed while one is departing from 'Arafat.

(1) (H.1665) Hums: See glossary.
(93) CHAPTER. To dismount between ‘Arafat and Jam‘ (i.e., Al-Muzdalifa) (because of a necessity).

1667. Narrated Usâma bin Zaid رضي الله عنهما: The Prophet ﷺ after departing from ‘Arafat, he went towards the mountain path, and there he answered the call of nature and then performed ablution. I asked, “O Allah’s Messenger! Will you offer the Salât (prayer) here?” He replied, “(The place of) As-Salât (prayer) is ahead of you (i.e., at Al-Muzdalifa).”

1668. Narrated Nâfi‘: ‘Abdullâh bin ‘Umar رضي الله عنهما used to offer the Maghrib and ‘Ishâ’ prayer together at Jam‘ (Al-Muzdalifa). But he used to pass by that mountain path where Allah’s Messenger ﷺ went, and he would enter it and answer the call of nature and perform ablution, and would not offer any Salât (prayer) till he had offered Salât (prayer) at Jam‘ (i.e., Muzdalifa).

1669. Narrated Usâma bin Zaid رضي الله عنهما: I rode behind Allah’s Messenger ﷺ from ‘Arafat and when Allah’s Messenger ﷺ reached the mountain path on the left side which is before Al-Muzdalifa, he made his camel kneel and then urinated, and then I poured water for his ablution. He performed light ablution and then I said to him: “(Is it

1667 - حَدَّثَنَا مُسَّدُ، حَدَّثَنَا حَمَّادُ بْنُ رَكِّيْدٍ، عَنْ يُحَيٍّ بْنِ سَعِيدٍ، عَنْ مُوسَى بْنِ عَقِيْدٍ، عَنْ كَرْبَةِ مُؤْلَى بْنِ عَبَّاسٍ، عَنْ أَسْمَاعِيْلٍ بْنِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ كَانَ أَتْبَعَ النَّافِعَةَ فِي جَهَرٍ طَفَقَّى حَاجَتِهِ فَنَضَرَّ بَعْضُهَا. فَقَالَ: يَا رَسُولُ اللَّهِ، أَنْصَلِيَّ ؟ فَقَالَ: «الصَّلاةُ أَمَامَكَ». [رَاجِعُ: 139]

1668 - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلٍ، حَدَّثَنَا جُوَّادُ، عَنْ نَافِعٍ فَالَّذِينَ كَانُوا عَنْ أَبِي حَرْثٍ، عَنْ مُحَمَّدٍ بْنِ أَبِي حَرْثٍ. عَنْ كَرْبَةِ مُؤْلَى بْنِ عَبَّاسٍ، عَنْ أَسْمَاعِيْلٍ بْنِ رَضِيَ اللَّهُ عَنْهُمَا: كَانَ أَتْبَعَ النَّافِعَةَ فِي جَهَرٍ طَفَقَّى وَفَيْضَاءَةً، وَلَا يَصِلَّى حَتَّى يُضْلَّلَيْنَ يُشَجَّعَ. [رَاجِعُ: 109]

1669 - حَدَّثَنَا عَسَامُ بْنُ إِسْمَاعِيلٍ، حَدَّثَنَا عَسَامُ بْنُ جُعْفَرٍ، عَنْ مُحَمَّدٍ بْنِ أَبِي حَرْثٍ، عَنْ كَرْبَةِ مُؤْلَى بْنِ عَبَّاسٍ، عَنْ أَسْمَاعِيْلٍ بْنِ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّهُ قَالَ: رَفَعَ رُسُولُ اللَّهِ ﷺ
the time for) Salāt (prayer), O Allāh’s Messenger!” He replied, “The (place of) Salāt (prayer) is ahead of you (i.e., at Al-Muzdalifa).” So Allāh’s Messenger rode till he reached Al-Muzdalifa and then he offered the Salāt (prayer) (there). Then in the morning (10th Dhul-Hijjah) Al-Fadl (bin ‘Abbās) rode behind Allāh’s Messenger.

1670. Kuraib, (a subnarrator) said that ‘Abdullāh bin ‘Abbās narrated from Al-Fadl, “Allāh’s Messenger kept on reciting Talbīya (during the journey) till he reached the Jamra (Jamrat-al-‘Aqaba).”

(94) CHAPTER. The order of the Prophet that people should be calm and patient on proceeding (from ‘Arafāt) and the waving of his lash towards them.

(95) CHAPTER. The offering of two Ṣalāt (prayer) together at Al-Muzdalifa.

1672. Narrated Usāma b. Zaid: Allah's Messenger proceeded from ‘Arafa and dismounted at the mountain path and then unrode and performed a light ablution. I said to him, "(Shall we offer) the ʿAs-Salāt (the prayer)?" He replied, "The Ṣalāt is ahead of you (i.e., at Al-Muzdalifa)." When he came to Al-Muzdalifa, he performed a perfect ablution. Then ʿIqāma for the Ṣalāt (prayer) was pronounced and he offered the Maghrib prayer, and then every person made his camel kneel at his place; and then ʿIqāma for the Ṣalāt (prayer) was pronounced and he offered the (ʿIshā) prayer and he did not offer any Ṣalāt (prayer) in between them (i.e., Maghrib and ʿIshā) prayer.

(96) CHAPTER. Whoever combined (offered together) the two prayer (Maghrib and ʿIshā prayer) at one time and did not offer any optional prayers.

1673. Narrated Ibn ʿUmar: The Prophet offered the Maghrib and ʿIshā prayer together at Jamʿ (i.e., Al-Muzdalifa) with a separate ʿIqāma for each of them and did not offer any optional prayer in between them or after each of them.

1674. Narrated Abū Ayyūb Al-Anṣārī: Allah's Messenger offered the
Maghrib and 'Ishâ' prayers together at Al-Muzdalifâ.

(97) CHAPTER. Whoever pronounced (one) Adhân (for both) and Iqâma for each of them (the Maghrib and the 'Ishâ' prayer).

1675 Narrated 'Abdur-Rahmân bin Yazid: 'Abdullâh performed the Hajj and we reached Al-Muzdalifâ at or about the time of the 'Ishâ' prayer. He ordered a man to pronounce the Adhân and Iqâma and then he offered the Maghrib prayer and offered two Rak'â prayer after it. Then he asked for his supper and took it, and then, I think, he ordered a man to pronounce the Adhân and Iqâma (for the 'Ishâ' prayer). (Amr, a subnarrator said: The intervening statement ‘I think’, was said by the subnarrator Zuhair) (i.e., not by ‘Abdur-Rahmân). Then 'Abdullâh offered two Rak'â of 'Ishâ' prayer. When the day dawned, 'Abdullâh said, “The Prophet never offered any Salât (prayer) at this hour except this Salât at this time and at this place and on this day.” 'Abdullâh added, “These two Salât are shifted from their actual times – the Maghrib prayer (is offered) when the people reached Al-Muzdalifâ and the Fajr prayer at the early dawn.” 'Abdullâh added, “I saw the Prophet doing that.”
(98) CHAPTER. Whosoever sent the weak amongst his family (women and children) early (from Al-Muzdalifa to Mina) at night after the moon had set. They stayed at Al-Muzdalifa and invoked Allah there and proceeded from there when the moon had set.

1676. Narrated Sâlim: ‘Abdullâh bin ‘Umar [رضي الله عنهما] used to send the weak among his family early to Mina. So they used to depart from Al-Maš‘ar Al-Harâm (that is Al-Muzdalifa) at night (when the moon had set) and invoke Allah [رضي الله عنهما] as much as they could, and then they would return (to Mina) before the Imâm had started from Al-Muzdalifa to Mina. So some of them would reach Mina at the time of the Fajr prayer and some of them would come later. When they reached Mina they would throw pebbles on the Jamra (Jamrat-al-‘Aqaba). Ibn ‘Umar [رضي الله عنهما] used to say, “Allah’s Messenger [رسول الله] gave the permission to them (weak people) to do so.”

1677. Narrated Ibn ‘Abbâs [رضي الله عنهما]: Allah’s Messenger [رسول الله] had sent me from Jam‘ (i.e. Al-Muzdalifa) at night.

1678. Narrated Ibn ‘Abbâs [رضي الله عنهما]: I was among those whom the Prophet [رسول الله] sent on the night of Al-Muzdalifa early, being among the weak members of his family.
1679. Narrated ‘Abdullãh, the slave of Asmã’ Allah’s Messenger ﷺ: During the night of Jam’, Asmã’ got down at Al-Muzdalifa and stood up for (offering) the Salât (prayer) and offered the Salât (prayer) for some time and then asked, “O my son! Has the moon set?” I replied in the negative and she again offered Salât for another period and then asked, “Has the moon set?” I replied, “Yes.” So she said that we should set out (for Mina), and we departed and went on till she threw pebbles at the Jamra (Jamrat-al-‘Aqaba) and then she returned to her dwelling place and offered the morning prayer. I asked her, “O Hanta I think we have come (to Minã) early in the night.” She replied, “O my son! Allah’s Messenger ﷺ gave permission to the women to do so.”

1680. Narrated ‘Aishah ﷺ: Sauda asked the permission of the Prophet ﷺ to leave (early) at the night of Jam’, and she was a fat and very slow woman. The Prophet ﷺ gave her permission.

1681. Narrated ‘Aishah ﷺ: We got down at Al-Muzdalifa and Sauda asked the permission of the Prophet ﷺ to leave (early) before the rush of the people. She was a slow woman and he gave her permission, so she departed (from Al-Muzdalifa) before the rush of the people. We kept on staying at Al-Muzdalifa till dawn, and set out with the Prophet ﷺ but (I suffered so much that) I wished I had taken the permission of Allah’s Messenger ﷺ as Sauda had done, and that would have been dearer to me than any
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other happiness.

(99) CHAPTER. At what time is the Fajr prayer to be offered at Jam‘?

1682. Narrated ‘Abdulläh bin ‘Abdulläh: I never saw the Prophet offering any Salât (prayer) not at its stated time except two; he offered the Maghrib and the ‘Ishâ’ prayer together and he offered the Fajr prayer before its usual time (at Muzdalifa on the day of Nahr).

1683. Narrated ‘Abdur-Rahmân bin Yazid: I went out with ‘Abdulläh to Makkah and when we reached Jam‘ (from ‘Arafât) he offered the two Salât (prayer) (the Maghrib and the ‘Ishâ’ prayer) together, making the Adhân and Iqâma separately for each Salât. He took his supper in between the two Salât. He offered the Fajr prayer as soon as the day dawned.

Some people said, “The day had dawned (at the time of the Salât),” and others said, “The day had not dawned.” ‘Abdulläh then said, “Allâh’s Messenger said, ‘These two Salât (prayers) have been shifted from their stated times at this place only (at Al-Muzdalifa); first: The Maghrib and the ‘Ishâ’. The people may not arrive at Al-Muzdalifa till the time of the ‘Ishâ’ prayer has become due. The second Salât is the morning prayer which is offered at this hour.’”

Then ‘Abdulläh stayed there till it became a bit brighter. He then said, “If chief of the believers hastened onwards to Mina just
now, then he had indeed followed the Sunna (legal way of the Prophet ﷺ).” I do not know which preceded the other, his (‘Abdullāh’s) statement or the departure of ‘Uthmān ṣ. “‘Abdullāh kept on reciting Talbiya till he threw pebbles at the Jamrat-al-‘Aqaba on the day of Ṯahr (that is the 10th of Dhul-Ḥijjah).

(100) CHAPTER. When to depart from Jam‘ (i.e., Al-Muzdalifā).

1684. Narrated ‘Amr bin Mā’in: I saw ‘Umar ṣ offering the morning prayer at Jam‘; then he got up and said, “The Mushrikūn did not use to depart (from Jam‘) till the sun had risen, and they used to say, ‘Let the sun shine on Thabīr (a mountain).’ But the Prophet ﷺ did contrary to them and departed from Jam‘ before sunrise.”

(101) CHAPTER. The recitation of Talbiya and Takbir in the morning of the day of Ṯahr till the Rāmī of Jamarat-al-‘Aqaba and riding behind somebody else on a riding animal.

1685. Narrated Ibn ‘Abbas: The Prophet ﷺ made Al-Faḍl ride behind him, and Al-Faḍl informed that he (the Prophet ﷺ) kept on reciting Talbiya till he did the Rāmī of the Jamra (Jamrat-al-‘Aqaba).
1686, 1687. Narrated 'Ubadullah bin 'Abdullah: 'Ibn Abbâs said, "Usâma bin Zaid rode behind the Prophet from 'Arafat to Al-Muzdalifa; and then from Al-Muzdalifa to Mina, Al-Fâdî rode behind him." He added, "Both of them (Usâma and Al-Fâdî) said, 'The Prophet was constantly reciting Talbiya till he did Rainy of the Jamrât-al-'Aqâba.'"

(102) CHAPTER. "...And whosoever performs the 'Umra in the months of Hajj before (performing) the Hajj (i.e., Hajj-al-Qirân and Hajj-at-Tamattu') he must slaughter an animal (Hady) such as he can afford it... till... present at the Al-Masjid-al-Harâm (at Makkah)...." (V.2:196)

1688. Narrated Abû Jamra: I asked Ibn 'Abbâs about Hajj-at-Tamattu'. He ordered me to perform it. I asked him about the Hady (sacrifice). He said, "You have to slaughter a camel, a cow or a sheep, or you may share the Hady with the others." It seemed that some people disliked it (Hajj-at-Tamattu'). I slept and dreamt as if a person was announcing: "Hajj Marâbûr and accepted Mut'ah (Hajj-at-Tamattu')" I went to Ibn 'Abbâs and narrated it to him. He said, "Allahu Akbar (Allah is the Most Great). (That was) the As-Šumna (legal way) of Abul-Qâsim (i.e., Prophet)."

Narrated Shu'ba that the call in the dream was, "An accepted 'Umra and Hajj-Marâbûr."
(103) CHAPTER. The riding over the *Budn* (camels, cows, oxen for sacrifice). Allah’s Statement refers to this:

“And the *Budn* (cows, oxen, or camels driven for to be offered as sacrifices by the pilgrims at the sanctuary of Makkah), We have made for you as among the Symbols of Allah, wherein you have much good. So mention the Name of Allah over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter) ... up to... And give glad tidings (O Muhammad ﷺ) to *Muhsinun* (doers of good).” (V.22:36-37)

1689. Narrated Abû Hurairah: Allah’s Messenger ﷺ saw a man driving his *Badana* (sacrificial camel). He said, “Ride on it.” The man said, “It is a *Badana*.” The Prophet ﷺ said, “Ride on it.” He (the man) said, “It is a *Badana*.” The Prophet ﷺ said, “Ride on it.” And on the second or the third time he (the Prophet ﷺ) added, “Woe to you.”

1690. Narrated Anas: The Prophet ﷺ saw a man driving a *Badana*. He said, “Ride on it.” The man replied, “It is a ...
Badana.” The Prophet said (again), “Ride on it.” He (the man) said, “It is a Badana.” The Prophet said thrice, “Ride on it.”

(104) CHAPTER. Whoever drove the Budn (sacrificial camels or cows) along with him.

1691. Narrated Ibn ‘Umar: During the last Hajj (Hajjat-ul-Wadā’i) of Allah’s Messenger he performed ‘Umra and Hajj together and offered Hady (sacrificial animal) which he drove along with him from Dhul-Hulaifa. Allah’s Messenger started by assuming Ihram for ‘Umra and then for Hajj. And the people, too, performed the ‘Umra and Hajj together along with the Prophet. Some of them brought the Hady and drove it along with them, while the others did not. So, when the Prophet arrived at Makkah, he said to the people, “Whoever among you has driven the Hady, should not finish his Ihram till he completes his Hajj. And whoever among you has not (driven) the Hady with him, should perform Tawaf of the Ka’bah and the [Sa’y (going) between) Aṣ-Ṣafā and Al-Marwa, then cut short his head-hair and finish his Ihram, and should later assume Ihram for Hajj; but he must offer a Hady (sacrifice); and if anyone cannot afford a Hady, he should fast for three days during the Hajj and seven days when he returns home (i.e., Hajj-at-Tamattu’). The Prophet performed Tawaf of the Ka’bah on his arrival (at Makkah); he touched the (Black Stone) Corner first of all and then did Ramal (fast walking with moving of the shoulders) during
the first three rounds, round the Ka'bah, and during the last four rounds he walked (normally). After finishing Tawaf of the Ka'bah, he offered a two Rak'a prayer at Maqam Ibrāhim, and after finishing the Salāt (prayer) he went to Aş-Safā and Al-Marwa and performed seven goings of Tawaf — Sā'y between them and did not do any deed forbidden because of Ihrām, till he finished all the ceremonies of his Hajj and sacrificed his Hady on the Day of Nahr (10th day of Dhul-Ḥijjah). He then hastened onwards (to Makkah) and performed Tawaf-al-Ifada of the Ka'bah and then everything that was forbidden because of Ihram became permissible. Those who took and drove the Hady with them did the same as Allāh's Messenger did (Hajj-al-Qiran).

1692. Narrated Urwa: “Āishah informed me about the Hajj and ‘Umra (together) of the Prophet and so did the people who were with him (during that Hajj and ‘Umra) a narration similar to the narration of Ibn Umar (Hadith No. 1691).

(105) CHAPTER. Buying the Hady on the way.

1693. Narrated Nāfi’: ‘Abdullāh (bin ‘Abdullāh) bin ‘Umar said to his father, “Stay here, for I am afraid that it (affliction between Ibn Zubair and Al-Hajjāj) might prevent you from reaching the Ka'bah.” Ibn ‘Umar said, “(In this case) I would do the same as Allāh's Messenger did, and Allāh has said, ‘Indeed, in the Messenger of Allāh, you have a good example (to follow).’ So, I make you people witness that I have made ‘Umra compulsory for me.” So he assumed Ḥirām.
for ‘Umra. Then he went out and when he reached Al-Baidã’, he assumed Ihram for Hajj and ‘Umra (together) and said, “The conditions (requisites) of Hajj and ‘Umra are the same.” He, then bought a Hady from Qudaid. Then he arrived (at Makkah) and performed Tawaf – [Sry (going)] between Aş-Ṣafā and Al-Marwa once for both Hajj and ‘Umra and did not finish the Iḥrām till he had finished both Hajj and ‘Umra (Hajj-al-Qirân).

(106) CHAPTER. Marking and garlanding (the Hady) at Dhul-Ḥulaifa and then assuming Ihram.

Nafi’ said, ‘Ibn ‘Umar رضي الله عنهما took the Hady (from Al-Madina) at the time of Hudaibiya, he garlanded and marked it at Dhul-Ḥulaifa, and stab the right side of its hump with a blade, and then he made it kneel with its face towards the Qiblah (Ka’bah at Makkah).

1694, 1695. Narrated Al-Miswar bin Makhrama and Marwan رضي الله عنهما: The Prophet ﷺ set out from Al-Madina with over one thousand of his Companions (at the time of the Treaty of Hudaibiya) and when they reached Dhul-Hulaifa, the Prophet ﷺ garlanded his Hady and marked it and assumed Iḥrām for ‘Umra.

1696. Narrated ‘Āishah رضي الله عنها: I twisted with my own hands the garlands for
the *Budn* (camels for sacrifice) of the Prophet ﷺ who garlanded and marked them, and then made them proceed to Makkah; yet no permissible thing was regarded as illegal for him then.

(107) CHAPTER. To twist (and make) the garlands for the *Budn* (Hady camels for sacrifice) and cows.

1697. Narrated Ḥafṣa بُنتِ الْحَجَّاجِ: I said, “O Allah’s Messenger! What is wrong with the people, they have finished their *Ihram* but you have not?” He said, “I matted my hair and I have garlanded my Hady, so I will not finish my *Ihram* till I have finished my *Hajj*.”

1698. Narrated ‘Aisha بُنتُ الْحَجَّاجِ: Allah’s Messenger ﷺ used to send the *Hady* from Al-Madina; and I used to twist the garlands for his *Hady* and he did not keep away from any of those things which a *Muhrim* keeps away from.

(108) CHAPTER. The marking of the *Budn* (camels for sacrifice).

Al-Miswar ﷺ said, “The Prophet ﷺ garlanded *Al-Hady* (animals meant for
sacrifice) and marked them and assumed Ihram for 'Umra.'

1699. Narrated 'Aishah: I twisted the garlands for the Hady (animals meant for sacrifice) of the Prophet and then he marked and garlanded them (or I garlanded them) and then made them proceed to the Ka'bah (at Makkah) but he remained in Al-Madina and no permissible thing was regarded as illegal for him then.

(109) CHAPTER. Whoever puts the garlands round the necks of the Hady (animals meant for sacrifice) with one's own hands.

1700. Narrated 'Abdulläh bin Abû Bakr bin 'Amr bin Ĥazm that 'Amra bint 'Abdur-Rahmân had told him, "Ziäd bin Abû Sufyân wrote to 'Aishah that 'Abdulläh bin 'Abbâs had stated, 'Whoever sends his Hady (to the Ka'bah), all the things which are illegal for a (pilgrim) become illegal for that person till he slaughters it (i.e., till the 10th of Dhul-Ḥijjah).'" 'Amra added, "'Aishah said, 'It is not like what Ibn 'Abbas had said. I twisted the garlands of the Hady of Allah's Messenger with my own hands, then Allah's Messenger put them round their neck with his own hands, then send them (to Makkah) with my father. Yet nothing permitted by Allah was considered illegal for Allah's Messenger till the Hady were slaughtered.'"
(110) CHAPTER. The garlanding of sheep.

1701.Narrated 'Aishah: Once the Prophet sent sheep as Hady.

1702. Narrated 'Aishah: I used to make the garlands for (the Hady of) the Prophet and he would garland the sheep (with them) and would stay with his family as a non-Muhrim.

1703. Narrated 'Aishah: I used to twist the garlands for the sheep of the Prophet and he would send them (to the Ka'bah), and stay as a non-Muhrim.

1704. Narrated 'Aishah: I twisted (the garlands) for the Hady of the Prophet before he assumed Iḥrām.

(111) CHAPTER. The garlands made from coloured wool.

1705. Narrated the Mother of the
believers (‘Āishah bint Abī Bakr): I twisted the
garlands of the Hadī from the coloured wool
which was with me.

(112) CHAPTER. Garlanding (the Hadī)
with a shoe.

1706. Narrated ‘Ikrima: Abū Hurairah
said, “The Prophet saw a man
driving a Badana (sacrificial camel). The
Prophet said (to him), ‘Ride on it.’ He
replied, ‘It is a Badana.’ The Prophet
again said, ‘Ride on it!’ Abū Hurairah
added, “Then I saw that man riding it,
showing obedience to the Prophet, and a
shoe was (hanging) from its neck.”

Narrated Abū Hurairah on the
authority of the Prophet: (as above).

(113) CHAPTER. The covering (sheet) of the
Budn (camels for sacrifice).

Ibn ‘Umar used to tear off
only the part of the sheet covering the camels
hump. At the time of slaughtering the
sacrifice he would remove the sheet, lest it
should get spoiled with blood, and later on he
would give it (the sheet) in charity.

Messenger ordered me to give in charity
the skin and the coverings of the Budn which
I had slaughtered.
CHAPTER 114. The purchase of the Hady on the way and garlanding it.

1708. Narrated Nāfi': Ibn `Umar Ṭāhir al-Hadīṣi said: Some people said to him, "It is very likely that there will be a fight among the people, and we are afraid that they might prevent you (from performing Hajj)." He replied, "Verily, in Allah's Messenger there is a good example for you (to follow). In this case I would do the same as he had done. I make you witness that I have intended to perform 'Umra."

When he reached Al-Baidā', he said, "The conditions for both Hajj and 'Umra are the same. I make you witness that I have intended to perform Hajj along with 'Umra." After that he took a garlanded Hady (to Makkah) which he bought (on the way). When he reached (Makkah), he performed Ṭawaf of the Ka'bah and (Sa'y) of Aṣ-Ṣafā (and Al-Marwa) and did not do more than that. He did not make legal for himself the things which were illegal for a Muhrim till it was the Day of Nahr (sacrifice), when he had his head shaved and slaughtered (the sacrifice) and considered sufficient his first Ṭawaf - [Sa'y (going) (between Aṣ-Ṣafā and Al-Marwa)], as a (Sa'y) for his Hajj and 'Umra both. He then said, "The Prophet used to do like that."
(115) CHAPTER. To slaughter cows (as sacrifices) on behalf of one’s wives without being ordered by them.

1709. Narrated ‘Amra bint ‘Abdur-Rahmān: I heard ‘A‘ishah saying, “Five days before the end of Dhul-Qa‘da we set out from Al-Madīnah in the company of Allāh’s Messenger with the intention of performing Hajj only. When we approached Makkah, Allāh’s Messenger ordered those who had no Hady with them to finish their Ḥārum after performing Tawāf of the Ka‘bah and [Sāy (going) between Aṣ-Ṣafā and Al-Marwān].”

‘A‘ishah added, “On the Day of Nahr beef was brought to us. I asked, ‘What is this?’ It was said, ‘Allāh’s Messenger has slaughtered (cows as sacrifices) on behalf of his wives.’”

(116) CHAPTER. To slaughter (sacrifices) at the Manhār (slaughtering place) of the Prophet at Minā.

1710. Narrated Nafi‘: ‘Abdullāh (bin ‘Umar) used to slaughter (his sacrifice) at the Manhār. (‘Ubaidullāh, a sub-narrator said, “The Manhār of Allāh’s Messenger.”)

1711. Narrated Nafi‘: Ibn ‘Umar used to send his Hady from Jam‘ (to Mina) in the last third of the night with the pilgrims amongst whom there were free men and slaves, till it was made to enter into the
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(117) CHAPTER. *Nahr*(1) (Slaughtering one’s Hady) with one’s own hands.

1712. Narrated Sahl bin Bakkār the narration of Anas (abridged), saying, “The Prophet ﷺ performed *Nahr* (slaughtered) with his own hands seven *Budn* (camels) while standing. While at Madina on the day of *Eid-al-Adha* he (the Prophet ﷺ) slaughtered (sacrificed) two horned rams, black and white in colour.

(118) CHAPTER. Slaughtering the camels after tying their one leg.

1713. Narrated Ziyād bin Jubair: I saw Ibn ‘Umar passing by a man who had made his *Badana* sit to slaughter it. Ibn ‘Umar said, “Slaughter it while it is standing with one of its leg tied up as is the *Sunna* (legal way) of Muhammad ﷺ.”

(119) CHAPTER. To slaughter the *Budn* (camels for sacrifice) while they are standing.

Ibn ‘Umar said, “(That was) the *Sunna* (legal way) of Muhammad ﷺ.” Ibn ‘Abbās said, “*Sawāf* means

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(1) (Ch. 117) See H. 982 and its chap. 22 along with its footnote.
the camels standing in rows or in lines (for sacrifice)."

1714. Narrated Anas: The Prophet offered four Rak'a of Zuhr prayers at Al-Madina; and two Rak'a of 'Asr prayer at Dhul-Hulaifa and spent the night there and when (the day) dawned. he mounted his Rähila (mount) and started saying ‘Lā ilâha illallah (none has the right to be worshipped but Allah)’ and ‘Glorified be Allah.’” When he reached Al-Baidæ’, he recited Talbiya for both Hajj and 'Umra. And when he arrived at Makkah, he ordered them (his Companions) to finish their Ihrãm. The Prophet slaughtered seven Budn (camels) with his own hands while the camels were standing. Once the Prophet sacrificed two horned rams (black and white in colour) at Al-Madina, on the Day of ‘Eid-al-Adha.

1715. Narrated Anas bin Malik: The Prophet offered four Rak’a of Zuhr prayers at Al-Madina and two Rak’a of ‘Asr prayer at Dhul-Hulaifa.

Narrated Ayyúb: “A man said: Anas said, ‘Then he (the Prophet) passed the night there till dawn and then he offered the Fajr prayer, and mounted his Rähila (mount) and when it arrived at Al-Baidæ’ he assumed Ihrãm for both ‘Umra and Hajj.”

(120) CHAPTER. The butcher should not be given anything of the Hady.

1716(A). Narrated ‘Ali: The Prophet sent me to supervise the
(slaughtering of) Budn (Hady) and ordered me to distribute their meat; and then he ordered me to distribute their covering sheets and skins.

1716(B). 'Alī رضي الله عنه added, "The Prophet ﷺ ordered me to supervise the slaughtering (of the Budn) and not to give anything of it to the butcher (as wages for slaughtering)."

(121) CHAPTER. The skins of Al-Hady are to be given in charity.

1717. Narrated 'Ali رضي الله عنه: The Prophet ﷺ ordered me to supervise the (slaughtering) of Budn (Hady camel) and to distribute their meat, skins and covering sheets in charity and not to give anything (of it) to the butcher as wages for slaughtering etc.

(122) CHAPTER. The covering sheets of Budn are to be given in charity.

1718. Narrated 'Ali رضي الله عنه: The
Prophet the offered one hundred Budn as Hady and ordered me to distribute their meat (in charity) and I did so. Then he ordered me to distribute their covering sheets in charity and I did so. Then he ordered me to distribute their skins in charity and I did so.

(123) CHAPTER. “And (remember) when We showed Ibrãhim (Abraham) the site of the (Sacred) House, (Ka'bah at Makkah), (saying): ‘Associate not anything (in worship) with Me [Là ʾilāh ìllà ʾl-làh (none has the right to be worshipped but Allah) – Islamic Monotheism] and sanctify My House for those who circumambulate it, and those who stand up for prayer and those who bow (submit themselves with humility and obedience to Allah), and make prostration (in prayer).’

“And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot... up to... then that is better for him with his Lord.” (V.22:26-30)

(124) CHAPTER. What is to be eaten of Budn (by the one who offers them) and what is to be distributed in charity.

Ibn ‘Umar the said: “The animals slaughtered as a penalty for hunting (illegally) and the animal offered because of a vow should not be eaten by the person who has offered them, but he can eat from other kinds of offerings (as Hady). And ‘Aṭā’ said, “It is permissible to eat and let others eat the meat of the (Hady) animals sacrificed for Hajj-at-Tammattu.””

for more than three days. Later, the Prophet gave us permission by saying: ‘Eat and take (meat) with you. So, we ate (some) and took (some) with us.’” I asked ‘Atâ’, “Did Jâbir say (that they went on eating the meat) till they reached Al-Madina?” ‘Atâ’ replied, “No.”

1720. Narrated ‘Amra: I heard ‘Aishah saying, “We set out (from Al-Madina) along with Allâh’s Messenger five days before the end of Dhu‘l-Qa‘da with the intention of performing Hajj only. When we approached Makkah, Allâh’s Messenger ordered those who had no Hady along with them to finish the Ihram after performing Tawâf of the Ka‘bah, [and Sa‘y (going) between As-Safâ and Al-Marwa]. ‘Aishah added, “Beef was brought to us on the Day of Nahr and I said, ‘What is this?’ Somebody said, ‘The Prophet has slaughtered (cows) on behalf of his wives.’”

(125) CHAPTER. Slaughtering before having one’s head shaved.

1721.Narrated Ibn ‘Abbâs: The Prophet was asked about a person who had his head shaved before slaughtering (his Hady) (or other similar ceremonies of Hajj). He replied, “There is no harm,
1722. Narrated Ibn ‘Abbās: A man said to the Prophet, “I performed the Tawāf-al-Ifāda before the Ramy (throwing pebbles at the Jamra).” The Prophet replied, “There is no harm.” The man said, “I had my head shaved before slaughtering (the Hady).” The Prophet replied, “There is no harm.” He said, “I have slaughtered the Hady before the Ramy.” The Prophet replied, “There is no harm.”

1723. Narrated Ibn ‘Abbās: A man asked the Prophet (saying), “I have done the Ramy in the evening.” The Prophet replied, “There is no harm in it.”

Another man asked, “I had my head shaved before slaughtering (the Hady).” The
Prophet replied, "There is no harm in it."

1724. Narrated ābū Mūsā: I came to Allāh's Messenger when he was at Al-Batha'. He asked me, "Have you intended to perform the Ḥajj?" I replied in the affirmative. He asked, "With what intention have you assumed Ihram?" I replied, "I have assumed Ihram with the same intention as that of the Prophet."

The Prophet said, "You have done well! Go and perform Tawaf round the Ka'bah and [Sa'y (going)] Aṣ-Ṣafā and Al-Marwā." Then I went to one of the women of Bani Qais and she took out lice from my head. Later, I assumed another Ihram for Ḥajj. So, I used to give this verdict to the people till the caliphate of 'Umar. When I told him about it, he said, "If we take (follow) Allāh's Book, then it orders you to remain in the state of Ihram till you finish from Ḥajj(1), and if we follow the Sunna of Allāh's Messenger then he did not finish his Ihram till the Hady had reached its destination (had been slaughtered). (i.e., Ḥajj-al-Qirān). (See Hadith No.1559)

(126) CHAPTER. Whoever matted his head-hair on assuming Ihram and had his head-hair shaved on finishing the Ihram.

1725. Narrated Ibn 'Umar: Ṭāḥa said, "O Allāh's Messenger! What is wrong with the people? They finished their Ihram after performing Ḥumra, but you
have not finished it after your 'Umra?' He replied, “I have matted my head-hair and have garlanded my Hady. So, I cannot finish my Ihram till I slaughter (my Had).”

(127) CHAPTER. To shave the head and (or) to have the head-hair cut short on finishing the Ihram.


1727. Narrated 'Abdulläh bin 'Umar: Allah's Messenger said, “O Allah! Be Merciful to those who have got their heads shaved.” The people said, “O Allah! Be Merciful to those who have got their heads shaved.” The Prophet said, “O Allah! Be Merciful to those who have got their heads shaved.” The people said, “O Allah! Be Merciful to those who have got their heads shaved.” The Prophet said, “And to those who have got their head-hair cut short.” The people requested the Prophet (saying): “Also those who have got their head-hair cut short?” The Prophet said, “O Allah!
Forgive those who have their heads shaved.” The people requested the Prophet (saying): “Also (invoke Allāh for) those who have got their head-hair cut short?” The Prophet (invoked) Allāh for those who have got their heads shaved and at the third time said, “— also (forgive) those who have got their head-hair cut short.”

1729. Narrated ‘Abdullāh: The Prophets and some of his Companions got their heads shaved and some others got their head-hair cut short.

1730. Narrated Mu‘āwiya: I cut short the head-hair of Allāh’s Messenger with a long blade of an arrow-head.

(128) CHAPTER. To get the head-hair cut short after performing ‘Umra of Ḥajj-at-Tamattu’.

1731. Narrated Ibn ‘Abbās: When the Prophet came to Makkah, he ordered his Companions to perform Tawāf round the Ka’bah and [Sa‘y (going)] between Aṣ-Ṣafā and Al-Marwa, to finish their Ihram and get their head-hair shaved or cut short.
(129) CHAPTER. The visit [(of the Ka'bah)] to perform Tawaf-al-Ifada] on the Day of Nahr.

Narrated Ibn Az-Zubair from 'Aishah and Ibn 'Abbâs. The Prophet  delayed the visit till night. Ibn 'Abbâs narrated that the Prophet  used to visit the House (Ka'bah) during the days of Mina.

1732. Narrated Näfi' that Ibn 'Umar  performed only one Tawaf. He would take an afternoon nap and then return to Mina. That was on the day of Nahr (slaughtering).

1733. Narrated 'Aishah that 'Abbâs  performed Hajj with the Prophet  and performed Tawaf-al-Ifada on the Day of Nahr (slaughtering). Safiyya got her menses and the Prophet  desired from her what a husband desires from his wife. I said to him, “O Allâh’s Messenger! She is having her menses.” He said, “Is she going to detain us?” We informed him that she had performed Tawaf-al-Ifada on the Day of Nahr. He said, “(Then) depart.”
(130) CHAPTER. If one did the Ramy of the Jamra after Maghrib (evening) or has his head shaved before slaughtering the Hady because of forgetfulness or ignorance.

1734. Narrated Ibn ‘Abbâs رضي الله عنهما: The Prophet ﷺ was asked about the slaughtering, shaving (of the head), and the doing of Ramy before or after their due times. He said, “There is no harm in that.”

1735. Narrated Ibn ‘Abbâs رضي الله عنهما: The Prophet ﷺ was asked (as regards the ceremonies of Hajj) at Minâ on the Day of Nahr and he replied that there was no harm. Then a man said to him, “I got my head shaved before slaughtering.” He replied, “Slaughter (now) and there is no harm in it.” (Another) man said, “I did the Ramy (of the Jamâr) after midday.” The Prophet ﷺ replied, “There is no harm in it.”

(131) CHAPTER. To give religious verdicts near the Jamra while riding an animal.

1736. Narrated ‘Abdullâh bin ‘Amr رضي الله عنه: Allâh’s Messenger ﷺ stopped (for a while near the Jamâr at Minâ) during his last Hajj and the people started asking him questions. A man said, “Ignorantly I got my head shaved before slaughtering.” The Prophet ﷺ replied, “Slaughter (now) and there is no harm in it.” Another man said, “Unknowingly I slaughtered the Hady before doing the Ramy.” The Prophet ﷺ said, “Do Ramy now and there is no harm in it.” So, on
that day, when the Prophet ﷺ was asked about anything (about the ceremonies of Hajj) done before or after (its stated time) his reply was, “Do it (now) and there is no harm.”

1737. Narrated 'Abdullāh bin 'Amr bin Al-'Āṣī: I witnessed the Prophet ﷺ when he was delivering the Khutba (religious talk) on the day of Nahr. A man stood up and said, “I thought that such and such was to be done before such and such. I got my hair shaved before slaughtering.” (Another said), “I slaughtered the Hady before doing the Ramy.” So, the people asked about many similar things. The Prophet ﷺ said, “Do it (now) and there is no harm in all these cases.” Whenever the Prophet ﷺ was asked about anything on that day, he replied, “Do it (now) and there is no harm in it.”

1738. Narrated 'Abdullāh bin 'Amr bin Al-'Āṣī: Allāh’s Messenger ﷺ stopped (near the Jimār at Mina) while on his she-camel (the subnarrator then narrated the Hadith as above, i.e. Hadith No.1737).

(132) CHAPTER. Al-Khutba (religious talk) during the Days of Minā.
1739. Narrated 'Ikrima: Ibn 'Abbas said: “Allah's Messenger \(\text{رسُوْمُ اللهُ ﷺ} \) delivered a \(\text{Khuṭba} \) (religious talk) on the day of \(\text{Nahr} \), and said, ‘O people! (Tell me) what is the day today?’ The people replied, ‘It is the forbidden (sacred) day.’ He asked again, ‘What town is this?’ They replied, ‘It is the forbidden (sacred) town (Makkah).’ He asked, ‘Which month is this?’ They replied, ‘It is the forbidden (sacred) month.’ He said, ‘No doubt! Your blood, your properties, and your honour are sacred to one another like the sanctity of this day of yours, in this town (Makkah) of yours, in this month of yours.’ The Prophet \(\text{رسُوْمُ اللهُ ﷺ} \) repeated his statement again and again. After that he raised his head and said, ‘O Allah! Haven’t I conveyed (Your Message) to them? Haven’t I conveyed Your Message to them?’” Ibn 'Abbâs added, “By Him in Whose Hand my soul is, the following was his will (Prophet's will) to his followers: ‘It is incumbent upon those who are present to convey this information to those who are absent. Beware don’t renegate (as) disbelievers (turn into infidels) after me, by striking the necks (cutting the throats) of one another (i.e., by killing one another).’”

1740. Narrated Ibn 'Abbâs: I heard the Prophet \(\text{رسُوْمُ اللهُ ﷺ} \) delivering a \(\text{Khuṭba} \) (religious talk) at 'Arafat.
(religious talk) on the day of Nahr. He said, “Do you know what is the day today?” We said, “Allāh and His Messenger know better.” He remained silent till we thought that he might give that day another name. He said, “Isn’t it the day of Nahr?” We said, “Yes! It is.” He further asked, “Which month is this?” We said, “Allāh and His Messenger know better.” He remained silent till we thought that he might give it another name. He then said, “Isn’t it the month of Dhul-Hijjah?” We replied: “Yes! It is.” He further asked, “What town is this?” We replied, “Allāh and His Messenger know it better.” He remained silent till we thought that he might give it another name. He then said, “Isn’t it the forbidden (sacred) town (of Makkah)?” We said, “Yes! It is.” He said, “No doubt, your blood and your properties are sacred to one another like the sanctity of this day of yours, in this month of yours, in this town of yours, till the day you meet your Lord (Allāh). No doubt! Haven’t I conveyed Allāh’s Message to you? They said, “Yes (you have).” He said, “O Allāh! Be witness. So it is incumbent upon those who are present to convey it (this information) to those who are absent because the informed one might comprehend it (what I have said) better than the present audience who will convey it to him. Beware! Do not renegate (as) disbelievers after me by striking the necks (cutting the throats) of one another (i.e., by killing one another).”

1742. Narrated Ibn ‘Umar: At Mina, the Prophet ﷺ said, “Do you know what is the day today?” The people replied,
"Allah and His Messenger know it better." He said, "It is the forbidden (sacred) day. And do you know what town is this?" They replied, "Allah and His Messenger know it better." He said, "This is the forbidden (sacred) town (Makkah). And do you know which month is this?" The people replied, "Allah and His Messenger know it better." He said, "This is the forbidden (sacred) month." The Prophet added, "No doubt, Allah made your blood, your properties, and your honour sacred to one another like the sanctity of this day of yours in this month of yours in this town of yours."

Narrated Ibn 'Umar: On the day of *Nahr* (10th of Dhul-Hijjah), the Prophet stood in between the Jamrat during his *Hajj* which he performed (as in the previous Hadith) and said, "This is the greatest day (i.e., 10th of Dhul-Hijjah)." The Prophet started saying repeatedly, "O Allah! Be Witness (I have conveyed Your Message)." He then bade the people farewell. The people said, "This is *Hajjat-ul-Wadâ")."

(133) CHAPTER. May those who provide the pilgrims with water stay at Makkah during the nights of Mina?

1744. Narrated Ibn 'Umar that the Prophet allowed (as above).

1745. Narrated Ibn 'Umar: Al-'Abbás asked permission from the Prophet to stay at Makkah during the nights of Mina in order to provide water to the people, so the Prophet allowed him.

(134) CHAPTER. To do the Ramy of the Jimār.

Jābir said, "The Prophet did the Ramy on the day of Nahr (10th of Dhu-l-Hijjah) before noon (this is only for Jamrat-al-'Aqaba), and then (on the 11th and the 12th of Dhu-l-Hijjah) he did the Ramy after the decline of the sun (after Zuhr).

1746. Narrated Wabra: I asked Ibn 'Umar, "When should I do the Ramy of the Jimār?" He replied, "When your leader does that." I asked him again the same question. He replied, "We used to wait till the sun declined and then we would do the Ramy (i.e., on the 11th and 12th of Dhu-l-Hijjah)."

(135) CHAPTER. To do the Ramy of Jimār from the middle of the valley.
1747. Narrated ‘Abdur-Rahmān bin Yazid: ‘Abdullāh (bin Mas‘ūd) did the Ramy from the middle of the valley. So, I said, “O, Abū ‘Abdur-Raḥmān! Some people do the Ramy (of the Jamra) from above it (i.e., from the top of the valley).” He said, “By Him except Whom none has the right to be worshipped, this is the place from where the one - on whom Sūrat Al-Baqarah was revealed (i.e. Allāh’s Messenger ﷺ) - did the Ramy.”

(136) CHAPTER. The Ramy of the Jimār with seven small stones.

And this has been narrated by Ibn ‘Umar رضي الله عنه from the Prophet ﷺ.

1748. Narrated ‘Abdur-Raḥmān bin Yazid: When ‘Abdullāh (bin Mas‘ūd) رضي الله عنه reached the big Jamra (i.e. Jamrat-ul-‘Aqaba) he kept the Ka‘bah on the left side and Mina on his right side and threw seven pebbles (at the Jamra) and said, “The one on whom Sūrat Al-Baqarah was revealed (i.e., the Prophet ﷺ) had done the Ramy similarly.”

(137) CHAPTER. Keeping the House (Ka‘bah) on the left on doing Ramy of the Jamrat-ul-‘Aqaba.

1749. Narrated ‘Abdur-Raḥmān bin Yazid: I performed Hajj with Ibn Mas‘ūd رضي الله عنه and saw him doing Ramy of the big
Jamra (Jamrat-ul-'Aqaba) with seven small pebbles, keeping the Ka'bah on his left side and Mina on his right. He then said, “This is the place where the one on whom Sūrat Al-Baqarah was revealed (i.e. Allāh’s Messenger ﷺ) stood.”

(138) CHAPTER. To say ‘Allāhu Akbar (Allāh is the Most Great)’ on throwing every pebble.

This was stated by Ibn ‘Umar that the Prophet ﷺ said so.”

1750. Narrated Al-A‘mash: I heard Al-Hajjāj saying on the pulpit, “The Sūrah in which Al-Baqarah (the cow) is mentioned and the Sūrah in which the family of ‘Imrān is mentioned and the Sūrah in which the women (An-Nisā‘) is mentioned.” I mentioned this to Ibrahim, and he said, “‘Abdur-Rahmān bin Yazid told me, ‘I was with (Abdullah) Ibn Mas‘ūd when he did the Ramy of the Jamrat-ul-‘Aqaba. He went down the middle of the valley, and when he came near the tree (which was near the Jamra) he stood opposite to it and threw seven small pebbles and said: Allāhu Akbar on throwing every pebble.’ Then he said, ‘By Him, except Whom none has the right to be worshipped, here (at this place) stood the one on whom Sūrat Al-Baqarah was revealed (i.e., Allāh’s Messenger ﷺ).’”

(139) CHAPTER. Not standing (for invocation) after doing Ramy of the Jamrat-ul-‘Aqaba.
Ibn ‘Umar, narrated this on the authority of the Prophet:

(140) CHAPTER. After doing Ramy of the (other) two Jamrāt (Dunya and Wustā) one should go and stand on level ground, (and invoke Allah), facing the Qiblah (Ka‘bah at Makkah).

1751. Narrated Sālim: Ibn ‘Umar used to do Ramy of the Jamrat-ud-Dunya (the Jamra near to the Khaif mosque) with seven small stones and used to recite Takbir on throwing every pebble. He then would go ahead till he reached the level ground; where he would stand facing the Qiblah for a long time and invoke (Allāh) while raising his hands. Then he would do Ramy of the Jamrat-ul-Wusta (middle Jamra) and then he would go to the left towards the middle ground, where he would stand facing the Qiblah. He would remain standing there for a long period and invoke (Allāh) while raising his hands. Then he would do Ramy of the Jamrat-ul-‘Aqaba from the middle of the valley, but he would not stay by it, and then he would leave and say, “I saw the Prophet doing like this.”

1752. Narrated Sālim bin ‘Abdullāh: ‘Abdullāh bin ‘Umar used to do Ramy of the Jamrat-ud-Dunya with seven small pebbles and used to recite Takbir on throwing each stone. He, then, would proceed further till he reached the level ground, where he would stay for a long time, facing the Qiblah to invoke (Allāh) while...
raising his hands. Then he would do Ramy of
the Jamrat-ul-Wustā similarly and would go to
the left towards the level ground, where he
would stand for a long time facing the Qiblah
to invoke (Allāh) while raising his hands.
Then he would do Ramy of the Jamrat-al-
‘Aqaba from the middle of the valley, but he
would not stay by it. Ibn ‘Umar used to say,
“I saw Allāh’s Messenger doing like that.”

(142) CHAPTER. Invoking (Allāh) near the
two Jamrāt.

1753. Narrated Az-Zuhri: Whenever
Allāh’s Messenger stoned the Jamra near
Mina mosque, he would do Ramy of it with
seven small pebbles and say Takbīr on
throwing each pebble. Then he would go
ahead and stand facing the Qiblah with his
hands raised, and invoke (Allāh) and he used
to stand for a long period. Then he would
come to the second Jamra (Al-Wustā) and
stone it with seven small stones, reciting
Takbīr on throwing each stone. Then he
would descend to the left near the valley and
stand facing the Qiblah with raised hands to
invoke (Allāh). Then he would come to the
Jamra near the ‘Aqaba (Jamrat-ul-‘Aqaba)
and do Ramy of it with seven small pebbles,
reciting Takbīr on throwing each stone. He
then would leave and not stay by it.

Narrated Az-Zuhri: I heard Salīm bin
‘Abdullāh saying the same that his father said
so on the authority of the Prophet. And
Ibn ‘Umar used to do the same.
(143) CHAPTER. To perfume oneself after doing *Ramy* of the *Ji,mar* and to have one's head shaved before *Tawaf-al-Ifada*.

1754. Narrated 'Abdur-Rahmân bin Al-Qâsim: I heard my father who was the best man of his age, saying, “I heard 'Aishah saying, 'I perfumed Allah's Messenger with my own hands before finishing his *Ihram* while yet he has not performed *Tawaf-al-Ifada*.' She spread her hands (while saying so.)”

(144) CHAPTER. *Tawaf-al-Wada*.

1755. Narrated Ibn 'Abbas: The people were ordered to perform the *Tawaf* of the Ka'bah (Tawaf-al-Wada') as the last thing before leaving (Makkah), except the menstruating women who were exempted.

1756. Narrated Anas bin Mâlik: The Prophet offered the *Zuhr*, *'Asr*, *Maghrib* and the *İshâ' Salât* (prayers) and slept for a while at a place called Al-Muhaşṣab and then rode to the Ka'bah and performed *Tawaf* round it (Tawaf-al-Wada').
(145) CHAPTER. If a woman gets her menses after Tawaf-al-Ifada (would it be obligatory for her to perform Tawaf-al-Wada)?

1757. Narrated ‘Āishah: Safiyya bint Ḥuyai, the wife of the Prophet, got her menses, and Allah’s Messenger was informed of that. He said, “Would she delay us?” The people said, “She has already performed Tawaf-al-Ifada.” He said, “Then she will not (delay us).”

1758, 1759. Narrated ‘Ikrima: The people of Al-Madina asked Ibn ‘Abbās about a woman who got her menses after performing Tawaf-al-Ifada. He said, “She could depart (from Makkah).” They said, “We will not act on your verdict and ignore the verdict of Zaid.” Ibn ‘Abbās said, “When you reach Al-Madina, inquire about it.” So, when they reached Al-Madina they asked (about that). One of those they asked was Umm Sulaim. She told them the narration of Safiyya (Hadith No.1757).

1760. Narrated Ibn ‘Abbās: A menstruating woman was allowed to leave Makkah if she had done Tawaf-al-Ifada.
1761. Tawüs (a subnarrator) said that his father said, “I heard Ibn ‘Umar saying that she should not depart. Then later I heard him saying that the Prophet had allowed them (menstruating women) to depart.”

1762. Narrated ‘Aishah: We set out with the Prophet with the intention of performing Hajj only. The Prophet reached Makkah and performed Tawaf [of the Ka’bah and Sayy (going) between As-Saf and Al-Marwa] and did not finish the Ihram, because he had the Hady with him. His Companions and his wives performed Tawaf [of the Ka’bah and Sayy (going) between As-Saf and Al-Marwa], and those who had no Hady with them finished their Ihram. I got the menses and performed all the ceremonies of Hajj. So, when it was the night of Ḥaṣba (night of departure), I said, “O Allah’s Messenger! All your Companions are returning with Hajj and ‘Umra except me.” He asked me, “Didn’t you perform Tawaf of the Ka’bah (‘Umra) when you reached Makkah?” I said, “No.” He said, “Go to Tan‘im with your brother ‘Abdur-Rahmân, and assume Ihram for ‘Umra and I will wait for you at such and such a place.” So, I went with ‘Abdur-Rahmân to Tan‘im and assumed Ihram for ‘Umra. Then Şafiyya bint Ḥuyai got menses. The Prophet said, “‘Aqrā Ḥalqâ!” You will detain us! Didn’t you perform Tawaf (Al-Ifāda) on the day of Nahr (slaughtering)’?” She said, “Yes, I did.” He said, “Then there is no harm, depart.” So I met the Prophet when he was ascending

(1) (H.1762) “‘Aqrā Ḥalqâ”: See the glossary.
the heights towards Makkah and I was descending, or vice-versa.

(146) CHAPTER. Whoever offered the ‘Asr prayer at Abtah on the day of departure from Minā (Day of Nafr).

1763. Narrated ‘Abdul-Azīz bin Rufai: I asked Anas bin Mālik, “Tell me something you have observed about the Prophet concerning where he offered the Zuhr prayer on the day of Tarwiya (8th Dhul-Hijjah).” Anas replied, “He offerd it at Mina.” I said, “Where did he offer the ‘Asr prayer on the day of Nafr (day of departure from Minā)?” He replied, “At Al-Abtah,” and added, “You should do as your rulers (or leaders) do.”

1764. Narrated Anas bin Mālik: The Prophet offered the Zuhr, ‘Asr, Maghrib and ‘Ishā, Ṣalāt (prayers) and slept for a while at a place called Al-Muḥāṣṣab and then he rode towards the Ka‘bah and performed Ṭawāf (al-Wadā’).
(147) CHAPTER. Al-Muḥāṣṣab. (This is situated between Makkah and Minā and is also called Al-ʿAbtaḥ or Ḥaṣba or Khāʾif Banī Kāīnānā).

1765. Narrated ‘Aishah: It was a place where the Prophet used to camp so that it might be easier for him to depart.

1766. Narrated Ibn ‘Abbās: It was a place where the Prophet camped (during his Hajj).

(148) CHAPTER. To camp at Dhi-Ṭuwā before entering Makkah and to camp at Al-Bathā which is at Dhul-Ḥulaifa on returning from Makkah (to Al-Madīna).

1767. Narrated Nāfiʿ: Ibn ‘Umar never made his she-camel kneel down except near the gate of the Masjid (Al-Masjid-al-Haram), and then he would enter (it) and go to the Black (Stone) Corner and start from there the circumambulation of the Kaʿbah seven times; hastening in the first three rounds (Ramal) and walking in the last four.

On finishing, he would offer two Rakʿā prayer (of Tawāf) and set out to perform Tawāf (i.e. [Sāy (going)]) between Aṣ-Ṣafā and Al-Marwa before returning to his dwelling.
place. On returning (to Al-Madina) from Hijj or ‘Umra, he used to make his camel kneel down at Al-Bathä which is at Dhul-Hulaifa, the place where the Prophet used to make his camel kneel down.

1768. Narrated Khãlid bin Al-Hãrith: ‘Ubaidullãh was asked about Al-Muhaßab. ‘Ubaidullãh narrated: Nãfi' said, “Allãh’s Messenger, ‘Umar and Ibn ‘Umar camped there.” Nãfi' added, “Ibn ‘Umar used to offer the Zuhr and ‘Asr prayer at it (i.e. Al-Muhaßab).” I think he mentioned the Maghrib prayer also. I said, “I don’t doubt about ‘Isha’ (i.e., he used to offer it there also), and he used to sleep there for a while. He used to say, ‘The Prophet used to do the same.’”

1769. Narrated Nãfi': Whenever Ibn ‘Umar approached (Makkah), he used to pass the night at Dhi-Tuwa till dawn, and then he would enter Makkah. On his return from Makkah, he used to pass by Dhi-Tuwa and pass the night there till dawn, and he used to say that the Prophet used to do the same.

1770. Narrated Ibn ‘Abbas: Dhul-Majãz and ‘Ukãz were the markets of...
the people during the Pre-Islamic Period of Ignorance. When the people embraced Islam, they disliked to do bargaining there till the following Verses were revealed:

“There is no sin on you if you seek of the Bounty of your Lord (during Hajj by trading, etc.)…” (V.2:198)

(151) CHAPTER. To depart from Al-Muḥaṣṣab in the last part of night.

1771. Narrated ‘Āishah  رضي الله عنها: Ṣafiyya got her menses on the night of Nafr (departure from Hajj), and she said, “I see that I will detain you.” The Prophet ﷺ said, “Aqra Ḥalqā! Did she perform the Tawaf (Al-Ifāda) on the Day of Nahr (slaughtering)?” Somebody replied in the affirmative. He said, “Then depart.”

1772. Narrated ‘Āishah  رضي الله عنها: “We set out with Allāh’s Messenger ﷺ (from Al-Madīna) with the intention of performing Hajj only. When we reached Makkah, he ordered us to finish the Iḥrām. When it was the night of Nafr (departure), Ṣafiyya bint Ḥuyai got her menses. The Prophet ﷺ said, “Halqat Aqra! I think that she will detain you,” and asked (her), “Did you perform the Tawaf (Al-Ifāda) on the day of Nahr (slaughtering)?” She replied, “Yes.” He said, “Then depart.” I said, “O Allāh’s Messenger! I have not (done the ‘Umra).” He replied, “Perform ‘Umra from Tan’īm.”
My brother went with me and we came across the Prophet in the last part of the night. He said, "Wait at such and such a place."
The Translation of the Meanings of

Sahîh Al-Bukhârî

Arabic-English

Volume 3

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دار السلام

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الرياض — المملكة العربية السعودية

DARUSSALAM
Publishers and Distributors
Riyadh — Saudi Arabia
السلام عليكم ورحمة الله وبركاته، أما بعد:
فإن الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد حسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيه اتفق عليه البخاري وسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا منع من الفسح لهذه الكتب بالدخول إلى المملكة وتدابيرها لعدم المحذور فيها والله ولي التوفيق.
وصلى الله وسلم على نبينا محمد وآله وصحبه.

الرئيس العام
إدارات البحوث العلمية والإفتاء والدعوة والإرشاد

عبد العزيز بن عبد الله بن باز
الدكتور محمد تقي الدين الهلالي:
الدكتور محمد حسن خان:
تقرر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن المذكورين
بلاكية كايان من ضمن العاملين بالجامعة. وأنه قام أثناء ذلك بترجمة
معاني القرآن الكريم باللغة الإنجليزية وترجمة صحيح البخاري بها
أيضاً.
ولقد سدت بحمد الله فراغاً كبراً يحتاج العالم الإسلامي لملته. كما أن
المذكورين يمتازان بحسن العقيدة السليمة من الشوائب، وبالصفات
الحميدة.
وبناء على الرغبة أعطيا هذه الشهادة، والله ولي التوفيق.
وصلى الله وسلم وبارك على نبينا محمد وعلى آله وسلم.

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Ibn ‘Umar said, “Hajj and ‘Umrah are obligatory for everybody.” And Ibn ‘Abbas said, “‘Umrah is mentioned in conjunction with Hajj in the Book of Allah: ‘And perform properly (i.e., all the ceremonies according to the ways of Prophet Muhammad) Hajj and ‘Umra for Allah.’” (V.2:196)

1773. Narrated Abu Hurairah: Allah’s Messenger said, “(The performance of) ‘Umra is an expiation for the sins committed between it and the previous one. And the reward of Al-Hajj Al-Mabrûr (the one accepted by Allah) is nothing but Paradise.”

(2) CHAPTER. The performance of ‘Umra before Hajj.


Narrated ‘Ikrima bin Khâlid: “I asked Ibn ‘Umar the same (as above).”
(3) CHAPTER. How many times did the Prophet \( \text{ﷺ} \) perform \'Umra?

1775. Narrated Mujähid: 'Urwa bin Az-Zubair and I entered the mosque and saw 'Abdullâh bin 'Umar, sitting near the dwelling place of 'Àishah and some people were offering the \( \text{ṣalāt-ud-\text{Dūhā}} \) (Duha prayer). We asked him about their \( \text{ṣālāt} \) and he replied that it was a heresy. He ('Urwa) then asked him how many times the Prophet \( \text{ﷺ} \) had performed \'Umra. He replied, “Four times; one of them was in the month of Rajab.” We disliked to contradict him.

1776. Then we heard 'Àishah, the Mother of faithful believers cleaning her teeth with Siwak in the dwelling place. 'Urwa said, “O Mother! O Mother of the believers! Don’t you hear what Abû 'Abdur Râhîmân is saying?” She said, “What does he say?” 'Urwa said, “He says that Allâh’s Messenger \( \text{ﷺ} \) performed \'Umra four times and one of them was in the month of Rajab.” 'Àishah said, “May Allâh be Merciful to Abû 'Abdur Râhîmân! The Prophet \( \text{ﷺ} \) did not perform any \'Umra except that he was with him, and he never performed any \'Umra in Rajab.”

1777. Narrated 'Urwa bin Az-Zubair: I asked 'Àishah, whether the...
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Prophet ﷺ had performed ‘Umra in Rajab). She replied, “Allah’s Messenger ﷺ never performed any ‘Umra in Rajab.”

1778. Narrated Qatada: I asked Anas رضي الله عنه: How many times the Prophet ﷺ had performed ‘Umra. He replied, “Four times:
1. ‘Umra of Ḥudaibiya in Dhil-Qa‘da when the Mushrikin hindered him; 2. ‘Umra in the following year in Dhil-Qa‘da after the peace treaty with them (the Mushrikin); 3. ‘Umra from Al-Jīrāna where he distributed the war booty.” I think he meant the booty (of the battle) of Ḥunain. 4. ‘Umra along with his Hajj (Ḥajjat-ul-Wada) I asked, “How many times did he perform Hajj?” He (Anas) replied, “Once.”

1779. Narrated Qatada: I asked Anas رضي الله عنه (about the Prophet’s ‘Umra) and he replied, “The Prophet ﷺ performed ‘Umra when the Mushrikin made him return, and ‘Umra of Al-Ḥudaibiya (the next year), and another ‘Umra in Dhil-Qa‘da, and another ‘Umra in combination with his Hajj.”

1780. Narrated Hammām: (Qatada said: Anas said): The Prophet ﷺ performed four ‘Umra (three) in Dhil-Qa‘da except the (one) ‘Umra which he performed with his Hajj: His ‘Umra from Al-Ḥudaibiya, and the one of the following year, and the one from Al-Jīrāna where he distributed the booty (of the battle) of Ḥunain, and another ‘Umra along with his Hajj.

(4) CHAPTER. ‘Umra in (the month of) Ramaḍān.

1782. Narrated ‘Atā’: I heard Ibn ‘Abbās saying, “Allāh’s Messenger asked an Anṣārī woman (Ibn ‘Abbās named her but ‘Atā forgot her name), ‘What prevented you from performing Ḥajj with us?’ She replied, ‘We have a camel and the father of so-and-so and his son (i.e., her husband and her son) rode it and left one camel for us to use for irrigation.’ He ﷺ said (to her), ‘Perform ‘Umra when Ramaḍān comes, for ‘Umra in Ramaḍān is equal to Ḥajj (in reward),’ or said something similar.”
(5) CHAPTER. The performance of ‘Umra on the night of Hasba (the night of departure from Mina) after finishing Hajj and on other nights.

1783. Narrated ‘Aishah : We set out along with Allah’s Messenger shortly before the appearance of the new moon (crescent) of the month of Dhil-Hijjah and he said to us, “Whoever wants to assume Ihram for Hajj may do so; and whoever wants to assume Ihram for ‘Umra may do so. Hadn’t I brought the Hady (animal for sacrifice) (with me), I would have assumed Ihrãm for ‘Umra.” (‘Aishah added:) So some of us assumed Ihrãm for ‘Umra while the others for Hajj. I was amongst those who assumed Ihrãm for ‘Umra. The day of ‘Arafat approached and I was still menstruating. I complained to the Prophet about that) and he said, “Abandon your ‘Umra, undo and comb your hair, and assume Ihram for Hajj.” When it was the night of Hasba, he sent ‘Abdur Rahmân with me to At-Tan’îm and I assumed Ihrãm for ‘Umra (and performed it) in lieu of my missed ‘Umra.

(6) CHAPTER. ‘Umra from At-Tan’îm.

1784. Narrated ‘Amr bin Aus : ‘Abdur Rahmân bin ‘Abu Bakr told me that the Prophet had ordered him to let ‘Aishah ride behind him and to make her perform ‘Umra from At-Tan’îm.
1785. Narrated Jābīr bin ‘Abbūlāh: The Prophet and his Companions assumed Ḣirām for Ḥaqq and none except the Prophet and Jāhīl Al-Baqi’ and Thālīha had the Ḥady with them. ‘Alī had come from Yemen and had the Ḥady with him. He (‘Alī) said, “I have assumed Ḣirām with an intention like that of Allah’s Messenger. The Prophet ordered his Companions to intend the Ḣirām with which they had come for ‘Umra, i.e., to perform the Ṭawaf of the Ka’bah and Sa’d (going) between Aṣ-Ṣafā and Al-Marwā, to get their hair cut short and then to finish their Ḣirām with the exception of those who had the Ḥady with them. They asked, “Shall we go to Mina and the private organs of some of us are dribbling (if we finish Ḣirām and have sexual relations with our wives)?” The Prophet heard that and said, “Had I known formerly what I know now, I would not have brought the Ḥady. If I did not have the Ḥady with me I would have finished my Ḣirām.” Āishah got her menses and performed all the ceremonies (of Ḥaqq) except the Ṭawaf. So when she became clean from her menses, and she had performed the Ṭawaf of the Ka’bah, she said, “O Allah’s Messenger! You (people) are returning with Ḥaqq and ‘Umra and I am returning only with Ḥaqq!” So, he ordered ‘Abdur Rabbīn bin ‘Abū Bakr to go with her to At-Tan’īm. Thus she performed ‘Umra after the Ḥaqq in the month of Dhīl-Hijjah. Sūrāqā bin Malik bin Ju’sham met the Prophet at Al-Aqāba (Jamrat-ul-Aqāba) while the latter was stoning it and said, “O Allah’s Messenger! Is this permissible only for you?” The Prophet replied, “No, it is for ever (i.e., it is permissible for all Muslims to perform ‘Umra before Ḥaqq.”(1)

(1) (H.1785) This may also mean that the performance of ‘Umra during the months of Ḥaqq was permissible, contrary to what the pagans of the Pre-Islamic Period believed. (Fath Al-巴)
(7) CHAPTER. The performance of 'Umra after performing Hajj without having a Hady.

1786. Narrated 'Aishah: We set out with Allah's Messenger shortly before the appearance of the new moon of D hil-Hijjah and he said, "Whoever wants to assume Ihram for 'Umra may do so, and whoever wants to assume Ihram for Hajj may do so. Had not I brought the Hady with me, I would have assumed Ihram for 'Umra." Some of the people assumed Ihram for 'Umra while others for Hajj. I was amongst those who had assumed Ihram for 'Umra. I got my menses before entering Makkah, and was menstruating till the day of 'Arafat. I complained to Allah's Messenger about it, he said, "Abandon your 'Umra, undo and comb your hair, and assume Ihram for Hajj." So, I did that accordingly. When it was the night of Hasba (day of departure from Mina), the Prophet sent 'Abdur Rahman with me to At-Tan'im.

The subnarrator adds: He ('Abdur-Rahman) let her ride behind him.

And she assumed Ihram for 'Umra in lieu of the abandoned one. 'Aishah completed her Hajj and 'Umra, and no Hady, Sadaqa (charity), or fasting was obligatory for her.

(8) CHAPTER. The reward of 'Umra is according to the hardship which one encounters in performing it.

1787. Narrated Al-Aswad that 'Aishah said, "O Allah's Messenger! The
people are returning after performing the two Nusuk (i.e., Hajj and ‘Umra) but I am returning with one only?" He said, "Wait till you become clean from your menses and then go to At-Tan‘im, assume Ihram (and after performing ‘Umra) join us at such and such a place. But it (i.e., the reward of ‘Umra) is according to your expenses or the hardship (which you encounter while performing it)."

(9) CHAPTER. If a person performing ‘Umra departs after performing the Tawaf of ‘Umra, will that Tawaf substitute for Tawaf-al-Wada’ as well?

1788. Narrated ‘Aishah : We set out assuming the Ihram for Hajj in the months of Hajj towards the sacred precincts of Haff. We dismounted at Sarif and the Prophet said to his Companions, "Whoever has not got the Hady with him and likes to make it as ‘Umra, he should do it, but he who has got the Hady with him should not do it." The Prophet and some of his wealthy Companions had the Hady with them, so they did not finish Ihram after performing the ‘Umra. The Prophet came to me while I was weeping. He asked me the reason for it. I replied, "I have heard of what you have said to your Companions and I cannot do the ‘Umra." He asked me, "What is the matter with you?" I replied, "I am not offering prayers." He said, "There is no harm in it as you are one of the daughters of Adam and the same is written for you as for others. So, you should perform Hajj and I

(1) (H.1788) This expression is an indirect way to say: "I have got menses and thus I cannot perform my prayers. Consequently, I cannot perform the ceremonies of ‘Umra."
hope that Allah will enable you to perform the 'Umra as well." So, I carried on till we departed from Minâ and halted at Al-Muḥâṣṣab. The Prophet ﷺ called 'Abdur-Rahmân and said, "Go out of the sanctuary with your sister and let her assume Ihrâm for 'Umra, and after both of you have finished the Tawâf I will be waiting for you at this place." We came back at mid-night and the Prophet ﷺ asked us, "Have you finished?" I replied in the affirmative. He announced the departure and the people set out for the journey and some of them had performed the Tawâf of the Ka'bah before the morning prayer, and after that the Prophet ﷺ set out for Al-Madîna.

(10) CHAPTER. A person should perform (the same ceremonies) in 'Umra, as he performs in Hajj.

1789. Narrated Sâfâwân bin Ya'lâ bin Umaiyya that his father said, "A man came to the Prophet ﷺ while he was at Ji'râna. The man was wearing a cloak which had traces of Khâliq of Sufra (a kind of perfume). The man asked (the Prophet ﷺ), 'What do you order me to perform in my 'Umra?' So, Allah inspired the Prophet ﷺ Divinely and he was screened by a piece of cloth. I wished to see the Prophet ﷺ being Divinely inspired. 'Umar ﷺ said to me, 'Come! Will you be pleased to look at the Prophet ﷺ while Allah is inspiring him?' I replied in the affirmative. 'Umar lifted one corner of the cloth and I looked at the Prophet ﷺ who was snoring. When that state was over, the Prophet ﷺ asked, 'Where is the questioner who asked about 'Umra? Put off your cloak and wash away the traces of Khâliq from your body and clean the Sufra (yellow colour)
and perform in your ‘Umra what you perform in your Hajj [i.e., the Tawaf round the Ka’bah and the Sāy (going) between As-Safā and Al-Marwa].”

1790. Narrated ‘Urwa: While I was a youngster, I asked ‘Aishah, the wife of the Prophet ﷺ, “What about the meaning of the Statement of Allah ﷻ: ‘Verily! A-Safā and Al-Marwa (two mountains in Makkah), are of the Symbols of Allah. So it is not a sin on him who performs Hajj or ‘Umra of the House (Ka’bah at Makkah) to perform the Tawaf [Sāy (going)] between them?’ (V.2:158) I understand (from that) that there is no sin if somebody does not perform the Tawaf between them.” ‘Aishah replied, “No, for if it were as you are saying, then the recitation would have been like this: ‘It is not sinful not to perform Tawaf between them.’ This Verse was revealed in connection with the Ansār who used to assume the Ihram for the idol Manāt which was put beside a place called Qudaid and those people thought it not right to perform the Tawaf of Aš-Safā and Al-Marwa. When Islam came, they asked Allah’s Messenger ﷺ about that, and Allah revealed:

‘Verily! Aš-Safā and Al-Marwa (two mountains in Makkah) are of the Symbols of Allah.’

So, it is not a sin on him who performs Hajj or ‘Umra (pilgrimage of the House Ka’bah at Makkah) to perform Tawaf [Sāy (going)] between them.”’ (V.2:158)

Sufyān and Abū Mu’āwiyah added:
Hishām added (from ‘Aishah): “The Hajj
or ‘Umra of the person who does not perform the Tawaf between Aş-Şafā and Al-Marwa is incomplete before Allah.”

(11) CHAPTER. When should a person performing ‘Umra finish his Ihram?

Jābir said, “The Prophet ordered his Companions to perform ‘Umra (with the Ihram they had intended for Hajj) and to perform the Tawaf (of Ka’bah, Aş-Şafā and Al-Marwa), and then cut short their hair and finish the Ihram.”

1791. Narrated Ismā’il: ‘Abdullāh bin Abu Aufa said: “Allah’s Messenger performed ‘Umra and we too performed ‘Umra along with him. When he entered Makkah he performed the Tawaf (of Ka’bah) and we too performed it along with him, and then he came to the Aş-Şafā and Al-Marwa (i.e., performed the Sā’y) and we also came to them along with him. We were shielding him from the people of Makkah lest they may hit him with an arrow.”

A friend of his asked him (i.e., ‘Abdullāh bin Aufa), “Did the Prophet enter the Ka’bah (during that ‘Umra)?” He replied in the negative.

1792. Then he said, “What did he (the Prophet) say about Khadijā?” He (‘Abdullāh bin Aufa) said, “(He said) ‘Give Khadijā the good tidings that she will have a palace made of Qasab1 in Paradise and there will be neither noise nor any toil (fatigue trouble etc.) in it.’”

1793. Narrated ‘Amr bin Dinār: We asked Ibn ‘Umar whether a man who had performed the Tawaf of the Ka’bah but had not performed the Tawaf [Sā’y (going)] between Aş-Şafā and Al-

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(1) (H.1792) Qasab: An Arabic word meaning pipes made of gold or pearls and other precious stones.
Marwa yet, was permitted to have sexual relation with his wife. He replied, “The Prophet arrived (at Makkah) and circumambulated the Ka‘bah seven times and then offered two-Rak‘a prayer behind Maqām Ibrāhīm and then performed the Ṭawāf (going) between As-Ṣafā and Al-Marwa seven times. And verily, in Allah’s Messenger you have a good example to follow”.

1794. And we asked Jabir bin ‘Abdullāh (the same question) and he replied: “He should not go near her till he has finished the Ṭawāf (going) between As-Ṣafā and Al-Marwa.”

1795. Narrated Abū Mūsā Al-Ash‘ārī: I came to the Prophet at Al-Batḥah while his camel was kneeling down and he asked me, “Have you intended to perform the Hajj?” I replied in the affirmative. He asked me, “With what intention have you assumed Ihram?” I replied, “I have assumed Ihram with the same intention as that of the Prophet.” He said, “You have done well. Perform the Ṭawāf of the Ka‘bah and (the Sā‘y) between As-Ṣafā and Al-Marwa and then finish the Ihram.” So, I performed the Ṭawāf around the Ka‘bah and (the Sā‘y) between As-Ṣafā and Al-Marwa and then went to a woman of the tribe of Qais who cleaned my head from lice. Later I assumed the Ihram for Hajj. I used to give the verdict of doing the same till the caliphate of ‘Umar who said, “If you follow Allah’s Book (the Qur‘ān) then it orders you to remain in the state of Ihram till you finish from Hajj”, if you follow the Prophet then he did not...
finish his Iḥrām till the Ḥady (sacrifice) had reached its place of slaughtering (Ḥajj-al-Qīrān)."

1796. Narrated Al-Aswād: ‘Abdullāh the slave of Asmā’ bint Abū Bakr, told me that he used to hear Asmā’, whenever she passed by Al-Hajūn, saying, “May Allāh bless His Messenger Muḥammad ﷺ. Once we dismounted here with him, and at that time we were travelling with light luggage; we had a few riding animals and a little food ration. I, my sister ‘Aīshah, Aṣ-Ṣa‘bān and such and such persons performed ‘Ummrā, and when we had passed our hands over the Ka‘bah (i.e., performed Tawāf round the Ka‘bah and between As-Safā and Al-Marwa) we finished our Iḥrām. Later on we assumed Iḥrām for Ḥajj the same evening.”

(12) CHAPTER. What should one say on returning from Ḥajj, ‘Ummrā and Gḥazwā.

1797. Narrated ‘Abdullāh bin ‘Umar: Whenever Allāh’s Messenger ﷺ returned from a Gḥazwā, Ḥajj or ‘Ummrā, he used to say Takbīr (Allāhu-Akbar) thrice at every elevation of the ground and then would say, Lā ilāha illā Allāh, la šartika lahu, la hul-mulk, wa la hul-hamdu, wa Huwa ʾālā kulli shay’in Qādir. Ayibūn, tāʾibūn, ʿabidūn, sajdūn, ṭalibīn, ṭalībīn. Ṣadaqal-lahu, wa ‘dhu, wa nasara ‘abdahu, wahazamal-aḥzāba Waḥdahū [None has the right to be worshipped but Allāh; He is One and has no partner. All the kingdom is for Him, and all the praises are for Him, and He is Omnipotent. We are returning with repentance, worshipping, prostrating, and praising our Lord. He has kept up His
Promise and made His slave victorious, and He Alone defeated all the confederates (of disbelievers).”

(13) CHAPTER. Reception of the returning pilgrims; and the riding of three persons on one animal.

1798. Narrated Ibn ‘Abbas: When the Prophet arrived at Makkah, some boys of the tribe of Banī ‘Abd Muttalib went to receive him, and the Prophet made one of them ride in front of him and the other behind him.

(14) CHAPTER. Arriving in the morning.

1799. Narrated Ibn ‘Umar: Whenever Allah’s Messenger left for Makkah, he used to offer Salāt (prayer) in the mosque of Aṣḥā-Shajarah, and when he returned (to Al-Madīna), he used to offer Salāt in the middle of the valley of Dhul-Hulafā and used to pass the night there till morning.

(15) CHAPTER. Returning (home) at Al-‘Asji (after midday till sunset).

1800. Narrated Anas: The Prophet never returned to his family from a journey at night. He used to return either in the morning or in the afternoon.
(16) CHAPTER. Not to go to one's family on arrival at one's town, at night. [See Fath Al-Bäri]

1801. Narrated Jābir: The Prophet forbade going to one's family at night (on arrival from a journey).

(17) CHAPTER. Whoever made his she-camel proceed faster on reaching his town (destination).

1802. Narrated Humaid: Anas said, “Whenever Allah’s Messenger returned from a journey, he, on seeing the high places of Al-Madīna, would make his she-camel proceed faster; and if it were another animal, even then he used to make it proceed faster.”

Narraeted Humaid that the Prophet used to make it proceed faster out of his love for Al-Madīna.

Narraeted Anas as above, but mentioned “the walls of Al-Madīna” instead of “the high places of Al-Madīna.” Al-Ḥarīth bin ‘Umair agrees with Anas.

(18) CHAPTER. The Saying of Allāh: “...So enter houses through their proper doors...” (V.2:189)

1803. Narrated Abū Ishaq: I heard Al-Barā’ saying, “The above Verse was revealed regarding us, for the Ansār on returning from Ḥajj never entered their houses through the proper doors but from behind. One of the Ansār came and entered through the door and he was taunted for it. Therefore, the following was revealed:

“...It is not Al-Bīr (piety, righteousness)
that you enter the houses from the back, but Al-Birr (is the quality of one) who fears Allāh. So, enter houses through their proper doors...” (V.2:189)

(19) CHAPTER. Travelling is a kind of torture.

1804. Narrated Abū Hurairah: The Prophet ﷺ said, “Travelling is a kind of torture as it prevents one from eating, drinking and sleeping (properly). So, when one’s needs are fulfilled, one should return quickly to one’s family.”

(20) CHAPTER. What may a traveller do if he has to proceed fast to arrive home early?

1805. Narrated Zaid bin Aslam that his father said: “I was with Ibn ‘Umar ﷺ on the way to Makkah, and he got the news that Safiyya bint Abū ‘Ubaid was seriously ill. So, he hastened his pace, and when the twilight disappeared, he dismounted and offered the Maghrib and ‘Ishā’ prayer together. Then he said, “I saw that whenever the Prophet ﷺ had to hasten when travelling, he would delay the Maghrib prayer and join them together (i.e., offer the Maghrib and the ‘Ishā’ prayer together).”
And the Statement of Allah:
“...But if you are prevented (from completing them), sacrifice a Hady (animal i.e., a sheep or a cow or a camel etc.) such as you can afford, and do not shave your heads until the Hady reaches the place of sacrifice...” (V.2:196)

(1) CHAPTER. If one, intending to perform ‘Umra, is prevented from performing it.

1806. Narrated Nāfi’: When ‘Abdullāh bin ‘Umar set out for Makkah intending to perform ‘Umra, at the time of Al-Fītnah (trial or affliction), he said, “If I should be prevented from reaching the Ka’bah, then I would do the same as Allah’s Messenger did, so I assume the Ihram for ‘Umra as Allah’s Messenger assumed the Ihram for ‘Umra in the year of Ḥudaibiyah.”

1807. Narrated Nāfi’ that ‘Ubaidullāh bin ‘Abdullāh and Salīm bin ‘Abdullāh informed him that they told Ibn ‘Umar, at the time of Ibn Az-Zubair was attacked by the army saying, “There is no harm for you if you did not perform Hajj this year. We are afraid that you may be prevented from reaching the Ka’bah.” Ibn ‘Umar said, “We set out with Allah’s Messenger and the Quraish disbelievers prevented us from reaching the Ka’bah, and so the Prophet slaughtered his Hady and got his head shaved.”

(1) (Ch. 27) Al-Muhsar is a Muhrim who intends to perform Hajj or ‘Umra but is prevented from performing it because of some obstacle.
(2) (H. 1806) The fighting between Al-Ḥajjāj and Ibn Az-Zubair.
'Umar added, “I make you witness that I have made ‘Umra obligatory for me. And if Allâh will, I will go and then if the way to Ka'bah is clear, I will perform the Tawaf, but if I am prevented from going to the Ka'bah then I will do the same as the Prophet did while I was in his company.” Ibn ‘Umar then assumed Ihrãm for ‘Umra from Dhul-Hulaifa and proceeded for a while and said, “The conditions of ‘Umra and Hajj are similar and I make you witnesses that I have made ‘Umra and Hajj obligatory for myself.” So, he did not finish the Ihrãm till the day of Nahr (slaughtering) came, and he slaughtered his Hady. He used to say, “I will not finish the Ihrãm till I perform the Ta waf, one Tawaf on the day of entering Makkah (i.e., one Sâ’ of Aṣ-Ṣafâ and Al-Marwa for both ‘Umra and Hajj).”

1808. Narrated Nãfi' : Some of the sons of ‘Abdullãh told him (i.e., ‘Abdullãh) if he had stayed (and not performed Hajj that year).

1809. Narrated Ibn ‘Abbâs: Allâh’s Messenger was prevented from performing (‘Umra). Therefore, he shaved his head and had sexual relations with his wives and slaughtered his Hady and performed ‘Umra in the following year.

(2) CHAPTER. One who is prevented from performing the Hajj.

1810. Narrated Sâlim: ('Abdullãh) bin ‘Umar used to say, “Is not (the
following of) the Sunna (legal ways) of Allâh’s Messenger ﷺ sufficient for you? If anyone of you is prevented from performing Hajj, he should perform the Tawaf of the Ka’bah and [Sâ'y (going)] between As-Safâ and Al-Marwa and then finish the Ihrãm and everything will become legal for him which was illegal for him (during the state of Ihrãm); and he can perform Hajj in a following year and he should slaughter a Hady or observe Saum (fasting) in case he cannot afford the Hady.”

(3) CHAPTER. The slaughtering (of Hady) before shaving the head (in case) one is prevented from performing (Hajj or ‘Umra).

1811. Narrated Al-Miswar: Allah’s Messenger ﷺ slaughtered (the Hady) before he had his head shaved and then he ordered his companions to do the same.

1812. Narrated Nãfi’ that ‘Abdullãh and Salim said to ‘Abdullãh bin ‘Umar (رضي ﷺ عنهما): “(You should not go for Hajj this year).” ‘Abdullãh bin ‘Umar replied, “We set out with the Prophet ﷺ (to Makkah for performing ‘Umra) and the infidels of Quraish prevented us from reaching the Ka’bah. Allah’s Messenger ﷺ slaughtered his Budn (camels for sacrifice) and got his head shaved.”
(4) CHAPTER. Whoever said that the Muḥṣar is not supposed to perform ‘Umra or Hajj in lieu of the prevented one.

Ibn ‘Abbas رضي الله عنهما said, “The performing of Hajj is only obligatory in lieu of that Hajj which is abandoned because of personal pleasure (having sexual intercourse with his wife), and not for that which is abandoned because some genuine excuse or a similar thing (e.g., disease or lack of money), then he should finish his Ihram and there is no need for him to make up for it. And if he has a Hady with him and is prevented from performing Hajj, and he is unable to send it to its place of slaughtering, then he should slaughter it. But if he can send it, then he should not finish his Ihram till the Hady has reached its place (i.e., has been slaughtered).” Malik and others said, “He should slaughter his Hady and have his head shaved wherever he is and does not have to make up for it, because the Prophet ﷺ and his companions slaughtered the sacrifice and had their heads shaved in Al-Hudaybiya and finished their Ihram before performing the Tawaf and before the Hady reached the Ka’bah. It is not mentioned that the Prophet ﷺ ordered anybody to make up for any of the missed ceremonies or to repeat anything. And Al-Hudaybiya is outside the boundaries of the sanctuary of Makkah.”

1813. Narrated Nafi’: When ‘Abdullāh bin ‘Umar رضي الله عنه set out for Makkah with the intention of performing ‘Umra in the period of Al-Fitnah (trial and affliction), he said, “If I should be prevented from reaching the Ka’bah, then I would do the same as we did while in the company of Allah’s Messenger ﷺ.” So, he assumed the Ihram for ‘Umra since the Prophet ﷺ had assumed the Ihram for ‘Umra in the year of Al-Hudaybiya. Then ‘Abdullāh bin ‘Umar رضي الله عنه.
thought about it and said, “The conditions for both Hajj and ‘Umra are similar.” He then turned towards his companions and said, “The conditions of both Hajj and ‘Umra are similar and I make you witness that I have made the performance of Hajj obligatory for myself along with ‘Umra.” He then performed one Tawaf [Sā‘y (going) between As-Safā and Al-Marwa] for both of them (i.e., Hajj and ‘Umra) and considered that to be sufficient for him and offered a Hady.

(5) CHAPTER. The Statement of Allah "...And whosoever of you is ill or has an ailment in his scalp, (necessitating shaving), he must pay a Fidya (ransom), of either observing Saum (fasts) (three days), or giving Sadaqa (charity - feeding six poor persons), or offer sacrifice (one sheep)...

(V.2:196)

He has the option. As for fasting, it should be for three days.

1814. Narrated ‘Abdur-Rahmān bin Abū Lailā: Ka‘b bin ‘Ujrah said that Allah’s Messenger ﷺ said to him (Ka‘b), “Perhaps your lice have troubled you?” Ka‘b replied, “Yes! O Allah’s Messenger.” Allah’s Messenger ﷺ said, “Have your head shaved and then either fast three days, or feed six poor persons or slaughter one sheep as a sacrifice.”

(6) CHAPTER. The Saying of Allah "... Or giving Sadaqa..." (V.2:196)
Here Ṣadaqa is in the form of feeding six poor persons.

1815. Narrated Ka‘b bin ‘Ujra: Allah’s Messenger stood beside me at Al-Hudaibiyah and the lice were falling from my head in great number. He asked me, “Have your lice troubled you?” I replied in the affirmative. He ordered me to get my head shaved. Ka‘b added, “This Verse: ‘...And whosoever of you is ill, or has ailment in his scalp...’ (V.2:196) was revealed regarding me.” The Prophet then ordered me either to observe Saum (fast) for three days, or to feed six poor persons with one Faraq (three Sa) (of dates), or to slaughter a sheep, (as sacrifice) whatever was available.”

(7) CHAPTER. The Fidya (compensation for a missed or wrongly practised religious ceremony) in the form of feeding (six persons) each with one-half a ʿSa‘ (of food).

1816. Narrated ‘Abdullāh bin Ma‘qal: I sat with Ka‘b bin ‘Ujra and asked him about the Fidya. He replied, “This revelation was revealed concerning my case especially, but it is also for you in general. I was brought before Allah’s Messenger and the lice were falling in great numbers on my face. The Prophet said, “I have never thought that your ailment (or struggle) has reached to such an extent as I see. Can you afford a sheep?” I replied in the negative. He then said, “Observe Saum (fasts) for three days, or feed six poor persons each with one-half a ʿSa‘ of food (1 ʿSa‘ = 3 kilograms approx.) [and get your head shaved]”. 
(8) CHAPTER. The Nusuk (offering) is one sheep.

1817. Narrated ‘Abdur-Rahmân bin Abû Lailâ reporting the speech of Ka‘b bin ‘Ujra رضي الله عنه: Allâh’s Messenger ﷺ saw him (i.e., Ka‘b) while the lice were falling on his face. He asked (him), “Have your lice troubled you?” He replied in the affirmative. So, he ﷺ ordered him to get his head shaved while he was at Al-‫حِدِّيْبَيْة. At that time they were not permitted to finish their Ihram, and were still hoping to enter Makkah. So, Allâh revealed the Verses of Al-Fidya. Allâh’s Messenger ﷺ ordered him to feed six poor persons with one Faraq of food or to slaughter one sheep (as a sacrifice) or to observe Saum (fast) for three days.

1818. Narrated Ka‘b bin ‘Ujra رضي الله عنه: Allâh’s Messenger ﷺ saw him (i.e., Ka‘b) while the lice were falling on his face.

(1) (H.1817) Ka‘b was permitted to finish his Ihram because of ailment in his head and had to pay Fidya, although later on, all his Companions finished Ihram because they were prevented from reaching the Ka‘bah.
(9) **CHAPTER. The Statement of Allāh**

“...Then he should not have sexual relations (with his wife) ...” (V.2:197)

1819. Narrated Abū Hurairah Ṭ: Allāh’s Messenger Ṭ said, “Whoever performs Ḥaǧj to this House (Ka’bah) and does not approach his wife for sexual relations nor commits sins (while performing Ḥaǧj), he will come out as sinless as a newborn child (just delivered by his mother).”

(10) **CHAPTER. The Statement of Allāh**

...nor commit sin nor dispute unjustly during Ḥaǧj...” (V.2:197)

1820. Narrated Abū Hurairah Ṭ: The Prophet Ṭ said, “Whoever performs Ḥaǧj to this House (Ka’bah) and does not approach his wife for sexual relations nor commit sins (while performing Ḥaǧj), he will come out as sinless as a newborn child (just delivered by his mother).”
(1) CHAPTER. The penalty for hunting (by a Muhrim) and similar things. And the Statement of Allah 

"...Kill not game while you are in the state of Ihram for Hajj or Umra (pilgrimage), and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of an eatable animal (i.e., sheep, goat, cow, etc.) brought to the Ka'bah, equivalent to the one he killed... to the end of the Verse... And fear Allah to Whom you shall be gathered back." (V.5:95-96)

(2) CHAPTER. If a non-Muhrim hunts (an animal) and gives it as a present to a Muhrim, (it is permissible for) the latter to eat it.

Ibn 'Abbâs and Anas considered that there was no harm for a Muhrim to slaughter animals which were not game, like camels, sheep, cows, hens, or horses.

1821. Narrated 'Abdullâh bin Abû Qatâda: My father set out (for Makkah) in the year of Al- Hudâibiya, and his companions assumed Ihram, but he did not. At that time the Prophet was informed that an enemy wanted to attack him, so the Prophet proceeded onwards. While my father was among his companions, some of them laughed among themselves. (My father said), "I looked up and saw an onager(1). I attacked, stabbed and caught it.

(1) (H.1821) They were laughing because they saw an onager and could not hunt it= 
I then sought my companions’ help, but they refused to help me. (Later) we all ate its meat. We were afraid that we might be left behind (separated) from the Prophet. So, I went in search of the Prophet and made my horse run at a galloping speed at times and let it go slow at an ordinary speed at other times till I met a man from the tribe of Banî Ghifâr at midnight. I asked him, “Where did you leave the Prophet?” He replied, “I left him at Ta’hun and he had the intention of having the midday rest at As-Suqyâ. I followed the traces and joined the Prophet and said, ‘O Allah’s Messenger! Your people (Companions) send you their compliments, and (ask for) Allah’s Blessings upon you. They are afraid lest they may be left behind; so please wait for them.’ I added, ‘O Allah’s Messenger! I hunted an onager and some of its meat is with me. The Prophet told the people to eat it, though all of them were in the state of Iḥrām.’

(3) CHAPTER. If the Muḥrīmūn saw game and then laughed and a non-Muḥrīm understood (why they laughed) (then their laughing is not to be considered as an intentional sign to draw the non-Muḥrīm’s attention. Therefore they are allowed to eat the game).

1822. Narrated ‘Abdullâh bin Abû Qatâda that his father said, “We proceeded with the Prophet in the year of Al-Ḥudaibiyâ and his companions assumed Iḥrām but I did not. =because they were in a state of Iḥrām; neither were they allowed to draw the attention of Abû Qatâda who was not a Muḥrīm then.

(1) (H.1821) Perhaps Abû Qatâda hurried to reach the Prophet so that he might ask him whether it was legal for the Muḥrīmūns to eat from that game, since some of his companions had refused to eat.
We were informed that some enemies were at Ghaiqa and so we went on towards them. My companions saw an onager and some of them started laughing among themselves. I looked and saw it. I chased it on my horse and stabbed and caught it. I wanted some help from my companions but they refused. (I slaughtered it all alone). We all ate from it (i.e., its meat). Then I followed Allâh’s Messenger ﷺ lest we should be left behind. At times I urged my horse to run at a galloping speed and at other times at an ordinary slow speed. On the way I met a man from the tribe of Bâni Ghifâr at midnight. I asked him where he had left Allâh’s Messenger ﷺ. The man replied that he had left the Prophet ﷺ at a place called Ta’hun and he had the intention of having the midday rest at As-Suqâ. So, I followed Allâh’s Messenger ﷺ till I reached him and said, “O Allâh’s Messenger! I have been sent by my companions who send you their greetings and compliments and ask for Allâh’s Mercy and Blessings upon you. They were afraid lest the enemy might intervene between you and them; so please wait for them.” So he did. Then I said, “O Allâh’s Messenger! We have hunted an onager and have some of it (i.e., its meat) left over.” Allâh’s Messenger ﷺ told his companions to eat the meat, although all of them were in a state of Ihram.

\[4\] \textit{CHAFFER. A Muhrîm should not help a non-Muhrîm in the hunting of a game.}
company of the Prophet at a place called Al-Qâha and some of us had assumed Ihram while the others had not. I noticed that some of my companions were watching something, so I looked up and saw an onager. (I rode my horse and took the spear and whip) but my horse fell down (and I asked them to pick it up for me) but they said, “We will not help you by any means as we are in a state of Ihram.” So, I picked up the whip myself and attacked the onager from behind a hillock and slaughtered it and brought it to my companions. Some of them said, “Eat it.” While some others said, “Do not eat it.” So, I went to the Prophet who was ahead of us and asked him about it. He replied, “Eat it, as it is Halâl (i.e., it is legal to eat it).”

(5) CHAPTER. A Muhrim should not point at a game with the intention that a non-Muhrim may hunt it.

1824. Narrated ‘Abdullâh bin Abü Qatâda that his father had told him that Allâh’s Messenger set out for Hajj and so did his Companions. He sent a batch of his Companions by another route and Abü Qatâda was one of them. The Prophet said to them, “Proceed along the sea-shore till we meet all together.” So, they took the route of the sea-shore, and when they started all of them assumed Ihram except Abü Qatâda. While they were proceeding on, his companions saw a group of onagers. Abü
Qatada chased the onagers and attacked and wounded a she-onager. They got down and ate some of its meat and said to each other: “How do we eat the meat of the game while we are in a state of *Ihrām*?” So, we (they) carried the rest of the she-onager’s meat, and when they met Allah’s Messenger, they asked saying, “O Allah's Messenger! We assumed *Ihrām* with the exception of Abu Qatada and we saw (a group) of onagers. Abu Qatada attacked them and wounded a she-onager from them. Then we got down and ate from its meat. Later, we said, (to each other), ‘How do we eat the meat of the game and we are in a state of *Ifrām*?’ So, we carried the rest of its meat.” The Prophet asked, “Did anyone of you order Abu Qatada to attack it or point at it?” They replied in the negative. He said, “Then eat what is left of its meat.”

(6) CHAPTER. If any person gave a living onager as a present to a *Muḥrīm* then he should not accept it.

1825. Narrated ‘Abdullāh bin ‘Abbās on the authority of Aṣ-Ṣa‘b bin Ḥathāma Al-Lāithi that the latter presented an onager to Allah’s Messenger while he was at Al-Abwā’ or at Waddān, and he refused to accept it. On noticing the signs of some unpleasant feeling of disappointment on his (Aṣ-Ṣa‘b’s) face, the Prophet said to him, “I have only returned it because I am *Muḥrīm*.”
(7) CHAPTER. (What kind of) animals can be killed by a Muhrim.

1826. Narrated `Abdullah bin `Umar \(\text{رضي الله عنهما}\): Allâh's Messenger ﷺ said, “It is not sinful on a Muhrim to kill five kinds of animals.” (A crow, a kite, a scorpion, a mouse and a rabid dog).

1827. One of the wives of the Prophet ﷺ narrated: The Prophet ﷺ said, “A Muhrim can kill (five kinds of animals)”

1828. Narrated Hafsa ﷺ: Allâh’s Messenger ﷺ said, “It is not sinful (on a non-Muhrim or a Muhrim) to kill five kinds of animals, namely: a crow, a kite, a mouse, a scorpion and a rabid dog.”

1829. Narrated `Aishah ﷺ: Allâh’s Messenger ﷺ said, “Five kinds of animals are harmful and could be killed in the Haram.”
28—THE BOOK OF PENALTY FOR HUNTING

(sanctuary). These are: a crow, a kite, a scorpion, a mouse and a rabid dog."

1830. Narrated `Abdullâh

While we were in the company of the Prophet ﷺ in a cave at Mina, when Sûrat Al-Mursalât was revealed and he recited it and I heard it (directly) from his mouth as soon as he recited it, then suddenly a snake sprang at us and the Prophet ﷺ said (ordered us): “Kill it.” We ran to kill it but it escaped quickly. The Prophet ﷺ said, “It has escaped your evil and you too have escaped its evil.”

1831. Narrated `Aishah, the wife of the Prophet ﷺ: Allâh’s Messenger ﷺ called a house-lizard, a bad animal, but I did not hear him ordering that it should be killed.” [See H.3306].
(8) CHAPTER. It is not permissible to cut the trees\(^1\) of the Haram (the sanctuary of Makkah).

Narrated Ibn ‘Abbās: The Prophet ﷺ said, “Its (the Haram’s) thorny bushes are not allowed to be cut off.”

1832. Narrated Sa‘īd bin Abū Sa‘īd Al-Maqqūrī: Abū Shurail Al-‘Adawī said that he had said to ‘Amr bin Sa‘īd when he was sending the troops to Makkah (to fight ‘Abdullāh bin Az-Zubair), “O Chief! Allow me to tell you what Allāh’s Messenger ﷺ said on the day following the conquest of Makkah. My ears heard that and my heart understood it thoroughly and I saw with my own eyes the Prophet ﷺ when he, after glorifying and praising Allāh, said, ‘Allāh, not the people, made Makkah a sanctuary, so anybody who has belief in Allāh and the Last Day should neither shed blood in it, nor should he cut down its trees. If anybody tells (argues) that fighting in it is permissible on the basis that Allāh’s Messenger ﷺ did fight in Makkah, say to him: Allāh allowed His Messenger ﷺ and did not allow you.’ The Prophet ﷺ added: ‘[Allāh allowed me only for a few hours on that day (of the conquest) and today its sanctity is valid as it was before. So, those who are present should inform those who are absent (concerning this fact).’” Abū Shurail was asked, “What did ‘Amr reply?” He said, (‘Amr said) “O Abū Shurail! I know better than you in this respect, Makkah does not give protection to a sinner, a murderer or a thief.”

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\(\text{(1) (Ch.8) Trees: Naturally grown only, neither planted nor sowed by you.}\)
(9) CHAPTER. The game in the Haram (Sanctuary) should not be chased or disturbed.

1833. Narrated Ibn 'Abbás: The Prophet ﷺ said, “Allāh has made Makkah a sanctuary, so it was a sanctuary before me and will continue to be a sanctuary after me. It was made legal for me (i.e., I was allowed to fight in it) for a few hours of a day. It is not allowed to uproot its shrubs or to cut its trees, or to chase (or disturb) its game, or to pick up its Luqāa (fallen things) except by a person who would announce that (what he has found) publicly.” Al-'Abbās said, “O Allāh’s Messenger! Except Al-Iḥāṣir (a kind of grass) (for it is used) by our goldsmiths and for our graves.” The Prophet ﷺ then said, “Except Al-Iḥāṣir.” ‘Ikrima said, “Do you know what ‘chasing or disturbing’ the game means? It means driving it out of the shade to occupy its place.”

(10) CHAPTER. Fighting is prohibited in Makkah.

Narrated Abū Shūrah that the Prophet ﷺ said, “It is forbidden to shed blood in Makkah.”

1834. Narrated Ibn ‘Abbās: On the day of the conquest of Makkah, the Prophet ﷺ said, “There is no more emigration (from Makkah) but Jihad and intentions(2), and whenever you are called for Jihad, you should go immediately. No doubt, Allāh has made this place (Makkah) a

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(1) (H.1833) ‘Atā’ and Mujāhid disagree with ‘Ikrima for they think that it is permissible to dismiss the game, unless that brings about its death.
(2) (H.1834) i.e., you must have intention to participate in Jihad when there is call for it.
sanctuary since the creation of the heavens and the earth, and will remain a sanctuary till the Day of Resurrection as Allah has ordained its sanctity. Fighting was not permissible in it for anyone before me, and even for me it was allowed only for a portion of a day. So, it is a sanctuary with Allah's sanctity till the Day of Resurrection. Its thorns should not be uprooted and its game should not be chased; and its *Luqata* (fallen things) should not be picked up except by one who would announce that publicly, and its vegetation (grass etc.) should not be cut."

Al-‘Abbās said, "O Allah's Messenger! Except *Al-I’dh1hir* (for it is used by their blacksmiths, and for their domestic purposes)." So, the Prophet said, "Except *Al-I’dh1hir*."
was cupped at the middle of his head at Lahye-Jamal.

(12) CHAPTER. The marrying of a Muhrim.

1837. Narrated Ibn ‘Abbas: The Prophet  married Maimūna while he was in the state of Ihram, (only the ceremonies of marriage were held).

(13) CHAPTER. What is forbidden for a Muhrim (male or female) as regards perfumes.

‘Āishah  said, “A woman in the state of Ihram should not wear clothes perfumed with Wars or saffron.”

1838. Narrated ‘Abdullāh bin ‘Umar: A person stood up and asked, “O Allah’s Messenger! What clothes may be worn in the state of Ihram?” The Prophet  replied, “Do not wear a shirt or trousers, or any headgear (e.g., a turban), or a hooded cloak; but if somebody has no shoes he can wear leather stockings, provided they are cut short off the ankles, and also, do not wear anything perfumed with Wars or saffron, and the Muhrima (a woman in the state of Ihram) should not cover her face, and should not wear gloves.”
1839.Narrated Ibn ‘Abbas: A man was crushed to death by his she-camel and was brought to Allah’s Messenger who said, “Give him a bath and shroud him, but do not cover his head, and do not bring any perfume near to him, as he will be resurrected reciting Talbiya.”

(14) CHAPTER. The taking of a bath by a Muhrim.

And Ibn ‘Abbas said that a Muhrim could enter a bathroom for a bath, and Ibn ‘Umar and ‘Aishah did not think that there was any harm in scratching the body.

1840. Narrated ‘Abdullah bin Hunain: ‘Abdullah bin Al-‘Abbás and Al-Miswar bin Makhrama differed at Al-Abwâ‘; Ibn ‘Abbás said that a Muhrim could wash his head; while Al-Miswar maintained that he should not do so. ‘Abdullah bin ‘Abbás sent me to
Abū Ayyūb Al-Anṣārī and I found him bathing between the two wooden posts (of the well) and was screened with a sheet of cloth. I greeted him and he asked who I was. I replied, “I am ‘Abdullāh bin Ḥunain, and I have been sent to you by Ibn ‘Abbās to ask you how Allāh’s Messenger ﷺ used to wash his head while in the state of Ḥijrah.” Abū Ayyūb Al-Anṣārī caught hold of the sheet of cloth and lowered it till his head appeared before me, and then told somebody to pour water on his head. He poured water on his head, and he (Abū Ayyūb) rubbed his head with his hands by bringing them from back to front and from front to back and said, “I saw the Prophet ﷺ doing like this.”

(15) CHAPTER. Wearing of Khuff (leather stockings) by a Muhrim if slippers are not available (but one has to cut short the Khuff below the ankles).

1841. Narrated Ibn ‘Abbās رضي الله عنهما: I heard the Prophet ﷺ delivering a Khutba (religious talk) at ‘Arafāt saying, “If a Muhrim does not find slippers, he could wear Khuff (but he has to cut short the Khuff below the ankles), and if he does not find an Izār (a waist-sheet for wrapping the lower-half of the body) he could wear trousers.”
1842. Narrated ‘Abdullāh: Allah’s Messenger was asked: What sort of clothes a *Muhrim* should wear? He replied, “He should not wear a shirt, turbans, trousers, a hooded cloak, or a dress perfumed with saffron or *Wars*; and if slippers are not available he can wear *Khuff* but he should cut them so that they reach below the ankles.

(16) CHAPTER. If an *Izār* is not available, one (i.e., a *Muhrim*) can wear trousers.

1843. Narrated Ibn ‘Abbās: The Prophet delivered a *Khutba* (religious talk) at ‘Arafāt and said, “Whoever does not get an *Izār* can wear trousers, and whoever cannot get a pair of shoes (slippers) can wear *Khuff*.”

(17) CHAPTER. Carrying of arms by a *Muhrim*.

According to ‘Ikrima one can carry arms if he fears the enemy, but the *Fidya* (compulsory penalty) has to be paid. No religious scholar agrees with him on necessitating the *Fidya*.

1844. Narrated Al-Barā‘: The Prophet assumed *Ihram* for ‘*Umra* in the
month of Dhul-Qa'da but the (Mushrikûn) people of Makkah refused to admit him into Makkah till he agreed on the condition that he would not bring into Makkah any arms but sheathed.

(18) CHAPTER. Entering the Ḥaram and Makkah without assuming Ḥıram.

And Ibn 'Umar entered (without Ḥıram); but the Prophet ordered those intending to perform Ḥajj or 'Umra to assume Ḥıram, but he did not mention the wood-cutters and the like (i.e., those who frequent the sanctuary of Makkah).

1845. Narrated Ibn 'Abbas: The Prophet fixed Dhul-Hulaifa as the Miqât (the place for assuming Ḥıram) for the people of Al-Madina, and Qarn-al-Manâzil for the people of Najd, and Yalámâm for the people of Yemen. These Mawaqqît are for those people and also for those who come through these Mawaqqît (from places other than the abovementioned) with the intention of (performing) Ḥajj and 'Umra. And those living inside these Mawaqqît can assume Ḥıram from the place where they start; even the people of Makkah can assume Ḥıram (for Ḥajj only) from Makkah.

1846. Narrated Anas bin Malik: Allah's Messenger entered Makkah in the year of its conquest wearing an Arabian helmet on his head(1), and when the Prophet took it off, a person came and said, “Ibn Kháṭal is holding the covering of the Ka'bah

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(1) (H.1846) A Muhrîm is not allowed to cover his head. The fact that the Prophet's head was covered while entering Makkah indicates that he had entered Makkah as a non-Muhrîm.
(taking refuge in the Ka'bah).” The Prophet said, “Kill him.”

(19) CHAPTER. If somebody ignorantly assumed Ḥiyrām while wearing a shirt (will Fidya be compulsory?).

‘Aṭā’ said, “There is no penalty on a Mujrim who perfumes himself or wears stitched clothes out of ignorance or forgetfulness.”

1847. Narrated Ya’lā: While I was with Allah’s Messenger there came to him a man wearing a cloak having a trace of yellowish perfume or a similar thing on it. ‘Umar used to say to me, “Would you like to see the Prophet at the time when he is being inspired Divinely?” So, it happened that he was inspired (then) and when the Revelation was over the Prophet said (to that man), “Do in your Ḥumra the same as you do in your Hajj.”

1848. A man bit the hand of another man but in that process the latter broke one incisor tooth of the former, and the Prophet forgave the latter.

(20) CHAPTER. A Muḥrīm died at ‘Arafāt and the Prophet did not order anybody to finish the remaining ceremonies of Hajj on his behalf.

1849. Narrated Ibn ‘Abbās: When the Prophet

(1) (H.1846) Allah’s Messenger, on conquering Makkah, forgave all the people of Makkah except some persons who had committed nasty crimes against Islam and Muslims.

(2) (H.1848) This piece of narration is a part of Hadīth No. 6892, Vol. 9.
While a man was standing with the Prophet ﷺ at ‘Arafat, he fell from his Rahila (mount) and his neck was crushed by it. The Prophet ﷺ said, “Wash the deceased with water and Sidr and shroud him in two pieces of cloth, and neither perfume him nor cover his head, for Allâh will resurrect him on the Day of Resurrection and he will be reciting Talbiya.”

(21) CHAPTER. The legal way of (burying) a dead Muhrim.

1851. Narrated Ibn ‘Abbâs ابن عامر: A man was in the company of the Prophet ﷺ and his she-camel crushed his neck while he was in a state of Ihram and he died. Allâh’s Messenger ﷺ said, “Wash him with water and Sidr and shroud him in his two garments; neither perfume him nor cover his head, for he will be resurrected on the Day of Resurrection reciting Talbiya.”
(22) CHAPTER. To perform *Hajj* on behalf of a dead person and to fulfil his vows. A man can perform *Hajj* on behalf of a woman.

1852. Narrated Ibn 'Abbas: A woman from the tribe of Juhaina came to the Prophet and said, “My mother had vowed to perform *Hajj* but she died before performing it. May I perform *Hajj* on my mother’s behalf?” The Prophet replied, “Perform *Hajj* on her behalf. Had there been a debt on your mother, would you have paid it or not? So, pay Allāh’s debt as He has more right to be paid.”

(23) CHAPTER. Performing *Hajj* for a person who cannot sit firmly on the mount.

1853. Narrated Fadl bin ‘Abbas: A woman...

1854. Narrated Fadl bin ‘Abbas: A woman from the tribe of Khath'am came in the year (of *Hajjat-ul-Wada*’ of the Prophet) and said, “O Allāh’s Messenger! My father has come under Allāh’s obligation of performing *Hajj* but he is a very old man and cannot sit properly on his *Rahila* (mount). Will the obligation be fulfilled if I...
perform *Hajj* on his behalf?” The Prophet replied in the affirmative.

(24) CHAPTER. Performing *Hajj* by a woman on behalf of a man.

1855. Narrated ‘Abdullāh bin ‘Abbas: Al-Fadl was riding behind the Prophet and a woman from the tribe of Khath'am came up. Al-Fadl started looking at her and she looked at him. The Prophet turned Al-Fadl’s face to the other side. She said, “My father has come under Allāh’s obligation of performing *Hajj* but he is a very old man and cannot sit properly on his *Rahila* (mount). Shall I perform *Hajj* on his behalf? The Prophet replied in the affirmative. That happened during *Hajjat-ul-Wadā* of the Prophet.

(25) CHAPTER. The *Hajj* of boys (children etc.)

1856. Narrated Ibn ‘Abbās: The Prophet sent me (to Mina) with the luggage from *Jam* (i.e., Al-Muzdalifa) at night.
1857. Narrated 'Abdullah bin ‘Abbās: I came riding on my she-ass and had (just) then attained the age of puberty. Allāh’s Messenger was offering Ṣalāt at Mina. I passed in front of a part of the first row and then dismounted from it, and the animal started grazing. I aligned with the people behind Allāh’s Messenger. (The subnarrator added that happened in Mina during the Prophet’s Ḥajjat-ul-Wadā’.)

1858. Narrated As-Sā‘ib bin Yazīd: (while in the company of my parents) I was made to perform Ḥajj with Allāh’s Messenger and I was a seven-year-old boy then. (Fāth-Al-Bārī, Vol. 4, Page 442)

1859. Narrated Al-Ju‘aid bin ‘Abdur-Rahmān: I heard ‘Umar bin ‘Abdul ‘Azīz telling about As-Sā‘ib bin Yazid that he had performed Ḥajj (while carried) with the belongings of the Prophet.

(26) CHAPTER. Ḥajj of women.

1860. Narrated Ibrahim’s grand-father that ‘Umar in his last Ḥajj allowed the wives of the Prophet to perform Ḥajj; and he sent with them ʿUthmān bin ‘Affān and ‘Abdur-Rahmān
bin ‘Aīf as escorts.

1861. Narrated ‘Āishah (Mother of the faithful believers): I said, “O Allāh’s Messenger! Shouldn’t we participate in Holy battles and Jihad along with you?” He replied, “The best and the most superior Jihad (for women) is Hajj – Hajj Mabrūr, – which is accepted by Allāh.” ‘Āishah added: Ever since I heard that from Allāh’s Messenger ﷺ I have determined not to miss Hajj.

1862. Narrated Ibn ‘Abbās: The Prophet ﷺ said, “A woman should not travel except with a Dhū-Mahram (her husband or a man with whom that woman cannot marry at all according to the Islamic Jurisprudence), and no man may visit a woman except in the presence of a Mahram.” A man got up and said, “O Allah’s Messenger! I intend to go (for Jihad) with such and such an army and my wife wants to perform Hajj.” The Prophet ﷺ said (to him), “Go along with her (to Hajj).”

1863. Narrated Ibn ‘Abbās: When the Prophet ﷺ returned after performing his Hajj, he asked Umm Sinān Al-Anṣāriyah, “What forbid you from performing Hajj?” She replied, “Father of so-and-so (i.e., her husband) had two camels
and he performed *Hajj* on one of them, and the second is used for the irrigation of our land.” The Prophet ﷺ said (to her), “Perform *‘Umra* in the month of Ramadan, (as it) is equivalent to *Hajj* or performing *Hajj* with me (in reward).”

[See H.1782]

1864. Narrated Qaza’a, the slave of Ziyād: Abū Sa’īd who participated in twelve *Ghazwāt* with the Prophet ﷺ said, “I heard four things from Allāh’s Messenger ﷺ (or I narrate them from the Prophet ﷺ) which won my admiration and appreciation. They are:

1. “No lady should travel without her husband or without a *Dhū-Mahram* for a two days’ journey.
2. No observance of *Saum* (fasting) is permissible on two days of *‘Eid-al-Fitr*, and *‘Eid-al-Adhā*.
3. No *Salāt* (prayer) (may be offered) after two *Salāt*: after the *‘Aṣr* prayer till the sunset and after the morning *Salāt* (prayer) till the sun rises.
4. Not to travel (for visiting) except for three mosques: *Masjid-al-Harām* (in Makkah), my Mosque (at Al-Madina), and *Masjid-al-Aqṣā* (in Jerusalem).”
(27) CHAPTER. Whoever vowed to go on foot to the Ka'bah.

1865. Narrated Anas: The Prophet saw an old man walking, supported by his two sons, and asked about him. The people informed him that he had vowed to go on foot (to the Ka'bah). He said, "Allâh is not in need of this old man's torturing himself;" and ordered him to ride.

1866. Narrated 'Uqba bin 'Amir: My sister vowed to go on foot to the Ka'bah, and she asked me to take the verdict of the Prophet about it. So, I did and the Prophet said, "She should walk and also should ride."
29 - THE BOOK ABOUT THE VIRTUES OF AL-MADİNA

(1) CHAPTER. Haram (sanctuary) of Al-Madina.

1867. Narrated Anas: The Prophet said, Al-Madina is a sanctuary from that place to that. Its trees should not be cut and no heresy should be innovated nor any sin should be committed in it, and whoever innovates in it an heresy or commits sins (bad deeds), then he will incur the curse of Allah, the angels, and all the people.”

[See Vol. 9, Hadith No. 7306]

1868. Narrated Anas: The Prophet came to Al-Madina and ordered a mosque to be built and said, “O Bani Najjar! Suggest to me the price (of your land).” They said, “We do not want its price except from Allah” (i.e., they wished for a reward from Allah for giving up their land free). So, the Prophet ordered the graves of the Mushrikun to be dug out and the land to be levelled, and the date-palm trees to be cut down. The cut date-palms were fixed in the direction of the Qiblah of the mosque.

1869. Narrated Abu Hurairah: The Prophet said, “I have made Al-Madina a sanctuary between its two (Harra) mountains.” The Prophet went to the tribe of Bani Haritha and said (to them), “I see that you have gone out of the sanctuary,” but looking around, he added, “No, you are inside the sanctuary.”
1870. Narrated ‘Ali: We have nothing except the Book of Allah (the Qur’an) and this written paper from the Prophet wherein it written: “Al-Madina is a sanctuary from the ‘Aer mountain to such and such a place, and whoever innovates in it an heresy or commits a sin, or gives shelter to such an innovator or sinner in it, will incur the curse of Allah, the angels, and all the people, none of his compulsory or optional good deeds of worship will be accepted. And the asylum (of protection) granted by any Muslim is to be secured (respected) by all the other Muslims; and whoever betrays a Muslim in this respect incurs the curse of Allah, the angels, and all the people, and none of his compulsory or optional good deeds of worship will be accepted, and whoever (freed slave) takes as masters other than his manumitters without their permission incurs the curse of Allah, the angels, and all the people, and none of his compulsory or optional good deeds of worship will be accepted.”

(2) CHAPTER. Superiority of Al-Madina. And that it expells (evil, vicious) persons.

1871. Narrated Abū Hurairah: Allah’s Messenger said, “I was ordered to migrate to a town which will swallow (conquer) other towns and is called Yathrib and that is Al-Madina, and it turns out (bad) persons as a furnace removes the impurities of iron.
29 - THE BOOK ABOUT THE VIRTUES OF AL-MADİNA

(3) CHAPTER. Al-Madîna is also called Tāba.

1872. Narrated Abū Humaid: We came with the Prophet from Tabûk, and when we reached near Al-Madîna, the Prophet said, “This is Tāba.”

(4) CHAPTER. The two mountains of Al-Madîna.

1873. Narrated Abû Hurairah: If I saw deers grazing in Al-Madîna, I would not chase them, for Allâh’s Messenger said, “(Al-Madîna is a sanctuary) between its two mountains.”

(5) CHAPTER. (What about) the one who avoids (runs away) from living in Al-Madîna?

1874. Narrated Abû Hurairah: I heard Allâh’s Messenger saying, “The people will leave Al-Madîna in spite of the best state it will have, and none except the wild birds and the beasts of prey will live in it,
and the last persons who will die will be two shepherds from the tribe of Muzaina, who will be driving their sheep towards Al-Madina, but will find nobody in it, and when they will reach the valley of Thaniyat-al-Wadâ', they will fall down on their faces, dead.

1875. Narrated Sufyân bin Abû Zuhair: I heard Allah's Messenger saying, "Yemen will be conquered and some people will migrate (from Al-Madina) and will urge their families, and those who will obey them to migrate (to Yemen), although Al-Madina will be better for them; if they but knew. Sham will also be conquered and some people will migrate (from Al-Madina) and will urge their families and those who will obey them to migrate (to Sham), although Al-Madina will be better for them; if they but knew. Iraq will be conquered and some people will migrate (from Al-Madina) and will urge their families and those who will obey them to migrate (to Iraq), although Al-Madina will be better for them; if they but knew." 

1876. Narrated Abû Hurairah: Allah's Messenger said, "Verily, Belief returns and goes back to Al-Madina as a
snake returns and goes back to its hole (when in danger)."

(7) CHAPTER. Sin of that person who betrays and harms the people of Al-Madina.

1877. Narrated Sa'd: I heard the Prophet ﷺ saying, “None plots against the people of Al-Madina but that he will be dissolved (destroyed) like the salt is dissolved in water.”

(8) CHAPTER. The high buildings of Al-Madina.

1878. Narrated Usâma: Once the Prophet ﷺ stood at the top of a castle amongst the castles (or the high buildings) of Al-Madina and said, “Do you see what I see? (No doubt) I see the places or spots of Al-Fitan (trials and afflictions) among your houses (and these Fitan will be) as numerous as the spots where rain-drops fall.”

(9) CHAPTER. Ad-Dajjâl will not be able to enter Al-Madina.

1879. Narrated Abû Bakra: The
Prophet ﷺ said, “The terror caused by Al-Masih Ad-Dajjãl will not enter Al-Madina and at that time Al-Madina will have seven gates and there will be two angels at each gate (guarding Al-Madina).”

1880. Narrated Abû Hurairah ﷺ: Allah’s Messenger ﷺ said, “There are angels guarding the entrances (or roads) of Al-Madina, neither plague nor Ad-Dajjal can enter it.”

1881. Narrated Anas bin Malik: The Prophet ﷺ said, “There will be no town in which Ad-Dajjal will not enter except Makkah and Al-Madina, and there will be no entrance (road) (of both Makkah and Al-Madina) but the angels will be standing in rows guarding it against him, and then Al-Madina will shake with its inhabitants thrice (i.e., three earth-quakes will take place) and Allah will expel all the disbelievers and the hypocrites from it.”

1882. Narrated Abû Sa‘îd Al-Khudri: Allah's Messenger ﷺ told us a long narrative about Ad-Dajjal, and among the many things he mentioned, was his saying, “Ad-Dajjal will come and it will be forbidden...
for him to pass through the entrances of Al-Madina. He will land in some of the salty barren areas (outside) Al-Madina; on that day the best man or one of the best men will come up to him and say, 'I testify that you are the same Ad-Dajjal whose description was given to us by Allâh's Messenger ﷺ.' Ad-Dajjal will say to the people, 'If I kill this man and bring him back to life again, will you doubt my claim?' They will say, 'No.' Then Ad-Dajjal will kill that man and bring him back to life. That man will say, 'Now I know your reality better than before.' Ad-Dajjal will say, 'I want to kill him (again) but I cannot.'"

(10) CHAPTER. Al-Madina expels Al-Khabath (all the evil and bad persons, etc.).

1883. Narrated Jâbir: A bedouin came to the Prophet ﷺ and gave the Bai'a (pledge) for embracing Islâm. The next day he came with fever and said (to the Prophet ﷺ), "Please cancel my pledge (of emigrating to Al-Madina)." The Prophet ﷺ refused (that request) three times and said, "Al-Madina is like a furnace, it expels out its Khabath" (the impurities - evil and bad persons etc.) and selects the good ones and makes them perfect."

1884. Narrated Zaid bin Thâbit: When the Prophet ﷺ went out for (the
battle of) Uḥud, some of his companions (hypocrites) returned (home). A party of the believers remarked that they would kill those (hypocrites) who had returned, but another party said that they would not kill them. So, this Divine Revelation was revealed:

"Then what is the matter with you that you are divided into two parties about the hypocrites..." (V.4:88)

The Prophet ﷺ said, “Al-Madina expels (the bad) persons from it, as fire expels the impurities of iron.”

CHAPTER.


1886. Narrated Anas ﷺ: Whenever the Prophet ﷺ returned from a journey and sighted the walls of Al-Madina, he would make his mount go fast, and if he was on an animal (i.e., a horse), he would make it gallop because of his love for Al-Madina.

(11) CHAPTER. The dislike of the Prophet ﷺ that Al-Madina should be vacated.

1887. Narrated Anas ﷺ: (The people of) Bani Salama intended to shift near
the mosque (of the Prophet) but Allāh’s Messenger disliked to see Al-Madina vacated and said, “O the people of Bani Salama! Don’t you think that you will be rewarded for your footsteps which you take towards the mosque?” So, they stayed at their old places.

(12) CHAPTER.

1888. Narrated Abū Hurairah: The Prophet said, “There is a garden from the gardens of Paradise between my house and my pulpit, and my pulpit is on my Haud [Tank (Al-Kauthar)].”

1889. Narrated ‘Aishah: When Allāh’s Messenger reached Al-Madina, Abū Bakr and Bilāl became ill. When Abū Bakr’s fever got worse, he would recite (this poetic verse):

“Everybody is staying alive with his people, yet death is nearer to him than his shoe laces.”

And Bilāl, when his fever deserted him, would recite:

“Would that I could stay overnight in a valley wherein I would be surrounded by Ḥdākhīr and Ḥalāl (kinds of good-smelling grass).

Would that one day I could drink the water of the Majinna, and would that (the two mountains) Shāmā and Ṭafeel would appear to me!”
The Prophet said, “O Allah! Curse Shaiba bin Rab’i’a and ‘Utba bin Rab’i’a and Umaiyya bin Khalaf as they turned us out of our land to the land of epidemics.” Allah’s Messenger then said, “O Allah! Make us love Al-Madina as we love Makkah or even more than that. O Allah! Give blessings in our Sā’ and our Mudd (measures symbolising food) and make the climate of Al-Madina suitable for us, and divert its fever towards Al-Juḥfa.”

‘Aishah added: When we reached Al-Madina, it was the most unhealthy of Allah’s lands, and the valley of Buthãn (the valley of Al-Madina) used to flow with impure, coloured water.

1890. Narrated Zaid bin Aslam that his father said, “Umar said, ‘O Allah! Grant me martyrdom in Your Cause, and let my death be in the city of Your Messenger.’”
30 – THE BOOK OF AS-SAUM (1)

(1) CHAPTER. Fasting is obligatory in (the month of) Ramadān.

And the Statement of Allāh (1):

“O, you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqūn” (2). [V.2:183].

1891. Narrated Tāhā bin ‘Ubayd-Ullāh: A bedouin with unkempt hair came to Allāh’s Messenger ﷺ and said, “O Allāh’s Messenger! Inform me what Allāh has made compulsory for me as regards Aṣ-Ṣalāt (the prayer).” He replied: “You have to perform the five compulsory Ṣalāt (Iqamāt-Aṣ-Ṣalāt) in a day and night (24 hours), unless you want to offer Nawāfīl.”

The bedouin further asked, “Inform me what Allāh has made compulsory for me as regards fasting.” He replied, “You have to observe Saum (fast) during the whole month of Ramadān, unless you want to fast more as Nawāfīl.”

The bedouin further asked, “Tell me how much Zakāt Allāh has enjoined on me.” Thus, Allāh’s Messenger ﷺ informed him about all the laws (i.e., fundamentals) of Islām. The bedouin then said, “By Him Who has honoured you, I will neither perform any Nawāfīl nor will I decrease what Allāh has enjoined on me.” Allāh’s Messenger ﷺ said, “If he is saying the truth, he will succeed (or said, he will be granted Paradise).”

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(1) (Bk 30) The fasting, i.e., to not to eat or drink or have sexual relation etc. from before the Aḍhān of the Fajr (early morning) prayer till the sunset.

(2) (Ch.1) Al-Muttaqūn means pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).
1892. Narrated Ibn 'Umar: The Prophet observed the Saum (fast) on the 10th of Muharram ('Ashura'), and ordered (Muslims) to observe Saum (fast) on that day, but when the fasting of the month of Ramadân was prescribed, the fasting of the 'Ashura' was abandoned. 'Abdullâh did not use to observe fast on that day unless it coincided with his routine fasting by chance.

1893. Narrated 'Âishah: (The tribe of) Qurais used to observe Saum (fast) on the day of 'Ashura' in the Pre-Islamic Period, and then Allah's Messenger ordered (Muslims) to observe Saum (fast) on it till the fasting in the month of Ramadân was prescribed; wherupon the Prophet said, “He who wants to fast (on 'Ashura') may fast, and he who does not want to observe Saum (fast) may not fast.”

(2) CHAPTER. The superiority of Aṣ-Ṣaum (the fasting).

1894. Narrated Abû Hurairah: Allah’s Messenger said, “Saum (fasting) is a shield (or a screen or a shelter from the Hell-fire). So, the person observing Saum (fast) should avoid sexual relation with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should say to him twice, 'I am observing Saum (fast).’” The Prophet added, “By Him in Whose Hands my soul is, the smell coming out from the mouth of a person observing Saum (fast) is better with

(1) (H.1894) See Fath Al-Bârî.
Allāh than the smell of musk. (Allāh says about the fasting person), 'He has left his food, drink and sexual desires for My sake. The Saum (tast) is for Me. So I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times.'

CHAPTER. 

As-Saum (the fasting) is an expiation (for sins).

1895. Narrated Abū Wā'il from Hudhaifa: 'Umar asked the people, "Who remembers the narration of the Prophet about the Al-Fitnah (trial or affliction)?" Hudhaifa said, "I heard the Prophet saying, 'The Al-Fitnah of a person in his property, family and neighbours is expiated by his Salāt (prayer), Saum (fasting), and giving in charity.' 'Umar said, "I do not ask about that, but I ask about the Al-Fitnah which will spread like the waves of the sea." Hudhaifa replied, "There is a closed gate in front of it." 'Umar asked, "Will that gate be opened or broken?" He replied, "It will be broken." 'Umar said, "Then the gate will not be closed again till the Day of Resurrection." We said to Masrūq, "Would you ask Hudhaifa whether 'Umar knew what that gate symbolized?" He asked him and he replied "He ('Umar) knew it as one knows that there will be night before tomorrow morning."

(4) CHAPTER. Ar-Raiyān (one of the gates of Paradise) is for people observing Saum (fast) people.

1896. Narrated Sahīh: The

(1) (H.1894) Although all practices of worshipping are for Allāh, here Allāh singles out Saum (fasting), because Saum (fast) cannot be practised for the sake of showing off as nobody can know whether one is observing Saum (fast) or not, except Allāh. Therefore, Saum (fasting) is a pure performance that cannot be blemished with hypocrisy. (Fath Al-Bārī)
Prophet ﷺ said, “There is a gate in Paradise called Ar-Raiyān, and those who observe Ṣaum (fasts) will enter through it on the Day of Resurrection and none except them will enter through it. It will be said, ‘Where are those who used to observe Ṣaum (fast)?’ They will get up, and none except them will enter through it. After their entry the gate will be closed and nobody will enter through it.”

1897. Narrated Abū Hurairah Ḥ: Allah’s Messenger ﷺ said, “Whoever gives two kinds (of things or property) in charity for Allah’s Cause, will be called from the gates of Paradise and will be addressed, ‘O slaves of Allah! Here is prosperity.’ So, whoever was amongst the people who used to offer their Ṣalāt (prayers), will be called from the gate of the Ṣalāt; and whoever was amongst the people who used to participate in Jihād, will be called from the gate of Jihād; and whoever was amongst those who used to observe fasts, will be called from the gate of Ar-Raiyān; whoever was amongst those who used to give As-Ṣadaqa (charity), will be called from the gate of As-Ṣadaqa.” Abū Bakr ṭ said, “Let my parents be sacrificed for you, O Allah’s Messenger! No distress or need will befall him who will be called from those gates. Will there be any one who will be called from all these gates?” The Prophet ﷺ replied, “Yes, and I hope you will be one of them.”
(5) CHAPTER. Should it be said “Ramadân” or “the month of Ramadân?” And whoever thinks that both are permissible.

And the Prophet ﷺ said, “Whoever observe Ṣaum [fasts] in Ramadân.” And also said, “Do not observe Ṣaum before Ramadân.”

1898. Narrated Abû Hurairah: Allah’s Messenger ﷺ said, “When the month of Ramadân begins, the gates of Paradise are opened.”

1899. Narrated Abû Hurairah: Allah’s Messenger ﷺ said, “When the month of Ramadân starts, the gates of the heaven are opened and the gates of Hell are closed and the devils are chained.”

1900. Narrated Ibn ‘Umar: I heard Allah’s Messenger ﷺ saying, “When you see the crescent (of the month of Ramadân), start observing Ṣaum [fast] and when you see the crescent (of the month of Shawwâl), stop observing Ṣaum; and if the sky is overcast (and you can’t see it) then regard the crescent (month) of Ramadân (as of 30 days).”

(1) (Ch.5) Do not observe fast one or two days before Ramadân immediately, fearing to miss the right beginning of the month. (See Ḥadîth 1914).
(6) CHAPTER. Whoever observed fast in Ramadān out of sincere faith (that it is an enjoined duty), and hoping for a reward from Allāh and with honest intention (i.e., only for Allāh’s sake).

And ‘Āishah narrated from the Prophet, “The people will be resurrected (and judged) according to their intentions.”

1901.Narrated Abū Hurairah: The Prophet said, “Whoever established Salāt (prayer) on the night of Qadr with sincere faith and hoping for a reward from Allāh, then all his previous sins will be forgiven; and whoever observes Saum (fasts) in the month of Ramadān with sincere faith and hoping for a reward from Allāh, then all his previous sins will be forgiven.”

(7) CHAPTER. The Prophet used to be most generous in the month of Ramadān.

1902. Narrated Ibn ‘Abbās: The Prophet was the most generous amongst the people, and he used to be more so in the month of Ramadān when Jibrīl (Gabriel) visited him, and Jibrīl used to meet him on every night of Ramadān till the end of the month. The Prophet used to recite the Noble Qur’ān to Jibrīl, and when Jibrīl met him, he used to be more generous than the fair wind [sent by Allāh with glad tidings (rain) in readiness and haste to
do charitable deeds].

(8) CHAPTER. Whoever does not give up lying speech (false statements i.e., telling lies) and acting on those while observing Saum (fast).

1903. Narrated Abū Hurairah: The Prophet ﷺ said, “Whoever does not give up lying speech (false statements) and acting on those lies and evil actions etc., Allāh is not in need of his leaving his food and drink [i.e., Allāh will not accept his Saum (fasting)].”

[See Fath Al-Bārī]

(9) CHAPTER. Should one say, “I am observing Saum (fast)” on being abused?

1904. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “Allāh said, ‘All the deeds of Adam’s sons (people) are for them, except Saum (fasting) which is for Me, and I will give the reward for it.’ Observing Saum (fast) is a shield or protection (from the Hell-fire and from committing sins). If one of you is observing Saum (fast), he should avoid sexual relation with his wife and quarrelling, and if somebody should fight or quarrel with him, he should say, ‘I am observing Saum (fast).’ By Him in Whose Hands my soul is, the smell coming out from the mouth of a fasting person is better before Allāh than the smell of musk. There are two pleasures for
the person observing Saum, one at the time of Iftãr (breaking his fast), and the other at the time when he will meet his Lord; then he will be pleased because of his Saum (fasting)."

(10) CHAPTER. As-Saum (the fasting) (is recommended) for those who fear committing illegal sexual acts, i.e., those who are unmarried.

1905. Narrated 'Alqãma: While I was walking with 'Abdullãh bin 'Umar, he said, "We were in the company of the Prophet and he said, 'He who can afford to marry should marry, because it will help him to lower his gaze (from looking at forbidden things and other women), and save his private parts (from committing illegal sexual acts etc.), and he who cannot afford to marry is advised to observe Saum (fasting), as Saum (fasting) will restrain his sexual power."

(11) CHAPTER. The statement of the Prophet : "Start observing Saum (fasts) on seeing the crescent-moon of Ramadân, and stop observing Saum on seeing the crescent-moon (of Shawwãl)."

And 'Ammãr said, "Whoever observes Saum (fasting) on a doubtful day(1) is disobeying Abül-Qasim (i.e., the Prophet )."

1906. Narrated 'Abdullãh bin 'Umar: Allah's Messenger mentioned Ramadân and said, "Do not observe fasting unless you see the crescent-moon (of Ramadân), and do not give up fasting till

(1) (Ch.11) The doubtful day is the day that is not certainly the first of Ramadân, but perhaps the last of Sha'bãn, the preceding month.
you see the crescent-moon of (Shawwâl), but if the sky is overcast and you can't see the moon, then act on estimation (i.e., count Sha'bân as 30 days and Ramaḍān also as 30 days)."

1907. Narrated ‘Abdullâh bin ‘Umar: Allah’s Messenger said, “The month (can be) 29 nights (i.e., days), and do not fast till you see the crescent-moon, and if the sky is overcast, then complete Sha’bân as thirty days.”

1908. Narrated Ibn ‘Umar: The Prophet said, “The month is like this and this,” (at the same time he showed the fingers of both his hands thrice) and left out one thumb on the third time.

1909. Narrated Abû Hurairah: The Prophet, or said Abûl-Qâsim said, “Start observing Saum (fasts) on seeing the crescent-moon (of Ramaḍān), and give up observing Saum (fast) on seeing the crescent-moon (of Shawwâl), and if the sky is overcast (and you cannot see it), complete thirty days of Sha’bân.”

1910. Narrated Umm Salama: The Prophet vowed to keep aloof from his wives for a period of one month, and after the completion of 29 days he went either in the morning or in the afternoon to his wives. Someone said to him “You vowed that you
would not go to your wives for one month.”
He replied, “The month is of 29 days.”

1911. Narrated Anas: Allah’s Messenger vowed to keep aloof from his wives for one month, and he had dislocation of his leg. So, he stayed in a Mashräba for 29 nights and then came down. Some people said, “O Allah’s Messenger! You vowed to stay aloof for one month,” He replied, “The month is of 29 days.”
[See H. 378]

(12) CHAPTER. The two months of ‘Eid do not decrease.

Narrated Abū ‘Abdullāh, “Ishāq said that if Ramaḍān is of 29 days, even then it is complete (in its superiority); Muḥammad said, “It will not happen that there will be any decrease in their number and superiority.”

1912. Narrated Abū Bakr: The Prophet said, “The two months of ‘Eid (i.e., Ramaḍān and Dhul-Hijjah), do not decrease (in superiority).”

(1) (H.1912) There are many interpretations of this Hadith, but the most common one is this: The good deeds done in these two months are rewarded fully whether these months are of 29 or 30 days. There is no harm if Muslims unknowingly start observing Saum (fast) on a wrong day, or stay at ‘Arafāt during Hajj on a day other than the prescribed one, on condition that the crescent should be watched carefully. For example, if two persons witness that they have seen the crescent and the people observe Saum (fasts) or stay at ‘Arafāt accordingly, and later the two witnesses turn to be liars, the acts of worshipping performed by the Muslims will not be rejected by Allāh. (Fath-Al-Bā‘r).
(13) CHAPTER. The Statement of the Prophet 

“We neither write nor know accounts.”

1913. Narrated Ibn ‘Umar: The Prophet said, “We are an illiterate nation; we neither write, nor know accounts. The month is like this and this, i.e., sometimes of 29 days and sometimes of 30 days.”

(14) CHAPTER. Not to observe Šaum (fast) for a day or two ahead of Ramaãn.

1914. Narrated Abū Hurairah: The Prophet said, “None of you should observe Šaum (fast) for a day or two ahead of Ramaãn unless he has the habit of observing Šaum (Nawāfīl) (and if his fasting coincides with that day) then he can observe Šaum (fast) on that day.”

(15) CHAPTER. The Statement of Allāh 

“...It is made lawful for you to have sexual...”
relations with your wives on the night of the 
As-Saum (the fasts). They are Libās [i.e., body cover or screen or Sakan (سكن) (i.e., ‘you enjoy the pleasure of living with her’ — as in the Verse 7:189) — Tafsir Al-Tabari], for you, and you are the same for them. Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So, now have sexual relations with them and seek that which Allāh has ordained for you (offspring)....” (V.2:187)

1915. Narrated Al-Barā’ī: It was the custom among the companions of Muḥammad ﷺ that if any of them was observing As-Saum (fast) and the food was presented [for Iftār — breaking his Saum (fast)], but he slept before eating, he would not eat that night and the following day till sunset.

Qais bin Ẓīmra Al-Anṣāri was observing Saum (fast) and came to his wife at the time of Iftār and asked her whether she had anything to eat. She replied, “No, but I would go and bring something for you.” He used to do hard work during the day, so he was overwhelmed by sleep and slept. When his wife came and saw him, she said, “Disappointment for you.” When it was midday on the following day, he fainted and the Prophet ﷺ was informed about the whole matter; upon which the following Verses were revealed: “It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fasts)....”

So they were rejoiced greatly by it. And then Allāh also revealed:

“...And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)...” (V.2:187)
(16) CHAPTER. The Statement of Allâh:

“...And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall...” (V.2:187)

Narrated Al-Barâ’ Râzî’î: The Prophet ﷺ said as above.

1916. Narrated ‘Adî bin Ḥâtim: When the following Verses were revealed:

“Until the white thread appears to you distinct from the black thread, I took two (hair) strings, one black and the other white, and kept them under my pillow and went on looking at them throughout the night but could not make anything out of it. So, the next morning I went to Allâh’s Messenger ﷺ and told him the whole story. He explained to me, “That Verse means the darkness of night and the whiteness of dawn.”

1917. Narrated Sahl bin Sa’d: When the following Verses were revealed: “...Eat and drink until the white thread appears to you, distinct from the black thread...” and ‘of dawn’ was not revealed, some people who intended to observe Saum (fast), tied black and white threads to their legs and went on eating till they differentiated between the two. Allâh then revealed the words, ‘of dawn’, and it became clear that, that meant night and day.
(17) CHAPTER. The statement of the Prophet ﷺ: The Adhān of Bilāl should not stop you from taking Sahūr (late-night meals).

1918, 1919. Narrated ‘Aishah بنت أبي بكر الصديق ﷺ: Bilāl used to pronounce the Adhān at night, so Allah’s Messenger ﷺ said, “Carry on taking your meals (eat and drink) till Ibn Umm Maktūm pronounces the Adhān, for he does not pronounce it till it is dawn.”

(18) CHAPTER. Taking the Sahūr (late night meals taken before dawn) hurriedly (shortly before dawn). (1)

1920. Narrated Sahl bin Sa’d ﷺ: I used to take my Sahūr (late night meals taken before dawn) meals with my family and then hurry up for presenting myself for the Fajr prayer with Allah’s Messenger ﷺ.

(1) (Ch.18) They used to take the meal of Sahūr (late night meals taken before dawn) so late at night that they hurried in eating so that they might offer the Fajr prayer with Allah’s Messenger ﷺ.
(19) CHAPTER. What is the interval between the (end of) Sahūr and the Ṣalāt-ul-Fajr (early morning prayer)?

1921. Narrated Anas bin Thābit: Zaid bin Thābit Ṣalāt-ul-Fajr, said, “We took the Sahūr (late night meal) with the Prophet صلى الله عليه وسلم. Then he stood for As-Salāt (the prayer).” I asked, “What was the interval between the Sahūr and the Adhān?” He replied, “The interval was sufficient to recite fifty Verses of the Qur’ān.”

(20) CHAPTER. The Sahūr (late night meal) is a blessing but it is not compulsory.

For the Prophet صلى الله عليه وسلم and his companions kept observing fasting continuously for more than one day and (of course) no Sahūr (late night meal) was taken (during that prolonged fast).

1922. Narrated ‘Abdullāh: The Prophet صلى الله عليه وسلم observed fasting for days continuously; the people also did the same but it was difficult for them. So, the Prophet صلى الله عليه وسلم forbade them (to observe fast continuously for more than one day). They said, “But you observe fast without break (no food was taken in the evening or in the morning).” The Prophet صلى الله عليه وسلم replied, “I am not like you, for I am provided with food and drink (by Allāh).”

1923. Narrated Anas bin Mālik: The Prophet صلى الله عليه وسلم said, “Take Sahūr (late night meal) as there is a blessing in it.”
(21) CHAPTER. If the intention of observing Saum (fast) was made in the daytime...

Umm Ad-Darda’ said: Abū Ad-Darda’ used to ask, “Do you have food?” If we answered in the negative, he would say, “Then I am observing Saum (fasting) today.” Abū Ṭalḥā, Abū Hurairah, Ibn ‘Abbās and Ḥudhaifa did the same.

1924. Narrated Salama bin Al-Akwa’: Once the Prophet ﷺ ordered a person on the day of Ḥāshūra (the tenth of Muharram) to announce, “Whoever has eaten, should not eat any more, but observe Saum (fast), and who has not eaten should not eat, but complete his Saum (fast) (till the end of the day).”

(22) CHAPTER. If a person observing Saum (fast) gets up in the morning in the state of Janāba [will his Saum (fast) be valid?]

1925, 1926. Narrated ‘Aishah and Umm Salama: At times, Allāh’s Messenger ﷺ used to get up in the morning in the state of Janāba after having sexual relations with his wives. He would then take a bath and observe Saum (fast). Marwān said to Abdur Rahmān, “I swear by Allāh that you tell Abū Hurairah that [the Prophet ﷺ used to be Junub (in state of Janaba) till the dawn, would then take a bath and observe Saum (fast)].”
(23) CHAPTER. To embrace while one is observing Saum (fast).

'Aishah رضي الله عنها said: "A person observing Saum (fast) is forbidden to have sexual intercourse."

1927. Narrated 'Aishah رضي الله عنها: The Prophet ﷺ used to kiss and embrace (his wives) while he was observing Saum (fast), and he had more power to control his desires than any of you.

Jabir bin Zaid said, "If a man gets a
sexual discharge as a result of casting a look (at his wife) should complete his Saum (fast)."

(24) CHAPTER. What is said regarding kissing by a fasting person.

1928. Narrated Hishãm's father: 'Aishah - رضي الله عنها said, "Allah's Messenger ﷺ used to kiss some of his wives while he was observing Saum (fast)," and then she smiled.

1929. Narrated Zainab, daughter of Umm Salama that her mother said: While I was (lying) with Allah's Messenger ﷺ underneath a woollen sheet, I got the menstruation, and then slipped away and put on the clothes (which I used to wear) in menses. He asked, "What is the matter? Did you get your menses?" I replied in the affirmative and then entered underneath that woollen sheet. I and Allah's Messenger ﷺ used to take a bath from one waterpot and he used to kiss me while he was observing Saum (fast).
(25) CHAPTER. Taking a bath by a person observing Saum (fast).

Ibn ‘Umar soaked a garment in water and then put it over himself while he was observing Saum (fasting). Ash-Sha’bî entered a bathroom while he was observing Saum. Ibn ‘Abbâs said, “There is no harm in tasting the food of the pots or other meals. Al-Mas’ûd said, “There is no harm for the person observing Saum (fast) to rinse his mouth with water and to cool his body.” Ibn Mas’ûd said, “At the night of your fasting day, you had better oil and comb your hair.” Anas said, “I had a tub in which I used to sit while observing Saum (fast).” It is mentioned that the Prophet cleaned his teeth with a Siwâk while observing Saum (fast), and Ibn ‘Umar used to clean his teeth with Siwâk in the early and the late hours of the day without swallowing the resultant saliva [while observing Saum (fast)]. ‘Atâ’ said, “The swallowing of saliva does not break the Saum (fast).” Ibn Sirîn said, “There is no harm in cleaning the teeth with a green fresh Siwâk.” He was told that it had taste. Ibn Sirîn replied, “Water also has taste; yet you people rinse your mouth with it.” Anas, Al-Hasan and Ibrâhîm did not see any harm in smearing one’s eyes with kohl while observing Saum (fast).

1930. Narrated ‘Âishah: (At times) in Ramadan the Prophet used to be in a state of Janâba not because of a wet dream, then he would take a bath and continue his Saum (fast).
1931. Narrated Abû Bakr bin ‘Abdur-Rahmân: My father and I went to ‘Aishah and she said, “I testify that Allah’s Messenger at times used to get up in the morning in a state of Janabah from sexual intercourse, not from a wet dream and then he would observe Saum (fast) that day.”

1932. Then he went to Umm Salama and she also narrated a similar thing.

(26) CHAPTER. If a person observing Saum (fast) ate or drank forgetfully (should he observe Saum another day in lieu of that day)?

‘Aţā’ said, “There is no harm if water goes in the throat and one is unable to bring it out while putting it in the nose and then blowing it out.”

Al-‘Hasan said, “If a fly enters one’s throat (while one is observing Saum), there is no harm in it.” Al-‘Hasan and Mujâhid said, “If one has sexual intercourse forgetfully (with one’s wife) then no penalty will be imposed on him.”

1933. Narrated Abû Hurairah: The Prophet said, “If somebody eats or drinks forgetfully then he should complete his Saum (fast), for what he has eaten or drank, has been given to him by Allâh.”
(27) CHAPTER. Dry or green Siwák for the person observing Ṣaum (fast).

Narrated 'Amir bin Rabî'a: I saw the Prophet ﷺ cleaning his teeth with Siwák while he was observing Ṣaum (fast) so many times as I can not count.

Narrated Abû Hurairah: The Prophet ﷺ said, “But for my fear that it would be hard for my followers, I would have ordered them to clean their teeth with Siwák on every performance of ablution.” The same is narrated by Jâbir and Zaid bin Khâlid from the Prophet ﷺ who did not differentiate between a fasting and a non-fasting person in this respect (using Siwák).

‘Aishah said, “The Prophet ﷺ said, ‘It (i.e., Siwák) is a purification for the mouth and it is a way of seeking Allah’s Pleasures.’” Aṭâ’ and Qatâda said, “There is no harm in swallowing the resultant saliva.”

1934. Narrated Ḥumrân: I saw ‘Uthmân performing ablution; he washed his hands thrice rinsed his mouth and then washed his nose, by putting water in it and then blowing it out, and washed his face thrice, and then washed his right forearm up to the elbow thrice, and then the left forearm up to the elbow thrice, then smeared his head with water, washed his right foot thrice, and then his left foot thrice and said, “I saw Allah’s Messenger ﷺ performing ablution similar to my present ablution, and then he said, ‘Whoever performs ablution like my present ablution and then offers two Rakû in which he does not think of worldly things, all his previous sins will be forgiven.’”
(28) CHAPTER. The statement of the Prophet ﷺ: “Whoever performs ablution should put water in his nose and then blow it out.” The Prophet ﷺ did not differentiate between the fasting and non-fasting person (in this respect).

Al-Hasan said, “There is no harm for a person observing Saum (fast) (in this respect).

Al-Hasan said, “There is no harm for a person observing Saum (fast) to use snuff if it does not reach the throat, or to smear his eyes with kohl.”

‘Atā’ said, “If a person observing Saum (fast), after rinsing his mouth with water, throws it out, then there is no harm, unless he swallows his saliva and what is left in his mouth. (1) And he should not chew gum, for if he swallows his saliva, I do not say that it will break his Saum (fast), but it is prohibited, and if, during the putting of water in the nose and then blowing it out, some water enters the throat and he is unable to bring it back, there is no harm in that.”

(29) CHAPTER. Whoever has a sexual intercourse with his wife in Ramadān, (intentionally, he has to pay expiation).

Narrated Abū Hurairah on the authority of the Prophet ﷺ, “Whoever did not observe Saum (fast) for one day of Ramadān without genuine excuse or a disease, then even if he observed Saum (fast) for a complete year, it would not compensate for that day.” The same is narrated by Ibn Mas‘ūd.

Sa‘īd bin Al-Musaiyab, Ash-Sha‘bī, Ibn
Jubair, Ibrahim, Qatada and Hammad said, "He should observe Saum (fast) one day in lieu of that missed day."

1935. Narrated 'Aishah: A man came to the Prophet and said that he had been burnt. The Prophet asked him what is the matter. He replied, "I had sexual intercourse with my wife in Ramadhan while I was observing Saum (fast)." Then a basket full of dates was brought to the Prophet and he asked, "Where is the burnt man?" He replied, "I am present." The Prophet told him to give that basket full of dates in charity (as expiation).

(30) CHAPTER. If somebody had a sexual intercourse with his wife in Ramadhan and has got nothing, then if he is given something in charity, he should give the expiation of that sinful act.

1936. Narrated Abu Hurairah: While we were sitting with the Prophet a man came and said, "O Allah's Messenger! I have been ruined." Allah's Messenger asked what was the matter with him. He replied, "I had sexual intercourse with my wife while I was observing Saum (fast)." Allah's Messenger asked him, "Can you afford to manumit a slave?" He replied in the negative. Allah's Messenger asked him, "Can you observe Saum (fast) for two successive months?" He replied in the negative. The Prophet asked him, "Can you afford to feed sixty poor persons?" He
replied in the negative. The Prophet ﷺ kept silent and while we were in that state, a big basket full of dates was brought to the Prophet ﷺ. He asked, “Where is the questioner?” He replied, “I (am here).” The Prophet ﷺ said (to him), “Take this (basket of dates) and give it in charity.” The man said, “Should I give it to a person poorer than I? By Allah; there is no family between its (i.e., Al-Madina’s) two mountains who are poorer than I.” The Prophet ﷺ smiled till his premolar teeth became visible and then said, “Feed your family with it.”

(31) CHAPTER. Can a person who has had sexual intercourse (with his wife) in Ramadân feed his family from things given as expiation of his sin if they are needy?

1937. Narrated Abû Hurairah ﷺ: A man came to the Prophet ﷺ and said, “I had sexual intercourse with my wife in Ramadân [while observing Saum (fasting)].” The Prophet ﷺ asked him, “Can you afford to manumit a slave?” He replied in the negative. The Prophet ﷺ asked him, “Can you observe Saum (fast) for two successive months?” He replied in the negative. He asked him, “Can you afford to feed sixty poor persons?” He replied in the negative. (Abû Hurairah added): Then a basket full of dates was brought to the Prophet ﷺ and he said (to that man), “Feed (poor people) with this on your
behalf (by way of expiation).” He said, “(Should I feed it) to poorer people than we? There is no poorer house than ours between its (Al-Madina’s) mountains.” The Prophet ﷺ said, “Then feed your family with it.”

(32) CHAPTER. Cupping (letting out blood medically) and vomiting of a person observing Saum (fast).

Narrated Abū Hurairah رضي الله عنه: “If a person observing Saum (fast) vomits, that does not break his Saum (fast), for while he vomits he expels something and does not swallow anything.”

It is mentioned from Abū Hurairah that vomiting breaks the Saum (fast), but the former narration is more authentic. Ibn ‘Abbās and ‘Ikrima said, “Observing Saum (fast) means to stop taking food in, not taking it out.” And Ibn ‘Umar ابْنُ عَمْرُ أَبْنُ عُمَرَةَ أنَّ الْمَسْكِيَّةَ وَالْمَدْرَسَةَ مَا كَانَ يُخْرِجُهُ وَلَا يَنْسَجُهُ. And Ibn ‘Umar أَبْنُ عَمْرُ أَبْنُ عُمَرَةَ أنَّ الْمَسْكِيَّةَ وَالْمَدْرَسَةَ مَا كَانَ يُخْرِجُهُ وَلَا يَنْسَجُهُ. used to be cupped while he was observing Saum (fast) but later on he abandoned it and began to be cupped at night. Abū Mūsā was cupped at night. It is narrated that Sa’d, Zaid bin Arqam and Umm Šalama were cupped while observing Saum (fast). Bukār said: Umm ʿAlqama، said: “We used to be cupped [during observing Saum (fast)] in ‘Aishah’s presence and she did not object. Al-Ḥasan and others narrate on the authority of the Prophet ﷺ, “The cupping and the cupped persons break Saum (fast) on practising this operation while Saum (fast).” ‘Aishah told me (Al-Bukhārī) that ‘Abdul-A’lā narrated from Yūnus from Al-Ḥasan as above. Somebody asked him, “Was that statement reported from the Prophet ﷺ?” He replied, “Yes,” and then added, “Allāh knows better.”

 وقال لِي يَخْيَبُ بِنَ صَالِحٍ: حَدِّثَنَا مُعاوِيَةُ بْنُ سَلَامَ: حَدِّثَنَا يَخْيَبُ، عَنْ ۖ عُمَرَ أَبِي الْحَكَمِ بْنِ يُثْبَانِ. سَمِعَ أَبَا ۖ هُرُذَةُ رَضِيَ اللَّهُ عَنْهُ: إِذَا قَامُ فَلا يَخْرَجُ، إِنَّما يُخْرَجُ وَلَا يَنْسَجُ. وَيُذَكَّرُ عَنْ أَبِي هُرُذَةِ رَضِيَ اللَّهُ عَنْهُ: أَلْقَ بِالْنِّعْمَةِ، وَأَلْقَ بِالْبَكْرَةِ. وَكَانَ أَبِي عُمْرَ أَبْنِ عُمَرَةَ رَضِيَ اللَّهُ عَنْهُ مَا كَانَ يُخْرَجُ وَلَا يَنْسَجُ. وَقَالَ: أَبُو مُوسَى عَنْ أَبِي ۖ أُبُورُ قَرْمَةَ لَيْلَةً. وَيُذَكَّرُ عَنْ سَعَدٍ وَرُزَقَ بْنَ أَرْقَمْ. وَأَمَامُ سَلَامَةُ أَنْهُمَّ اخْتَجَجُوا صِيامًا. وقال بُكْرَى، عَنْ أَمَّ عَلَمَةٍ: كَنَا نُخْجِجُمُ عَنَّا عَلَى عَيْنِنَا فَلا نَّهَيْنَ. وَيُؤْوِي عَنْ الْحَسَنٍ عَنْ غَيْرِ وَاحِدٍ مَّرْفُوعًا: أَفْطَرَ الْحَاجُّ، وَالْمَجِيجُ، وَقَالَ لِي عَاشِيَةَ: حَدِّثَنَا عَيْبُذُو، عَنْ الْحَسَنٍ رَضِيَ اللَّهُ عَنْهُ: كَنَا نُخْجِجُمُ عَنَّا عَلَى عَيْنِنَا فَلا نَّهَيْنَ. وَيُؤْوِي عَنْ الْحَسَنٍ عَنْ غَيْرِ وَاحِدٍ مَّرْفُوعًا: أَفْطَرَ الْحَاجُّ، وَالْمَجِيجُ. وقال: الله: ۖ فَأَلِيْلَيْتَبُّ عَنَّى، ۖ فَأَلِيْلَيْتَبُّ عَنَّى. قال: نَعَمٌ. ثم: ۖ قَالَ: اللَّهُ أَعْلَمُ.
1938. Narrated Ibn ‘Abbās: The Prophet was cupped while he was in the state of *Ihram*, and also while he was observing a *Ṣaum* (fast).

1939. Narrated Ibn ‘Abbās: The Prophet was cupped while he was observing *Ṣaum* (fast).

1940. Narrated Thābit Al-Bunānī: Anas bin Mālik was asked whether they disliked the cupping for a person observing *Ṣaum* (fast). He replied in the negative and said, “Only if it causes weakness.”

Narrated Shu’bah: In the lifetime of the Prophet

(33) CHAPTER. To observe *Ṣaum* (fast) or not to observe *Ṣaum* during journeys.

1941. Narrated Ibn Abī Aūfa: We were in the company of Allāh’s Messenger on a journey. He said to a

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(1) (H.1938) Hadith No.1938 contradicts the Hadith of Al-Ḥasan. Apparently the Muslim jurists have given various interpretations to discard this contradiction: Ash-Shāfi‘i says, “Both *Ahadith* are correct, but the one narrated by Ibn ‘Abbās is stronger as regards its series of narrators; yet it is better to avoid cupping while observing *Ṣaum* (fast). But the verdict is to be taken from the Hadith of Ibn ‘Abbās. I have the knowledge that the Prophet’s Companions and their followers and all Muslim scholars think that cupping does not break one’s *Ṣaum*.”

Ibn Hazm thinks that Al-Ḥasan’s Hadith is invalidated by another authentic Hadith narrated by Abū Sa‘īd which goes: “The Prophet permitted cupping for person observing *Ṣaum* (fast)” (Fath Al-Bārī).
man, “Get down and mix Sawiṭṭq1 (powdered roasted barley or wheat grain) with water for me.” The man said, “The sun (has not set yet),2 O Allāh’s Messenger” The Prophet ﷺ again said to him, “Get down and mix Sawiṭṭq with water for me.” The man again said, “O Allāh’s Messenger! The sun”! The Prophet ﷺ said to him (for the third time), “Get down and mix Sawiṭṭq with water for me.” The man dismounted and mixed Sawiṭṭq with water for him. The Prophet ﷺ drank it and then beckoned with his hand (towards the east) and said, “When you see the night falling from this side, then a person observing Saʿum (fast) should break his Saʿum (fast).”


1943. Narrated ‘Āishah رضي الله عنها, the wife of the Prophet ﷺ: Hamza bin ‘Amr Al-Aslāmī asked the Prophet ﷺ, “Should I observe Saʿum (fast) while travelling?” The Prophet ﷺ replied, “You may observe Saʿum (fast) if you wish, and you may not observe Saʿum (fast) if you wish.”

(1) (H.1941) Sawiṭṭq: See Glossary.
(2) (H.1941) His saying: “The sun (has not set yet)” indicates that the Prophet ﷺ was observing Saʿum (fast) and the man meant that the time of Ifār (breaking the Saʿum) was not due.
(34) CHAPTER. If a person observed *Saum* (fast) some days of Ramadān and then went on a journey (is it permissible for him to break his *Saum*).

1944. Narrated Ibn ‘Abbās: Allah’s Messenger set out for Makkah in Ramadān and he observed *Saum* (fast), and when he reached Al-Kadid, he broke his *Saum* (fast) and the people (with him) broke their *Saum* (fast) too.

(‘Abdullāh said, “Al-Kadid is a land covered with water between ‘Usfān and Qudaid.”)

(35) CHAPTER.

1945. Narrated Abū Ad-Darda’: We set out with Allah’s Messenger on one of his journeys on a very hot day, and it was so hot that one had to put his hand over his head because of the severity of heat. None of us was observing *Saum* (fast) except the Prophet and Ibn Rawāḥa.

(36) CHAPTER. The saying of the Prophet to the person observing *Saum* (fast) who was being shaded on a very hot day, “It is not from *Al-Bīr* (righteousness) to observe *Aš-Šaum* (the fast) on a journey.”
1946. Narrated Jābir bin ‘Abdullāh i
Allāh’s Messenger ﷺ was on a journey and saw a crowd of people, and a man was being shaded (by them). He asked, “What is the matter?” They said, “He (the man) is observing Saum (fast).” The Prophet ﷺ said, “It is not from Al-Birr (righteousness) to observe As-Saum (the fast) on a journey.”(1)

(37) CHAPTER. The Companions of the Prophet ﷺ did not criticize each other for observing Saum (fast) or not observing Saum (fast) (on journeys).

1947. Narrated Anas bin Mālik:
We used to travel with the Prophet ﷺ and neither did the persons observing Saum (fast) criticize those who were not observing Saum (fast), nor did those who were not observing Saum (fast) criticize the ones who were observing Saum (fast).

(38) CHAPTER. Whoever broke his Saum (fast) on a journey (publicly) so that people might see him.

1948. Narrated Tāwūs: Ibn ‘Abbās  set out from Al-Madīna to Makkah and he observed Saum (fast) till he reached ‘Uṣfān, where he asked for water and raised his hand to let the people see him, and then

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(1) (H.1946) The Ahadith of this chapter show that it is permissible for one to observe Saum (fast) or break his Saum while travelling. But it is recommended for a healthy, strong person to observe Saum, whereas a weak or sick person is recommended not to observe Saum (fast). The saying of the Prophet ﷺ, “It is not from Al-Birr (righteousness) to observe Saum (fast) on a journey,” is applicable to a particular case, i.e., when one is so weak or sick that observing Saum (fast) would harm him. In such case one has to break his Saum (fast), for Allāh does not like His devotees to harm themselves needlessly.
broke the Šaum (fast), and did not observe Śaum (fast) after that till he reached Makkah, and that happened in Ramaḍān.

Ibn ‘Abbās used to say, “Allāh’s Messenger (sometimes) observed Šaum (fast) and (sometimes) did not observe Šaum (fast) during the journeys, so whoever wished not to observe Šaum (fast), could do so.”

(39) CHAPTER. (The Statement of Allāh): “And as for those who can fast with difficulty (e.g. the aged etc.) they have (a choice either to fast or) to feed a Miskīn (poor person) (for every day)” (V. 2:184)

Ibn ‘Umar and Salama bin Al-Akwa’ said that the provision of the above Verse was abrogated by the following Verse:

“The month of Ramaḍān in which was revealed the Qur’ān... (up to)... for having guided you, so that you may be grateful to Him.” (V. 2:185).

Narrated Ibn Abī Lailā: The companions of Prophet Muḥammad (n.b.) said that when observing Šaum (fast) in Ramaḍān was prescribed (for the first time), they could not endure it. So, whoever fed a poor person every day (of Ramaḍān) did not observe Šaum (fast) [although he had the power to observe Šaum (fast)], and was permitted to do so. Then this order was cancelled by the Verse: “...And that you observe Šaum (fast)

(1) (Ch.39) The Verse is interpreted in two ways. It may mean: Those who are able to observe Šaum (fast) but do not wish to fast, should give Fidya. The scholars who interpret the verse in this way say that the provision of this verse was abrogated by another verse where all Muslims were ordered to observe Šaum (fast). Other scholars interpret the Verse as meaning: Those who are able to observe fast only with great difficulty like very old people or a woman who has to nurse her newly born child, etc., are permitted not to observe fast and give the Fidya in recompensation. Ibn ‘Umar gives the first verdict but Ibn ‘Abbās thinks that the second is the right one. (Fath Al-Bāri).
is better for you.” (V.2:184), so they were ordered to observe Šaum (fast).

1949. Narrated Nafī': Ibn 'Umar recited the Verse: “They had a choice either to observe Šaum (fast) or to feed a poor person for every day, and said that the order of this Verse was cancelled.

(40) CHAPTER. When to make up for the missed days of fasting of Ramaḍān.

Ibn 'Abbas رضي الله عنه said, “There is no harm to observe fasting intermittently, as the Statement of Allâh تعالى shows: “… The same number [of days which one did not observe Šaum (fasts) must be made up] from other days…”

Sa'id bin Al-Musaiyab said: “The ten days of Šaum (fasting) (as Nawâfîl of Dhul-Hijjah) should not be observed till the fasting in lieu of the missed days of Ramaḍān were completed.”

Ibrâhîm said: “If somebody did not observe Šaum (fast) in lieu of the missed days of Ramaḍān till the next Ramaḍān came, then he should observe Šaum (fast) the present Ramaḍān and then the missed days of the previous Ramaḍān.” Ibrâhîm did not think that that person should feed the poor (as Fidya).

Narrated Abû Hurairah indirectly on the authority of the Prophet ﷺ and Ibn 'Abbâs that he should feed the poor. But Allâh does not mention the feeding of the poor but only says: “… The same number [of days which one did not observe Šaum (fasts) must be made up] from other days…”

1950. Narrated 'Aishah رضي الله عنها: Sometimes I missed some days of
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Ramaḍān, but could not observe zept (fast) in lieu of them except in the month of Ṣa’bān.” Yāḥyā, (a subnarrator) said, “She used to be busy serving the Prophet ﷺ.”

(41) CHAPTER. The menstruating women should leave the ẓaum (fast) and As-Salāt (the prayer).

Abū Az-Zinād said, “Very often the Ṣunna (legal ways) and the truth go against the opinions, and for the Muslims there is no way out except to follow the truth and the Ṣunna (legal ways) of the Prophet ﷺ, and an example of that is that a menstruating woman should observe ẓaum (fast) in lieu of her missed ẓaum, but she is not to offer the ẓalāt (prayer) in lieu of her missed ẓalāt.”

1951. Narrated Abū Sa’īd Ḥaḍīth: The Prophet ﷺ said, “Isn’t it true that a woman does not offer ẓalāt (prayer) and does not observe ẓaum (fast) on menstruating? And that is the defect (a loss) in her religion.”

(42) CHAPTER. Whoever died and he ought to have observed ẓaum (fast) (the missed days of Ramaḍān, can somebody else observe ẓaum instead of him?)

Al-Ḥasan said, “If thirty men observe ẓaum (fast) one day on his behalf then it will be sufficient.”

1952. Narrated ʿĀishah: Allāh’s Messenger ﷺ said, “Whoever died and he ought to have observed ẓaum (fast)
(the missed days of Ramdaan) then his guardians must observe *Saum* (fast) on his behalf.

1950. Narrated Ibn 'Abbas: A man came to the Prophet and said, "O Allah's Messenger! My mother died and she ought to have observed *Saum* (fast) one month (for her missed Ramdaan). Shall I observe *Saum* on her behalf?" The Prophet replied in the affirmative and said, "Allah's debts have more right to be paid."

Sulaiman said: Al-Hakam and Salama said: We were all there when Muslim narrated this *Hadith*. They said: We heard Mujahid saying this on Ibn 'Abbâs' authority, and the authority of Abî Khalid that: Al-A'mash told Abî Khalid on the authority of Al-Hakam and Muslim Al-Batin and Salama bin Kuhail who heard Sa'id bin Jubair, Aţa and Mujahid that Ibn 'Abbâs said.

In another narration a woman is reported to have said, "My sister died and Yahya and Abu Mu'awiya on the authority of Al-A'mash who said on the authority of Sa'id who said he heard Ibn 'Abbâs saying, "A woman said to the Prophet, 'My mother died..."' and Ubaidullâh bin 'Amr on the authority of Zaid bin Abî Unaisa who was told by Al-Hakam who was in turn told by Sa'id who reported Ibn 'Abbâs said, "A woman said to the Prophet, 'My mother died and she had vowed to observe *Saum* (fast) but she didn't
observe *Saum* (fast).” In another narration Ibn ‘Abbās is reported to have said, “A woman said to the Prophet ﷺ, ‘My mother died while she ought to have observed *Saum* (fast) for fifteen days.’ ”

(43) CHAPTER. When should the person observing *Saum* (fast) break his *Saum* (fast)?

And Abū Sa‘īd Al-Khudrī broke his *Saum* (fast) as soon as the sun’s disc set (disappeared).

1954. Narrated ‘Umar bin Al-Khaṭṭāb رضي الله عنه: Allāh’s Messenger ﷺ said, “When night falls from this side and the day vanishes from this side and the sun sets, then the person observing *Saum* (fast) should break his *Saum* (fast)”.

1955. Narrated ‘Abdullāh bin Abī Aufā رضي الله عنهما: We were in the company of the Prophet ﷺ on a journey and he was observing *Saum* (fast), and when the sun set, he addressed somebody, “O so-and-so, get up and mix Sawīq with water for us.” He replied, “O Allah’s Messenger! (Will you wait) till it is evening?” The Prophet ﷺ said, “Get down and mix Sawīq with water for us.”
He replied, "O Allah’s Messenger! (If you wait) till it is evening." The Prophet ﷺ said again, "Get down and mix Sawiq with water for us." He replied, "It is still daytime."(1) The Prophet ﷺ said again, "Get down and mix Sawiq with water for us." He got down and mixed Sawiq for them. The Prophet ﷺ drank it and then said, "When you see night falling from this side, the fasting person should break his Saum (fast)."

(44) CHAPTER. Iftâr [to break the Saum (fast)] with the available water or anything else.

1956. Narrated 'Abdullah bin Abi Aufa: We were travelling with Allah’s Messenger ﷺ and he was observing Saum (fast), and when the sun set, he said to (someone), "Get down and mix Sawiq with water for us." He replied, "O Allah’s Messenger! (Will you wait) till it is evening?" The Prophet ﷺ again said, "Get down and mix Sawiq with water for us." He replied, "O Allah’s Messenger! It is still daytime." The Prophet ﷺ said again, "Get down and mix Sawiq with water for us." So, he got down and carried out that order. The Prophet then said, "When you see night falling from this side, the person observing Saum (fast) should break his Saum (fast)" and he beckoned with his finger towards the east.

(45) CHAPTER. To hasten the Iftâr [breaking of the fast].

1957. Narrated Sahl bin Sa’d: Allah’s
Messenger ﷺ said, “The people will remain on the right path as long as they hasten the Iftar [breaking of the Saum (fast)].”

1958. Narrated Ibn Abi Aūfa: I was with the Prophet ﷺ on a journey, and he observed the Saum (fast) till evening. The Prophet ﷺ said to a man, “Get down and mix Sawiq with water for me.” He replied, “Will you wait till it is evening?” The Prophet ﷺ said, “Get down and mix Sawiq with water for me; when you see night falling from this side, the person observing Saum (fast) should Iftar [break his Saum (fast)].”

1959. Narrated Abū Usama: Hishām bin ‘Urwa said on the authority of Faṭiima: Asmā bint Abī Bakr ﷺ said, “We broke our fast (Iftar) during the lifetime of the Prophet ﷺ on a cloudy day and then the sun appeared.” Hishām was asked, “Were they ordered to observe fasting in lieu of that day?” He replied, “It had to be made up for.” Ma’mar said, “I heard Hishām saying, “I don’t know whether they observed fasting in lieu of that day or not.”

[See Faṭḥ Al-Bārī]

(46) CHAPTER. If somebody Aftara [breaks the Saum (fast)], thinking that the sun has set and then sees the sun still visible. [Should he make up for that Saum?]

(47) CHAPTER. Saum (fasting) of boys (children etc.)

And ‘Umar ﷺ said to a drunk in the month of Ramaḍān, “Woe to you!
(Even) our boys (children etc.) are observing 
_Saum_ (fast) (and you are drunk!)” And then 
he gave him the legal punishment.

1960. Narrated Ar-Rubai' bint 
Mu'awwidh: The Prophet ﷺ sent a 
messenger to the village of the _Anãr_ in the 
morning of the day of ‘_Ašhūra_’ (10th of 
_Muharram_) to announce: “Whoever has 
eaten something should not eat but 
complete the _Saum_ (fast), and whoever is 
observing the _Saum_ (fast) should complete 
it.” She further said, “Since then we used to 
observe _Saum_ (fast) on that day regularly and 
also make our boys (children etc.) to observe 
fasting. We used to make toys of wool for the 
boys (children etc.) and if anyone of them 
cried for food, he was given those toys till it 
was the time of the _Iftãr_ [breaking of the 
_Saum_ (fast)]”.

48) CHAPTER. _Al-With!_ [i.e., to observe 
_Saum_ (fast) continuously without eating or 
drinking anything by day or night, may be 
for a day or two or more].

And whoever says that there is no _Saum_ 
(fast) at night according to the Statement of 
Allah ﷻ—“Then complete your fast till the 
nightfall...” (V.2:187). And the Prophet ﷺ 
forbade it (i.e., _Al-Wisal_) with mercy to them 
(Muslims) and to keep them healthy. And 
what is hated as regards excessive practices of 
worshiping.

1961. Narrated Anas Zr’, 
The Prophet ﷺ said, “Do not practise _Al-Wisal_ 
[fasting continuously without breaking one’s 
_Saum_ (fast) in the evening or eating before 
the following dawn].” The people said to the 
Prophet ﷺ, “But you practise _Al-Wisal_?” 
The Prophet ﷺ replied, “I am not like any of 
you, for I am given food and drink (by Allah) 
during the night.”
1962. Narrated `Abdullãh bin `Umar: Allah’s Messenger forbade *Al-Wisal*. The people said (to him), “But you practise it?” He said, “I am not like you, for I am given food and drink (by Allah)."

1963. Narrated Abû Sa’îd: that he had heard the Prophet saying, “Do not *Saum* (fast) continuously (i.e., do not practise *Al-Wisal*), and if you intend to lengthen your *Saum* (fasting period), then carry it on only till the *Sahar* (before the following dawn).” The people said to him, “But you practise (Al-Wisal), O Allah’s Messenger!” He replied, “I am not similar to you, for during night I have One Who makes me eat and drink.”

1964. Narrated `Aishah: Allah’s Messenger forbade *Al-Wisal* with mercy to them. They said to him, “But you practise *Al-Wisal*?” He said, “I am not similar to you, for my Lord gives me food and drink.”

Abdullãh said that Uthman did not mention: “Mercy to them (towards the companions)."

(49) CHAPTER. The punishment for the person who practises *Al-Wisal* very often.
This is narrated by Anas on the authority of the Prophet ﷺ.

1965. Narrated Abū Hurairah ﷺ: Allâh’s Messenger ﷺ forbade Al-Wîsâl in observing As-Saum (the fasts). So, one of the Muslims said to him, “But you practise Al-Wîsâl, O Allâh’s Messenger!” The Prophet ﷺ replied, “Who amongst you is similar to me? I am given food and drink during night by my Lord.” So, when the people refused to stop Al-Wîsâl (fasting continuously), the Prophet ﷺ observed Saum (the fast) day and night continuously along with them for a day and then another day and then they saw the crescent-moon (of the month of Shawwâl). The Prophet ﷺ said to them (angrily), “If it (the crescent) had not appeared, I would have made you observe Saum for a longer period.” That was as a punishment for them when they refused to stop (practising Al-Wîsâl).

[See Fath Al-Bârî]

1966. Narrated Abū Hurairah ﷺ: The Prophet ﷺ said twice, “(O you people) Be cautious! Do not practise Al-Wîsâl.” The people said to him, “But you practise Al-Wîsâl?” The Prophet ﷺ replied, “My Lord gives me food and drink during night. Do that much of deeds which are within your ability.”

(50) CHAPTER. To observe Saum (fast) continuously day and night (Al-Wîsâl) till the time of Sahar (last part of night).

1967. Narrated Abû Sa'îd Al-Khudri ﷺ: Allâh’s Messenger ﷺ said, “Do not observe Saum (fast) continuously day and
night (i.e., do not practise Al-Wiṣāl) and if anyone of you intends to Šaum (fast) continuously day and night, he should continue till the Sahar (before the following dawn).” They said, “But you practise Al-Wiṣāl, O Allâh’s Messenger!” The Prophet ﷺ said, “I am not similar to you; during night I have One Who makes me eat and drink.”

(51) CHAPTER. If someone forces his Muslim brother to break his (Nawâfil) fast, by giving him an oath, the person observing Šaum (fast) has not to observe Šaum (fast) in lieu of it if the giving up of the Šaum was better for him.

1968. Narrated Abû Juḥaifa: The Prophet ﷺ made a bond of brotherhood between Salmân and Abû Ad-Dardâ.’ Salmân paid a visit to Abû Ad-Dardâ’ and found Umm Ad-Dardâ’ dressed in shabby clothes and asked her why she was in that state. She replied, “Your brother Abû Ad-Dardâ’ is not interested in (the luxuries of) this world.” In the meantime Abû Ad-Dardâ’ came and prepared a meal for Salmân. Salmân requested Abû Ad-Dardâ’ to eat (with him), but Abû Ad-Dardâ’ said, “I am observing Šaum (fast).” Salmân said, “I am not going to eat unless you eat.” So, Abû Ad-Dardâ’ ate (with Salmân). When it was night and (a part of the night passed), Abû Ad-Dardâ’ got up (to offer the night prayer), but Salmân told him to sleep and Abû Ad-Dardâ’ slept. After sometime Abû Ad-Dardâ’ again got up but Salmân told him to sleep. When it was the last hours of the night, Salmân told Abû Ad-Dardâ’, “Your Lord has a right on you, your
ownself has a right on you, and your family has a right on you; so you should give the rights of all those who has a right on you.' Abū Ad-Dardā' came to the Prophet and narrated the whole story. The Prophet said, "Salmān has spoken the truth."

(52) CHAPTER. Šaum (fasting) in the month of Sha'bān.

1969. Narrated 'Aishah: Allah's Messenger used to observe Šaum (fast) till one would say that he would never stop observing Šaum (fast), and he would abandon Šaum (fast) till one would say that he would never observe Šaum (fast). I never saw Allah's Messenger observing Šaum (fast) for a whole month except the month of Ramadān, and did not see him fasting in any month more than in the month of Sha'bān.

1970. Narrated 'Aishah: The Prophet never observed Šaum (fast) in any month more than in the month of Sha'bān. He used to say, "Do those deeds which you can do easily, as Allah will not get tired (of giving rewards) till you get bored and tired (of performing religious deeds)." The most beloved Šalāt (prayer) to the Prophet was the one that was done regularly (throughout the life) even if it were little. And whenever the Prophet offered a Šalāt (prayer) he used to offer it regularly.

(53) CHAPTER. What is said about the fasting and non-fasting (periods) of the Prophet.
1971. Narrated Ibn ‘Abbas: The Prophet never observed Saum (fast) a full month except the month of Ramadān, and he used to observe Saum (fast) till one could say, “By Allāh, he will never stop observing Saum (fast),” and he would abandon observing Saum (fast) till one would say, “By Allāh, he will never observe Saum (fast).”

1972. Narrated Anas: Allāh’s Messenger used to leave observing Saum (fast) in a certain month till we thought that he would not observe Saum (fast) in that month, and he used to fast in another month till we thought he would not stop observing Saum (fast) at all in that month. And if one wanted to see him offering Salāt (prayer) at night, one could see him (in that condition), and if one wanted to see him sleeping at night, one could see him (in that condition) too.

1973. Narrated Ḥumaid: I asked Anas about the Saum (fasting) of the Prophet. He said, “Whenever I liked to see the Prophet observing Saum (fast) in any month, I could see that, and whenever I liked to see him not observing Saum (fast), I could see that too, and if I liked to see him offering Salāt (prayer) in any night, I could see that, and if I liked to see him sleeping, I could see that, too.” Anas further said, “I never touched silk or velvet softer than the hand of Allāh’s Messenger, and never smelled musk or perfume more pleasant than the smell of Allāh’s Messenger.”
1974. Narrated 'Abdullāh bin 'Amr bin Al-'Āṣ: "Once Allah's Messenger ﷺ came to me," and then he narrated the whole narration, i.e., your guest has a right on you, and your wife has a right on you. I then asked about the Šaum (fasting) of Dāwūd (David) ﷺ. The Prophet ﷺ replied, "Half of the year," [i.e., he used to observe Šaum (fast) on every alternate day].

1975. Narrated 'Abdullāh bin 'Amr bin Al-'Āṣ: Allah's Messenger ﷺ said to me, "O 'Abdullāh! Have I not been informed that you observe Šaum (fast) during the day and offer Šalāt (prayer) all the night." 'Abdullāh replied, "Yes, O Allah's Messenger!" The Prophet ﷺ said, "Don't do that; observe Šaum (fast) for few days and then give it up for few days, offer Šalāt (prayer) and also sleep at night, as your body has a right on you, and your wife has a right on you, and your guest has a right on you. And it is sufficient for you to observe Šaum (fast) three days in a month, as the reward of a good deed is multiplied ten times, so it will be like fasting throughout the year." I insisted (on fasting) and so I was given a hard instruction. I said, "O Allah's
Messenger! I have strength.” The Prophet said, “Observe Saum (fast) like the fasting of the Prophet Dāwūd (David) and do not observe fast more than that.” I asked “How was the fasting of the Prophet of Allāh, David?” He said, “Half of the year,” (i.e., he used to observe fast on every alternate day).

Afterwards when ‘Abdullāh became old, he used to say, “It would have been better for me if I had accepted the permission of the Prophet [i.e., to observe Saum (fast) only three days a month].”

(56) CHAPTER. Observing Saum (fasting) daily throughout the life.

1976. Narrated ‘Abdullāh bin ‘Amr: Allāh’s Messenger was informed that I had taken an oath to fast daily and to offer Šalāt (prayers) (every night) all the night throughout my life. (So Allāh’s Messenger came to me and asked whether it was correct). I replied, “Let my parents be sacrificed for you! I said so.” The Prophet said, “You will not be able to do that. So, fast for few days and give it up for few days, offer Šalāt (prayer) and sleep. Observe Saum (fast) three days a month as the reward of good deeds is multiplied ten times and that will be equal to one year of fasting.” The Prophet said to me, “Observe Saum (fast) one day and give up fasting for two days.” I replied, “I can do better than that.” The Prophet said: “Then observe Saum (fast) a day and give it up for a day and that is the Saum (fast) of Prophet Dāwūd (David), and that is...
the best *Saum* (fast).” I said, “I have the strength to do better (more) than that.” The Prophet said, “There is no better (fasting) than that.”

(57) CHAPTER. The right of the family (wife) in observing *Aş-Saum* (the fast).

This is narrated by Abū Juḥaifa from the Prophet.

1977. Narrated ‘Abdullāh bin ‘Amr: The news of my observing *Saum* (fasting) daily and offering *Salāt* (prayer) every night throughout the night reached the Prophet. So he sent for me, or I met him, and he said, “I have been informed that you observe *Saum* (fast) every day and offer *Salāt* (prayer) every night (all the night). Observe *Saum* (fast) (for some days) and give it up (for some days), offer *Salāt* (prayer) and sleep for your eyes have a right on you, and your body and your family (your wife) have a right on you.” I replied, “I have more strength than that (for fasting).” The Prophet said, “Then observe *Saum* (fast) like the *Saum* (fast) of (the Prophet) Dāwūd (David) on alternate days, and he used not to flee on meeting the enemy.” I said, “From where can I get that chance, O Allah’s Prophet?” [‘Aṭā said, “I do not know how the expression of ‘observe *Saum* (fast) daily throughout the life’ occurred.”] So, the Prophet said, twice, “Whoever observe *Saum* (fast) daily throughout his life is just as the one who does not observe *Saum* (fast) at all.”
(58) CHAPTER. *Saum* (fasting) on alternate days.

1978. Narrated Mujãhid from ‘Abdulläh bin ‘Amr: The Prophet ﷺ said (to ‘Abdulläh), “Observe *Saum* (fast) three days a month.” ‘Abdulläh said, (to the Prophet ﷺ), “I am able to observe *Saum* (fast) more than that.” They kept on arguing on this matter till the Prophet ﷺ said, “Observe *Saum* (fast) on alternate days, and recite the whole Qur’ân once a month.” ‘Abdulläh said, “I can recite more (in a month),” and the argument went on till the Prophet ﷺ said, “Recite the whole Qur’ân once in three days.” (i.e., you must not recite the whole Qur’ân in less than three days).

(59) CHAPTER. The *Saum* (fasting) of Dâwûd (David) عليه السلام.

1979. Narrated ‘Abdulläh bin ‘Amr bin Al-‘As: The Prophet ﷺ said to me, “You observe *Saum* (fast) daily all the year and offer *Salâh* (prayer) (every night) all the night?” I replied in the affirmative. The Prophet ﷺ said, “If you keep on doing this, your eyes will become weak and your body will get tired. He who observes *Saum* (fast) all the year is as he who did not observe *Saum* (fast) at all. Observing *Saum* (fast) of three days (a month) will be equal to observing *Saum* (fast) of the whole year.” I replied, “I have the strength for more than this.” The Prophet ﷺ said, “Then observe *Saum* (fast) like the fasting of Dâwûd (David) عليه السلام who used to observe *Saum* (fast) on alternate days and would never flee from the battle field on meeting the enemy.”
1980. Narrated ‘Abdullãh bin ‘Amr رضي الله عنهما: Allah’s Messenger ﷺ was informed about my Ṣaum (fasts), and he came to me and I spread for him a leather cushion stuffed with palm fibre, but he sat on the ground and the cushion remained between me and him, and then he said, “Isn’t it sufficient for you to observe Ṣaum (fast) three days a month?” I replied, “O Allah’s Messenger! [I can observe Ṣaum (fast) more].” He said, “Five?” I replied, “O Allah’s Messenger! [I can observe Ṣaum (fast) more].” He said, “Seven?” I replied, “O Allah’s Messenger! [I can observe Ṣaum (fast) more].” He said, “Nine (days per month)?” I replied, “O Allah’s Messenger! [I can observe Ṣaum (fast) more]” He said, “Eleven (days per month)?” And then the Prophet ﷺ said, “There is no Ṣaum (fast) superior to that of the Prophet Dawûd (David) عليه السلام; it was for half of the year. So, observe Ṣaum (fast) on alternate days.”

(60) CHAPTER. To observe Ṣaum (fast) the three days (preceding) the full moon night, i.e., 13th, 14th and the 15th of the lunar months.

1981. Narrated Abû Hurairah رضي الله عنه: My friend (the Prophet ﷺ) advised me to observe three things:

1. to observe Ṣaum (fast) three days every (lunar) month;
2. to perform a two Rak’â Du’ha prayer and...
(3) to perform the *Witr* prayer before sleeping.
[See H.1178].

(61) CHAPTER. Whoever visited some people and did not break his (optional) *Saum* (fast) with them.

1982. Narrated Anas Ṭabari: The Prophet ﷺ paid a visit to Umm Sulaim and she placed before him dates and ghee. The Prophet ﷺ said, “Replace the ghee and dates in their respective containers for I am observing *Saum* (fast).” Then he stood somewhere in her house and offered an optional *Salāt* (prayer) and then he invoked Allāh to bless Umm Sulaim and her family. Then Umm Sulaim said, “O Allāh’s Messenger! I have a special request (today).” He said, “What is it?” She replied, “(Please invoke for) your servant Anas.” So, Allāh’s Messenger ﷺ did not leave anything good in this world or in the Hereafter which he did not invoke (Allāh to bestow) on me and said, “O Allāh! Give him (i.e., Anas) property and children and bless him.” Thus I am one of the richest among the *Anṣār* and my daughter Umaina told me that when Al-Hajjaj came to Basrah, more than 120 of my offspring had been buried.

(62) CHAPTER. Fasting the last days of the month.

1983. Narrated ‘Imrān bin Ḥusain Ṭabari: ...
that the Prophet ﷺ asked him (‘Imrân), or asked a man and ‘Imrân was listening, “O Abû so-and so! Have you observed Saum (fasts) in the last days of this month?” (The narrator thought that he said, “the month of Ramadân”). The man replied, “No. O Allah’s Messenger!” The Prophet ﷺ said to him, “When you finish your Saum (fasts) (of Ramadân) observe Saum (fasts) for two days (in Shawwâl).”

Through another series of narrators ‘Imrân said, “The Prophet ﷺ said, “[Have you observed Saum (fasts)] in the last days of Sha’bân?””

(63) CHAPTER. Observing Saum (fast) on Friday. If someone gets up in the morning of Friday and is observing the Saum (fasts) he should break it [if he did not observe Saum the day before or does not intend to observe Saum (fasts) after it].

1984. Narrated Muhammad bin ‘Abbad: I asked Jâbir, “Did the Prophet ﷺ forbid observing Saum (fasts) on Fridays?” He replied, “Yes.” [Through other narrators it is added, “If he intends to observe Saum (fasts) only that day.”]

(1) (H.1983) The man whom the Prophet ﷺ asked seemed to have had the habit of observing Saum (fast) on the last days of every month, but he did not carry on this habit in the month of Sha’bân, for Allah’s Messenger ﷺ had forbidden the Saum (fast) of the day preceding Ramadân immediately. In this narration the Prophet ﷺ orders the man to make up for the days of Sha’bân which he missed by observing Saum (fast) on some days in Shawwâl, and that indicates that one should keep his habits of worshpping, and there is no harm if one observes Saum (fast) the last days of Sha’bân if it is his habit to Saum the last days of every month. (Fath Al-Bârî)
1985. Narrated Abu Hurairah: I heard the Prophet saying, “None of you should observe *Saum* (fast) on Friday unless he observes *Saum* (fast) a day before or after it.”

1986. Narrated Juwairiya bint Al-Harith: The Prophet visited her on a Friday and she was observing *Saum* (fast). He asked her, “Did you observe *Saum* (fast) yesterday?” She said, “No.” He said, “Then break your *Saum* (fast).”

Through another series of narrators, Abu Ayyub is reported to have said, “He ordered her and she broke her *Saum* (fast).”

(64) CHAPTER. Can one select some special days [for observing *Saum* (fast)]?

1987. Narrated `Alqama: I asked `Aishah: “Did Allâh’s Messenger use to do extra deeds of worship on some certain days?” She replied, “No, but his deeds were regular and constant. “Who amongst you can endure what Allâh’s Messenger used to endure?”

[See Vol. 8. *Hadith* No. 6461, 6462, and 6466.]
1988. Narrated Umm Al-Fadl bint Al-Harith: “While the people were with me on the day of ‘Arafah they differed as to whether the Prophet was observing Saum (fast) or not; some said that he was observing Saum (fast) while others said that he was not observing Saum (fast). So, I sent to him a bowl full of milk while he was riding over his camel and he drank it.”

1989. Narrated Maimuna: The people doubted whether the Prophet was observing Saum (fast) on the day of ‘Arafah or not, so I sent milk while he was standing at ‘Arafat, he drank it and the people were looking at him.
1990. Narrated Abū ‘Ubaid, the slave of Ibn Azhar: I witnessed the ‘Eid with ‘Umar bin Al-Khaṭṭāb who said, “Allāh’s Messenger has forbidden people to observe șaum (fast) on the day on which you break fasting (the șaum of Ramaḍān) and the day on which you eat the meat of your sacrifices (i.e., the first day of ‘Eid-ul-_FM and ‘Eid-ul-ADHA).

1991. Narrated Abū Sa‘īd: The Prophet forbade the șaum (fasting) of ‘Eid-ul-FM and ‘Eid-ul-ADHA (two feast days) and also the wearing of șaMMā (a single garment covering the whole body), and sitting with one’s legs drawn up while being wrapped in one garment.

1992. Abū Sa‘īd added: He also forbade the șalât (prayer) after the Fajr (early morning) and the ‘Asr (afternoon) șalât (prayers).

(67) CHAPTER. Observing șaum (fast) on the day of Nahr (i.e., first day of ‘Eid-ul-ADHA).

1993. Narrated Abū Hurairah: Two șaum (fasts) and two kinds of sale are forbidden: observing șaum (fast) on the day of ‘Eid-ul-FM and ‘Eid-ul-ADHA and the kinds of sale called Mulāmasa and Munābadha. (These two kinds of sale used to be practised...}
in the days of Pre-Islamic Period of Ignorance; Mulâmasa means when you touch something displayed for sale you have to buy it; Munâbaḍḍa means when the seller throws something to you, you have to buy it.)

1994. Narrated Ziyâd bin Jubair: A man went to Ibn ‘Umar and said, “A man vowed to observe Šaum (fast) one day (the subnarrator thinks that he said that the day was Monday), and that day happened to be ‘Eid day.” Ibn ‘Umar said, “Allâh orders vows to be fulfilled and the Prophet forbade Šaum on this day (i.e., ‘Eid).”

1995. Narrated Abû Sa‘îd Al-Khudrî (who fought in twelve Ghazawât in the company of the Prophet). I heard four things from the Prophet and they won my admiration. He said:

1. “No lady should travel on a journey of two days except with her husband or a Dhi-Mahram;
2. “No Šaum (fasting) is permissible on the two days of ‘Eid-ul-Fîr and ‘Eid-ul-Adhâ;
3. “No Salât (prayer) (may be offered) after the morning (compulsory) Salât (prayer) until the sun rises; and no Salât (prayer) after the ‘Asr prayer till the sun sets;
4. “One should travel only for visiting three Masâijd (mosques): Masjid-al-Harâm (Makkah), Masjid-al-Aqsa (Jerusalem), and this (my) mosque (at Al-Madîna).”
(68) CHAPTER. Observing \textit{Saum} (fast) on \textit{Tashriq} days (11th, 12th and 13th of Dhul-Hijjah).

1996. Narrated Yahyā: Hishām said, “My father said that ‘Aishah used to observe \textit{Saum} (fast) on the days of Mina.” His (i.e., Hishām’s) father also used to observe \textit{Saum} on those days.

1997, 1998. Narrated ‘Aishah and Ibn ‘Umar: Nobody was allowed to observe \textit{Saum} (fast) on the days of \textit{Tashriq} except those who could not afford the \textit{Hady} (animals for sacrifice).

1999. Narrated Ibn ‘Umar: Observing \textit{Saum} (fast) for those who perform \textit{Hajj-at-Tamattu}’ (in lieu of the \textit{Hady} which they cannot afford) may be performed up to the day of ‘Arafah. And if one does not get a \textit{Hady} and has not observed \textit{Saum} (fast) (before the ‘Eid) then one should observe \textit{Saum} (fast) during the days of Mina (11th, 12th and 13th of Dhul-Hijjah).

(69) CHAPTER. Observing \textit{Saum} (fast) on the day of ‘\textit{Ashūra}’ (tenth of Muharram).

observe Šaum (fast) on the day of ‘Āshūra’.”

2001. Narrated ‘Aishah: Allah’s Messenger ordered (the Muslims) to observe Šaum (fast) on the day of ‘Āshūra’, and when fasting in the month of Ramadan was prescribed, it became optional for one to observe Šaum (fast) on that day (‘Āshūra’) or not.

2002. Narrated ‘Aishah: Quraysh used to observe Šaum (fast) on the day of ‘Āshūra’ in the Pre-Islamic Ignorance Period, and Allah’s Messenger too, used to observe Šaum (fast) on that day. When he came to Al-Madīna, he observed Šaum (fast) on that day and ordered others to observe Šaum (fast), too. Later when the fasting of the month of Ramadan was prescribed, he gave up fasting on the day of ‘Āshūra’ and became optional for one to observe Šaum (fast) on it or to leave its fasting.

2003. Narrated Humaid bin ‘Abdur-Raḥmān that he heard Mu‘āwiyah bin Abi Sufyān saying on the pulpit, “O the people of Al-Madīna! Where are your religious scholars? I heard Allah’s Messenger saying, ‘This is the day of ‘Āshūra’. Allah has not enjoined its Šaum (fast) on you but I am fasting it. You have the choice either to observe Šaum (fast) or not to observe Šaum (fast) (on this day).’”
2004. Narrated Ibn ‘Abbās: The Prophet ﷺ came to Al-Madina and saw the Jews observing fast on the day of ‘Āshūra’. He asked them about that. They replied, “This is a good day, the day on which Allāh rescued Bani Israel from their enemy. So, Mūsa (Moses) on this day.” The Prophet ﷺ said, “We have more claim over Mūsa than you.” So, the Prophet ﷺ observed Šaum (fast) on that day and ordered (the Muslims) to observe Šaum (fast) (on that day).

2005. Narrated Abū Mūsā: The day of ‘Āshūra’ was considered as ‘Eid day by the Jews. So the Prophet ﷺ ordered, “I recommend you (Muslims) to observe Šaum (fast) on this day.”

2006. Narrated Ibn ‘Abbās: I never saw the Prophet ﷺ seeking to observe Šaum (fast) on a day more (preferable to him) than this day, the day of ‘Āshūra’, or this month, i.e., the month of Ramaḍān.(1)

(1) (H.2006) This is only the opinion of Ibn ‘Abbās which might differ from what other people think, for in a narration reported by Qatāda from the Prophet ﷺ it is mentioned that Šaum (fasting) on the day of ‘Arafah expiates the sins of two years, while observing Šaum (fast) on the day of ‘Āshūra’ expiates the sins of only one year. This indicates that observing Šaum (fast) on the day of ‘Arafah is superior to that of ‘Āshūra’.
2007. Narrated Salama bin Al-Akwa': The Prophet ordered a man from the tribe of Banî Aslam to announce amongst the people that whoever had eaten should observe Saum (fast) the rest of the day, and whoever had not eaten should continue his Saum (fast), as that day was the day of 'Ashūra'.
CHAPTER. The superiority of praying (Nawâfiḍ) at night in Ramaḍān.

2008. Narrated ʿAbū Hurayrāh: I heard Allâh’s Messenger saying regarding Ramaḍān, “Whoever performed Salât (prayers) at night in it (the month of Ramaḍān) with sincere faith and hoping for a reward from Allâh, then all his past sins will be forgiven.”

2009. Narrated ʿAbū Hurayrāh: Allâh’s Messenger said, “Whoever performed Salât (prayers) at night in the month of Ramaḍān with sincere faith and hoping for a reward from Allâh, then all his past sins will be forgiven.” Ibn Shihâb (a subnarrator) said, “Allâh’s Messenger died and the people continued observing that (i.e., Nawâfiḍ offered individually, not in congregation), and it remained as it was, during the caliphate of ʿAbū Bakr and in the early days of ‘Umar’s caliphate.”

2010. Narrated Ibn Shihâb: Abdur Rahman bin ʿAbdul Qāri said, “I went out in the company of ʿUmar bin Al-Khaṭṭāb one night in Ramaḍān to the mosque and found the people performing Salât (prayers) in different groups. A man performing Salât (prayers) alone, or a man performing Salât (prayers) with a little group behind him. So,
‘Umar said, ‘In my opinion I would better collect these (people) under the leadership of one Qari (reciter) [i.e., let them perform *Salât* (prayers) in congregation!].’ So, he made up his mind and he congregated them behind Ubaib bin Ka‘b. Then on another night I went again in his company and the people were performing *Salât* (prayers) behind their reciter. On that, ‘Umar remarked, ‘What an excellent *Bid‘a* (i.e., innovation in religion) this is; but the *Salât* (prayers) which they do not perform, and sleep at its time is superior than the one they are performing now.’ He meant the *Salât* (prayers) in the last part of the night. (In those days) people used to perform *Salât* (prayers) in the early part of the night.”

2011. Narrated ‘Aishah, the wife of the Prophet ﷺ: Allâh’s Messenger ﷺ used to perform *Salât* (prayer) (at night) in Ramâdân.

2012. Narrated ‘Urwa that he was informed by ‘Aishah, “Allah’s Messenger ﷺ went out in the middle of the night and performed *Salât* (prayer) in the mosque and some men performed *Salât* (prayer) behind him. In the morning, the people spoke about it and then a large number of them gathered and performed *Salât* (prayer) behind him (on the second night). In the next morning the people again talked about it and on the third night the mosque was full with a large number of people. Allâh’s Messenger ﷺ came out and the people performed *Salât* (prayer) behind him. On the fourth night the mosque was
overwhelmed with people and could not accommodate them, but the Prophet came out (only) for the morning *ṣalāt* (prayer). When the morning *ṣalāt* (prayer) was finished, he recited *tāṣāḥ-hud* and addressing the people said, “*Ammā ba’du*, your presence was not hidden from me but I was afraid lest the night *ṣalāt* (prayer) should be enjoined on you and you might not be able to carry it on.” So, Allāh’s Messenger died and the situation remained like that (i.e., people offered the night prayers individually).”

2013. Narrated Abū Salama bin ‘Abdur Raḥmān that he asked ‘Aishah, “How was the *ṣalāt* (prayer) of Allāh’s Messenger in Ramadān?” She replied, “He did not perform *ṣalāt* (prayer) more than eleven *rak‘ā* in Ramadān or in any other month. He used to perform four *rak‘ā* – let alone their beauty and length – and then he would perform four *rak‘ā* – let alone their beauty and length – and then he would perform three *rak‘ā* (*wūr*).” She added, “I asked, ‘O Allāh’s Messenger! Do you sleep before praying the *wūr*?’ he replied, ‘O ‘Aishah! My eyes sleep but my heart does not sleep.’”
(1) CHAPTER. The superiority of the night of Qadr.

And Allâh said; “Verily! We have sent it (this Qur’ân) down in the night of Al-Qadr (Decree). And what will make you know what the night of Qadr is……”

…… till the end of the Sûrah. (V.97:1,2)

2014. Narrated Abû Hurairah ZIP - The Prophet ﷺ said, “Whoever observed Saum (fast) in the month of Ramaḍân with sincere faith (i.e., belief) and hoping for a reward from Allâh, then all his past sins will be forgiven, and whoever stood for the Salât (prayers) in the night of Qadr with sincere faith and hoping for a reward from Allâh, then all his past sins will be forgiven.”

(2) CHAPTER. To look for the night of Qadr in the last seven nights (of Ramaḍân).

2015. Narrated Ibn ‘Umar ﷺ: Some men amongst the companions of the Prophet ﷺ were shown in their dreams that the night of Qadr was in the last seven nights of Ramaḍân. Allâh’s Messenger ﷺ said, “It seems that all your dreams agree that (the night of Qadr) is in the last seven nights, and whoever wants to search for it (i.e., the night of Qadr) should search in the last seven (nights of Ramaḍân).”
2016. Narrated Ābū Salāma: I asked Ābū Sa’īd - (about the night of Qadr) and he said, “We practised *I’tikāf* (seclusion in the mosque) in the middle third of the month of Ramadān with the Prophet ﷺ. In the morning of the 20th of Ramadān, the Prophet ﷺ came and addressed us and said, ‘I was informed of (the date of the night of Qadr) but I was caused to forget it (or I forgot); so, search for it in the odd nights of the last ten nights of the month of Ramadān. (In the dream) I saw myself prostrating in mud and water (as a sign). So, whoever was in *I’tikāf* with me should return to it (for another 10 days period), and we returned. At that time there was no sign of clouds in the sky, but suddenly a cloud came and it rained till rain-water started leaking through the roof of the mosque which was made of date-palm leaf stalks. Then the *Ṣalāt* (prayer) was established and I saw Allāh’s Messenger ﷺ prostrating in mud and water and I saw the traces of mud on his forehead.”

(3) CHAPTER. To search for the night of Qadr in the odd nights of the last ten nights (of Ramadān).

This narration has come from ‘Ubdā (bin Aṣ-Ṣāmit) on the authority of the Prophet ﷺ.

2017. Narrated ‘Āishah: Allāh’s Messenger ﷺ said, “Search for the night of Qadr in the odd nights of the last ten nights of Ramadān.”
2018. Narrated Abū Sa‘īd Al-Khudrī ﷺ: Allāh’s Messenger ﷺ used to practise I’tikāf (in the mosque) in the middle third of Ramadān, and after passing the twenty nights he used to go back to his house on the 21st, and the people who were in I’tikāf with him also used to go back to their houses. Once in Ramadān, in which he practised I’tikāf, he established the night Ṣalāt (prayers) at the night in which he used to return home, and then he addressed the people and ordered them whatever Allāh wished him to order and said, “I used to practise I’tikāf for these ten days (i.e., the middle 1/3rd) but now I intend to stay in I’tikāf for the last ten days (of the month); so whoever was in I’tikāf with me should stay at his place of seclusion. Verily, I have been shown (the date of) this night (of Qadr) but I have forgotten it. So, search for it in the odd nights of the last ten days (of this month). I also saw myself (in the dream) prostrating in mud and water.” On the night of the 21st (of Ramadān), the sky was overcast with clouds and it rained, and the rain-water started leaking through the roof of the mosque at the Musalla (praying place) of the Prophet ﷺ. I saw with my own eyes the Prophet ﷺ at the completion of the morning Ṣalāt leaving with his face covered with mud and water.

[See H.No.2027].

2020. Narrated ‘Āishah: Allāh’s Messenger ﷺ used to practise I’tikāf in the last ten nights of Ramaḍān and used to say, “Look for the night of Qadr in the last ten nights of the month of Ramaḍān.”

2021. Narrated Ibn ‘Abbās: The Prophet ﷺ said, “Look for the night of Qadr in the last ten nights of Ramaḍān; on the night when nine or seven or five nights remain out of the last ten nights of Ramaḍān [i.e., 21, 23, 25, (27, 29) respectively].”

2022. Narrated Ibn ‘Abbās: Allāh’s Messenger ﷺ said, “The night of Qadr is in the last ten nights of the month (Ramaḍān), either in the first nine or in the last (remaining) seven nights (of Ramaḍān).” Ibn ‘Abbās added, “Search for it on the twenty-fourth (of Ramaḍān).”
(4) CHAPTER. The knowing (knowledge) of the night of Qadr was taken away because of the quarrelling of the people.

2023. Narrated ‘Ubâda bin As-Sâmît: The Prophet ﷺ came out to inform us about the night of Qadr but two Muslims were quarrelling with each other. So, the Prophet ﷺ said, “I came out to inform you about the night of Qadr but such and such persons were quarrelling, so the news about it had been taken away; yet that might be for your own good, so search for it on the 29th, 27th and 25th (nights of Ramaân).

(5) CHAPTER. The doing of good deeds in the last ten days of Ramaân.

2024. Narrated ‘Aishah رضي الله عنها: With the start of the last ten days of Ramaân, the Prophet ﷺ used to tighten his waist belt (i.e., work hard) and used to keep awake all the night and perform Salât (prayer) and also used to keep his family awake for the Salât (prayer).
33 - THE BOOK OF ITIKAF

[i.e., to confine oneself in a mosque for Salât (prayers) and invocations leaving the worldly activities for a limited number of days].

(1) CHAPTER. The Itikaf in the last ten days of Ramaḍān. And Itikaf may be practised in any mosque, as is evident in the Statement of Allāh (i.e., confining oneself in a mosque for Salât (prayers) and invocations leaving the worldly activities for a limited number of days) in the mosques. These are the limits (set) by Allāh; so approach them not. Thus does Allāh make clear His Ayāt (proofs, evidences, verses, lessons, signs, revelations, laws, legal and illegal things Allāh's set limits, orders), to mankind that they may become Al-Muttaqūn (the pious).”

(V.2:187)

2025. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهم: Allāh’s Messenger صلى الله عليه وسلم used to practise Itikaf in the last ten days of the month of Ramaḍān.

2026. Narrated ʿĀishah رضي الله عنها the wife of the Prophet صلى الله عليه وسلم: The Prophet صلى الله عليه وسلم used to practise Itikaf in the last ten days of Ramaḍān till he died and then his wives used to practise Itikaf after him.
2027. Narrated Abū Sa‘īd Al-Khudrī: Allāh’s Messenger used to practise I’tikāf in the middle ten days of Ramaḍān; once he stayed in I’tikāf till the night of the twenty-first and it was the night in the morning of which he used to come out of his I’tikāf. The Prophet said, “Whoever was in I’tikāf with me should stay in I’tikāf for the last ten days, for I was informed (of the date) of the Night (of Qadr) but I have been caused to forget it. (In the dream) I saw myself prostrating in mud and water in the morning of that night. So, look for it in the last ten nights and in the odd ones of them.” It rained that night (i.e. the 21st of Ramaḍān) and the roof of the mosque dribbled as it was made of leaf stalks of date-palms. I saw with my own eyes the marks of mud and water on the forehead of the Prophet, i.e., in the morning of the twenty-first (of Ramaḍān).

(2) CHAPTER. A menstruating woman is permitted to comb the hair of a Mu’tālqf (i.e., a man in I’tikāf).

2028. Narrated ‘A‘īshah: The Prophet used to (put) bend his head (out) to me while he was in I’tikāf in the mosque during my monthly periods and I would comb and oil his hair.
2029. Narrated ‘Aishah, the wife of the Prophet ﷺ: Allah’s Messenger ﷺ used to let his head in (the house) while he was in the mosque and I would comb and oil his hair. When in I’tikaf he used not to enter the house except for a need. (1)

2030. Narrated ‘Aishah: The Prophet ﷺ used to embrace me during my menses.

2031. ‘Aishah added: He also used to put his head out of the mosque while he was in I’tikaf, and I would wash it during my menses.

2032. Narrated Ibn ‘Umar: ‘Umar asked the Prophet ﷺ, “I vowed in the Pre-Islamic Period of Ignorance to enter the house except for a need. (1)
to stay in *I'tikāf* for one night in Al-Masjid-al-Ḥarām.” The Prophet ﷺ said to him, “Fulfil your vow.”

(6) CHAPTER. Women’s *I’tikāf*. (A woman cannot practise *I’tikāf* except with the permission of her husband).

2033. Narrated `Amra: ‘Aishah said, “The Prophet used to practise *I’tikāf* in the last ten days of Ramadān and I used to pitch a tent for him, and after performing the morning *Salāt* (prayer), he used to enter the tent.” Ḥafṣa asked the permission of ‘Aishah to pitch a tent for her and she allowed her and she pitched her tent. When Zainab bint Jahsh saw it, she pitched another tent. In the morning the Prophet noticed the tents. He said, “What is this?” He was told of the whole situation. Then the Prophet ﷺ said, “Do you think that they intended to do *Al-Birr* (righteousness) by doing this?” He therefore abandoned the *I’tikāf* in that month and practised *I’tikāf* for ten days in the month of Shawwāl.”

(7) CHAPTER. The tents in the mosque.

2034. Narrated ‘Aishah: The Prophet ﷺ intended to practise *I’tikāf* and when he reached the place where he intended to perform *I’tikāf*, he saw some tents, the tents of ‘Aishah, Ḥafṣa and Zainab. So, he said, “Do you consider that they intended to
do Al-Birr (righteousness) by doing this?"
And then he went away and did not perform "I’tikaf (in Ramadan) but performed it in the
month of Shawwāl for ten days.

(8) CHAPTER. Can a Mu’takif go to the gate
of the mosque for a need?

2035. Narrated ‘Ali bin Al-Husain: "Ruḍūdi Allāh, the wife of the Prophet ﷺ told me that she went to Allāh’s Messenger ﷺ to visit him in the mosque while he was in I’tikāf in the last ten days of Ramaḍān. She had a talk with him for a while, then she got up in order to return home. The Prophet ﷺ accompanied her. When they reached the gate of the mosque, opposite the door of Umm Salama, two Anṣārī men were passing by and they greeted Allāh’s Messenger ﷺ. He said to them: “Do not run away!” And said, “She is (my wife) Saﬁyya bint Ḥuyai.” Both of them said, “Subḥān Allāh, (How dare we think of any evil) O Allāh’s Messenger.” And they felt it. The Prophet ﷺ said (to them), “Satan reaches everywhere in the human body as blood reaches in it (everywhere in one’s body). I was afraid lest Satan might insert an evil thought in your minds.”

[See H.2038].
2036. Narrated Abu Salama bin ‘Abdur-Rahmān: I asked Abū Sa‘īd Al-Khudrī, “Did you hear Allāh’s Messenger talking about the night of Qadr?” He replied in the affirmative and said, “Once we were in I’tikāf with Allāh’s Messenger in the middle ten days of (Ramadān) and we came out of it in the morning of the twentieth, and Allāh’s Messenger delivered a Khutbah (religious talk) on the 20th (of Ramadān) and said, ‘I was informed (of the date) of the night of Qadr (in my dream) but had forgotten it. So, look for it in the odd nights of the last ten nights of the month of Ramadān. I saw myself prostrating in mud and water on that night (as a sign of the night of Qadr). So, whoever had been in I’tikāf with Allāh’s Messenger should return for it.’ The people returned to the mosque (for I’tikāf). There was no trace of clouds in the sky. But all of a sudden a cloud came and it rained. Then the Salāt (prayer) was established (they stood for the Salāt) and Allāh’s Messenger prostrated in mud and water and I saw mud over the forehead and the nose of the Prophet.”

2037. Narrated `Āishah: One of the wives of Allāh’s Messenger practised I’tikāf with him while she had bleeding in between her periods.
bleeding in between her periods and she would see red (of blood) or yellowish traces; and sometimes we put a tray beneath her when she offered the *Salāt* (prayer).

[See H.No.309].

(11) CHAPTER. The visit of the wife to her husband while he was in *I'tikāf*.

2038.Narrated ‘Alī bin Al-Ḥusain (on the authority of Ṣafīyya, the Prophet’s wife): The wives of the Prophet were with him in the mosque (while he was in *I’tikāf*) and then they departed and the Prophet said to Ṣafīyya bint Ḥuyai, “Don’t hurry up, for I shall accompany you,” (and her dwelling was in the house of Usāma). The Prophet went out and in the meantime two *Anṣārī* men met him and they looked at the Prophet and passed by. The Prophet said to them, “Come here. She is (my wife) Ṣafīyya bint Ḥuyai.” They replied, “*Subḥān Allāh* (how dare we think of evil) O Allāh’s Messenger! (We never expect anything bad from you).” The Prophet replied, “Satan circulates in the human being as blood circulates in the body, and I was afraid lest Satan might insert an evil thought in your minds.”
(12) CHAPTER. Is it permissible for the 
Mu'takif to defend himself (by speech or 
action)?

2039. Narrated 'Ali bin Al-Husain on the 
authority of Šafiiya: Šafiiya went to the 
Prophet while he was in 'Itikaf. When she 
returned, the Prophet accompanied her, 
walking. An Ansarī man saw him. When the 
Prophet noticed him, he called him and 
said, “Come here. She is Šafiiya. (Sufyãn a 
subnarrator perhaps said that the Prophet had 
said, “This is Šafiiya”). And Satan 
circulates in the body of Adam’s offspring 
as his blood circulates in it.”

A subnarrator asked Sufyãn, “Did Šafiiya 
visit him at night?” He said, “Certainly, at 
night.”

(13) CHAPTER. Whoever went out of his 
'Itikaf in the morning.

2040. Narrated Abû Sa‘îd: We 
practised 'Itikaf with Allah’s Messenger in 
the middle ten days of Rama’dân. In the 
morning of the twentieth of Rama’dân we 
shifted our baggage, but Allah’s Messenger 
came to us and said, “Whoever was in 
'Itikaf should return to his place of 
'Itikaf, for I saw (i.e., was informed about the date of) 
this Night (of Qadr) and saw myself 
prostrating in mud and water.” When I 
returned to my place the sky was overcast 
with clouds and it rained. By Him Who sent
Muḥammad ﷺ with the Truth, the sky was covered with clouds from the end of that day, and the mosque which was roofed with leafstalks of date-palm trees leaked with rain and I saw the trace of mud and water over the nose and also over the tip of the nose of the Prophet ﷺ.

(14) CHAPTER. I’tikāf in the month of Shawwāl.

2041. Narrated ‘Amra bint ‘Abdur-Rahmān on the authority of ‘Āishah رضي الله عنها: Allāh’s Messenger ﷺ used to practise I’tikāf every year in the month of Ramadān. And after offering the morning Ṣalāt (prayer), he used to enter the place of his I’tikāf. ‘Āishah asked his permission to let her practise I’tikāf and he allowed her, and so she pitched a tent in the mosque. When Ḥafṣa heard of that, she also pitched a tent (for herself), and when Zainab heard of that, she too pitched another tent. When, in the morning, Allāh’s Messenger ﷺ had finished the morning Ṣalāt (prayer), he saw four tents and asked, “What is this?” He was informed about it. He then said, “What made them do this? Is it Al-Birr (righteousness)? Remove the tents, for I do not want to see them.” So, the tents were removed. The Prophet ﷺ did not perform I’tikāf that year in the month of Ramadān, but did it in the last ten days of Shawwāl.
(15) CHAPTER. Whoever thinks that I’tikaf can be practised without fasting.


(16) CHAPTER. Whoever made a vow in the Pre-Islamic Period of Ignorance to perform I’tikaf and then embraced Islam.

2043. Narrated Ibn ‘Umar that ‘Umar رضي الله عنه had vowed in the Pre-Islamic Period of Ignorance to perform I’tikaf in Al-Masjid-al-Harām. (A sub-narrator thinks that ‘Umar vowed to perform I’tikaf for one night.) Allāh’s Messenger  said to ‘Umar, “Fulfil your vow.”

(17) CHAPTER. I’tikaf in the middle ten days of Ramaḍān.

2044. Narrated Abū Hurairah رضي الله عنه: The Prophet  used to perform I’tikaf every year in the month of Ramaḍān for ten days,
and when it was the year of his death, he stayed in I'tikaf for twenty days.

(18) CHAPTER. Whoever intended to practise I'tikaf and then changed his mind.

2045. Narrated 'Amra bint 'Abd-Rahmān on the authority of 'Āishah: Allāh's Messenger mentioned that he would practise I'tikaf in the last ten days of Ramaḍān. 'Āishah asked his permission to perform I'tikaf and he permitted her. Ḥafṣa asked 'Āishah to take his permission for her, and she did so. When Zainab bint Jahsh saw that, she ordered a tent to be pitched for her and it was pitched for her. Allāh's Messenger used to proceed to his tent after the Salāt (prayer). So, he saw the tents and asked, "What is this?" He was told that those were the tents of 'Āishah, Ḥafṣa and Zainab. Allāh's Messenger said, "Is it Al-Birr (righteousness) which they intended by doing so? I am not going to perform I'tikaf." So, he returned home. When the fasting month was over, he performed I'tikaf for ten days in the month of Shawwāl.

(19) CHAPTER. A Mu'takif can let his head in the house for washing.

2046. Narrated 'Urwa: 'Āishah during her menses used to comb and oil the
hair of the Prophet ﷺ while he used to be in I'tikaf in the mosque. He would stretch out his head towards her while she was in her chamber.
And the Statement of Allah:

“... And Allâh has permitted trading and forbidden Ribâ (usury)....” (V.2:275)

And His Statement: “... save when it is a present trade which you carry out on the spot among yourselves...” (V.2:282)

(1) CHAPTER. What has come in the Statement of Allâh:

“Then when the (Jumu‘ah) Šalât is ended, you may disperse through the land, and seek of the Bounty of Allâh.... And Allâh is the Best of Providers.” (V.62:10,11)

And also His Statement: “Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent...” (V.4:29)

2047. Narrated Abû Hurairah:

You people say that Abû Hurairah tells many narrations from Allâh’s Messenger and you also wonder why the emigrants and Anşâr do not narrate from Allâh’s Messenger as Abû Hurairah does. My emigrant brothers were busy in the market, while I used to stick to Allâh’s Messenger content with what fills my stomach; so I used to be present when they were absent and I used to remember when they used to forget, and my Anşâr brothers used to be busy with their properties and I was one of the poor men of Suffa. I used to remember the narrations when they used to forget. No doubt, Allâh’s Messenger once said, “Whoever spreads his garment till I have finished my present speech and then gathers it to himself, will remember whatever I will say.” So, I spread my coloured garment which I was wearing till Allâh’s Messenger had finished his saying, and then I gathered it to my chest. So, I did not forget any of that narration.
When we came to Al-Madina as emigrants, Allah’s Messenger \(\text{ﷺ}\) established a bond of brotherhood between me and Sa’d bin Ar-Rabi’. Sa’d bin Ar-Rabi’ said to me, “I am the richest among the \(\text{Anṣār}\), so I will give you half of my wealth and you may look at my two wives and whichever of the two you may choose I will divorce her, and when she has completed the prescribed period (before marriage) you may marry her.” ‘Abdur-Rahmān replied, “I am not in need of all that. Is there any market-place where trade is practised?” He replied, “The market of Qainuqa’.” ‘Abdur-Rahmān went to that market the following day and brought some dried butter-milk (yoghurt) and butter, and then he continued going there regularly. Few days later, ‘Abdur-Rahmān came having traces of yellow (scent) on his body. Allah’s Messenger \(\text{ﷺ}\) asked him whether he had got married. He replied in the affirmative. The Prophet \(\text{ﷺ}\) said, “Whom have you married?” He replied, “A woman from the \(\text{Anṣār}\).” Then the Prophet \(\text{ﷺ}\) asked, “How much did you pay her?” He replied, “(I gave her) a gold piece equal in weight to a date stone (or a date stone of gold)!” The Prophet \(\text{ﷺ}\) said, “Give a \(\text{Walīma}\) (wedding banquet)
even if with one sheep.”

2049. Narrated Anas: When ‘Abdur-Rahmân bin ‘Aûf came to Al-Madîna, the Prophet established a bond of brotherhood between him and Sa’d bin Ar-Rabî’ Al-Ânṣârî. Sa’d was a rich man, so he said to ‘Abdur-Rahmân, “I will give you half of my property and will make you to marry.” ‘Abdur-Rahmân said (to him), “May Allah bless you in your family and property. Show me the market.” So ‘Abdur-Rahmân did not return (from the market) till he gained some dried buttermilk (yoghurt) and butter (through trading). He brought that to his household. We stayed for sometime (or as long as Allah wished), and then ‘Abdur-Rahmân came, scented with yellowish perfume. The Prophet said (to him), “What is this?” He replied, “I got married to an Ânṣârî woman.” The Prophet asked, “What did you pay her?” He replied, “A gold stone or gold equal to the weight of a date stone.” The Prophet said to him, “Give a Wallîma (wedding banquet) even if with one sheep.”

2050. Narrated Ibn ‘Abbâs: ‘Ukâz, Majanna and Dhuł-Majâz were market-places in the Pre-Islamic Period of Ignorance. When Islâm came, Muslims felt that in trading there might be a sin. So, the Divine Revelation came:

“None shall carry (it) away, nor shall any man lay hold of it.”

[Al-Mu’âdhdhûn: 3–4]

There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by
(2) CHAPTER. Legal and illegal things are clearly defined, and in between them are some doubtful (unclear) things.

2051. Narrated An-Nu’mân bin Bashîr رضي الله عنه: The Prophet ﷺ said: “Both legal and illegal things are obvious, and in between them are (unclear) doubtful matters (things). So whoever forsakes those doubtful (unclear) things lest he may commit a sin, will definitely avoid what is clearly illegal; and whoever indulges in these (unclear) doubtful things bravely, is likely to commit what is clearly illegal. Sins are Allâh’s Hîma (i.e., private pasture) and whoever pastures (his sheep) near it, is likely to get in it at any moment.”(1)

(1) (H. 2051) Man, here is compared to a shepherd; his desires, to a flock of sheep; sins, to a private pasture of somebody else; doubtful matters to the region surrounding the pasture and indulgence in doubtful matters to pasture in that region. To pasture there will probably lead the sheep to enter the private pasture, and the shepherd would be punished for grazing his sheep near the private pasture which led to such an obvious transgression.
(3) CHAPTER. Explanation of doubtful (unclear) things.

Hassan bin Abu Sinaan said, "I found nothing easier than to be pious and Allah-fearing; (to achieve this aim) leave all doubtful (unclear) things and do what is completely clear of doubt."

2052. Narrated 'Abdullah bin Abū Mulaika: 'Uqba bin Al-Hārith said that a black woman came and claimed that she had suckled both of them (i.e., 'Uqba and his wife). So, he mentioned that to the Prophet who turned his face from him and smiled and said, "How (can you keep your wife), and it was said (that both of you were suckled by the same woman)?" His wife was the daughter of Abū Ihb Ab Tamimi.

2053. Narrated Aishah: 'Utba bin Abū Waqqās took a firm promise from his brother Sa'd bin Abū Waqqās to take the son of the slave-girl of Zam'a into his custody as he was his (i.e., 'Utba's) son. In the year of the Conquest (of Makkah) Sa'd bin Abū Waqqās took him, and said that he was his brother's son, and his brother took a promise
from him to that effect. ‘Abd bin Zam’a got up and said, “He is my brother and the son of the slave-girl of my father and was born on my father’s bed.” Then they both went to the Prophet ﷺ. Sa’d said, “O Allah’s Messenger! He is the son of my brother and he has taken a promise from me that I will take him.” ‘Abd bin Zam’a said, “(He is) my brother and the son of my father’s slave-girl and was born on my father’s bed.” Allah’s Messenger ﷺ said, “The boy is for you, O ‘Abd bin Zam’a.” Then the Prophet ﷺ said, “The boy is for the man on whose bed he was born and stones (despair, i.e., to be stoned to death), for the one who has done illegal sexual intercourse.” The Prophet ﷺ told his wife Sauda bint Zam’a to screen herself from that boy as he noticed a similarity between the boy and ‘Utba. So, the boy did not see her till he died.¹

2054. Narrated ‘Adi bin Hatim: I asked Allah’s Messenger ﷺ about Al-Mi‘rād (i.e., sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting). He replied, “If the game is hit by its sharp edge, eat it, and if it is hit by its broad side, do not eat it, for it has been beaten to death.” I asked, “O Allah’s Messenger! I release my hound by the Name of Allah and find with it at the game, another hound on which I have not mentioned the Name of Allah, and I do not

¹ (H. 2053) ‘Utba committed adultery in the Pre-Islamic Period of Ignorance and before his death he declared that secret and confessed that the son of the slave-girl was his son, and most probably he died as a disbeliever.
know which one of them caught the game.” Allah’s Messenger ﷺ said (to him), “Don’t eat it as you have mentioned the Name of Allah on your hound and not on the other.”

(4) CHAPTER. What doubtful (unclear) things should be avoided?

2055. Narrated Anas رضي الله عنه: The Prophet ﷺ passed by a fallen date and said, “Were it not for my doubt that this might have been given in charity, I would have eaten it.” And narrated Abū Hurairah ﷺ: The Prophet ﷺ said, “I found a date-fruit fallen on my bed.”

(5) CHAPTER. Whoever does not consider dark suggestions by one’s ownself or similar things as doubtful (unclear) things.

2056. Narrated ʿAbbād bin Tamim that his uncle said, “The Prophet ﷺ was asked: If a person feels something during his Salāt (prayer); should one interrupt his Salāt (prayer)’?” The Prophet ﷺ said, “No! You should not give it up unless you hear a sound or smell something.” Narrated Ibn Abī Ḥafṣa: Az-Zuhri said, “There is no need of repeating ablution unless you detect a smell or hear a sound.”

2057. Narrated ʿAishah ﷺ: Some people said, “O Allah’s Messenger! Meat is brought to us by some people and we are not
sure whether the Name of Allāh has been mentioned on it or not (at the time of slaughtering the animals).” Allāh’s Messenger said (to them), “Mention the Name of Allāh and eat it.”

(6) CHAPTER. The Statement of Allāh ﷺ: “And when they see some merchandise or some amusement [beating of Tambur (drum) etc.], they disperse headlong to it…” (V.62:11)

2058. Narrated Jābir: While we were offering the Salāt (prayer) with the Prophet ﷺ a caravan carrying food came from Sham. The people looked towards the caravan (and went to it) and only twelve persons remained with the Prophet ﷺ. So, the Divine Revelation came; “And when they see some merchandise or some amusement [beating of Tambur (drum) etc.], they disperse headlong to it…” (V.62:11)

(7) CHAPTER. The one who does not care from where he earns his money (i.e., whether through legal or illegal ways).

2059. Narrated Abū Hurairah: The Prophet ﷺ said, “A time will come upon the people when one will not care how one gains one’s money, legally or illegally.”
(8) CHAPTER. Trade of cloth and other things.

And the Statement of Allah:

"Men whom neither trade nor sale (business) diverts them from the Remembrance of Allah (with heart and tongue)..." (V.24:37)

Qatada said, “The people used to do sale and trade; but whenever they were to perform any of Allah’s obligations, then trade and sale would not divert them from Allah’s worship, but they would rather fulfil that obligation (to Allah).”

2060, 2061. Narrated Abū Al-Minhal: I used to practise money exchange, and I asked Zaid bin ‘Arqam about it, and he narrated what the Prophet said (as follows): Abū Al-Minhal said, “I asked Al-Bara’ bin ‘Azib and Zaid bin ‘Arqam about practising money exchange. They replied, ‘We were traders in the lifetime of Allah’s Messenger and I asked Allah’s Messenger about money exchange. He replied, ‘If it is from hand to hand, there is no harm in it; but if there is Nasīʿa (delay in payment) then it is not permissible.’”

[See H.No. 2178, 2180, Ch. 79, 80].
(9) CHAPTER. Going out for trading.

And the Statement of Allâh . . . . . . . (V.62:10)

2062. Narrated ‘Ubaid bin ‘Umar: Abû Mûsâ asked ‘Umar to admit him but he was not admitted as ‘Umar was busy, so Abû Mûsâ went back. When ‘Umar finished his job he said, “Didn’t I hear the voice of ‘Abdullâh bin Qais? Let him come in.” ‘Umar was told that he had left. So, he sent for him and on his arrival, he (Abû Mûsâ) said, “We were ordered to do so (i.e., to leave if not admitted after asking permission thrice). ‘Umar told him, “Bring witness in proof of your statement.” Abû Mûsâ went to the Ansâr’s meeting places and asked them. They said, “None amongst us will give this witness except the youngest of us, Abû Sa’îd Al-Khudî. Abû Mûsâ then took Abû Sa’îd Al-Khudî (to ‘Umar) and ‘Umar said surprisingly, “Has this order of Allâh’s Messenger ﷺ been hidden from me?” (Then he added), “I used to be busy trading in markets, i.e., going out for trading.”

(10) CHAPTER. Trading in sea.

And Matar said, “There is no harm in it, and whatever Allâh has mentioned about it in the Qur’ân, is but the truth.” Then he recited:

V.16:14

...And you see the ships ploughing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place)…”
2063. Abû Hurairah ٍ said, "Allâh’s Messenger ﷺ mentioned a person from Bani Isrâ’îl who travelled by sea and carried out his needs." Then he narrated the whole story.

[See Hadîth. No. 2291].

(11) CHAPTER.

“And when they see some merchandise or some amusement [beating of Tambûr (drum) etc.], they disperse headlong to it…”

(V.62:11)

And Allâh’s Statement:

“Men whom neither trade nor sale divert them from the Remembrance of Allâh…”

(V.24:37)

Qatâda said, “The people used to trade, but whenever they were to perform any of Allâh’s obligations, then neither trade nor sale would divert them from the Remembrance of Allâh, but they would rather fulfil that obligation.”

2064. Narrated Jâbir: A caravan arrived (at Al-Madîna) while we were offering the Jumu‘ah (prayer) with the Prophet ﷺ. The people left and went out for the caravan, with the exception of twelve persons. Then this Verse was revealed:

“And when they see some merchandise or some amusement [beating of Tambûr (drum) etc.], they disperse headlong to it, and leave
you standing...” (V.62:11)

(12) CHAPTER. Allāh’s Statement: “...Spend of the good things which you have (legally) earned...” (V.2:267)

2065.Narrated ‘Aishah رضي الله عنها: The Prophet ﷺ said, “If a woman gives in charity from her house meals without wasting (i.e., being extravagant), she will get the reward for her giving, and her husband will also get the reward for his earning and the storekeeper will also get a similar reward. The acquisition of the reward of none of them will reduce the reward of the others.”

2066.Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, “If a woman gives something (i.e., in charity) from her husband's earnings without his permission, she will get half his reward.”

(13) CHAPTER. Whoever liked to expand in his sustenance.

2067. Narrated Anas bin Mālik رضي الله عنه: I heard Allāh’s Messenger ﷺ saying, “Whoever desires an expansion in his sustenance and age, should keep good relations with his kith and kin.”
(14) CHAPTER. The Prophet purchased (foodgrains) on credit.

2068. Narrated 'Aishah: The Prophet purchased food grains from a Jew on credit and mortgaged his iron armour to him.

2069. Narrated Qatada: Anas went to the Prophet with barley bread having some dissolved fat on it. The Prophet had mortgaged his armour to a Jew in Al-Madina and took from him some barley for his family. Anas heard him saying, “The household of Muhammad did not possess even a single Sā’ of wheat or food grains for their evening meal, although he has nine wives (to look after)”.

[See Hadith No. 2508]
(15) CHAPTER. The earnings of a person and his manual labour.

2070. Narrated ‘Āishah: When Abū Bakr Aṣ-Ṣiddīq was chosen Caliph, he said, “My people know that my profession was not incapable of providing sustenance to my family. And as I will be busy serving the Muslim nation, my family will eat from the National Treasury of Muslims, and I will practise the profession of serving the Muslims.”

2071. Narrated ‘Āishah: The companions of Allah’s Messenger used to practise manual labour, so their sweat used to smell, and they were advised to take a bath.

2072. Narrated Al-Miqdām: The Prophet said, “Nobody has ever eaten a better meal than that which one has earned by working with one’s own hands. The Prophet of Allah, Dāwūd (David) used to eat from the earnings of his manual labour.”
2073. Narrated Abū Hurairah: Allah’s Messengerﷺ said, “The Prophet Dāwūd (David) ﷺ used not to eat except from the earnings of his manual labour.”

2074. Narrated Abū Hurairah: Allah’s Messengerﷺ said, “No doubt, it is better for anyone of you to cut a bundle of wood and carry it over his back rather than to ask somebody who may or may not give him.”

[See H.2374].

2075. Narrated Az-Zubair bin Al-‘Awwām: The Prophetﷺ said, “One would rather take a rope (and cut wood and carry it than to ask others).”

(16) CHAPTER. One should be lenient and generous in bargaining, and whoever demands his debts back should do so in a modest lenient manner.

2076. Narrated Jābir bin ‘Abdullāh ﷺ: Allah’s Messengerﷺ said, “May Allah’s Mercy be on him who is lenient in his buying, selling, and in demanding back his money.”
(17) CHAPTER. Whoever gave time to a rich person to pay at his convenience.

2077. Narrated Hudhaifa: The Prophet ﷺ said, “Before your time the angels took the soul of a man and asked him, ‘Did you do any good deeds (in your life)?’ He replied, ‘I used to order my employees to grant time to the rich person to pay his debts at his convenience and excuse the one in hard circumstances’. So Allah said to the angels: ‘Excuse him.’”

Rabî’ said that (the dead man said), “I used to be easy to the rich and grant time to the one in hard circumstances.” Or, in another narration, “...grant time to the well-off and forgive the one in hard circumstances,” or, “...accept from the well-off and forgive the one in hard circumstances.”

(18) CHAPTER. Whoever waited for a person in hard circumstances to pay back his debt (i.e., when he is able to repay).

2078. Narrated Abū Hurairah: The Prophet ﷺ said, “There was a merchant who used to lend the people, and whenever his debtor was in straitened circumstances, he would say to his employees, ‘Forgive him...
so that Allāh may forgive us.' So, Allāh forgave him.”

(19) CHAPTER. If both the seller and the buyer explain the good and bad points concerning the transaction and hide nothing and give sincere advice (then they are blessed in their bargain).

Al-‘Addā’ bin Khālid said, “The Prophet ﷺ got this statement written for me: ‘This is what Muḥammad, Allāh’s Messenger ﷺ bought from ‘Addā’ bin Khālid as a Muslim sells to another Muslim and that it (i.e., the bought slave) is neither sick, nor bad-behaved nor stolen.’”

Qatādā said that Al-Ghā’ila means: adultery, theft or (the slave) who runs away.

It was said to ʿIbrahīm, “Some brokers name their stables and the stables of ʿUrāsān and Sigstan and say, ‘It (i.e., the animal) arrived from Khurāsān only yesterday (or) it came from Sigstan today.’” ʿIbrahīm hated that very much.

ʿUqba bin ʿAмир said, “It is illegal for one to sell a thing if one knows that it has a defect, unless one informs the buyer of that defect.”

2079. Narrated Ḥakīm bin Ḥizām رضي الله عنه: Allāh’s Messenger ﷺ said, “The seller and the buyer have the right to keep or return goods as long as they have not parted, or till they part; and if both the parties spoke the truth and described the defects and qualities (of the goods), then they would be blessed in their transaction, and if they told lies or hid something, then the blessings of their
transaction would be lost.”

(20) CHAPTER. Selling of mixed dates.

2080. Narrated Abû Sa‘îd: We used to be given mixed dates (from the booty) and used to sell (barter) two Sa’ (of those dates) for one Sa’ (of good dates). The Prophet said (to us), “No (bartering of) two Sa’, for one Sa’ nor two Dirhams for one Dirham is permissible”, [as that is a kind of Ribâ (usury)]. [See Hâdhât No.2201, 2202].

(21) CHAPTER. What is said about the meat seller and the butcher.

2081. Narrated Abû Mas‘ûd: An Anṣârî man, called Abû Shu‘aib, came and told his butcher slave, “Prepare meals sufficient for five persons, for I want to invite the Prophet along with four other persons as I saw signs of hunger on his face.” Abû Shu‘aib invited them and another person came along with them. The Prophet said (to Abû Shu‘aib), “This man followed us, so if you allow him, he will join us, and if you want him to return, he will go back.” Abû Shu‘aib said, “No, I have allowed him (i.e., he, too, is welcomed to the meal).”
(22) CHAPTER. What is said regarding the loss (of blessing) if one tells lies or hides the facts in a deal.

2082. Narrated Ḥākim b. Ḥizãm: The Prophet said, "The buyer and the seller have the option to cancel or to confirm the deal as long as they have not parted, or till they part, and if they spoke the truth and told each other the defects of the things, then blessings would be in their deal, and if they hid something and told lies, the blessing of the deal would be lost."

(23) CHAPTER. The Statement of Allâh (V.3:130)

2083. Narrated Abû Ḥurairah: The Prophet said; "Certainly a time will come when people will not bother to know from where they earned the money, by lawful means or the unlawful means."

[See H.2059].

(24) CHAPTER. (The sin of) one who eats Ribâ (usury), its witness and its writer.

And the Statement of Allâh (V.7:8):

"Those who eat Ribâ (usury) will not stand (on the Day of Resurrection) except like standing of a person beaten by Shaitan (Satan) leading him to insanity.

That is because they say: Trading is only like Ribâ (usury). Whereas Allâh has permitted trading and forbidden Ribâ

(1) (Chap.23) "Ribâ": See the glossary.
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(usuury). “So, whosoever receives an admonition from his Lord and stops eating Ribā (usuury) shall not be punished for the past; his case is for Allāh (to judge); but whoever returns [to Ribā (usuury)], such are the dwellers of the Fire—they will abide therein.” (V.2:275)

2084. Narrated 'Āishah رضي الله عنها: When the last Verses of Sūrat Al-Baqarah were revealed, the Prophet ﷺ recited them in the mosque and proclaimed the trade of alcohol i.e., liquors as illegal. (1)

2085. Narrated Samura bin Jundab رضي الله عنه: The Prophet ﷺ said, “This night I dreamt that two men came and took me to a sacred land whence we proceeded on till we reached a river of blood, and in it (its middle) there was a man, and on its bank was standing another man with stones in his hands. The man in the middle of the river tried to come out, but the other threw a stone in his mouth and forced him to go back to his original place. So, whenever he tried to come out, the other man would throw a stone in his mouth and force him to go back to his former place. I asked, ‘Who is this?’ I was told, ‘The person in the river was a Ribā-eater.’”

(1) (H. 2084) Imam Al-Bukhari includes this Hadith here because the last Verses of Sūrat Al-Baqarah deal with the topic of Ribā, too.
(25) CHAPTER. (The sin of) the Ribā-giver.

As is referred to in the Statement of Allāh:

"O you who believe! Be afraid of Allāh and give up what remains (due to you) from Ribā (usury) (from now onwards), if you are (really) believers. And if you do not do it, then take a notice of war from Allāh and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums). And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know. And be afraid of the Day when you shall be brought back to Allāh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly." (V.2:278-281)

Ibn Abbās said, "This was the last Verse revealed to the Prophet ﷺ.

2086. Narrated ‘Aun bin Abū Juhaifa: My father bought a slave who practised the profession of cupping. (My father broke the slave’s instruments of cupping). I asked my father why he had done so. He replied, “The Prophet ﷺ forbade the acceptance of the price of a dog or blood, and also forbade the profession of tattooing, or getting tattooed and the eater of Ribā (usury) and also the one who gives it, and cursed the picture-makers.”

[See Hadith No. 2238]

(26) CHAPTER.: “Allāh will destroy Ribā (usury) and will give increase for Sadaqat (deeds of charity, alms). And Allāh likes not the disbelievers, sinners!” (V.2:276)

2087. Narrated Abū Hurairah: I heard Allāh’s Messenger ﷺ saying, “The
swearing (by the seller) may persuade the buyer to purchase the goods but that will be deprived of Allah’s Blessing.”(1)

(27) CHAPTER. What is disapproved of as regards giving oaths (swearing) while selling.

2088. Narrated ‘Abdullãh bin AbU Afifa: A man displayed some goods in the market and swore by Allah that he had been offered so much for that, that which was not offered, and he said that, so as to cheat a Muslim. On that occasion the following Verse was revealed:

“Verily! Those who purchase a small gain at the cost of Allah’s Covenant and their oaths…” (V.3:77)

(28) CHAPTER. What is said about the goldsmiths.

Narrated Ibn ‘Abbãs: The Prophet ð said, “Do not cut the shrubs of Makkah.” Al-‘Abbãs said, “Except Al-Iṣṣṣ̱ir (a kind of grass). It is used by their blacksmith and for their houses.” The Prophet ð said, “Except Al-Iṣṣ̱ir.”

2089. Narrated ‘Ali: I got an old she-camel as my share from the booty, and the Prophet ð had given me another

(1) (H. 2087) Hadîth No. 2087 confirms the fact that what you earn illegally, decreases ultimately, for it will be deprived of Allah’s Blessing and it will result in bringing about punishment in the Hereafter; while what you give in charity will be compensated for by the Blessing of Allah many times, and you will be rewarded for it in the Hereafter as well.
from *Al-Khumus*. And when I intended to marry Fāṭima bint ʿAbdullāh (daughter of the Prophet ﷺ), I arranged that a goldsmith from the tribe of Bani Qainuqa would accompany me in order to bring *Idhkhār* and then sell it to the goldsmiths and use its price for my marriage banquet.

2090. Narrated Ibn ʿAbbas: Allah’s Messenger ﷺ said, “Allah made Makkah a sanctuary and it was neither permitted for anyone before, nor will it be permitted for anyone after me (to fight in it). And fighting in it was made legal for me for a few hours of a day only. None is allowed to uproot its thorny shrubs or to cut down its trees or to chase its game or to pick up its *Luqātā* (fallen things) except by a person who would announce it publicly.” ‘Abbās bin Ṭalha said, “Except *Al-Idhkhār*, for our goldsmiths and for the roofs of our houses.” The Prophet ﷺ said, “Except *Al-Idhkhār*.” ‘Ikrima said, “Do you know what is meant by chasing its game? It is to drive it out of the shade and to sit in its place.” Khālid said, “(‘Abbās said: *Al-Idhkhār*) for our goldsmiths and our graves.”
(29) CHAPTER. The mentioning of blacksmiths.

2091. Narrated Khabbāb: I was a blacksmith in the Pre-Islamic Period of Ignorance, and ‘Aas bin Wā’il owed me some money, so I went to him to demand it. He said (to me), “I will not pay you unless you disbelieve Muḥammad (ﷺ).” I said, “I will not disbelieve till Allāh kills you and then you get resurrected.” He said, “Leave me till I die and get resurrected, then I will be given wealth and children and I will pay you your debt.” On that occasion it was revealed to the Prophet ﷺ: “Have you seen him who disbelieved in Our Ayāt (this Qur’ān and Muḥammad ﷺ) and said: ‘I shall certainly be given wealth and children [(if I will be alive again)]? Has he known the unseen, or has he taken a covenant from the Most Gracious (Allāh)?” (V.19:77,78)

(30) CHAPTER. The mentioning of the tailor.

2092. Narrated Ishaq bin ‘Abdullāh bin Abū Ṭalhā: I heard Anas bin Mālik saying, “A tailor invited Allāh’s Messenger ﷺ to a meal which he had prepared.” Anas bin Mālik said, “I accompanied Allāh’s Messenger ﷺ to that meal. He served the Prophet ﷺ with bread and soup made with gourd and dried meat. I saw the Prophet ﷺ taking the pieces of gourd from the dish.” Anas added, “Since that day I have continued to like gourd.”
(31) CHAPTER. The weaver.

2093. Narrated Abû Ḥāzim: I heard Sahl bin Sa'd saying, "A woman brought a Burda (i.e., a square piece of cloth having frills). I asked, 'Do you know what a Burda is?' They replied in the affirmative and said, 'It is a cloth sheet with woven margins.'" Sahl went on, "She addressed the Prophet and said, 'I have woven it with my hands for you to wear.' The Prophet took it as he was in need of it, and came to us wearing it as a waist sheet. A man from those (who were present there) said, 'O Allâh's Messenger! Give it to me to wear.' The Prophet agreed to give it to him. The Prophet sat with the people for a while and then returned (home), wrapped that waist sheet and sent it to him. The people said to that man, 'You have not done well by asking him for it when you know that he never turns down anybody's request.' The man replied, 'By Allâh, I have not asked him for it except to use it as my shroud when I die.'" Sahl added; "Later it (i.e., that sheet) was his shroud."

(32) CHAPTER. The carpenter.

2094. Narrated Abû Ḥāzim: Some men came to Sahl bin Sa'd to ask him about the pulpit. He replied, "Allâh's Messenger sent for a woman (Sahl named her) (this message): 'Order your slave carpenter to
make pieces of wood (i.e., a pulpit) for me so that I may sit on it while addressing the people.' So, she ordered him to make it from the tamarisk of the forest. He brought it to her and she sent it to Allah's Messenger. Allah's Messenger ordered it to be placed in the mosque. So, it was put and he sat on it.

2095. Narrated Jābir bin ʿAbdullāh: An Ansārī woman said to Allah's Messenger, "O Allah's Messenger! Shall I make something for you to sit on, as I have a slave who is a carpenter?" He replied, "If you wish." So, she got a pulpit made for him. When it was Friday, the Prophet sat on that pulpit. The date-palm stem, near which the Prophet used to deliver his Khuṭba (religious talks), cried so-much-so that it was about to burst. The Prophet came down from the pulpit to the stem and embraced it and it started groaning like a child being persuaded to stop crying and then it stopped crying. The Prophet said, "It has cried because of (missing) what it used to hear of the religious knowledge."

(See Vol. 4, Hadith No. 3583).

(33) CHAPTER. The purchase by the ruler of his necessities by himself.

Ibn ʿUmar said, "The Prophet bought a camel from ʿUmar." Ibn ʿUmar purchased (goods) by himself.
2096. Narrated 'Āishah رضي الله عنها: Allah's Messenger ﷺ bought food grains from a Jew on credit and mortgaged his armour to him.

2097. Narrated Jābir bin 'Abdullāh رضي الله عنهما: I was with the Prophet ﷺ in a Ghazwa (military expedition) and my camel was slow and exhausted. The Prophet ﷺ came up to me and said, “O Jābir.” I replied, “Yes?” He said, “What is the matter with you?” I replied, “My camel is slow and tired, so I am left behind.” So, he got down and poked the camel with his stick and then ordered me to ride. I rode the camel and it became so fast that I had to hold it from going ahead of Allāh's Messenger ﷺ. He then asked me, “Have you got married?” I replied in the affirmative. He asked, “A virgin or a...
matron?” I replied, “I married a matron.” The Prophet ﷺ said, “Why have you not married a virgin, so that you may play with her and she may play with you?” Jabir replied, “I have sisters (young in age) so I liked to marry a matron who could collect them all and comb their hair and look after them.” The Prophet ﷺ said, “You will reach (home), so when you have arrived (at home), I advise you to associate with your wife (that you may have an intelligent son).” Then he asked me, “Would you like to sell your camel?” I replied in the affirmative and the Prophet ﷺ purchased it for one Uqiyah of gold. Allâh’s Messenger ﷺ reached (Al-Madîna) before me and I reached in the morning, and when I went to the mosque, I found him at the door of the mosque. He asked me, “Have you arrived just now?” I replied in the affirmative. He said, “Leave your camel and come into (the mosque) and offer a two Rak‘â (prayer).” I entered and offered the Salât (prayer). He told Bilāl to weigh and give me one Uqiyah of gold. So, Bilāl weighed for me fairly and I went away. The Prophet ﷺ sent for me and I thought that he would return to me my camel which I hated more than anything else. But the Prophet ﷺ said to me, “Take your camel as well as its price.”

(35) CHAPTER. The markets of the Pre-Islâmic Period of Ignorance where the people continued to trade after embracing Islâm.

2098. Narrated Ibn ‘Abbâs رضي الله عنهما: ‘Ukâz, Majanna and Dhul-Majâz were markets in the Pre-Islâmic Period of Ignorance. When the people embraced Islâm, they considered it a sin to trade
there. So, the following Verse came:

“There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading etc.)..." (V.2:198)

Ibn ‘Abbâs recited it like this.

(36) CHAPTER. Purchasing of camel suffering from skin disease or disease causing severe thirst.

2099. Narrated ‘Amr: Here (i.e., in Makkah) there was a man called Nawwâs and he had camels suffering from a disease causing excessive and unquenchable thirst. Ibn ‘Umar went to the partner of Nawwâs and bought those camels. The man returned to Nawwâs and told him that he had sold those camels. Nawwâs asked him, “To whom have you sold them?” He replied, “To such and such Sheikh.” Nawwâs said, “Woe to you; By Allah, that Sheikh was Ibn ‘Umar.” Nawwâs then went to Ibn ‘Umar and said to him, “My partner sold you camels suffering from a disease causing excessive thirst and he had not known you.” Ibn ‘Umar told him to take them back. When Nawwâs went to take them, Ibn ‘Umar said to him, “Leave it as I am happy with the decision of Allâh’s Messenger that there is no ‘Adwâ (i.e., no contagious disease is conveyed to others without Allâh’s Permission).”

(37) CHAPTER. Selling of arms during the period of Al-Fitnah (trial, affliction) and otherwise.
‘Imrān bin Ḥuṣain hated the selling (of arms) during Al-Fitnah (trial, affliction).

2100. Narrated Abū Qatāda رضي الله عنه: We set out with Allāh’s Messenger ﷺ in the year of (the battle of) Ḥunain, (the Prophet ﷺ gave me an armour). I sold that armour and bought a garden in the region of the tribe of Bani Salama and that was the first property I got after embracing Islām.

(38) CHAPTER. (What is said) about the perfume seller and the selling of musk.

2101. Narrated Abū Mūsā رضي الله عنه: Allāh’s Messenger ﷺ said, “The example of a good companion (who sits with you) in comparison with a bad one, is like that of the owner of musk (perfume seller) and the owner of bellows (or furnace) (blacksmith); from the first you would either buy musk or enjoy its good smell, while the owner of bellows (blacksmith) would either burn your clothes or your house, or you get a bad nasty smell thereof.”

(39) CHAPTER. The mentioning of Al-Hajjām (i.e., the one who practises cupping).

2102. Narrated Anas bin Mālik رضي الله عنه: Abu Ta’ība cupped Allāh’s Messenger ﷺ. So
he (ﷺ) ordered that he be paid one سا of dates and ordered his masters to reduce his tax (as he was a slave and had to pay a tax to them).

2103. Narrated Ibn ‘Abbas (may Allah be pleased with him):
Once the Prophet (ﷺ) got his blood out (medically) and paid that person who had done it. If it had been illegal, the Prophet (ﷺ) would not have paid him.

40) CHAPTER. The trade of cloth, the wearing of which is considered undesirable both for men and women.

2104. Narrated ‘Abdullāh bin ‘Umar (may Allah be pleased with him):
Once the Prophet (ﷺ) sent to ‘Umar a silken two-piece garment, and when he saw ‘Umar wearing it, he said to him, “I have not sent it to you to wear. It is worn by him who has no share in the Hereafter, and I have sent it to you so that you could benefit by it (i.e., sell it).”

2105. Narrated ‘Aishah (may Allah be pleased with her), Mother of the Believers:
I bought a cushion with pictures on it. When Allah’s Messenger (ﷺ) saw it, he kept standing at the door and did not enter the house. I noticed the sign of disgust on his face, so I said, “O Allah’s Messenger! I repent to Allah and His Messenger (ﷺ). (Please let me know) what
sin I have done.” Allāh’s Messenger ﷺ said, “What about this cushion?” I replied, “I bought it for you to sit and recline on.” Allāh’s Messenger ﷺ said, “The painters (i.e., owners) of these pictures will be punished on the Day of Resurrection. It will be said to them, ‘Put life in what you have created (i.e., painted).’” The Prophet ﷺ added, “The angels do not enter a house in which there are pictures.”

(41) CHAPTER. The owner of a thing has to suggest a price.

2106. Narrated Anas: The Prophet ﷺ said, “O Bani Najjār! Suggest a price for your garden.” Part of it was a ruin and it contained some date-palms.

(42) CHAPTER. For what period has one to confirm or cancel the bargain?

2107. Narrated Ibn ‘Umar: The Prophet ﷺ said, “The buyer and the seller have the option to cancel or confirm the bargain before they separate from each other, or if the sale is optional.”(1)

(1) (H. 2107) If the bargain is concluded but the buyer and seller are still at the place where the bargain has taken place, they have the right to cancel or confirm the bargain. If=
Nāfī said, “Ibn ‘Umar used to separate quickly from the seller if he had bought a thing which he liked.”

2108. Narrated Ḥakīm bin Ḥizām: The Prophet said, “The buyer and the seller have the option of cancelling or confirming the deal unless they separate.”

(43) CHAPTER. If the time for the option is not fixed, will the deal be considered as legal?

2109. Narrated Ibn ‘Umar: Allah’s Messenger said, “The seller and the buyer have the option of cancelling or confirming the deal unless they separate, or one of them says to the other, ‘Choose (i.e., decide to cancel or confirm the bargain now).’ Perhaps he said, ‘Or if it is an optional sale.’”
CHAPTER. Both the buyer and the seller have the option to cancel or confirm the bargain, unless they separate.


2110. Narrated Ḥakīm bin Hizām: The Prophet ﷺ said, “The buyer and the seller have the option of cancelling or confirming the bargain unless they separate, and if they spoke the truth and made clear the defects of the goods, then they would be blessed in their bargain, and if they told lies and hid some facts, their bargain would be deprived of Allāh’s Blessings.”

2111. Narrated ‘Abdullāh bin ‘Umar: Allāh’s Messenger ﷺ said, “Both the buyer and the seller have the option of cancelling or confirming a bargain unless they separate, or the sale is optional.” (See Hadīth No. 2107).

CHAPTER. If the buyer and the seller give each other the option of cancelling the bargain immediately after the bargain is made (while they are still together), the bargain is rendered final (even if they did not separate).
2112. Narrated Ibn ‘Umar رضي الله عنهما: Allah’s Messenger ﷺ said, “Both the buyer and the seller have the option of cancelling or confirming the bargain as long as they are still together; and unless they separate or one of them gives the other the option of keeping or returning the things and a decision is concluded then, in which case the bargain is considered as final. If they separate after the bargain and none of them has rejected it, then the bargain is rendered final.”

2113. Narrated Ibn ‘Umar رضي الله عنهما: The Prophet ﷺ said, “No deal is settled and finalized unless the buyer and the seller separate, except if the deal is optional (whereby the validity of the bargain depends on the stipulations agreed upon).”

2114. Narrated Hakim bin Hizam رضي الله عنه: The Prophet ﷺ said, “Both the buyer and the seller have the option of cancelling or confirming the bargain unless they separate.”

The subnarrator, Hammãm said, “I found this in my book: ‘Both the buyer and the seller have the option of either confirming or cancelling the bargain three times, and if they speak the truth and mention the defects, then their bargain will be blessed, and if they tell lies and conceal the defects, they might gain some financial gain but they will deprive their sale of (Allâh’s) Blessings.”
(47) CHAPTER. What is said if somebody buys a thing and gives it as a present to someone else at that very moment before separating from the seller, and the seller has had no objection to the buyer’s action; or if someone buys a slave and then manumits him?

Ṭawûs said that if somebody bought a thing with mutual agreement and then sold it, then that was his property and the profit would be for him.

2115. Narrated Ibn ‘Umar: We were accompanying the Prophet on a journey and I was riding an unmanageable camel belonging to ‘Umar, and I could not bring it under my control. So, it used to go ahead of the party and ‘Umar would check it and force it to retreat, and again it went ahead and again ‘Umar forced it to retreat. The Prophet asked ‘Umar to sell that camel to him. ‘Umar replied, “It is for you O Allâh’s Messenger!” Allah’s Messenger told ‘Umar to sell that camel to him (not to give it as a gift). So, ‘Umar sold it to Allah’s Messenger. Then the Prophet said to ‘Abdullâh bin ‘Umar, “The camel is for you O ‘Abdullâh (as a present) and you could do with it whatever you like.”

2116. Narrated ‘Abdullâh bin ‘Umar: I bartered my property in Khaibar to ‘Uthmân (chief of the faithful believers) for his property in Al-Wâdi. When we

(1) (H.2116) Khaibar is six stages to the north-west of Al-Madîna.
(2) (H.2116) Al-Wâdi is a district near Al-Madîna.
finished the deal, I left immediately and got out of his house lest he should cancel the deal, for the tradition was that the buyer and the seller had the option of cancelling the bargain unless they separated. When our deal was completed, I came to know that I had been unfair to 'Uthmân, for by selling him my land I caused him to be in the land of Thâmûd, at a distance of three days' journey from Al-Madīna, while he made me nearer to Al-Madīna, at a distance of three days' journey from my former land.

(48) CHAPTER. What is disliked as regards cheating in business.

2117. Narrated ʿAbdullâh bin ʿUmar: A person came to the Prophet  and told him that he was always betrayed in purchasing. The Prophet  told him to say at the time of buying, “No cheating.” (i.e., he has the right to return it if found undesirable).

(49) CHAPTER. What is said about markets.

And narrated ʿAbdur-Râhmân bin ʿAûf: On our arrival in Al-Madîna, I asked whether there was a market of trading. Somebody said, “There is the market of Qainuqâa.”

Narrated Anas: ʿAbdur-Râhmân said, “Show me the market.” And ʿUmar said, “Trading in the market diverted my attention (from better things).”
2118.Narrated 'Aishah: "Allah's Messenger said, "An army will invade the Ka'bah and when the invaders reach Al-Baidā', all the ground will sink and swallow the whole army." I said, "O Allah's Messenger! How will they sink into the ground while amongst them will be their markets (the people who worked in business and not invaders)\(^{(1)}\) and the people not belonging to them?" The Prophet replied, "All of those people will sink but they will be resurrected and judged according to their intentions."

2119. Narrated Abū Hurairah: Allah's Messenger said, "The congregational Salāt (prayer) of anyone amongst you is more than twenty (five or twenty-seven) times in reward than his Salāt (prayer) in the market or in his house, for if he performs ablution perfectly and then goes to the mosque with the sole intention of performing the Salāt (prayer), and nothing urges him to proceed to the mosque except the Salāt (prayer), then, on every step which he takes towards the mosque, he will be raised one degree or one of his sins will be forgiven. The angels will keep on asking Allah's Forgiveness and Blessings for everyone of you so long as he keeps sitting at his praying place. The angels will say, 'O Allah, Bless him! O Allah, be Merciful to him!' As long as he does not do Hadath or a thing which gives trouble to the other.' "

The Prophet further said, "One is...

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\(^{(1)}\) (H. 2118) The Arabic word for 'markets' occurs in some narrations in the from of other words which are also probable. Those probable words stand for such words as 'nobles' or 'other people.'
regarded in Salat (prayer) so long as one is waiting for the Salat (prayer).”

2120. Narrated Anas bin Malik: While the Prophet was in the market, somebody called, “O Abul-Qasim.” The Prophet turned to him. The man said, “I have called to this (i.e., another man).” The Prophet said, “Name yourselves by my name but not by my Kunya (surname).” (In Arab world it is the custom to call the man as the father of his eldest son, e.g., Abul-Qasim.)

[See Vol. 4, Hadith No. 3537].

2121. Narrated Anas: A man at Al-Baqi called, “O Abul-Qasim!” The Prophet turned to him and the man said (to the Prophet), “I did not intend to call you.” The Prophet said, “Name yourselves by my name but not by my Kunya (surname).”

2122. Narrated Abū Hurairah Ad-Dausi: Once the Prophet went out during the day. Neither did he talk to me nor I to him till he reached the market of Bani Qainuqa’, and then he sat in the compound of Fāṭima’s house and asked about the small boy (his grandson Al-Ḥasan) but Fāṭima kept the boy in for a while. I thought she was either changing his clothes or giving the boy a bath. After a while the boy came out running and the Prophet embraced and kissed him and then said, “O Allah! Love him, and love whoever loves him.”

(1) (H. 2120) Kunya means calling a man: O father of so-and-so! Or calling a woman: O mother of so-and-so! And this is a custom of the ‘Arabs.
2123. Narrated Nāfi': Ibn ‘Umar said, “The people used to buy food from the caravans in the lifetime of the Prophet. The Prophet used to forbid them to sell it at the very place where they had purchased it (but they were to wait) till they carried it to the market where foodstuff was sold.

2124. Ibn ‘Umar said, “The Prophet also forbade the reselling of foodstuff by somebody who had bought it unless he had received it (all the measure which he has bought) in full measure.”

(50) CHAPTER. The dislike of raising voices in the market.

2125. Narrated ‘Aṭā’ bin Yasār: I met ‘Abdullāh bin ‘Amr bin Al-‘Āṣ and asked him, “Tell me about the description of Allah’s Messenger which is mentioned in the Torah.” He replied, “Yes. By Allah, he is described in the Torah with some of the qualities attributed to him in the Qur’ān as follows:

‘O Prophet! We have sent you as a witness (for Allah’s True Religion) and a giver of glad tidings (to the faithful believers), and a warner (to the disbelievers), and guardian of
the illiterates. You are My slave and My Messenger. I have named you Al-Mutawakkil (who depends upon Allah). You are neither discourteous, harsh, nor a noise-maker in the markets, and you do not do evil to those who do evil to you, but you deal with them with forgiveness and kindness. Allah will not let him (the Prophet ﷺ) die till he makes straight the crooked people by making them say: La ilaha illallah (none has the right to be worshipped but Allah) with which will be opened blind eyes, deaf ears, and enveloped hearts."

(51) CHAPTER. Weighing or measuring goods is to be done by the seller or the giver.

And the Statement of Allah ﷻ:

"And when they have to give by measure or weight to (other) men, give less than due." (V.83:3)

The Prophet ﷺ said, "When you receive what you buy by measure, let it be exact full measure."

Narrated 'Uthmãn ﷺ that the Prophet ﷺ told him, "If you are the seller, you have to measure, and if you are the buyer, then let the seller measure for you."

2126. Narrated 'Abdullãh bin 'Umar رضي الله عنه: Allah’s Messenger ﷺ said, “He who buys foodstuff should not sell it till he takes all the measure which he has bought in full.”
2127. Narrated Jābir b. ‘Abdullāh b. ‘Amr b. Ḥarām: ‘Abdullāh died and was in debt to others. I asked the Prophet  to intercede with his creditors for some reduction in the debts. The Prophet  requested them (to reduce the debts), but they refused. The Prophet  said to me, ‘Go and put your dates (in heaps) according to their different kinds, the ‘Ajwa on one side, the cluster of Zaid on another side, etc., then call me.’ I did that and called the Prophet . He came and sat at the head or in the middle of the heaps and ordered me, ‘Measure (the dates) for the people (creditors).’ I measured for them till I paid all the debts. My dates remained as if nothing had been taken from them.

In other narrations, Jābir said: The Prophet  said, ‘He (i.e., ‘Abdullāh) continued measuring for them till he paid all the debts.’ The Prophet  said (to ‘Abdullāh), ‘Cut (clusters) for him (i.e., one of the creditors) and measure for him in full.’

(52) CHAPTER. What is considered preferable regarding measuring.

This has been narrated by 'Āishah on the authority of the Prophet.


2130. Narrated Anas bin Malik: Allāh’s Messenger said, “O Allāh bestow Your Blessings on their measures, bless their Mudd and Šā‘.” The Prophet meant the people of Al-Madīna.

(54) CHAPTER. What is said about the selling of the foodstuff and its storage.

2131. Narrated Sālim that his father said, “I saw those who used to buy foodstuff without measuring or weighing in the lifetime of the Prophet.”
of the Prophet being punished if they sold it before carrying it to their own houses.”

2132. Narrated Ibn ‘Abbâs, “Allâh’s Messenger forbade the selling of foodstuff before its measuring and transferring into one’s possession.” I asked Ibn ‘Abbâs, “How is that?” Ibn ‘Abbâs replied, “It will be just like selling money for money, as the foodstuff has not been handed over to the first purchaser who is the present seller.”

2133. Narrated Ibn ‘Umar, “The Prophet said, ‘He who buys foodstuff should not sell it till he has received it.’”

2134. Narrated Az-Zuhri on the authority of Mâlik bin ‘Aûs that the latter said, “Who has change?” Tâlha said, “I (will have change) when our store-keeper comes from the forest.”

(usury), except if it is from hand to hand and equal in amount, and wheat grain for wheat grain is Ribā except if it is from hand to hand and equal in amount, and dates for dates is Ribā, except if it is from hand to hand and equal in amount; and barley for barley is Ribā, except if it is from hand to hand and equal in amount.”

[See Ribā Al-Fadl in the glossary].

(55) CHAPTER. The selling of foodstuff before receiving it, and the selling of a thing which you don’t have. (1)

2135. Narrated Ibn ‘Abbās: The Prophet forbade the selling of foodstuff before receiving it. I consider that all types of sellings should be done in the same way.

2136. Narrated Ibn ‘Umar: The Prophet said, “The buyer of foodstuff should not sell it before it has been measured for him.” Ismā‘īl narrated instead, “He should not sell it before receiving it.”

(1) (Ch. 55) If one buys foodstuff for one pound and sells it for two pounds before receiving it from the first seller, the transaction is illegal for it is usurious, for it is as if one bartered gold for gold, one pound for two pound. It is also the sale of something absent for something present which is also illegal. (Al-Qaṣṭalānī Vol. 4).
(56) CHAPTER. Whoever had the opinion that whoever bought foodstuff without measuring or weighing (blindly) should not sell it before bringing it into his house; and the punishment for whoever disobeys this order.

2137. Narrated Ibn ‘Umar: I saw the people buy foodstuff randomly (i.e., blindly without measuring it) in the lifetime of Allâh’s Messenger and they were punished (by beating), if they tried to sell it before carrying it to their own houses.

(57) CHAPTER. If somebody buys some goods or (an) animal and let it with the seller, or it dies before he takes it into his possession.

Ibn ‘Umar said, “If at the time of the transaction the sold animal is living and then it dies while still in the custody of the seller, then the buyer is the loser.”

2138. Narrated ‘Aishah: Rarely did the Prophet ﷺ fail to visit Abû Bakr’s house everyday, either in the morning or in the evening. When the permission for emigration to Al-Madîna was granted, all of a sudden the Prophet ﷺ came to us at noon and Abû Bakr was informed, who said, “Certainly the Prophet ﷺ has come for some urgent matter.” The Prophet ﷺ said to Abû Bakr, when the latter entered, “Let nobody stay in your home.” Abû Bakr said, “O Allah’s Messenger! There are only my two daughters (namely ‘Aishah and Asmâ) present.” The Prophet ﷺ said, “I feel (am

(58) CHAPTER. A SELLER SHOULD NOT URGE SOMEBODY (IN CASE OF OPTIONAL SALE) TO CANCEL A BARGAIN THE LATTER HAS ALREADY AGREED UPON WITH ANOTHER SELLER SO AS TO SELL HIM HIS OWN GOODS; AND A BUYER SHOULD NOT URGE THE SELLER TO CANCEL A BARGAIN ALREADY AGREED UPON WITH ANOTHER BUYER SO AS TO BUY THE GOODS HIMSELF, UNLESS THEY ARE GIVEN PERMISSION IN BOTH CASES, OR THE BARGAINS ARE CANCELLED WITH THE WILLINGNESS OF BOTH THE SELLER AND THE BUYER.

2139. Narrated ‘Abdullah bin ‘Umar ﷺ: ALLAH’S MESSENGER ﷺ SAID, “DO NOT URGE SOMEBODY TO RETURN WHAT HE HAS ALREADY BOUGHT (I.E., IN OPTIONAL SALE) FROM ANOTHER SELLER SO AS TO SELL HIM YOUR OWN GOODS.”

2140. Narrated Abū Hurairah ﷺ: ALLAH’S MESSENGER ﷺ FORBODE THE SELLING OF THINGS BY A TOWN DWELLER ON BEHALF OF A DESERT DWELLER; AND SIMILARLY NAJSH(1) WAS

(1) (H. 2140) NAJSH MEANS TO OFFER A HIGH PRICE FOR SOMETHING WITHOUT HAVING THE INTENTION TO BUY IT BUT JUST TO CHEAT SOMEBODY ELSE WHO REALLY WANTS TO BUY IT. SUCH A PERSON MAY AGREE WITH THE SELLER TO OFFER HIGH PRICES BEFORE THE BUYERS TO CHEAT THEM, IN WHICH=
forbidden. And one should not urge somebody to return the goods to the seller so as to sell him his own goods; nor should one demand the hand of a girl who has already been engaged to someone else; and a woman should not try to cause some other woman to be divorced in order to take her place.

(59) CHAPTER. Selling by auction.

‘Āṭâ’ said, “I saw the people seeing no harm in selling war booty by auction.”

2141. Narrated Jābir bin ‘Abdullāh: A man decided that a slave of his would be manumitted after his death and later on he was in need of money, so the Prophet took the slave and said, “Who will buy this slave from me?” Nu‘aym bin ‘Abdullāh bought him for such price and the Prophet gave him the slave.

(60) CHAPTER. An-Najš(1) and whoever said: “A bargain carried out in such a way (Najš) is not valid.”

Ibn Abī Aūf ā said, “One who practices Najš is a Riba-eating traitor.” And such a practice is a false trick which is forbidden, and the Prophet said, “Deception would —case both this man and the seller are sinful. The seller may falsely tell the buyer that he (i.e. the seller) has previously bought the goods at a certain price which is in reality higher than the actual price.

(1) (Chap. 60) An-Najš: See the glossary.
lead to the Fire (Hell) and whoever does a deed which we have not ordered (anyone) to do (or is not in accord with our religion of Islamic Monotheism) then that deed will not be accepted." [See Ḥadīth No.2697. Also see Fath Al-Bārī]


(61) CHAPTER. Al-Gharar (the sale of what is not present)(1) and Habal-il-Habala (i.e., the sale of what is in the womb of an animal).

2143. Narrated ‘Abdullah bin ‘Umar: Allah’s Messenger forbade: Habal-il-Habala which was a kind of sale practised in the Pre-Islamic Period of Ignorance. One would pay the price of a she-camel which was not born yet, and would be born by the immediate offspring of an extant she-camel.

(62) CHAPTER. Al-Limās or Mulāmasa sale(2), i.e., by touching the thing only and not looking at it.

Anas said, “The Prophet forbade it (i.e., Al-Mulāmasa sale).

2144. Narrated Abū Sa‘īd: Allah’s Messenger forbade the selling by
Munābadha, (1) i.e., to sell one’s garment by casting it to the buyer not allowing him to examine or see it.

Similarly he forbade the selling by Mulāmās. Mulāmās is to buy a garment, for example, by merely touching it, not looking at it.

2145. Narrated Abū Hurairah: The Prophet forbade two kinds of dressing; (one of them) is to sit with one’s legs drawn up while wrapped in one garment. (The other) is to lift that garment on one’s shoulders. And also forbade two kinds of sale: Al-Limās and An-Nibadh.

(63) CHAPTER. Selling by Munābadha.

And Anas said, “The Prophet forbade such sale.”


2147. Narrated Abū Sa‘īd: The Prophet forbade two kinds of dresses and

(1) (H. 2144) The sale by Munābadha is like gambling: Two persons may agree to barter one thing for another without seeing or checking either of them. One may say to another, “I barter my garment for your garment,” and the sale is achieved without either of them seeing the garment of the other. Or, one may say, “I give you what I have and you give me what you have,” and thus they buy from each other without knowing how much each has had.
two kinds of sale, i.e., Mulāmasa and Munābādha.

(64) CHAPTER. The seller is not allowed to keep camels, cows, sheep or any other animal unmilked for a long time (so as to get more price by cheating).

2148. Narrated Abū Hurairah: The Prophet ﷺ said, “Don’t keep camels and sheep unmilked for a long time, for whoever buys such an animal has the option to milk it, and then either to keep it or return it to the owner along with one Sa’ of dates.”

Some narrated from Ibn Sirīn (that the Prophet had said), “One Sa’ of wheat, and he has the option for three days.”

And some narrated from Ibn Sirīn, “...a Sa’ of dates,” not mentioning the option for three days. But a Sa’ of dates is mentioned in most of the narrations.

2149. Narrated ‘Abdullāh bin Mas‘ūd: Whoever buys a sheep which has not been milked for a long time, has the option of
returning it along with one Ěa of dates; and the Prophet forbid going to meet the seller on the way (as he has no knowledge of the market price and he may sell his goods at a low price).

2150. Narrated Abu Hurairah: Allah's Messenger said, "Do not go forward to meet the caravan (to buy from it on the way before it reaches the town). And do not urge buyers to cancel their purchases to sell them (your own goods) yourselves, and do not practise Najšh. A town dweller should not sell the goods for the desert dweller. Do not leave sheep un milked for a long time when they are on sale, and whoever buys such an animal has the option of returning it, after milking it, along with a Ěa of dates or keeping it.”

(65) CHAPTER. The option of returning an animal, after milking it, along with a Ěa of dates (as the price of the milk), if it has been kept un milked for a long period by the seller (to deceive others).

2151. Narrated Abu Hurairah: Allah’s Messenger said, “Whoever buys a sheep which has been kept un milked for a long period, and milks it, can keep it if he is satisfied, and if he is not satisfied, he can return it, but he should pay one Ěa of dates for the milk.”
(66) CHAPTER. The selling of an adulterer slave.

And Shuraih said, “The buyer can return him to the owner if he wishes because of illegal sexual intercourse.”

2152. Narrated Abū Hurairah: The Prophet ﷺ said, “If a slave-girl commits illegal sexual intercourse and it is proved beyond doubt, then her owner should lash her and should not blame her after the legal punishment. And then if she repeats the illegal sexual intercourse, he should lash her again and should not blame her after the legal punishment, and if she commits it a third time then he should sell her even for a hair rope.”

2153, 2154. Narrated Abū Hurairah and Zaid bin Khalid: Allâh’s Messenger ﷺ was asked about the slave-girl, if she was a virgin and committed illegal sexual intercourse. The Prophet ﷺ said, “If she committed sexual intercourse, lash her, and if she did it a second time, then lash her again, and if she repeated the third time, then sell her even for a hair rope.” Ibn Shihâb said, “I don’t know whether to sell her after the third or fourth offense.”

(67) CHAPTER. Dealing with women in selling and buying.

2155. Narrated ‘Aishah: Allâh’s Messenger ﷺ came to me and I told...
him about the slave-girl (Barira) Allâh’s Messenger ﷺ said, “Buy and manumit her, for the Walâ’(1) is for the one who manumits.” In the evening the Prophet ﷺ got up and glorified Allâh as He deserved and then said, “Why do some people impose conditions which are not present in Allâh’s book (laws)? Whoever imposes such a condition as is not in Allâh’s Laws, then that condition is invalid even if he imposes one hundred conditions, for Allâh’s Conditions are the Truth and the most reliable.”

2156. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما: ‘Aishah wanted to buy Barira and he (the Prophet ﷺ) went out for the Salât (prayer). When he returned, she told him that they (her masters) refused to sell her except on the condition that her Walâ’ would go to them. The Prophet ﷺ replied, “The Walâ’ would go to him who manumits.” Hammâm asked Nâfi’ whether ‘âr (Barira’s) husband was a free man or a slave. He replied that he did not know.

(68) CHAPTER. Is it permissible for a person from the town to sell the goods of a desert dweller without taking commission? Should he help him or try to advise him?

The Prophet ﷺ said, “If somebody asked

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(1) (H. 2155) Walâ’: See glossary.
the advice of someone else, then the latter should advise him.” Ātā allowed it (selling the goods of a desert dweller by a town dweller).

2157. Narrated Jarir: I gave the Bai'a (pledge) to Allāh’s Messenger for the following: (1) To testify that La ilāha illallāh wa anna Muḥammad-ar-Rasūl Allāh (none has the right to be worshipped but Allāh, and Muḥammad is Allāh’s Messenger). (2) Ḥaqqah, (3) To pay the Zakāt, (4) To listen to and obey (Allāh’s and His Prophet’s Orders), (5) To be sincere and true to every Muslim and order them for Al-Ma’rūf (Islamic Monotheism and all that Islam orders one to do) and forbid them from Al-Munkar (disbelief and polytheism and all that Islam has forbidden) and to help them, and to be merciful and kind to them.

[See H.57 & its chapter].

2158. Narrated Ibn ‘Abbās: Allāh’s Messenger said, “Do not go to meet the caravans on the way (for buying their goods without letting them know the market price); a town dweller should not sell the goods of a desert dweller on behalf of the latter.” Ibn ‘Abbās was asked, “What does he mean by not selling the goods of a desert dweller by a town dweller?” He said, “He should not become his broker.”

(69) CHAPTER. Whoever hated that an urban person should sell the goods of a desert dweller and charge him for that.

(70) CHAPTER. A town dweller should not buy goods for a desert dweller and charge commission as a broker.

Ibn Sirîn and İbrâhîm disliked (working as a broker for a desert dweller) whether as a seller or a buyer. İbrâhîm said, “Arabs use the word ‘to buy’ in the meaning of ‘to sell’.”

2160. Narrated Abû Hurairah: Allah’s Messenger said, “A buyer should not urge a seller to restore a purchase so as to buy it himself, and do not practise Najsh; and a town dweller should not sell goods of a desert dweller.”

2161. Narrated Anas bin Mâlik: We were forbidden that a town dweller should sell goods of a desert dweller.

(71) CHAPTER. It is forbidden to meet the caravans on the way (to buy the goods away from the market).

And the one who buys them, his bargain is invalid as he is a sinner if he knows it, for it is a kind of deceit, and deceit is forbidden.

2162. Narrated Abû Hurairah: The Prophet forbade the meeting (of
caravans) on the way and the selling of goods by an inhabitant of the town on behalf of a desert dweller.

2163. Narrated Tâwús: I asked Ibn ‘Abbâs, “What is the meaning of: ‘No town dweller should sell (or buy) on behalf of a desert dweller’?”

Ibn ‘Abbâs said, “It means he should not become his broker.”

2164. Narrated ‘Abdullãh bin ‘Abdullãh bin ‘Umar: Allah’s Messenger said, “You should not try to cancel the purchases of one another (to get a benefit thereof), and do not go ahead to meet the caravan (for buying the goods) (but wait) till it reaches the market.”

(72) CHAPTER. The limits to which one can go ahead to meet the caravan.

2165. Narrated ‘Abdullãh: We used to go ahead to meet the caravan and used to buy foodstuff from them. The

حَدَّثَنَا عَبْدُ الْوَهَابُ حَدَّثَنَا عُبَيْدُ اللَّهُ الْعُمَّرِي عِنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِي عُمَيْرَةَ رَضِيَ اللَّهُ عَنْهُ الَّذِي قَالَ: لَنْ تَبْعَدَ الْبَيَّنَةُ عَنَّ اللَّيْلِي وَأَن يَبْيَعَ حَاضِرًا.

2166. Narrated ‘Abdullãh bin ‘Abdullãh bin ‘Umar: We used to go ahead to meet the caravan and used to buy foodstuff from them. The
Prophet ﷺ forbade us to sell it till the foodstuff has reached the market.

2167. Narrated ‘Abdullah bin ‘Aziz:

Some people used to buy foodstuff at the head of the market and used to sell it on the spot. Allâh’s Messenger ﷺ forbade them to sell it till they brought it to (their) places.

(73) CHAPTER. If somebody imposes conditions in selling which are forbidden (in) or are against the Islâmic Law.

2168. Narrated ‘Urwa: ‘Aishah said, “Barira came to me and said, ‘I have agreed with my masters to pay them nine Úqiya (of gold) (in instalments) one Úqiya per year; please help me.’ I said, ‘I am ready to pay the whole amount now provided your masters agree that your Walâ’ will be for me.’ So, Barira went to her masters and told them about that offer but they refused to accept it. She returned, and at that time, Allâh’s Messenger ﷺ was sitting (present). Barira said, ‘I told them of the offer but they did not accept it and insisted on having the Walâ’.’ The Prophet ﷺ heard that.” ‘Aishah narrated the whole story to the Prophet ﷺ. He said to her, “Buy her and stipulate that her Walâ’ would be yours as the Walâ’ is for the manumitter.” ‘Aishah did so. Then Allâh’s Messenger ﷺ stood up in front of the people, and after glorifying Allâh, he
said, ‘Ammā Ba‘du (i.e., then after)! What about the people who impose conditions which are not in Allāh’s Book (laws)? Any condition that is not in Allāh’s Book (Laws) is invalid even if they were one hundred conditions, for Allāh’s Decisions are the right ones and His Conditions are the strong ones (firmer) and the Walā’ will be for the manumitter.”

2169. Narrated ‘Abdullāh bin ‘Umar (رضي الله عنّه): ‘Āishah, (Mother of the Believers) wanted to buy a slave-girl and manumit her, but her masters said that they would sell her only on the condition that her Walā’ would be for them. ‘Āishah told Allāh’s Messenger of that. He said, “What they stipulate should not hinder you from buying her, as the Walā’ is for the manumitter.”

(74) CHAPTER. Selling of dates for dates.

2170. Narrated Ibn ‘Umar (رضي الله عنّه): The Prophet (صلى الله عليه وسلم) said, “The selling of wheat for wheat is Ribā (usury), except if it is from hand to hand and equal in amount. Similarly the selling of barley for barley is Ribā, except if it is from hand to hand and equal in amount and dates for dates is usury except if it is from hand to hand and equal in amount.” [See Ribā Al-Fadl in the glossary].
2171. Narrated Ibn 'Umar: Allah's Messenger ﷺ forbade *Muzābana*; and *Muzābana* is the selling of fresh dates for dried old dates by measure, and the selling of fresh grapes for dried grapes by measure.

2172. Narrated Ibn 'Umar: The Prophet ﷺ forbade *Muzābana*; and *Muzābana* is the selling of fresh fruit (without measuring it) for something by measure on the basis that if that thing turns to be more than the fruit, the increase would be for the seller of the fruit, and if it turns to be less, that would be of his lot.

2173. Narrated Ibn 'Umar from Zaid bin Thābit: that the Prophet ﷺ allowed the selling of the fruits on the trees after estimation (when they are ripe).

2174. Narrated Ibn Shihāb that Malik bin 'Aūs said, “I was in need of change for one-hundred Dinār. Ṭalḥa bin 'Ubaidullāh called me and we discussed the matter, and he agreed to change (my Dinār). He took the gold pieces and turned and toppled them with his hands, and then said, “Wait till my storekeeper comes from the forest.” ‘Umar was listening to that and said, “By Allāh! You should not separate from Ṭalḥa till you get the money from him, for Allāh’s Messenger ﷺ said, ‘The selling of gold for
gold is *Ribā* (usury), except if the exchange is from hand to hand and equal in amount, and similarly, the selling of wheat for wheat is *Ribā*, unless it is from hand to hand and equal in amount, and the selling of barley for barley is usury unless it is from hand to hand and equal in amount, and dates for dates is usury unless it is from hand to hand and equal in amount.”

(77) CHAPTER. Selling of gold for gold.

2175. Narrated Abū Bakra: Allah’s Messenger said, “Don’t sell gold for gold unless equal in weight, nor silver for silver unless equal in weight, but you could sell gold for silver or silver for gold as you like.”

(78) CHAPTER. Selling of silver for silver.

2176. Narrated Abū Sa‘īd (concerning exchange) that he heard Allah’s Messenger saying, “Do not sell gold for gold unless equal in weight, and do not sell silver for silver unless equal in weight.”
2177.Narrated Abū Sa‘īd Al-Khudrī:Allāh’s Messenger Ṣallallāhu 'Alayhi wa Sallam said, “Do not sell gold for gold unless equivalent in weight (and from hand to hand), and do not sell less amount for greater amount or vice versa; and do not sell silver for silver unless equivalent in weight (from hand to hand), and do not sell less amount for greater amount or vice versa, and do not sell gold or silver that is not present at the moment of exchange for gold or silver that is present.

(79) CHAPTER. Selling of Dinār for Dinār on credit.

2178, 2179. Narrated Abū Śāliḥ Azzaiyāt: I heard Abū Sa‘īd Al-Khudrī saying, “The selling of a Dinar for a Dinar, and a Dirham for a Dirham (is permissible).” I said to him, “Ibn ‘Abbās does not say the same.” Abū Sa‘īd replied, “I asked Ibn ‘Abbās whether he had heard it from the Prophet Ṣallallāhu 'Alayhi wa Sallam or seen it in the Holy Book. Ibn ‘Abbās replied, ‘I do not claim that, and you know Allāh’s Messenger Ṣallallāhu 'Alayhi wa Sallam better than I, but Usāma informed me that the Prophet Ṣallallāhu 'Alayhi wa Sallam had said: There is no Ribā (usury) (in money exchange) except when it is not done from hand to hand (i.e., when there is delay in payment).’”
(80) CHAPTER. Selling of silver for gold on delayed payment.

2180, 2181. Narrated Abū Al-Minhāl: I asked Al-Bara’ bin ‘Āzib and Zaid bin Arqam about money exchanges. Each of them said, “He is better than I,” and both of them said, “Allah’s Messenger forbade the selling of silver for gold on credit.”

(81) CHAPTER. Selling of gold for silver from hand to hand (i.e., cash down).

2182. Narrated Abdur-Rahmān bin Abū Bakra that his father said, “The Prophet forbade the selling of gold for gold and silver for silver except if they are equivalent in weight (and from hand to hand), and allowed us to sell gold for silver and vice versa as we wished.”

(82) CHAPTER. The sale called Al-Muzābāna; which is the sale of dried dates for fresh ones (that are still on the trees), and dried grapes for fresh grapes and the sale called Al-‘Arāyā (i.e., the selling of ripe fresh date, still over the palms, by means of estimation, for dry dates)

Anas said, “The Prophet forbade the
sales called *Muzābana* and *Muḥāqala* (i.e., to sell wheat in ears for pure wheat).

2183. Narrated ‘Abdullāh bin ‘Umar: Allah’s Messenger (ﷺ) said, “Do not sell fruits of dates until they become free from all the dangers (of being spoilt or blighted); and do not sell fresh dates for dry dates.”

2184. Sālim and ‘Abdullāh added that Zaid bin Thābit said, “Later on Allah’s Messenger (ﷺ) permitted the selling of ripe fruits on trees for fresh dates or dried dates in *Bai‘il-‘Ariya*, and did not allow it for any other kind of sale.”

2185. Narrated ‘Abdullāh bin ‘Umar: Allah’s Messenger (ﷺ) forbade *Muzābana*; and *Muzābana* means the selling of fresh dates (on the trees) for dried dates by measure and also the selling of fresh grapes for dried grapes by measure.

2186. Narrated Abū Sa‘īd Al-Khudrī: Allah’s Messenger (ﷺ) forbade *Muzābana* and *Muḥāqala*; and *Muzābana* [i.e., the selling of fresh dates still on the trees for dried plucked dates (by measure)].

2188. Narrated Zaid bin Thabit: Allāh’s Messenger allowed the owner of ‘Arāyā(1) to sell the fruits on the trees by means of estimation.

(83) CHAPTER. The selling of dates still on trees for gold or silver.

2189. Narrated Jābir: The Prophet forbade the selling of fruits unless they get ripe, and none of them should be sold except for Dīnār or Dirham (i.e., money), except the ‘Arāyā trees (the dates of which could be sold for dates).

2190. Narrated Abū Hurairah: The Prophet allowed the sale of the dates of ‘Arāyā provided they were about five Awaṣiq (i.e., approx 675 kgs) (singular: Wasq which means sixty Ṣū') or less (in amount).

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(1) (H. 2188) ‘Arāyā: The selling of fresh dates still over the palm-tree by means of estimation for dry plucked dates and it is an exception. Also see the glossary and H. 2192 and its chapter 84.
2191.Narrated Sahīl bin Ābu Ḥathma:Allāh's Messenger ﷺ forbade the selling of fruits (fresh dates) for dried dates, but allowed the sale of fruits on the ‘Aรวā by estimation and their new owners might eat their dates fresh. Sufyān (in another narration) said, “I told Yaḥyā (a subnarrator) when I was a mere boy, ‘Makkahns say that the Prophet ﷺ allowed them the sale of the fruits on ‘Aรวā by estimation.’ Yaḥyā asked, ‘How do the Makkahns know about it?’ I replied, ‘They narrated it (from the Prophet ﷺ) through Jābir.’ On that, Yaḥyā kept quiet.” Sufyān said, “I meant that Jābir belonged to Al-Madīna.” Sufyān was asked whether in Jābir’s narration there was any prohibition of selling fruits before their benefit is evident (i.e., no dangers of being spoilt or blighted). He replied that there was none.

(84) CHAPTER. The explanation of ‘Aรวā.

Mālik said, “‘Aรวā (plural ‘Aรวā) means that a person gives a date-palm (i.e., its product of dates) as a gift to another person, and then the giver is troubled by the latter’s coming to the giver’s private garden (to cut the dates), so the giver is allowed to purchase those date fruits with dried dates.”

Ibn Idrīs said, “The sale of the dates of an ‘Aรวā should be for measured dates delivered...”
from hand to hand and not to be done at random.” The saying of Sahl bin Ḥathma confirms this verdict, i.e., that the exchange of dates should not be at random but by measure of Awsīq. Ibn ‘Umar said, “Al-‘Arāyā meant to give one or two date palms to someone.”

Sufyān bin Ḥusain said, “Al-‘Arāyā were date-palms given as a gift to the poor who could not wait till the fruits were ripe, so they were allowed to sell them for dates as they wished.”

2192. Narrated Ibn ‘Umar from Zaid bin Thābit: Allāh’s Messenger allowed the sale of ‘Arāyā by estimating the dates on them for measured amounts of dried dates.

Mūsā bin ‘Uqba said, “Al-‘Arāyā were distinguished date-palms; one could come and buy them (i.e., their fruits).”

(85) CHAPTER. The sale of fruits before their benefit is evident (i.e., they are free from all the dangers of being spoilt or blighted).

2193. Zaid bin Thābit said, “In the lifetime of Allāh’s Messenger, the people used to trade with fruits. When they cut their date-fruits and the purchasers came to receive their rights, the sellers would say, ‘My dates have got rotten; they are blighted with disease, they are afflicted with Qusīm (a disease which causes the fruit to fall before ripening).’ They would go on complaining of defects in their purchases. Allāh’s Messenger said, “Do not sell the fruits before their...
benefit is evident (i.e., free from all the dangers of being spoiled or blighted), by way of advice for they quarrelled too much."

Khārijja bin Zaid bin Thābit said that Zaid bin Thābit used not to sell the fruits of his land till Pleiades(1) appeared and one could distinguish the yellow fruits from the red (ripe) ones.

2194. Narrated ‘Abdullāh bin ‘Umar: Allah’s Messenger forbade the sale of fruits till their benefit is evident. He forbade both the seller and the buyer (of such a sale).

2195. Narrated Anas: Allah’s Messenger forbade the sale of date-fruits till they were ripe.

Abū ‘Abdullāh (Al-Bukhārī) said, “That means till they were red (can be eaten).”

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(1) (Ch. 2193) Pleiades is the collection of stars which start to appear at dawn in the early summer when it gets very hot in Ḥijāz at the early season of the ripening of fruits. The appearance of these stars is a sign of the ripening of dates.
2196. Narrated Jābir bin ‘Abdullāh: The Prophet forbade the sale of (date) fruits till they were red or yellow and fit for eating.

(86) CHAPTER. The sale of date-palms (date trees) before their benefit is evident. (i.e., their dates are ripe).

2197. Narrated Anas bin Malik: The Prophet forbade the sale of fruits till their benefit is evident; and the sale of date-palms till the dates are almost ripe. He was asked what ‘are almost ripe’ meant. He replied, “Got red and yellow.”

(87) CHAPTER. If somebody sells fruits before their benefit is evident and free from blights and then they get afflicted with some defects, they will be given back to the seller.

2198. Narrated Anas bin Malik: Allāh’s Messenger forbade the sale of fruits till they are almost ripe. He was asked what is meant by ‘are almost ripe.’ He replied, “Till they become red.” Allāh’s Messenger further said, “If Allāh spoiled the fruits, what right would one have to take the money of one’s brother.”
2199. Narrated Ibn Shihāb: If somebody bought fruits before their benefit is evident and then the fruits were spoiled with blights, the loss would be suffered by the owner (not the buyer).

Narrated Ibn ‘Umar: Allāh’s Messenger ﷺ said, “Do not sell or buy fruits before their benefit was evident and do not sell fresh fruits (dates) for dried dates.”

(88) CHAPTER. To buy foodstuff on credit.

2200. Narrated ‘Aishah: The Prophet ﷺ bought some foodstuff from a Jew on credit and mortgaged his armour to him.

(89) CHAPTER. If one wishes to buy (a better quality of) dates for (a low quality of) dates [that is a kind of Ribā (usury) and is called Ribā-Al-Fadl].

2201, 2202. Narrated Abū Sa‘īd Al-Khudrī and Abū Hurairah: Allāh’s Messenger ﷺ appointed somebody as a governor of Khaibar. That governor brought to him an excellent kind of dates...
(from Khaibar). The Prophet ﷺ asked, "Are all the dates of Khaibar like this?" He replied, "By Allâh, no, O Allâh's Messenger! But we barter one Sa' of this (type of dates) for two Sâ' of dates of ours and two Sa' of it for three of ours." Allâh’s Messenger ﷺ said, "Do not do so [as that is a kind of Ribâ (usury)] but sell the mixed dates (of inferior quality) for money, and then buy good dates with money."

(90) CHAPTER. Whoever sold or rented date-palms which were pollinated, or land which was sown (with wheat or barley).

2203. Narrated Nâfî', the freed-slave of Ibn 'Umar: If pollinated date-palms are sold and nothing is mentioned (in the contract) about their fruits, the fruits will go to the person who has pollinated them, and so will be the case with the slave and the cultivator. Nâfî' mentioned those three things.

2204. Narrated 'Abdullâh bin 'Umar رضي الله عنهما: Allâh's Messenger ﷺ said, "If somebody sells pollinated date-palms, the fruits will be for the seller unless the buyer stipulates that they will be for himself (and the seller agrees)."
(91) CHAPTER. The sale of unharvested crops for a measured quantity of foodstuff.

2205. Narrated Ibn 'Umar: Allah's Messenger forbade Al-Muzābana, i.e., to sell ungathered dates of one's garden for measured dried dates or fresh ungathered grapes for measured dried grapes; or standing crops for measured quantity of foodstuff. He forbade all such bargains.

(92) CHAPTER. The sale of date-palms completely (with roots and stems).

2206. Narrated Ibn 'Umar: The Prophet said, "Whoever pollinates date-palms and then sells them, the fruits will belong to him unless the buyer stipulates that the fruits should belong to him (and the seller agrees)."

(93) CHAPTER. Baiʿ Al-Mukhādara (the sale of grains or vegetables before their benefit is evident).

2207. Narrated Anas bin Mālik: Allah's Messenger forbade Muhāqala, Mukhādara, Mulamasa, Munābadha and Muzābana. (See glossary and previous Ahadith for the meanings of these terms.)
2208. Narrated Ḥumaid: Anas said, “The Prophet forbade the selling of dates till they were almost ripe.” We asked Anas, “What does ‘almost ripe’ mean?” He replied, “They get red and yellow. The Prophet added, ‘If Allah destroyed the fruits present on the trees, what right would the seller have to take the money of his brother (somebody else)?’”

(94) CHAPTER. The sale and eating of spadix (edible pith growing at the upper part of the trunk of a palm tree).

2209. Narrated Ibn ‘Umar: I was with the Prophet while he was eating spadix. He said, “From the trees there is a tree which resembles a faithful believer.” I wanted to say that it was the date palm, but I was the youngest among them (so I kept quiet). He added, “It is the date-palm.”

(95) CHAPTER. In cases where there is no fixed judgement, the traditions and conventions of each community are to be referred to, to deduce a judgement in such matters as sales, renting, measuring and weighing.

Shuraih told the weavers, “You are permitted to follow your own conventions to solve your problems (it is legal for you to stick to your traditions in bargain).”

Narrated ‘Abdul Wahab: Ayyub said he heard from Muhammad who said, “There is
no harm in selling for eleven what you buy for ten, and you are allowed to take a profit for expenses.”

The Prophet told Hind, “Take what is reasonable and sufficient for you and your sons.” Allāh says: “Whoever is poor, can eat (from the orphan’s property) what is just and reasonable (according to his labours).” (V.4:6).

Al-Ḥasan hired a donkey from ‘Abbūlāh bin Mirdās and asked him about the hire. The latter replied that it was for two Daniq (a Daniq equals 1/6th Dirham). So Al-Ḥasan rode away. Another time, Al-Ḥasan came to ‘Abbūlāh bin Mirdās and asked him to hire the donkey to him and rode away without asking him about the hire, but he sent him half a Dirham.\(^1\)

\(2210\). Narrated Anas bin Mālik: Abū Taiba cupped Allāh’s Messenger and so Allāh’s Messenger ordered that a Sā’ of dates be paid to him and ordered his masters (for he was a slave) to reduce his tax.\(^2\)

\(2211\). Narrated ‘Aishah: Hind, the mother of Mu‘āwiyah said to Allāh’s Messenger, “Abū Sufyān (her husband) is a miser. Am I allowed to take from his money secretly?” The Prophet said to her, “You and your sons may take what is sufficient, just and reasonable.”

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\(^1\) (Ch. 95) Al-Ḥasan did not ask about the hire the second time depending on what they had agreed upon the first time. He sent ‘Abbūlāh more than what was due out of generosity.

\(^2\) (H. 2210) Slaves had to pay their masters certain taxes.
2212. Narrated 'Urwa: I heard 'Aishah saying, “The Holy Verse: ‘...Whoever amongst guardians is rich, he should take no wages but if he is poor, let him have for himself what is just and reasonable (according to his labour)’ (V.4 :6), was revealed concerning the guardian of the orphans who looks after them and manages favourably their financial affairs; if the guardian is poor, he could have from it what is just and reasonable (according to his labour).”

2213. Narrated Jābir: Allah's Messenger ﷺ gave pre-emption (to the partner) in every joint property, but if the boundaries of the property were demarcated or the ways and streets were fixed, then there was no pre-emption.

2214. Narrated Jābir bin 'Abbullāh رضي الله عنهما: Allah's Messenger ﷺ decided the validity of pre-emption in every joint...
undivided property, but if the boundaries were well marked or the ways and streets were fixed, then there was no pre-emption.

Narrated 'Abdul Wâhid the same as above but said, ‘...in every joint undivided thing...’

Narrated Hishãm from Ma'mar the same as above but said, ‘...in every property...’

(98) CHAPTER. If somebody buys something for another without his permission and the latter accepts it.

2215. Narrated Ibn 'Umar Li the Prophet ﷺ said, ‘While three persons were walking, rain began to fall and they had to enter a cave in a mountain. A big rock rolled over and blocked the mouth of the cave. They said to each other, ‘Invoke Allâh with the best deed you have performed (so that Allâh might remove the rock)’. One of them said, ‘O Allâh! My parents were old and I used to go out for to graze (my animals). On my return I would milk (the animals) and take the milk in a vessel to my parents to drink. After they had drunk from it, I would give it to my children, family and wife. One day I was delayed and on my return I found my parents sleeping, and I disliked to wake them up. The children were crying at my feet (because of hunger). That state of affairs continued till it was dawn. O Allâh! If You regard that I did it only for Your sake, then please remove this rock so that we may
see the sky.' So, the rock was moved a bit. The second said, 'O Allah! You know that I was in love with a cousin of mine, like the deepest love a man may have for a woman, and she told me that I would not get my desire fulfilled unless I paid her one hundred Dinār (gold pieces). So, I struggled for it till I gathered the desired amount, and when I sat in between her legs, she told me to be afraid of Allah, and asked me not to deflower her except rightfully (by marriage). So, I got up and left her. O Allah! If You regard that I did it only for Your sake, kindly remove this rock.' So, two-thirds of the rock was removed. Then the third man said, 'O Allah! No doubt You know that once I employed a worker for one Farāq (three Sā') of millet, and when I wanted to pay him, he refused to take it, so I sowed it and from its yield I bought cows and a shepherd. After a time that man came and demanded his money. I said to him: Go to those cows and the shepherd and take them for they are for you. He asked me whether I was joking with him. I told him that I was not joking with him, and all that belonged to him. O Allah! If You regard that I did it only for Your sake, then please remove the rock.' So, the rock was removed completely from the mouth of the cave."[See Vol 4. Hadith No.3465.]
(99) CHAPTER. Buying and selling with Mushrikun (pagans) and with the enemy at war.

2216. Narrated ‘Abdur-Rahman bin Abū Bakr: We were with the Prophet when a tall Mushrik with long matted unkempt hair came driving his sheep. The Prophet asked him, “Are those sheep for sale or for gifts?” The Mushrik replied, “They are for sale.” The Prophet bought one sheep from him.

(100) CHAPTER. The purchase of a slave from the enemy at war and giving him (to somebody) as a gift and manumitting him.

The Prophet asked Salmān to make a contract of his manumission with his masters. In reality Salmān was a free man but the Mushrikun oppressed him and sold him.

‘Ammār, Ṣuḥāib and Bilāl were taken as captives in (war) booty.

Allāh said:

“And Allāh has preferred some of you above others in wealth and properties. Then, those who are preferred will by no means hand over their wealth and properties to those (slaves) whom their right hand possess, so that they may be equal with them in respect thereof. Do they then deny the Favour of Allāh?” (V.16:71)

(1) (Ch. 100) This example Allāh has set forth for the (pagans, etc.) who associate false deities with Allāh that they would not agree to share their wealth with their slaves, then how they agree to share false deities with Allāh in His worship.
The Prophet said, “The Prophet Ibrahim (Abraham) emigrated with Sarah and entered a village where there was a king from amongst the kings, or a tyrant from amongst the tyrants. (The king) was told that Ibrahim (Abraham) had entered (the village) accompanied by a woman who was one of the most charming woman. So, the king sent for Ibrahim and asked, ‘O Ibrahim (Abraham)! Who is this lady accompanying you?’ Ibrahim replied, ‘She is my sister (i.e., in religion).’ Then Ibrahim (Abraham) returned to her and said, ‘Do not contradict my statement, for I have informed them that you are my sister. By Allah, there are no true believers on the earth except you and I.’” Then Ibrahim (Abraham) sent her to the king. When the king got to her, she got up and performed ablution, offered Salat (prayer) and said, ‘O Allah! If I have believed in You and Your Messenger, and have saved my private parts from everybody except my husband, then please do not let this disbeliever overpower me.’ On that the king fell in a state of unconsciousness (or had an epileptic fit) and started moving his legs. On seeing the condition of the king, Sarah said, ‘O Allah! If he should die, the people will say that I have killed him.’ The king regained his power, and proceeded towards her but she got up again and performed ablution, offered Salat (prayer) and said, ‘O Allah! If I have believed in You and Your Messenger and have kept my private parts safe from all except my husband, then please do not let this disbeliever overpower me.’ The king again fell in a state of unconsciousness (or had an epileptic fit) and started moving his legs. On seeing that state of the king, Sarah said, ‘O Allah! If he should die, the people will say that I have killed him.’ The king got
either two or three attacks, and after recovering from the last attack he said, ‘By Allah! You have sent a Satan to me. Take her to Ibrahim (Abraham) and give her Ajar (Hagar).’ So she came back to Ibrahim (Abraham) and said, ‘Allah humiliated the disbeliever and gave us a slave-girl for service’.”

2218. Narrated ‘Aishah: Sa’d bin Abi Waqqas and ‘Abd bin Zam’a quarrelled over a boy. Sa’d said, “O Allah’s Messenger! This boy is the son of my brother (‘Utba bin Abi Waqqas) who took a promise from me that I would take him as he was his (illegal) son. Look at him and see whom he resembles.” ‘Abd bin Zam’a said, “O Allah’s Messenger! This is my brother and was born on my father’s bed from his slave-girl.” Allah’s Messenger cast a look at the boy and found definite resemblance to ‘Utba and then said, “The boy is for you, O ‘Abd bin Zam’a. The child goes to the owner of the bed (on which he was born), and the adulterer gets nothing but the stones (despair, i.e., to be stoned to death). Then the Prophet said, “O Sauda bint Zam’a! Screen yourself from this boy.” So, Sauda never saw him again.

2219. Narrated Sa’d that his father said: ‘Abdur-Rahmân bin ‘Auf said to Suhaib, “Fear Allah and do not ascribe yourself to somebody other than your father.” Suhaib replied, “I would not like to say it even if I were given large amounts of money, but I say

(1) (H. 2217) Ibrãhim (Abraham) accepted the gift from the infidel.
I was kidnapped in my childhood.”

2220. Narrated ‘Urwa bin Az-Zubair: Hakim bin Hizam said, “O Allâh’s Messenger! I used to do good deeds in the Pre-Islamic Period of Ignorance, such as keeping good relations with my kith and kin, manumitting slaves and giving alms. Shall I receive a reward for all that?” Allâh’s Messenger ﷺ replied, “You embraced Islam with all the good deeds which you did in the past.”

(101) CHAPTER. The hides of dead animals before tanning.

2221. Narrated ‘Abdullâh bin ‘Abbâs رضي الله عنهما:

Once Allâh’s Messenger ﷺ passed by a dead sheep and said to the people, “Wouldn’t you benefit by its skin?”

The people replied that it was dead.

The Prophet ﷺ said, “But its eating only is illegal.”

(102) CHAPTER. The killing of pigs.

And Jâbir said, “The Prophet ﷺ made the sale of pigs illegal.”

2222. Narrated Abû Hurairah رضي الله عنه: Allâh’s Messenger ﷺ said, “By Him (Allâh)
in Whose Hands my soul is, surely the son of Maryam (Mary) 'Iesa (Jesus)\(^{(1)}\) will shortly descend amongst you people (Muslims) and will judge mankind justly by the Law of the Qur'ān (as a just ruler) and will break the cross and kill the pigs and abolish the Jizya (a tax taken from the non-Muslims, who are under the protection of the Muslim government. This Jizya tax will not be accepted by 'Iesa [(Jesus) عليه السلام]. Then there will be abundance of money and nobody will accept charitable gifts. [See Fath Al-Bārī, for details].

\((103)\) CHAPTER. The fat of the dead animal should not be melted, nor should it be sold.

Jābir narrated this from the Prophet ﷺ.

\(2223.\) Narrated Ibn ‘Abbās: ‘Umar was informed that a certain man has sold an alcoholic drink. ‘Umar said, “May Allah curse him! Doesn’t he know that Allah’s Messenger ﷺ said, ‘May Allah curse the Jews, for Allah had forbidden them to eat the fat of animals but they melted it and sold it’.\(^{(2)}\)

\(2224.\) Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “May Allah curse the Jews, because Allah made fat illegal for

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\((1)\) (H.2222) ‘Iesa (Jesus), the son of Maryam (Mary) عليه السلام will descend as a leader of the Muslims, and it is a severe warning to the Christians who claim to be the followers of ‘Iesa (Jesus) and he will break the cross and kill the pigs, and he (عَلَيْهِ السَّلَام) will abolish the Jizya tax and all mankind will be required to embrace Islam with no other alternative.

\((2)\) (H. 2223) This indicates that it is not permissible to sell a thing which is illegal to eat.
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(104) CHAPTER. The selling of the pictures of inanimated objects having no souls and what is hated from that.

2225. Narrated Sa’id bin Abi Al-Hasan: While I was with Ibn ‘Abbâs, a man came and said, “O father of ‘Abbâs! I am a human being and my sustenance is from my manual profession and I make these pictures.” Ibn ‘Abbâs said, “I will tell you only what I heard from Allah’s Messenger . I heard him saying, ‘Whoever makes a picture will be punished by Allah till he puts soul (life) in it, and he will never be able to put soul (life) in it.’” Hearing this, that man heaved a sigh and his face turned pale. Ibn ‘Abbâs said to him, “What a pity! If you insist on making pictures I advise you to make pictures of trees and any other inanimated objects having no souls.”

[See Fath Al-Bâri, for details]
(105) CHAPTER. Trade of alcoholic drinks is illegal.

Jābir رضي الله عنه said, “The Prophet ﷺ made the trade of alcoholic drinks illegal.”

2226. Narrated ‘Aishah رضي الله عنها: When the last verses of Sūrat Al-Baqarah were revealed, the Prophet ﷺ went out (of his house to the mosque) and said, “The trade of alcoholic drinks has been made illegal.”

(106) CHAPTER. The sin of a person who sells a free man (knowingly and intentionally).

2227. Narrated Abu Hurairah رضي الله عنه: The Prophet ﷺ said, “Allāh says, ‘I will be against three persons on the Day of Resurrection:

1. One who makes a covenant in My Name, but he proves treacherous.
2. One who sells a free person (as a slave) and eats the price.
3. And one who employs a labourer and gets the full work done by him but does not pay him his wages’.”

(107) CHAPTER. The Prophet ﷺ ordered the Jews to sell their land when he exiled them (drove them out of Al-Madīnah).

(108) CHAPTER. The sale of a slave (for a slave) and an animal for an animal on credit.

And Ibn ‘Umar bought a mount (riding camel) for four camels which he promised to
deliver at Ar-Rabadha. Ibn 'Abbâs said, “One camel may be better than two.” Râfî bin Khâdîjî once bought a camel for two camels and he delivered one instantly and said, “If Allâh will, I will bring you the other tomorrow without delay.” And said Ibn Al-Musaiyâb. “There is no Ribâ (in animals) i.e., in selling one camel for two, or one sheep for two sheep on credit.”

Ibn Sirîn said, “There is no harm in selling one camel for two on credit.”

2228. Narrated Anas: Amongst the captives was Șâfiyya. First she was given to Dîhya Al-Kalbi and then to the Prophet ﷺ.

(109) CHAPTER. The sale of slaves.

2229. Narrated Abû Sa’îd Al-Khûdri: At that while he was sitting with Allâh’s Messenger ﷺ (an Ansaﬁ man came) and said, “O Allâh’s Messenger! We get female captives as our share of booty, and we are interested in their prices, what is your opinion about coitus interruptus?” The Prophet ﷺ said, “Do you really do that? It is better for you not to do it. No soul that which Allâh has destined to exist, but will surely come into existence.”

[See Fath Al-Bârî]
CHAPTER. The sale of Mudabbar (i.e., a slave who is promised by his master to be manumitted after the latter’s death).

2230. Narrated Jābir: The Prophet ﷺ sold a Mudabbar (on behalf of his master who was still living and was in need of money).


2232, 2233. Narrated Zaid bin Khālid and Abū Hurairah L4; that Allāh’s Messenger ﷺ was asked about an unmarried slave-girl who committed illegal sexual intercourse. They heard him saying, “Flog\(^1\) her, and if she commits illegal sexual intercourse again after that, flog her again, and on the third (or the fourth) offense, sell her.”\(^2\)

2234. Narrated Abū Hurairah: I heard the Prophet ﷺ saying, “If a slave-girl of yours commits illegal sexual intercourse

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\(^1\) (H. 2232) A slave-girl committing illegal sexual intercourse is punished with 50 lashes, which are half the lashes given to a free unmarried person. Stoning is not prescribed for slaves committing illegal sexual intercourse.

\(^2\) (H. 2232) The narrator is not sure whether the Prophet ﷺ said, “...the third or the fourth offense...”
and her illegal sexual intercourse is proved, she should be lashed, and after that nobody should blame her, and if she commits illegal sexual intercourse the second time, she should be lashed and nobody should blame her after that, and if she does the offense for the third time and her illegal sexual intercourse is proved, she should be sold, even for a hair rope."

(111) CHAPTER. One can travel with a slave-girl without knowing whether she is pregnant or not?

Al-Hasan found no harm in her master’s kissing or fondling with her.

Ibn ‘Umar said, “If a slave-girl who is suitable to have sexual relations is given to somebody as a gift, or sold or manumitted, her master should not have sexual intercourse with her before she gets one menstruation so as to be sure of absence of pregnancy, and there is no such necessity for a virgin.”

‘Ata said, “There is no harm in fondling with one’s pregnant(1) slave-girl without having sexual intercourse with her. Allâh said:

‘Except with their wives and the (woman slaves) whom their right hands possess…”’

(V.70:30)

2235. Narrated Anas bin Malik: the Prophet ﷺ came to Khaibar and when Allâh made him victorious and he conquered the town by breaking the enemy’s defense, the beauty of Safiyya bint Huyai bin Akhtab was mentioned to him. Her husband had been killed while she was a bride. Allâh’s

(1) (Ch. 111) Pregnant from another man, not her master.
Messenger selected her for himself and he set out in her company till he reached Saddar-Rawha' where her menses were over and he married her. Then Hais (a kind of meal) was prepared and served on a small leather sheet (used for serving meals). Allah's Messenger then said to me, "Inform those who are around you (about the wedding banquet)." So that was the marriage banquet given by Allah's Messenger for (his marriage with) Safiyya. After that we proceeded to Al-Madina and I saw that Allah's Messenger was covering her with a cloak while she was behind him. Then he would sit beside his camel and let Safiyya put her feet on his knees to ride (the camel).

(112) CHAPTER. The sale of dead animals and idols.

2236. Narrated Jäbir bin 'Abdullah رضي الله عنهما: In the year of the conquest of Makkah, I heard Allah's Messenger saying, "Allah and His Messenger made illegal the trade of alcoholic liquors, dead animals, pigs and idols." The people asked, "O Allah's Messenger! What about the fat of dead animals, for it was used for greasing the boats and the hides; and people use it for lights?" He said, "No, it is illegal." Allah's Messenger further said, "May Allah curse the Jews, for Allah made the fat (of animals) illegal for them, yet they melted the fat and sold it and ate its price."

2236. ابْنُ يَزِيدُ بْنِ أَبِي حُبَيْبٍ، عَنْ عَطَاءِ بْنِ خَيْرِيْبٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ سَمَّىَ اللَّهُ عَنْهُما: أَنَّهُ سَمَّىَ رَسُولُ اللَّهِ ﷺ يُقُولُ وَهُوَ بِمَعَةٍ عَامَّةً مَّنُّ اللَّهِ وَرَسُولُهُ ﷺ حَرَّمَ بِنَسْخِهِ الْإِنْسْمَاتِ وَالجَِّنَّةِ وَالجَِّنَّاتِ وَالأَضْنَامِ. قَالَ: أَفْيَلَ بِرَسُولَ اللَّهِ ﷺ، أَرَأَيْتُ شُحُومُ الْإِنْسْمَاتِ فَإِنَّهُ يَظْلِلُ بِهَا الْتَّسْمَنُ وَيَدْهِرُ بِهَا الْجَِّلْوُدُ. وَيُسْتَضْيِعُ بِهَا الْبَنَاتُ. فَقَالَ: لَا، هُوَ حَرَامٌۚ ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ عَنِّي ذَلِكَ: قَاتِلُ اللَّهِ الْبَيْهُدَةُ، إِنَّ اللَّهَ لَمْ نَفَّرَ حَرَّمَهُ شُحُومُهَا جُمُولُهُ ثُمَّ
(113) CHAPTER. The price of a dog.

2237. Narrated Abū Mas'ūd Al-Anṣārī: Allah's Messenger forbade taking the price of a dog, money earned by prostitution and the earnings of a soothsayer.

2238. Narrated Aun bin Abu Juhaifa: I saw my father buying a slave whose profession was cupping, and ordered that his instruments (of cupping) be broken. I asked him the reason for doing so. He replied, "Allâh's Messenger prohibited taking money for blood, the price of a dog, and the earnings of a slave-girl by prostitution; he cursed her who tattoos and her who gets tattooed, the eater of Ribâ (usury) and also the one who gives it and the maker of pictures."
The Book of As-Salām

(A sale in which the price is paid at once for goods to be delivered later)

(1) CHAPTER. As-Salām by a definite known specified measure.

2239.Narrated Ibn 'Abbas: Allah's Messenger ﷺ came to Al-Madina and the people used to pay in advance the price of fruits to be delivered within one or two years. (The subnarrator is in doubt whether it was one to two years or two to three years.) The Prophet ﷺ said, "Whoever pays money in advance for dates (to be delivered later) should pay it for known specified weight and measure (of the dates)."

Narrated Ibn Abī Najīh as above, mentioning only known specific measure.

(2) CHAPTER. As-Salām for a known specified weight.

2240.Narrated Ibn 'Abbas: The Prophet ﷺ came to Al-Madina and the people used to pay in advance the price of dates to be delivered within two or three years. He said (to them), "Whoever pays in advance the price of a thing to be delivered later should pay it for a known specified measure, at known specified weight, for a known specified time-period,"
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Narrated Ibn Abî Najîh as above, saying, “He should pay the price in advance for a known specified measure and for a known specified time-period.”

2241. Narrated Ibn ‘Abbâs: The Prophet came (to Al-Madîna) and he told the people (regarding the payment of money in advance that they should pay it) for known specified measure and a known specified weight and known specified time-period.

2242, 2243. Narrated Shu‘ba: Muhammad or ‘Abdullâh bin Abû Al-Mujâlid said, “’Abdullâh bin Shaddâd and Abû Burda differed regarding As-Salam, so they sent me to Ibn Abî Aûfâ and I asked him about it. He replied, ‘In the lifetime of Allâh’s Messenger, Abû Bakr and Umar, we used to pay in advance the prices of wheat, barley, dried grapes and dates to be delivered later.’ I also asked Ibn Abzâ and he, too, replied as above.”
(3) CHAPTER. *As-Salam* to a person who has got nothing (to pay for the prices he receives in advance).

2244, 2245. Narrated Muhammad bin al-Mujālīd: ‘Abdullāh bin Shaddād and Abū Burdā sent me to ‘Abdullāh bin Abī Aūfā and told me to ask ‘Abdullāh whether the people in the lifetime of the Prophet used to pay in advance for wheat (to be delivered later). ‘Abdullāh replied, “We used to pay in advance to the peasants of Sham for wheat, barley and olive oil for a known specified measure to be delivered in a known specified time-period.” I asked (him), “Was the price paid (in advance) to those who had the things to be delivered later?” ‘Abdullāh bin Aūfā replied, “We did not use to ask them about that.” Then they sent me to ‘Abdur Rahman bin Abzā and I asked him. He replied, “The Companions of the Prophet used to practise *As-Salam* in the lifetime of the Prophet and we did not use to ask them whether they had standing crops or not.”

Narrated Muḥammad bin Abī Al-Mujālīd as above (Hadīth No.2244, 2245) and said, “We used to pay them in advance for wheat and barley (to be delivered later).”

Narrated Ash-Shaibānī, “And also for oil.”

Narrated Ash-Shaibānī (who said) “We used to pay in advance for wheat, barley and dried grapes.”
2246. Narrated Ābū Bakhtārī Aṭ-Ṭā‘ī: I asked Ibn ‘Abbas about As-Salām for (the fruits of) date-palms. He replied, “The Prophet forbade the sale of dates on the trees till they became fit for eating and could be weighed.” A man asked what to be weighed (as the dates were still on the trees). Another man sitting beside Ibn ‘Abbās replied, “Till they are cut and stored.”

Narrated Ābū Al-Bakhtārī: I heard Ibn ‘Abbās (saying) that the Prophet forbade... etc. as above.

(4) CHAPTER. As-Salām for (the fruits of) date-palms.

2247, 2248. Narrated Ābū al-Bakhtārī: I asked Ibn ‘Umar about As-Salām for (the fruits) of date-palms. He replied, “The Prophet forbade the sale of dates till their benefit becomes evident and fit for eating, and also the sale of silver (for gold) on credit.”

I asked Ibn ‘Abbās about As-Salām for dates and he replied, “The Prophet forbade the sale of dates till they were fit for eating and could be estimated.”

2249, 2250. Narrated Abū Al-Bakhtārī: I

(1) (H. 2246) In some narrations occurs: ‘Till they could be estimated (while still on the trees).’
asked Ibn 'Umar about As-Salam for dates. Ibn 'Umar replied, "The Prophet forbade the sale (of fruits) of date-palms until they were fit for eating; and also forbade the sale of silver for gold on credit." I also asked Ibn 'Abbâs about it. Ibn 'Abbâs replied, "The Prophet forbade the sale of dates till they were fit for eating, and could be weighed." I asked him, "What is to be weighed (as the dates are on the trees)" A man sitting by Ibn 'Abbâs said, "It means till they are cut and stored."

(5) CHAPTER. The guarantor in As-Salam.

2251. Narrated 'Âishah: Allah's Messenger bought some foodstuff (barley) from a jew on credit and mortgaged his iron armour to him (the amour stands for a guarantor).

(6) CHAPTER. Mortgaging in As-Salam.

2252. Narrated Al-A'mash: We argued at Ibrâhîm's dwelling place about mortgaging in As-Salam. He said, "'Âishah said, 'The Prophet bought some foodstuff from a jew on credit and the payment was to be made by a known definite time-period, and he mortgaged his iron armour to him.'"
(7) CHAPTER. As-Salam for a fixed specified period.

Ibn ‘Abbās, Abu Sa‘īd, Al-Aswad and Al-Ḥasan permitted it. Ibn ‘Umar said, “There is no harm in buying foodstuff to be delivered within a known specified time-period, at a known fixed price provided that it is not standing crops that have not yet become ripe and free from blights and diseases.”

2253. Narrated Ibn ‘Abbās: The Prophet came to Al-Madina and the people used to pay in advance the prices of fruits to be delivered within two to three years. The Prophet said (to them), “Buy fruits by paying their prices in advance on condition that the fruits are to be delivered to you according to a known specified measure, within a known specified time-period.” Ibn Najīḥ said, “...by a known specified measure and a known specified weight.”

2254, 2255. Narrated Muḥammad bin Abī Al-Mujālid: Abū Burda and ‘Abdullāh bin Shaddād sent me to ‘Abdur Raḥmān bin Abzā and ‘Abdullāh bin Abī Aūfā to ask them about the As-Salaf (As-Salam). They said, “We used to get war booty while we were with Allāh’s Messenger, and when the peasants of Sham came to us we used to pay them in advance for wheat, barley, and oil to be delivered within a known fixed time-period.” I asked them, “Did the peasants own standing crops or not?” They replied, “We never asked them about it.”
(8) CHAPTER. As-Salam in buying a she-camel to be delivered after it has given birth.

2256. Narrated 'Abdullãh ibn 'Amr ibn Al-'As: The people used to sell camels on the basis of Ḥabai'il-Ḥabala. (1) The Prophet ﷺ forbade such sale. Nafi' explained Ḥabal-il-Ḥabala by saying, "The she-camel is to be delivered to the buyer after the she-camel gives birth."

(1) (H. 2256) See glossary.
(1) CHAPTER. *Shufa* (pre-emption) is valid if the property is undivided, but if the limits become defined, then there is no pre-emption.

2257. Narrated Jābir bin ‘Abdullāh رضي الله عنهما: Allah’s Messenger ﷺ gave the verdict of pre-emption (*Shufa*) for every undivided joint thing (property). But if the limits are defined (or demarcated) or the ways and streets are fixed, then there is no pre-emption.

(2) CHAPTER. The partner should inform his partner, who has the right of pre-emption, of his intention to sell his share before selling it.

Al-Hakam said, “If the pre-emptor allows his partner to sell before selling, then he has no pre-emption any more.” Ash-Ša’bi said, “If the pre-emptor witnesses the sale of what he has the right to buy by pre-emption and does not object to that sale, he loses the right of pre-emption.”

2258. Narrated ‘Amr bin Ash-Sharīd: While I was standing with Sa’d bin Abī Waqqās, Al-Miswar bin Makhrama came and put his hand on my shoulder. Meanwhile Abū Rāfī’, the freed slave of the Prophet ﷺ came and asked Sa’d to buy from him the (two) dwellings which were in his house. Sa’d said, “By Allāh I will not buy them.” Al-Miswar said, “By Allāh, you shall
buy them.” Sa’id replied, “By Allah, I will not pay more than four thousand (Dirhams) by installments.” Abū Raffi’ said, “I have been offered five hundred Dinār (for it) and had I not heard the Prophet ﷺ saying, ‘The neighbour has more right than anyone else because of his nearness, I would not give them to you for four thousand (Dirhams) while I am offered five hundred Dinār (one Dinār equals ten Dirhams) for them.” So, he sold it to Sa’id.

(3) CHAPTER. Who is considered as the nearer neighbour?

2259. Narrated ‘Āishah ﷺ: I said, “O Allah’s Messenger! I have two neighbours and would like to know to which of them I should give presents.” He replied, “To the one whose door is nearer to you.”
(1) CHAPTER. To hire a pious man.

The Statement of Allāh (swt)

“... Verily, the best of men for you to hire is the strong, the trustworthy.” (V.28:26)

(And what is said about) the honest treasurer, and the person who does not employ the one who is in an earnest pursuit of a job (position).

2260. Narrated Abu Mūsā Al-Ash'ārī (رضي الله عنه) : The Prophet ﷺ said, “The honest treasurer who gives willingly what he is ordered to give, is one of the two charitable persons (the second being the owner).”

2261. Narrated Abū Mūsā : I went to the Prophet ﷺ with two men from Ash'ārī tribe. I said (to the Prophet ﷺ), “I do not know that they want employment.” The Prophet ﷺ said, “No, we do not appoint for our jobs anybody who demands it earnestly.”

(2) CHAPTER. To shepherd sheep for Qirāt.(1)

(1) (Ch. 2) One Qirāt equals one-half Danīq and one Danīq equals one-sixth of Dirham. Sometimes it may very big as Uhud mountain (at Al-Madina).
2262. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, “Allāh did not send any Prophet but he shepherded sheep.” His Companions asked him, “Did you do the same?” The Prophet ﷺ replied, “Yes, I used to shepherd the sheep of the people of Makkah for some Qirāt.”

(3) CHAPTER. The employment of Mushrikun (by Muslims) if necessary, or if no Muslim is available for that purpose.

And the Prophet ﷺ employed the Jews of Khaibar (for the purpose of irrigating the land).

2263. Narrated ‘Aishah رضي الله عنها: The Prophet ﷺ and Abū Bakr employed a (Mushrik) man from the tribe of Banī Ad-Dail and the tribe of Banī ‘Abd bin ‘Adī as a guide. He was an expert guide and he broke the oath contract which he had to abide by with the tribe of Al-‘Āṣi bin Wã’il, and he was on the religion of Quraish pagans (Mushrikun). The Prophet ﷺ and Abū Bakr had confidence in him and gave him their riding camels and told him to bring them to the cave of Thaur after three days. So he brought them their two riding camels after three days, and both of them (the Prophet ﷺ and Abū Bakr) set out accompanied by ‘Amir bin Fuhaira and the Daili guide who guided them below Makkah along the road leading to the sea-shore.

[راجع: 247]
(4) CHAPTER. It is legal if somebody hires someone to work for him after three days, or after one month or after a year. When that period elapses they should carry out their contract.

2264. Narrated 'Aishah the wife of the Prophet ﷺ: Allâh's Messenger ﷺ and Abû Bakr hired a man from the tribe of Bani Ad-Dail as an expert guide who was a pagans (Mushrik) follower of the religion of the pagans (Musjirikun) of Quraish. The Prophet ﷺ and Abû Bakr gave him their two riding camels and took a promise from him to bring their riding camels in the morning of the third day to the cave of Thaur.

(5) CHAPTER. Employing labourers for services in holy battles.

2265. Narrated Ya'lã bin Umaiyya رضي الله عنه: I fought in Jaisji-al- 'Usra (Ghazwa of Tabûk) along with the Prophet ﷺ and in my opinion that was the best of my deeds. At that time I had an employee who quarrelled with someone, and one of them bit and cut the other's finger and caused his own tooth to fall out. He, then, went to the Prophet ﷺ (with a complaint) but the Prophet ﷺ cancelled the suit and said to the complainant, "Did you expect him to let his finger in your mouth so that you might snap and cut it as does a stallion camel?"
2266. Narrated Ibn Juraij from 'Abdullãh bin Abû Mulaika from his grandfather a similar story: A man bit the hand of another man and caused his own tooth to fall out, but Abû Bakr judged that he had no right for compensation (for the broken tooth).

(6) CHAPTER. If somebody employs someone and tells him the period for which he is employed, is it permissible for him not to tell him the nature of the work?

(It is permissible, if he takes into consideration Allâh’s Statement): He said: “I intend to wed one of these two daughters of mine to you… (till the end of the Verse) ‘...Allâh is a Surety over what we say…” (V.28: 27, 28)

(7) CHAPTER. It is permissible for one to employ someone to repair a wall which is about to collapse.

2267. Narrated Ubâi bin Ka'b: Allâh’s Messenger ﷺ said, “Both of them [Mûsa (Moses) and Al-Khîdr] proceeded on till they reached a wall which was about to fall.” Sa‘îd said, “(Al-Khîdr pointed) with his hands (towards the wall) and then raised his hands and the wall became straightened up.” Ya‘lû said, “I think Sa‘îd said, ‘He (Khidr) passed his hand over it and it was straightened up.’ (Mûsa said to him), “If you had wanted you could have taken wages for it.” Sa‘îd said, “Wages with which to buy food.”
(8) CHAPTER. Employment up to midday.

2268. Narrated Ibn 'Umar: The Prophet said, "Your example and the example of the people of the two Scriptures (i.e., Jews and Christians) is like the example of a man who employed some labourers and asked them, 'Who will work for me from morning till midday for one Qirat?' The Jews accepted and carried out the work. He then asked, 'Who will work for me from midday up to the 'Salat-ul-Asr for one Qirat?' The Christians accepted and fulfilled the work. He then said, 'Who will work for me from the 'Asr till sunset for two Qirats?' You, Muslims have accepted the offer. The Jews and the Christians got angry and said, 'Why should we work more and get lesser wages?' (Allāh) said, 'Have I withheld part of your right?' They replied in the negative. He said, 'It is My Blessing, I bestow upon whomever I wish.'"

(9) CHAPTER. Employment up to the 'Asr.

2269. Narrated 'Abdullah bin 'Umar bin Al-Khattāb: Allāh’s Messenger said, "Your example and the example of Jews and Christians is like the example of a man who employed some labourers to whom
he said, ‘Who will work for me up to midday for one Qirat each?’ The Jews carried out the work for one Qirat each; and then the Christians carried out the work up to the Asr for one Qirat each; and now you Muslims are working from the Asr up to sunset for two Qirat each. The Jews and Christians got angry and said, ‘We work more and are paid less.’ The employer (Allâh) asked them, ‘Have I usurped some of your right?’ They replied in the negative. He (Allah) said, ‘That is My Blessing, I bestow upon whomever I wish.’”

(10) CHAPTER. The sin of him who withholds the wages of the employee.

2270. Narrated Abû Hurairah: The Prophet ﷺ said, “Allâh said, ‘I will be an opponent to three types of people on the Day of Resurrection:
1. One who makes a covenant in My Name, but proves treacherous;
2. One who sells a free person (as a slave) and eats his price; and
3. One who employs a labourer and takes full work from him but does not pay him for his labour.’”
(11) CHAPTER. Employment from ‘Asr till night.

2271. Narrated Abu Musa: The Prophet said, “The example of Muslims, Jews and Christians is like the example of a man who employed labourers to work for him from morning till night for specific wages. They worked till midday and then said, ‘We do not need your money which you have fixed for us and let whatever we have done be annulled.’ The man said to them, ‘Don’t quit the work, but complete the rest of it and take your full wages.’ But they refused and went away (like the Jews who refused to believe in the Message of Jesus). The man employed another batch after them and said to them, ‘Complete the rest of the day and yours will be the wages I had fixed for the first batch.’ So, they worked till the time of ‘Asr. Then they said, ‘Let what we have done be annulled and keep the wages you have promised us for yourself. The man said to them ‘Complete the rest of the work, as only a little of the day remains.’ But they refused (like the Christians who refused to believe in the Message of Muhammad). Thereafter he employed another batch to work for the rest of the day and they worked for the rest of the day till sunset, and they received the wages of the two former batches (like the Muslims). So, that was the example of this light [Islamic Monotheism, the Qur’an, the Sunna (legal ways of the Prophet) and the guidance which Prophet Muhammad brought] which they (Muslims) have accepted willingly.” (1)

(1) (H. 2271) The Jews refused to believe in the Message of Jesus (Jesus), so all their work was annulled; similarly, the Christians refused to accept the Message of Muhammad and thus their work was annulled too. Such people were not rewarded, because they refused to have true Faith for the rest of their lives and died as disbelievers. They should have believed in the latest Message; for their insistence on keeping their old
(12) CHAPTER. Whosoever employed a labourer (and after completing the work) the labourer left the wages and went away. The employer invested that money in some way and increased it thereby, or whoever invested somebody else’s money in business and increased it thereby.

2272. Narrated ‘Abdullah bin ‘Umar: I heard Allah’s Messenger saying, “Three men from among those who were before you, set out together till they reached a cave at night and entered it. A big rock rolled down the mountain and closed the mouth of the cave. They said (to each other), ‘Nothing could save you from this rock but to invoke Allah by giving reference to the righteous deed which you have done (for Allah’s sake only).’ So, one of them said, ‘O Allah! I had old parents (whom I used to provide milk first) and I never provided my family (wife, children etc.) with milk before them. One day, by chance I was delayed, and I came late (at night) while they had slept. I milked the sheep for them and took the milk to them, but I found them sleeping. I disliked to provide my family with the milk before them. I waited for them and the bowl of milk was in my hand and I kept on waiting for them to get up till the day dawned. Then they got up and drank the milk. O Allah! If I did that for Your sake only, please relieve us from our critical situation caused by this rock.’ So, the rock shifted a little, but they could not get out.”

=religion deprived them of the reward which they would have got for their previous good deeds achieved before the advent of the new religion. On the other hand, Muslims accepted and believed in all the three Messages and deserved a full reward for their complete surrender to Allah. (Al-Qastalan, Vol. 4)
The Prophet further said, "The second man said, 'O Allah! I had a cousin who was the dearest of all people to me and I wanted to have sexual intercourse with her but she refused. Later, she had a hard time in a year from amongst the famine years and she came to me and I gave her one hundred and twenty Dinãrs on the condition that she would not resist my desire, and she agreed. When I was about to fulfil my desire, she said: It is illegal for you to outrage my chastity except by legitimate marriage. So, I thought it a sin to have sexual intercourse with her and left her, though she was the dearest of all the people to me, and also I left the gold I had given her. O Allah! If I did that for Your sake only, please relieve us from the present calamity.' So, the rock shifted a little more, but still they could not get out from there."

The Prophet added, "Then the third man said, 'O Allah! I employed few labourers and I paid them their wages with the exception of one man who did not take his wages and went away. I invested his wages and I got much property thereby. (Then after some time) he came and said to me: O Allah's slave! Pay me my wages. I said to him: All the camels, cows, sheep and slaves you see, are yours. He said: O Allah's slave! Don't mock at me. I said: I am not mocking at you. So, he took all the herd and drove them away and left nothing. O Allah! If I did that for Your sake only, please relieve us from the present suffering.' So, that rock shifted completely and they got out walking."
(13) CHAPTER. One who employs himself to carry loads on his back and then gives in charity from his wages, and (what is said about) the wages of porters.

2273. Narrated Abū Mas‘ūd Al-Ansārī: Whenever Allāh’s Messenger ﷺ ordered us to give in charity we would go to the market and work as porters to earn a Mudd (two hand-fulls) (of foodstuff), but now some of us have one hundred thousand Dirham or Dinār. (The sub-narrator) Shaqiq said, “I think Abū Mas‘ūd meant himself by saying (some of us).”

(14) CHAPTER. Wages of a broker.

Ibn Sirin, ‘Aṭā’, Ibrāhim and Al-Ḥasan did not see any harm in them. Ibn ‘Abbās said, “There is no harm if one says (to a broker), ‘Sell this garment for such a price and whatever more you get, is for you.’”

Ibn Sirin said, “If one says to a broker, ‘Sell it for such a price and if you get more, the profit will be for you or divided between us,’ there is no harm in it.”

The Prophet ﷺ said, “Muslims should abide by their conditions.”

2274. Narrated Tāwūs: Ibn ‘Abbās ﷺ said, “The Prophet ﷺ forbade the meeting of caravans (on the way) and...”
ordained that no townsman is permitted to sell things on behalf of a bedouin.” I asked Ibn ‘Abbās, “What is the meaning of his saying, ‘No townsman is permitted to sell things on behalf of a bedouin.’” He replied, “He should not work as a broker for him.”

(15) CHAPTER. Is it permissible for a Muslim to work as an employee for Mushriqun in a land of infidelity?

2275. Narrated Khabbāb: I was a blacksmith and did some work for Al-'Aṣ bin Wā'il. When he owed me some money for my work, I went to him to ask for that amount. He said, “I will not pay you unless you disbelieve in Muḥammad (ﷺ).” I said, “By Allāh! I will never do that till you die and be resurrected.” He said, “Will I be dead and then resurrected after my death?” I said, “Yes.” He said, “There I will have property and offspring and then I will pay you your due.” Then Allāh revealed: “Have you seen him who disbelieved in Our “Ayat” (this Qur’ān and Muḥammad ﷺ) and said: I shall certainly be given wealth and children?” (V.19: 77)

(16) CHAPTER. What is paid for Ruqya (i.e., Divine Speech recited as a means of curing diseases) with Sūrat Al-Fātiha, when practiced over an Arab tribe.
2276.Narrated Abū Sa‘īd al- Khadhīr:

Some of the Companions of the Prophet ﷺ went on a journey till they reached some of the Arab tribes (at night). They asked the latter to treat them as their guests but they refused. The chief of that tribe was then bitten by a snake (or stung by a scorpion) and they tried their best to cure him but in vain. Some of them said (to the others), “Nothing has benefited him, will you go to the people who resided here at night, it may be that some of them might possess something (as treatment).” They went to the group of the Companions (of the Prophet ﷺ) and said, “Our chief has been bitten by a snake (or stung by a scorpion) and we have tried everything but he has not benefited. Have you got anything (useful)?” One of them replied, “Yes, by Allah! I can recite a Ruqya, but as you have refused to accept us as your guests, I will not recite the Ruqya for you unless you fix for us some wages for it.” They agreed to pay them a flock of sheep. One of them then went and recited (Sūrat Al-Fāṭiha): All the praises and thanks be to Allah, the Lord of the ‘Alamin (mankind, jinn and all that exists). And puffed over the chief who became all right as if he was released from a chain, and got up and started walking, showing no signs of sickness. They paid them what they agreed to pay. Some of them (i.e., the Companions) then suggested to divide their earnings among themselves,
but the one who performed the recitation said, “Do not divide them till we go to the Prophet and narrate the whole story to him, and wait for his order.” So, they went to Allah’s Messenger and narrated the story. Allah’s Messenger asked, “How did you come to know that Sūrat Al-Fātiha was recited as Ruqya?” Then he added, “You have done the right thing. Divide (what you have earned) and assign a share for me as well.” The Prophet smiled thereupon.

(17) CHAPTER. The taxes imposed on the slaves by their masters; and the leniency in imposing taxes on female slaves.

2277. Narrated Anas bin Mālik: When Abū Taiba cupped the Prophet and the Prophet ordered that he be paid one or two ʿSāʾ of foodstuff and he interceded with his masters to reduce his taxes.

(18) CHAPTER. The wages of one who has the profession of cupping.

2278. Narrated Ibn ‘Abbās: When the Prophet was cupped, he paid the man who cupped him his wages.
2279. Narrated Ibn ‘Abbās: When the Prophet was cupped, he paid the man who cupped him his wages. If it had been undesirable he would not have paid him.

2280. Narrated Anas: The Prophet used to get cupped and would never withhold the wages of any person.

(19) CHAPTER. Whoever appealed to the masters of a slave to reduce his taxes.

2281. Narrated Anas bin Mālik: The Prophet sent for a slave who had the profession of cupping, and he cupped him. The Prophet ordered that he be paid one or two Sā', or one or two Mudd of foodstuff, and appealed to his masters to reduce his taxes.

(20) CHAPTER. The earnings of prostitutes and female-slaves.

Ibrāhīm hated the earnings of female wailers and female singers.

The Statement of Allah: “…And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution) then after such compulsion, Allah is Oft-Forgiving, Most Merciful (to those women i.e., He will forgive them...
because they have been forced to do this evil action unwillingly") (V.24:33).

2282. Narrated Abu Mas'ud Al-Ansari: Allah's Messenger prohibited (from taking) the price of a dog, the earnings of a prostitute, and the charges taken by a sooth-sayer.

2283. Narrated Abu Hurairah: The Prophet prohibited the earnings of slave-girls (through prostitution).

(21) CHAPTER. (Charging for) the semen of a male animal, (i.e., copulation of animals).


(22) CHAPTER. If somebody rents land and he or the owner of the land dies (will the contract be cancelled)?

According to Ibn Sirin the inheritors have no right to expel the tenant before the term of the contract has elapsed.

Al-Ḥakam, Al-Ḥasan and Ayās bin Mu'āwiya said, “The contract remains valid till the end of the term.”

Ibn 'Umar said, “The Prophet rented the land of Khaibar on the terms that half the
yield would be his share. That contract continued during the lifetime of the Prophet, Abu Bakr, and the early part of ‘Umar's caliphate.” It was not mentioned that Abu Bakr renewed the contract after the death of the Prophet.

2285. Narrated Abdullâh bin Umar: “Allâh’s Messenger gave the land of Khaibar to the Jews to work on it and cultivate it and take half of its yield.” Ibn Umar added, “The land used to be rented for a certain portion (of its yield).” Nâfi mentioned the amount of the portion but I forgot it.

2286. Râfi’ bin Khadij said, “The Prophet forbade renting farms.”

Narrated ‘Ubaidullâh, Nâfi: Ibn ‘Umar said: (The contract of Khaibar continued) till ‘Umar evacuated the Jews (from Khaibar).
38 - THE BOOK OF AL-ḤAWĀLAT

(1) CHAPTER. Al-Ḥawāla (the transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it).

Can Ḥawāla be rejected by the creditors after accepting it?

Al-Ḥasan and Qatāda said, “If the transferee was rich when the debt was transferred, the agreement is final and irrevocable by the creditor.”

Ibn ‘Abbās said, “When two partners disassociate and one of them accepts assets while the other accepts debts as a part of his share, if the debts could not be collected (because of the death of the debtor, his bankruptcy, or his denial of the debt, etc.), the one who has accepted the debts would have no right to demand any compensation from his partner.” This is applied also in setting the affairs of inheritors.

2287. Narrated Abū Hurairah: The Prophet ﷺ said, “Procrastination (delay) in paying debts by a wealthy man is injustice. So, if your debt is transferred from your debtor to a rich debtor, you should agree.”(1)

(2) CHAPTER. If somebody’s debt are transferred to a rich debtor, the Ḥawāla

(1) (H. 2287) As the postponement of paying debts by a rich person is injustice, one should accept Ḥawāla upon that man, for one may be better able to collect the debt from the rich man than the transferor. Thus, by accepting the Ḥawāla one helps the rich man to avoid injustice. (Fath Al-Bārī).
is irrevocable...

2288. Narrated Abū Hurairah: The Prophet ﷺ said, “Procrastination (delay) in paying debts by a wealthy person is injustice. So, if your debts is transferred from your debtor to a rich debtor, you should agree.”

(3) CHAPTER. If the debts due on a dead person are transferred to somebody, the transference is legal and valid.

2289. Narrated Salama bin Al-Akwa': Once, while we were sitting in the company of Prophet ﷺ, a dead body was brought. The Prophet ﷺ was requested to lead the funeral Šalāt (prayer) for the deceased. He said, “Is he in debt?” The people replied in the negative. He said, “Has he left any wealth?” They said, “No.” So, he led his funeral prayer. Another dead person was brought and the people said, “O Allâh’s Messenger! Lead his funeral Šalāt (prayer).” The Prophet ﷺ said, “Is he in debt?” They said, “Yes.” He said, “Has he left any wealth?” They said, “Three Dinâr.” So, he led the funeral prayer. Then a third dead person was brought and the people said (to the Prophet ﷺ), “Please lead his funeral Šalāt (prayer).” He said, “Has he left any wealth?” They said, “No.” He asked, “Is he in debt?” They said, (“Yes! He has to pay) three Dinâr.” He [refused to offer funeral Šalāt (prayer) and] said, “Then offer Šalāt (prayer) for your (dead) companion.” Abu Qatâda said, “O Allâh’s Messenger! Lead his funeral prayer, and I will pay his debt.” So, he led the Šalāt (prayer).
39 – THE BOOK OF AL-KAFALA

(1) CHAPTER. Al-Kafala (i.e., the pledge given by somebody to the creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment, etc.) in loans and debts with oneself or other things (e.g., one’s money).

2290. Narrated Muḥammad bin ‘Amr Al-Aslamī that his father Ḥamza said: ‘Umar sent him (i.e., Ḥamza) as a Ṣadaqa/Zakāt collector. A man had committed illegal sexual intercourse with the slave-girl of his wife. Ḥamza took (personal) sureties for the adulterer till they came to ‘Umar. ‘Umar had lashed the adulterer one hundred lashes. ‘Umar confirmed their claim (that the adulterer had already been punished) and excused him because of being ignorant. (1)

Jarīr Al-Ash’ath said to Ibn Mas‘ūd regarding renegades (i.e., those who became infidels after embracing Islam), “Let them repent and take (personal) sureties for them.” They repented and their relatives stood sureties for them. (2)

(1) (H. 2290) This is an abridged version of a long story which goes: ‘Umar sent Ḥamza to collect Zakāt. A man argued with his wife before Ḥamza. He told her to pay the Zakāt of the wealth of her slave-girl’s son, while she told him to pay the Zakāt of his son’s wealth. Ḥamza asked what the matter was. He was told that the man was the husband of that woman and that he had committed illegal sexual intercourse with her slave-girl who gave birth to a boy. The woman manumitted the boy who inherited the wealth from his mother. On hearing the story, Ḥamza said to the man, “I will definitely stone you (in punishment of the crime).” The people said, “The case had been taken to ‘Umar (the caliph) who gave him one hundred lashes but did not sentence him to stoning.” Somebody stood surety for the man. When Ḥamza came to ‘Umar, ‘Umar confirmed their claim and said that he had not stoned him, because he had committed illegal sexual intercourse ignorantly (i.e., he thought that it was legal for him to have sexual relation with his wife’s slave-girl).

(Ibid p. 374).

(2) (Ch. 2290) The story of the renegades was narrated by Hāritha bin Madrab, who=
According to Hammād, if somebody stands surety for another person and that person dies, the person giving surety will be released from responsibility. According to Al-Ḥakam, his responsibility continues.

2291. Narrated Abū Hurairah: The Prophet said, "An Iṣrailā man asked another Iṣrailā to lend him one thousand Dinār. The second man required witnesses. The former replied, 'Allāh is sufficient as a witness.' The second said, 'I want a surety.' The former replied, 'Allāh is sufficient as a surety.' The second said, 'You are right,' and lent him the money for a certain period. The debtor went across the sea. When he finished his job, he searched for a conveyance so that he might reach in time for the repayment of the debt, but he could not find any. So, he took a piece of wood and made a hole in it, inserted in it one thousand Dinār and a letter to the lender and then closed (i.e., sealed) the hole tightly. He took the piece of wood to the sea and said, 'O Allāh! You know well that I took a loan of one thousand Dinār from so-and-so. He demanded a surety from me but I told him that Allāh's Guarantee was sufficient and he accepted Your Guarantee. He then asked for a witness and I told him that Allāh was sufficient as a witness. No doubt, I have tried hard to find a conveyance so that I could pay back his money but could not find, so I hand over this money to You.' Saying that, he threw the piece of wood into the sea.
the sea till it went out far into it, and then he went away. Meanwhile he started searching for a conveyance in order to reach the creditor's country. One day the lender came out of his house to see whether a ship had arrived bringing his money, and all of a sudden he saw the piece of wood in which his money had been deposited. He took it home to use as fire-wood. When he sawed it, he found his money and the letter inside it. Shortly after that, the debtor came bringing one thousand Dinār to him and said, 'By Allah, I had been trying hard to get a boat so that I could bring you your money, but failed to get one before the one I have come by.' The lender asked, 'Have you sent something to me?' The debtor replied, 'I have told you I could not get a boat other than the one I have come by.' The lender said, 'Allāh has delivered on your behalf the money you sent in the piece of wood. So, you may keep your one thousand Dinār and depart, guided on the right path'."

(2) CHAPTER. The Statement of Allāh

(2) "...To those also with whom you have made a pledge (brotherhood), give them their due portion by Wasiyya (wills)...

(V. 4:33)"
made a pledge," Ibn 'Abbās said, "When the emigrants came to the Prophet in Al-Madīna, the emigrant would inherit the Ansārī, while the latter's relatives would not inherit him because of the bond of brotherhood which the Prophet established between them (i.e., the emigrants and the Ansār). When the Verse: 'And to everyone We have appointed heirs' (V.4:33) was revealed, it cancelled [the bond (the pledge) of brotherhood regarding inheritance]." Then he said, "The verse: 'To those also with whom you have made a pledge (brotherhood) remained valid regarding co-operation and mutual advice, while the matter of inheritance was excluded; and it became permissible to assign something in one's testament to the person who had had the right of inheriting before.

2293. Narrated Anas: 'Abdur-Rahmān bin 'Auf came to us and Allah's Messenger established a bond of brotherhood between him and Sa'd bin Rabī'.

2294. Narrated 'Āṣim: I asked Anas bin Mālik (saying): "Have you been conveyed (or ever heard) that the Prophet said, 'There is no alliance in Islām'?" He replied, "The Prophet made alliance between Quraish and the Ansār in my house."
(3) CHAPTER. He who undertakes to repay the debts of a dead person has not the right to change his mind.

Al-Hasan said the same.

2295. Narrated Salama bin Al-Akwa': A dead person was brought to the Prophet so that he might lead the funeral prayer for him. He asked, "Is he in debt?" When the people replied in the negative, he led the funeral prayer. Another dead person was brought and he asked, "Is he in debt?" They said, "Yes." He (refused to lead the prayer and) said, "Lead the prayer of your friend." Abú Qatada said, "O Allâh's Messenger! I undertake to pay his debt." Allâh's Messenger then led his funeral prayer.

2296. Narrated Jâbir bin 'Abdullâh: Once the Prophet said (to me), "If the money of Bahraín comes, I will give you so much and so much (a certain amount from it)." The Prophet had breathed his last before the money of Bahraín arrived. When the money of Bahraín reached, Abû Bakr announced, "Whoever was promised by the Prophet should come to us." I went to Abû Bakr and said, "The Prophet promised me so-and-so." Abû Bakr gave me a handful of coins and asked me to count it. When I counted them, they were five hundred in number. Abû Bakr then said, "Take twice the amount you have taken (besides)."

(4) CHAPTER. The pledge of protection given to Abû Bakr (by someone) during the
2297.Narrated ‘Aishah, wife of the Prophet: Since I reached the age when I could remember things, I have seen my parents worshipping according to the right faith of Islam. Not a single day passed but Allah’s Messenger visited us, both in the morning and in the evening. When the Muslims were persecuted, Abu Bakr set out for Ethiopia as an emigrant. When he reached a place called Bark-al-Qimad, he met Ibn Ad-Daghina, the chief of the Qara tribe, who asked Abu Bakr, “Where are you going?” Abu Bakr said, “My people have turned me out of the country and I would like to tour the world and worship my Lord.” Ibn Ad-Daghina said, “A man like you will not go out, nor will he be turned out as you help the poor earn their living, keep good relation with your kith and kin, help the disabled (or the dependents), provide guests with food and shelter, and help people during their troubles. I am your protector. So, go back and worship your Lord at your home.” Ibn Ad-Daghina went along with Abu Bakr and took him to the chiefs of Quraish saying to them, “A man like Abu Bakr will not go out, nor will he be turned out. Do you turn out a man who helps the poor earn their living, keeps good relations with kith and kin, helps the disabled, provides guests with food and shelter, and helps the people during their troubles?” So, Quraish allowed Ibn Ad-Daghina’s guarantee of protection and told Abu Bakr that he was secure, and said to Ibn Ad-Daghina, “Advise Abu Bakr to worship his Lord in his house and to offer prayer and read what he liked and not to hurt us and not to do these things publicly, for we fear that our sons and women may follow him.” Ibn Ad-Daghina told Abu Bakr of all that. So, Abu Bakr continued worshipping his Lord in
his house and did not offer Salât (prayer) or recite Qur'ân aloud except in his house. Later on Abû Bakr had an idea of building a mosque in the courtyard of his house. He fulfilled that idea and started offering Salât (prayer) and reciting Qur'ân there publicly. The women and the offspring of the Mushrikun(1) started gathering around him and looking at him in astonishment. Abû Bakr was a softhearted person and could not help weeping while reciting Qur'ân. This horrified the Mushrik chiefs of Quraish. They sent for Ibn Ad-Dagina and when he came, they said, “We have given Abû Bakr protection on condition that he will worship his Lord in his house, but he has transgressed that condition and has built a mosque in the courtyard of his house and offered his Salât and recited Qur'ân in public. We are afraid lest he mislead our women and offspring. So, go to him and tell him that if he wishes he can worship his Lord in his house only, and if not, then tell him to return your pledge of protection as we do not like to betray you by revoking your pledge, nor can we tolerate Abû Bakr’s declaration of Islam (his worshipping) in public.”

‘Aishah added: Ibn Ad-Daghina came to Abû Bakr and said, “You know the conditions on which I gave you protection, so you should either abide by those conditions or revoke my protection, as I do not like to hear the Arabs saying that Ibn Ad-Daghina gave the pledge of protection to a person and his people did not respect it.” Abû Bakr said, “I revoke your pledge of protection and am satisfied with Allah’s Protection.” At that time Allah’s Messenger was still in Makkah and he said to his Companions, “Your place of

(1) (H. 2297) Al-Mushrikûn: Polytheists, pagans, idolators, and disbelievers in the Oneness of Allah and in His Messenger Muhammad (µ)}
emigration has been shown to me. I have seen salty land, planted with date-palms and situated between two mountains which are the two Ḥarra." So, when the Prophet ﷺ told it, some of the companions migrated to Al-Madīna, and some of those who had migrated to Ethiopia returned to Al-Madīna. When Abū Bakr prepared for emigration, Allāh’s Messenger ﷺ said to him, “Wait, for I expect to be permitted to emigrate.” Abū Bakr asked, “May my father be sacrificed for your sake, do you really expect that?” Allāh’s Messenger ﷺ replied in the affirmative. So, Abū Bakr postponed his departure in order to accompany Allāh’s Messenger ﷺ, and fed two camels which he had with the leaves of Samur trees for four months.

(5) CHAPTER. The debts.

2298. Narrated Abū Hurairah رضي الله عنه: Whenever a dead man in debt was brought to Allāh’s Messenger ﷺ (for funeral prayer) he
would ask, “Has he left anything to repay his debt?” If he was informed that he had left something to repay his debts, he would offer his funeral prayer, otherwise he would tell the Muslims to offer their friend’s funeral prayer. When Allâh made the Prophet ﷺ wealthy through conquests, he said, “I am more rightful than other believers to be the guardian of the believers, so if a Muslim dies while in debt, I am responsible for the repayment of his debt, and whoever leaves wealth (after his death) it will belong to his heirs.”
(1) CHAPTER. A partner can deputize for another while distributing things etc.

No doubt, the Prophet \( \text{ŋ} \) shared his \textit{Hady} (i.e., sacrificing animals) with ‘Ali and then ordered ‘Ali to distribute them.

2299. Narrated ‘Ali رضي الله عنه: \textit{Allāh’s Messenger} \( \text{ŋ} \) ordered me to distribute the saddles and skins of the \textit{Budn} which I had slaughtered.

2300. Narrated ‘Uqba bin ‘Amir that the Prophet ﷺ had given him sheep to distribute among his companions and a male kid was left (after the distribution). When he informed the Prophet ﷺ of it, he said (to him), “Offer it as a sacrifice on your behalf.”

(2) CHAPTER. If a Muslim deputizes a non-Muslim warrior in a country of infidelity or in a Muslim state, the contract is valid.

2301. Narrated ‘Abdur-Rahmān bin ‘Auf رضي الله عنه: I got an agreement written between me and Umaiyya bin Khalaf that Umaiyya would look after my property (or family) in Makkah and I would look after his in Al-Madīna. When I mentioned the word ‘Ar-Rahmān’ in the documents Umaiyya said, “I do not know ‘Ar-Rahmān.’ Write down to me your name, (with which you
called yourself) in the Pre-Islamic Period of Ignorance.” So, I wrote my name “Abdu ‘Amr’. On the day (of the battle) of Badr, when all the people went to sleep, I went up the hill to protect him. Bilāl(1) saw him (i.e., Umaiyya) and went to a gathering of Anṣār and said, “(Here is) Umaiyya bin Khalaf! ‘I will not be saved if Umaiyya is saved’. (Woe to me if he escapes)!” So, a group of Anṣār went out with Billāl to follow us (‘Abdur-Rahmān and Umaiyya). Being afraid that they would catch us, I left Umaiyya’s son for them to keep them busy but the Anṣār killed the son and insisted on following us. Umaiyya was a fat man, and when they approached us, I told him to kneel down, and he knelt, and I laid myself on him to protect him, but the Anṣār killed him by passing their swords underneath me, and one of them injured my foot with his sword. (The subnarrator said, “Abdur Rahmān used to show us the trace of the wound on the back of his foot.”)

(3) CHAPTER. To deputize one in exchanging money and weighing goods.

‘Umar and Ibn ‘Umar deputized (a person) in money exchanges.

2302, 2303. Narrated Abū Sa‘īd Al-Khudrī and Abū Hurairah:

(1) (H. 2301) Umaiyya used to torture Bilāl severely when he was in Makkah because he had embraced Islām.
Allāh’s Messenger ﷺ employed someone as a governor at Khaibar. When the man came to Al-Madina, he brought with him dates called Janīb. The Prophet ﷺ asked him, “Are all the dates of Khaibar of this kind?” The man replied, “(No), we exchange two Sā’ of bad dates for one Sā’ of this kind of dates (i.e., Janīb), or exchange three Sā’ for two.” On that, the Prophet ﷺ said, “Don’t do so, as it is a kind of Ribā (usury) but sell the dates of inferior quality for money, and then buy Janīb with the money.” The Prophet ﷺ said the same thing about dates sold by weight.

[See Hadith No.2312].

(4) CHAPTER. If a shepherd or a deputy saw a dying sheep or something which is going to be spoiled, he is allowed to slaughter the sheep and save the thing liable to be spoiled.

2304. Narrated Ka‘b bin Mālik: We had some sheep which used to graze at Sal‘. One of our slave-girls saw a sheep dying and she broke a stone and slaughtered the sheep with it. He (my father) said to them (the people), “Don’t eat it till I ask the Prophet ﷺ about it (or till I send somebody to ask the Prophet ﷺ).” So, he asked or sent somebody to ask the Prophet ﷺ, and the Prophet ﷺ permitted them to eat it. ‘Ubaidullah (a subnarrator) said, “I admire that girl, for though she was a slave-girl, she dared to slaughter the sheep.”
(5) CHAPTER. It is permissible to depute a person whether he is present or absent.

‘Ubaidullāh bin ‘Amr wrote to his representative who was not present, to pay (Sadaqat-al-Fitr) on behalf of the children both young and old.

2305. Narrated Ābu Hurairah ra:
The Prophet ﷺ owed somebody a camel of a certain age. When he came to demand it back, the Prophet ﷺ said (to some people), “Give him (his due).” When the people searched for a camel of that age, they found none, but found a camel one year older. The Prophet ﷺ said, “Give (it to) him.” On that, the man remarked, “You have given me my right in full. May Allāh give you in full.” The Prophet ﷺ said, “The best amongst you is the one who pays the rights of others generously.”

(6) CHAPTER. To depute a person to repay debts.

2306. Narrated Ābu Hurairah ra:
A man came to the Prophet ﷺ demanding his debts and behaved rudely. The Companions of the Prophet ﷺ intended to harm him, but Allāh’s Messenger ﷺ said (to them), “Leave him, for the creditor (i.e., owner of a right) has the right to speak.” Allāh’s Messenger ﷺ then said, “Give him a camel of the same age as that of his.” The people said, “O Allāh’s Messenger! There is only a camel that is older and better than his.” Allāh’s Messenger ﷺ said, “Give (it to) him, for the best amongst you is he who pays the rights of others generously.”
(7) CHAPTER. It is permissible for one to give a gift to a deputy (of some people) or to their intercessor.

This is confirmed by the statement of the Prophet ﷺ to the delegates of the tribe of Hawâzin when they appealed to him to return the booty to them. The Prophet ﷺ said, “I give my share to you.”

2307, 2308. Narrated Marwân bin Al-Ḥakam and Al-Miswar bin Makhrama: When the delegates of the tribe of Hawâzin after embracing Islam, came to Allah’s Messenger ﷺ, he got up. They appealed to him to return their properties and their captives. Allah’s Messenger ﷺ said to them, “The most beloved statement to me is the true one. So, you have the option of restoring your properties or your captives, for I have delayed distributing them.” (The narrator added), Allah’s Messenger ﷺ had been waiting for them for more than ten days on his return from Taif. When they realized that Allah’s Messenger ﷺ would return to them only one of the two things, they said, “We choose our captives.” So, Allah’s Messenger ﷺ got up in the gathering of the Muslims, praised Allah as He deserved, and said, “Then after! These brothers of yours have come to you with repentance (asking for Allah’s Forgiveness) and I see it proper to return their captives to them. So, whoever amongst you likes to do that as a favour, then he can do it, and whoever of you wants to stick to his share till we pay him from the very first booty which Allah will give us then he can do so.” The people replied, “We agree to give up our shares willingly as a favour for Allah’s Messenger ﷺ.” Then Allah’s
Messenger said, “We don’t know who amongst you has agreed and who has not. Go back and your chiefs may tell us your opinion.” So, all of them returned and their chiefs discussed the matter with them and then they (i.e., their chiefs) came to Allah’s Messenger to tell him that they (i.e., the people) had given up their shares gladly and willingly.

(8) CHAPTER. If someone deputes a person to give something but does not mention how much to give, it is permissible for the deputy to distribute it amongst the people according to the conventional custom.

2309. Narrated Jâbir bin ‘Abdullâh : I was accompanying the Prophet on a journey and was riding a slow camel that was lagging behind the others. The Prophet passed by me and asked, “Who is this?” I replied, “Jâbir bin ‘Abdullâh.” He asked, “What is the matter, (why are you late)?” I replied, “I am riding a slow camel.” He asked, “Do you have a stick?” I replied in the affirmative. He said, “Give it to me.” When I gave it to him, he beat the camel and rebuked it. Then that camel surpassed the others thenceforth. The Prophet said, “Sell it to me.” I replied, “It is (a gift) for you, O Allah’s Messenger.” He said, “Sell it
to me. I have bought it for four Dinār (gold pieces) and you can keep on riding it till Al-
Madīna.” When we approached Al-Madīna, I started going (towards my house). The 
Prophet ﷺ said, “Where are you going?” I said, “I have married a widow.” He said, 
“Well done.” When we reached Al-Madīna, Allāh’s Messenger ﷺ said, “O Bilāl, pay him (the price of the 
camel) and give him extra money.” Bilāl gave me four Dinār and one Qirāt extra. (A 
from me.” The Qirāt was always in Jābir bin ‘Abdullāh’s purse.\(^{(1)}\)

(9) CHAPTER. A woman can depute the 
ruler in the matter of marriage.

2310. Narrated Sahl binSa’d: A 
woman came to Allāh’s Messenger ﷺ and 
said, “O Allāh’s Messenger! I want to give up 
myself to you.” A man said, “Marry her to 
me.” The Prophet ﷺ said, “We agree to 
marry her to you with what you know of the 
Qur’ān by heart.”

\(^{(1)}\) (H. 2309) The Prophet ﷺ did not mention how much extra money Bilāl was to give, so 
Bilāl gave according to convention.
(10) CHAPTER. If a person deputes somebody, and the deputy leaves something, and the owner agrees that, then it is allowed, and if the deputy lends something of what is in his custody, for a specific time, it is permissible (if the owner agrees).

2311.Narrated Abū Hurairah: Allah’s Messenger ﷺ deputed me to keep Sadaqat (Al-Fitr) of Ramadān. A comer(1) came and started taking handfuls of the food stuff (of the Sadaqa) (stealthily). I took hold of him and said, “By Allah, I will take you to Allah’s Messenger ﷺ.” He said, “I am needy and have many dependents, and I am in great need.” I released him, and in the morning Allah’s Messenger ﷺ asked me, “What did your prisoner do yesterday?”(2) I said, “O Allah’s Messenger! The person complained of being needy and of having many dependents, so, I pitied him and let him go.” Allah’s Messenger ﷺ said, “Indeed, he told you a lie and he will be coming again.” I believed that he would show up again as Allah’s Messenger ﷺ had told me that he would return. So, I waited for him watchfully. When he (showed up and) started stealing handfuls of foodstuff, I caught hold of him again and said, “I will definitely take you to Allah’s Messenger ﷺ.” He said, “Leave me, for I am very needy and have many dependents. I promise I will not come

(1) (H.2311) Comer: Satan
(2) (H.2311) Allah’s Messenger ﷺ was inspired Divinely about the whole story and this was the reason why he asked Abū Hurairah, though Abū Hurairah had told him nothing.
back again.” I pitied him and let him go. In the morning Allâh’s Messenger asked me, “What did your prisoner do?” I replied, “O Allâh’s Messenger! He complained of his great need and of too many dependents, so I took pity on him and set him free.” Allâh’s Messenger said, “Verily, he told you a lie and he will return.” I waited for him attentively for the third time, and when he (came and) started stealing handfuls of the foodstuff, I caught hold of him and said, “I will surely take you to Allâh’s Messenger as at the third time you promise not to return, yet you break your promise and come.” He said, “(Forgive me and) I will teach you some words with which Allâh will benefit you.” I asked, “What are they?” He replied, “Whenever you go to bed, recite Ayat-al-Kursî – ‘Allâhu la ilâhâ illâ Huwal-Hâyi-ul Qâiyûm’(1) till you finish the whole Verse. (if you do so), Allâh will appoint a guard for you who will stay with you and no satan will come near you till morning”. So, I released him. In the morning, Allâh’s Messenger asked, “What did your prisoner do yesterday?” I replied, “He claimed that he would teach me some words by which Allâh will benefit me, so I let him go.” Allâh’s Messenger asked, “What are they?” I replied, “He said to me, ‘Whenever you go to bed, recite Ayat-al-Kursî from the beginning to the end – Allâhu la ilâhâ illâ Huwal-Hâyi-ul Qâiyûm’. ’.” He further said to me, ‘(If you do so), Allâh will appoint a guard for you who will stay with you, and no satan will come near you till morning.’ [Abû Hurairah or another subnarrator) added that they (the Companions) were very eager to do good deeds]. The Prophet said, “He really spoke the truth, although he is an absolute

(1) (H. 2311) Sûrat Al-Baqarah, Verse No. 255.
liar. Do you know whom you were talking to, these three nights, O Abū Hurairah?” Abū Hurairah said, “No.” He said, “It was Satan.”

11) CHAPTER. If a deputy sells something (in an illegal manner), the transaction is invalid.

2312. Narrated Abū Sa‘īd al-Khudrī: Once Bilāl brought Barnī (i.e., a kind of dates) to the Prophet and the Prophet asked him, “From where have you brought these?” Bilāl replied, “I had some inferior type of dates and exchanged two Sā‘ of it for one Sā‘ of Barnī (dates) in order to give it to the Prophet to eat.” Thereupon the Prophet said, “Beware! Beware! This is definitely Riba’ (usury)! This is definitely Riba’ (usury). ! Don’t do so, but if you want to buy (a superior kind of dates), sell the inferior kind of dates for money and then buy the superior kind of dates with that money.”

12) CHAPTER. The deputyship for managing the Waqf (religious endowment) and the expenses of the trustee. The trustee can provide his friends from it and he himself can eat from it reasonably (according to his work).

2313. Narrated ‘Amr concerning the Waqf of ‘Umar: It was not sinful of the
trustee (of the Waqf) to eat or provide his friends from it, provided the trustee had no intention of collecting fortune (for himself). Ibn 'Umar was the manager of the trust of 'Umar and he used to give presents from it to those with whom he used to stay at Makkah.

(13) CHAPTER. To depute a person to carry out a (legal) Allah's ordained punishment.

2314, 2315. Narrated Zaid bin Khalid and Abū Hurairah: The Prophet said, “O Unais! Go to the wife of this (man) and if she confesses (that she has committed illegal sexual intercourse), then stone her to death.”

2316. Narrated 'Uqba bin Al-Hārith: When An-Nuaimān or his son was brought in a state of drunkenness, Allah's Messenger ordered all those who were present in the house to beat him. I was one of those who beat him. We beat him with shoes and palm-leaf stalks.
(14) CHAPTER. To depute someone to sacrifice *Budn* (camels for sacrifice) and to look after them.

2317. Narrated 'Aishah Allah's Mother: I twisted the garlands of the *Hady* (i.e., animals for sacrifice) of Allah's Messenger ﷺ with my own hands. Then Allah's Messenger ﷺ put them around their necks with his own hands, and sent them with my father (to Makkah). Nothing legal was regarded illegal for Allah's Messenger ﷺ till the animals were slaughtered.\(^{(1)}\)

(15) CHAPTER. If a person tells his deputy, "Spend it as Allah directs you," and the deputy says, "I have heard what you have said."

2318. Narrated Anas bin Malik: Abū Talḥa was the richest man in Al-Madina amongst the *Ansār*, and Beeruba' (garden) was the most beloved of his property, and it was situated opposite the mosque (of the Prophet ﷺ). Allah's Messenger ﷺ used to enter it and drink from its sweet water. When the following Divine Verse was revealed: "By no means shall you attain Al-Bīrār (piety, righteousness, here it means Allah's Reward i.e., Paradise), till you spend (in Allah's Cause) of that which you love..." (V.3:92) Abū Talḥa got up in front of Allah's Messenger ﷺ and said, "O Allah's

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\(^{(1)}\) (H. 2317) Sending the *Hady* to Makkah while one is somewhere else, does not require that one should be treated as a *Muhārim*.\[^{291}\]
Messenger! Allah says in his Book, ‘By no mean shall you attain Al-Birr (piety, righteousness, etc., – here it means Allah’s Reward i.e., Paradise) unless you spend (in Allah’s Cause) of that which you love...’ and verily, the most beloved to me of my property is Bairubah (garden), so I give it in charity and hope for its reward from Allah. O Allah’s Messenger! Spend it wherever you like.” Allah’s Messenger appreciated that and said, “That is perishable wealth! That is perishable wealth! I have heard what you have said; I suggest you to distribute it among your relatives.”(1) Abú Talha said, “I will do so, O Allah’s Messenger.” So, Abú Talha distributed it among his relatives and cousins. The subnarrator (Málik) said, the Prophet said: “That is a profitable wealth,” instead of “perishable wealth.”

(16) CHAPTER. To depute a trustworthy treasurer for the treasury and similar things.

2319. Narrated Abu Müsa ji: The Prophet said, “An honest treasurer who gives what he is ordered to give fully, perfectly and willingly to the person to whom he is ordered to give, is regarded as one of the two charitable persons.”(2)

(1) (H. 2318) That is perishable wealth and it is better for you to spend it in charity whereby you will get what will be imperishable (i.e., Allah’s Reward).
(2) (H. 2319) The owner is the other charitable person.
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(1) CHAPTER. The superiority of sowing seeds and planting trees if some of the product is eaten (by people or animals).

The Statement of Allah (SwT): "Then tell Me about the seed that you sow in the ground, is it you that make it to grow, or are We the grower? Were it Our Will, We could crumble it to dry pieces..." (V.56: 63-65)

2320. Narrated Anas bin Malik: Allah's Messenger ﷺ said, "There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift for him."

2321. It is narrated that Abû Umâma al-Bahhîthi saw some agricultural equipments and said, "I heard the Prophet ﷺ saying: "There is no house in which these equipment enter except that Allah will cause humiliation to enter it.'"

(2) CHAPTER. What is to be afraid of the results of indulging in the agricultural mechanical equipment, or to transgress the prescribed limits.

2322. It is narrated that Abû Umâma al-Bahhîthi saw some agricultural equipments and said, "I heard the Prophet ﷺ saying: "There is no house in which these equipment enter except that Allah will cause humiliation to enter it.'"
(3) CHAPTER. Keeping a watch-dog for the farm.

2322. Narrated Abu Hurairah: Allah's Messenger said, "Whoever keeps a dog, one Qirāt (of the reward) of his good deeds is deducted daily, unless the dog is used for guarding a farm or cattle."

Abū Hurairah (in another quotation) said: “The Prophet said, “… unless it is (used) for (guarding) sheep or farms, or for hunting.”

Abū Hurairah added: The Prophet said, “… unless a dog is kept (for guarding) cattle or for hunting.”

2323. Narrated As-Sa'ib bin Yazid: Abu Sufyān bin Abū Zuhair, a man from Azd Shamlʿa and one of the Companions of the Prophet said, "I heard Allah's Messenger saying, 'If one keeps a dog which is meant for guarding neither a farm nor cattle will get a daily deduction of one Qirāt of the reward of his good deeds.'"

=oppression and humiliation, especially under the feudal system. By indulging in this work, one may neglect Jihad in Allah's Cause and other important Allah's Obligations. It is also said that this Hadith is concerned with those living near the enemies: If they got busy in agriculture and left Jihad, the enemies might overcome and humiliate them. Of course, the Hadith should not be taken literally. Farming is not undesirable in itself but we should beware the results of indulging too much in it. (Fath Al-Bāri)
I asked, “Did you hear this from Allâh’s Messenger؟” He said, “Yes, by the Lord of this mosque.”

(4) CHAPTER. Employing oxen for ploughing.

2324. Narrated Abû Hurairah Z: The Prophet said, “While a man was riding a cow, it turned towards him and said, ‘I have not been created for this purpose (i.e., carrying), I have been created for ploughing.’” The Prophet added, “I, Abû Bakr and ‘Umar believe in this story.” The Prophet further said, “A wolf caught a sheep, and when the shepherd chased it, the wolf said, ‘Who will be its guard on the day of wild beasts, when there will be no shepherd for it except I?’” After narrating it, the Prophet said, “I, Abû Bakr and ‘Umar too believe it.” (Abû Salama (a subnarrator) said, “Abû Bakr and ‘Umar were not present then.”)

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(1) (H. 2324) The Prophet talked on behalf of Abû Bakr and ‘Umar, because he was sure that they would believe the story when they heard it.

(2) (H. 2324) It has been written that a wolf also spoke to a shepherd during the Prophet’s lifetime near Al-Madîna as narrated in Musnad Imâm Ahmad in the Musnad of Abû Sa’îd Al-Khûdri (Vol. 3): Narrated Abû Sa’îd Al-Khûdri (Vol. 3): Narrated Abû Sa’îd Al-Khûdri (Vol. 3): Narrated Abû Sa’îd Al-Khûdri (Vol. 3): Narrated Abû Sa’îd Al-Khûdri

(3) (H. 2324) The Prophet talked on behalf of Abû Bakr and ‘Umar, because he was sure that they would believe the story when they heard it.
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(5) CHAPTER. (It is permissible for one) to say to another, “Look after my date-palm trees or other trees and share the fruits with me.”

2325. Narrated Abū Hurairah: The Ansār said to the Prophet ﷺ, “Distribute the date-palm trees between us and our emigrant brothers.” He replied, “No.” The Ansār said (to the emigrants), “Look after the trees (water and watch them) and share the fruits with us.” The emigrants said, “We listen and obey.”

(6) CHAPTER. The cutting of trees and date-palm trees.

Anas said, “The Prophet ﷺ ordered that the date-palm trees be cut down and they were cut down.”

2326. Narrated ‘Abdullāh: The Prophet ﷺ got the date-palm trees of the tribe of Bani An-Nādīr burnt and the trees cut down at a place called Al-Buwaira. Ḥassān bin Thabit said in a poetic verse:

=the shepherd to inform the people (about his story) and he informed them. Then Allāh’s Messenger said: “He (the shepherd) has spoken the truth. By Him (Allāh) in Whose Hands my soul is, the Day of Resurrection will not be established till beasts of prey (سَعَةٍ) speak to the human beings, and the stick lash and the shoe-laces of a person speak to him and his thigh informs him about his family as to what happened to them after him [(Musnad Imām Ahmad, Vol. 3, in the Musnad of Abū Sa‘īd Al-Khudri]. (See H. 3663).

(1) (Ch. 6) The date-palm trees referred here to are those of the mosque of the Prophet which were cut down during its construction.
"The chiefs of Bani Lu’ai found it easy to watch fire spreading at Al-Buwaira."(1)

(7) CHAPTER:

2327. Narrated Rafi’ bin Khadij: We worked on farms more than anybody else in Al-Madina. We used to rent the land at the yield of specific delimited portion of it to be given to the landlord. Sometimes the vegetation of that portion was affected by blights etc., while the rest remained safe and vice versa, so the Prophet forbade this practice. At that time gold or silver were not used (for renting the land).

(8) CHAPTER. Temporary share-cropping contract on the basis of dividing the yield into halves, one for each partner or on other basis.

Narrated Abù Ja’far: All the emigrants in Al-Madina used to cultivate the land (for the Ansâr) on the condition of having one-third or one-fourth of the yield. ‘Ali, Sa’d bin Malik, ‘Abdullâh bin Mas‘ûd, ‘Umar bin ‘Abdul ‘Aziz, Al-Qâsim, ‘Urwa and the families of Abû Bakr, of ‘Umar and of ‘Ali, and Ibn Sîrîn cultivated the land of ‘Abdur-Rahmân bin Yazîd on the basis of taking a portion of the yield." ‘Umar made a deal with the people that if he provided the seeds,

(1) (H. 2326) The trees were burnt and the palm trees were cut down to make an open space for fighting.
he would get half of the yield, and if they provided the seeds, they would get so-and-so much. Al-Ḥasan said, “There is no harm if the land belongs to one, but both spend on it and the yield is divided between them.” Az-Zuhri had the same opinion. Al-Ḥasan said, “There is no harm if cotton is picked on the condition of having half the yield.” Ibrāhim, Ibn Sirīn, ‘Atā, Al-Ḥakam, Az-Zuhri and Qatāda said, “There is no harm in giving the yarn to the weaver to weave into cloth on the basis that one-third of the cloth is given to the weaver for his labour.” Maʿmar said, “There is no harm in hiring animals for a definite (fixed) period on the basis that one-third or one-fourth of the products carried by the animals is given to the owner of the animals.”

2328. Narrated ‘Abdullāh bin ‘Umar: The Prophet concluded a contract with the people of Khāibar to utilize the land on the condition that half the products of fruits or vegetation would be their share. The Prophet used to give his wives one hundred Wasq each, eighty Wasq of dates and twenty Wasq of barley. (When ‘Umar became the caliph) he gave the wives of the Prophet the option of either having the land and water as their shares, or carrying on the previous practice. Some of them chose the land and some chose the Wasq, and ‘Aishah chose the land.
(9) CHAPTER. When no period is specified in the contract of share-cropping.

2329. Narrated Ibn ‘Umar:
The Prophet made a deal with the people of Khaibar that they would have half the fruits and vegetation of the land they cultivated.

(10) CHAPTER:

2330. Narrated ‘Amr: I said to Tawús, “I wish you would give up Mukhābara (share-cropping), for the people say that the Prophet forbade it.” On that Tawús replied, “O ‘Amr! I give the land to sharecroppers and help them. No doubt; the most learned man, namely Ibn ‘Abbás told me that the Prophet had not forbidden it (i.e., Al-Mukhābara) but said, ‘It is more beneficial for one to give his land free to one’s brother than to charge him a fixed rental.’”

(11) CHAPTER. Share-cropping with the Jews.

2331. Narrated Ibn ‘Umar: Allah’s Messenger gave the land of Khāibar to the Jews on the condition that they work on it and cultivate it, and be given half of its yield.

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(1) (H. 2330) Sharecropping is not forbidden, but it is recommended that one should let his Muslim brethren utilize one’s own land without charging them anything.
(12) CHAPTER. What conditions are disliked in share-cropping.

2332. Narrated Râfî': We worked on farms more than anybody else in Al-Madîna. We used to rent the land and say to the owner, "The yield of this portion is for us and the yield of that portion is for you (as the rent)." One of those portions might yield something and the other might not. So, the Prophet forbade us to do so.

(13) CHAPTER. If a person invests the money of someone else in cultivation without taking his permission and the enterprise effects profit, (to whom will the profit belong?).

2333. Narrated 'Abdullâh bin 'Umar: The Prophet said, "While three men were walking, it started raining and they took shelter (refuge) in a cave in a mountain. A big rock rolled down from the mountain and closed the mouth of the cave. They said to each other, 'Think of good deeds which you did for Allah's sake only, and invoke Allah by giving reference to those deeds so that He may remove this rock from you.' One of them said, 'O Allah! I had old parents and small children and I used to graze the sheep for them. On my return to them in the evening, I used to milk (the sheep) and start providing my parents first of all before my children. One day I was delayed and came late at night and found my parents sleeping. I
milked (the sheep) as usual and stood by their heads. I hated to wake them up and disliked to give milk to my children before them, although my children were weeping (because of hunger) at my feet till the day dawned. O Allâh! If I did this for Your sake only, kindly remove the rock so that we could see the sky through it.' So, Allâh removed the rock a little and they saw the sky. The second man said, 'O Allâh! I was in love with a cousin of mine like the deepest love a man may have for a woman. I wanted to outrage her chastity but she refused unless I gave her one-hundred Dinâr. So, I struggled to collect that amount. And when I sat between her legs, she said: O Allâh’s slave! Be afraid of Allâh and do not deflower me except rightfully (by legal marriage). So, I got up. O Allâh! If I did it for Your sake only, please remove the rock.' The rock shifted a little more. Then the third man said, ‘O Allâh! I employed a labourer for a Faraq of rice and when he finished his job and demanded his right, I presented it to him, but he refused to take it. So, I sowed the rice many time till I gathered cows and their shepherd (from the yield). (Then after some time) he came and said to me: Fear Allâh (and give me my right). I said: Go and take those cows and the shepherd. He said: Be afraid of Allâh! Don't mock at me. I said: I am not mocking at you. Take (all that). So, he took all that. O Allâh! If I did that for Your sake only, please remove the rest of the rock.' So, Allâh removed the rock.”

[Also see Hadith No.2272]
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(14) CHAPTER. The Auqāf (i.e., endowments) of the companions of the Prophet ﷺ and the land of Kharāj (Zakāt), the contracts of share-cropping and other agreements of the companions.

The Prophet ﷺ said to 'Umar, “Give those trees as a whole in charity (as Waqf) so that those might not be sold but their fruits can be spent and given in charity.” So, 'Umar gave those trees in charity.

2334. Narrated Zaid bin Aslam on the authority of his father: 'Umar ﷺ said, “But for the future Muslim generations, I would have distributed the land of the villages I conquer among the soldiers as the Prophet ﷺ distributed the land of Khaibar.” (1)

(15) CHAPTER. Whoever cultivates neglected uncultivated land belonging to nobody (will own it).

‘Ali رضي الله عنه had the same opinion concerning such land in Kufa. 'Umar said, “Whoever cultivates uncultivated land (belonging to nobody) will possess it.”

‘Umar and Ibn ‘Auf narrated the same from

(1) (H. 2334) 'Umar رضي الله عنه meant to keep the land as Waqf for the Muslims to benefit by through the Kharāj (Zakāt of cultivated land).
the Prophet adding, “... provided that the land does not belong to any Muslim; otherwise one has no right to plant anything in it oppressively.”

2335. Narrated 'Aishah: The Prophet said, “He who cultivates land that does not belong to anybody is more rightful (to own it).” ‘Urwa said, “‘Umar gave the same verdict in his caliphate.”

(16) CHAPTER:

2336. Narrated 'Abdullah bin 'Umar: While the Prophet was passing the night at his place of rest in Dhul-Hulaifa in the bottom of the valley (of Al-'Aqiq), he saw a dream and it was said to him, “You are in a blessed valley.” Mūsā said, “Salim let our camels kneel at the place where 'Abdullāh used to make his camel kneel, seeking the place where Allah’s Messenger used to take a rest, which is situated below the mosque which is in the bottom of the valley; it is midway between the mosque and the road.”

2337. Narrated ‘Umar: While the Prophet was in Al-'Aqiq he said, “Someone [meaning Jibrīl (Gabriel)] came to me from my Lord tonight (in my dream) and said, ‘Offer the Salāt (prayer) in this blessed valley and say (I intend to perform) ‘Umra
along with *Hajj* (together)."

(17) CHAPTER. If the owner of the land (says to the tenant), "I let you utilize the land as long as Allāh permits you," and does not mention a specific time for the expiration of the lease, then the lease can be continued according to the approval of both the parties.

2338. Narrated Ibn ‘Umar: ‘Umar, a messenger of Allāh, expelled the Jews and the Christians from Hijāz. When Allāh’s Messenger had conquered Khāibār, he wanted to expel the Jews from it as its land became the property of Allāh, His Messenger, and the Muslims.

Allāh’s Messenger intended to expel the Jews but they requested him to let them stay there on the condition that they would do the labour and get half of the fruits.

Allāh’s Messenger told them, “We will let you stay on this condition, as long as we wish.” So, they (i.e., Jews) kept on living there until ‘Umar forced them to go towards Taimā’ and Aρiḥā’.
2339. Narrated Râfi‘bin Khadijâ: My uncle Zuhair said, “Allâh’s Messenger forbade us to do a thing which was a source of help to us.” I said, “Whatever Allâh’s Messenger said was right.” He said, “Allâh’s Messenger sent for me and asked, ‘What are you doing with your farms?’ I replied, We give our farms on rent on the basis that we get the yield produced at the banks of the water streams (rivers) for the rent, or rent it for some Wasq of barley and dates.” Allâh’s Messenger said, ‘Do not do so, but cultivate (the land) yourselves or let it be cultivated by others gratis, or keep it uncultivated.’ I said, ‘We hear and obey.’”

[See Hadîth No.2346, 2447].

2340. Narrated Jâbir: The people used to rent their land for cultivation for one-third, one-fourth or half its yield. The Prophet said, “Whoever has land should cultivate it himself or give it to his (Muslim) brother gratis for cultivation; otherwise keep it uncultivated.”

2341. Narrated Abû Hurairah: The majority of the religious scholars agree that to rent the land for its yields was not allowed by the Prophet, but to rent it for money was allowed. See Fath Al-Bârî.

(1) (H. 2339) The majority of the religious scholars agree that to rent the land for its yields was not allowed by the Prophet, but to rent it for money was allowed. See Fath Al-Bârî.
Allâh's Messenger ﷺ said, "Whoever has land should cultivate it himself or give it to his (Muslim) brother gratis for cultivation; otherwise he should keep it uncultivated."

[See Hadîth No.2346, 2347].

2342. Narrated ‘Amr: When I mentioned it (i.e., the narration of Râfî' bin Khadij. No.2339) to Tawús, he said, "It is permissible to rent the land for cultivation, for Ibn ‘Abbâs رضي الله عنهما said, ‘The Prophet ﷺ did not forbid that, but said: One had better give the land to one’s brother gratis rather than charge a certain amount for it.’"

2343. Narrated Nâfi’: Ibn ‘Umar رضي الله عنهما used to rent his farms in the time of Abû Bakr, 'Umar, 'Uthmân, and in the early days of Mu‘âwiyâ.

2344. Then he was told the narration of Râfî' bin Khadij that the Prophet ﷺ had forbidden the renting of farms. Ibn ‘Umar went to Râfî' and I accompanied him. He asked Râfî' who replied that the Prophet ﷺ had forbidden the renting of farms. Ibn ‘Umar said, “You know that we used to rent our farms in the lifetime of Allâh’s Messenger ﷺ for the yield of the banks of the water streams (rivers) and for certain amount of figs.

[And in some copies of Sahîh Al-Bukhârî it is written “At-Tibn” i.e., chopped straw instead of figs.]
2345. Narrated Sālim: ‘Abdullāh bin ‘Umar bin ‘Abdullāh bin ‘Umar said, “I knew that the land was rented for cultivation in the lifetime of Allāh’s Messenger ﷺ.” Later on Ibn ‘Umar was afraid that the Prophet ﷺ had forbidden it, and he had no knowledge of it, so he gave up renting his land.

(19) CHAPTER. To rent the land for gold and silver.

Ibn ‘Abbās said, “The best thing to do is to take the uncultivated land on yearly rental basis.”

2346, 2347. Narrated Hanzla bin Qais: Rāfī’ bin Khadij said, “My two uncles told me that they (i.e., the companions of the Prophet ﷺ) used to rent the land in the lifetime of the Prophet ﷺ for the yield on the banks of water streams (rivers), or for a portion of the yield stipulated by the owner of the land. The Prophet ﷺ forbade it.” I said to Rāfī’, “What about renting the land for Dīnār and Dirham?” He replied, “There is no harm in renting for Dīnār-Dirham. Al-Laith said, “If those who have discernment for distinguishing what is legal from what is illegal looked into what has been forbidden concerning this matter, they would not permit it; for it is surrounded with dangers.”

(1) (H. 2346) Al-Laith agrees in the Hadith with the common opinion of the scholars who think that renting the land is forbidden if it leads to arrogance and mischief; the principle of renting is not illegal. The scholars differ as to what ways of renting are permissible. And the majority of the religious scholars agree that to rent the land for=
(20) CHAPTER:

2348. Narrated Abu Hurairah

Once the Prophet was narrating (a story), while a bedouin was sitting with him. (saying), "One of the inhabitants of Paradise will ask Allah to allow him to cultivate the land. Allah will ask him, 'Are you not living in the pleasures you like?' He will say, 'Yes, but I like to cultivate the land.'" The Prophet added, "When the man (will be permitted) he will sow the seeds and the plants will grow up and get ripe, ready for reaping and so on till it will be as huge as mountains within a wink. Allah will then say to him, 'O son of Adam! Here you are. Take it and gather (the yield); nothing satisfies you.'" On that, the bedouin said, "The man must be either from Quraish (i.e., an emigrant) or an Anṣārī, for they are farmers, whereas we are not farmers." The Prophet smiled (at this).

(21) CHAPTER. What is said about planting trees.

=its yields was not allowed by the Prophet but to rent it for money was allowed. (Fath Al-Bârî)
2349. Narrated Sahl bin Sa’d:
We used to be very happy on Friday as an old lady used to cut some roots of the Silq, which we used to plant on the banks of our small water streams, and cook them in a pot of her’s, adding to them, some grains of barley. [Ya’qúb, the sub-narrator said, “I think the narrator mentioned that the food did not contain fat or melted fat (taken from meat).”] When we offered the Friday prayer we would go to her and she would serve us with the dish. So, we used to be happy on Fridays because of that. We used not to take our meals or the midday nap except after the Jumu’ah prayer.

2350. Narrated Abú Hurairah:
The people say that Abú Hurairah narrates too many narrations. In fact Allâh knows whether I say the truth or not. They also say: “Why do the emigrants and the Ansâr not narrate as he does?” In fact, my emigrant brethren were busy trading in the markets, and my Ansâr brethren were busy with their properties. I was a poor man keeping the company of Allah’s Messenger ☉ and was satisfied with what filled my stomach. So, I used to be present while they (i.e., the emigrants and the Ansâr) were absent, and I used to remember while they forgot (the Hadîth). One day the Prophet ☉ said, “Whoever spreads his sheet till I finish this statement of mine and then gathers it over his chest, will never forget anything of my statement.” So, I spread my covering sheet which was the only garment I had, till the Prophet ☉ finished his statement and then I gathered it over my chest. By Him Who had sent him (i.e., Allah’s Messenger ☉) with the truth, since then I did not forget even a
single word of that statement of his, till this
day of mine. By Allāh, but for two Verses in
Allāh's Book, I would never have related any
narration (from the Prophet ﷺ).” (These
two Verses are): “Verily, those who conceal
the clear proofs, evidences and the guidance,
which we have sent down… (up to)… the
Most Merciful.” (V.2:159, 160)
CHAPTER. The Statement of Allah:

"... And We have made from water every living thing. Will they not then believe." (V.21:30)

And His Statement: "Then tell me about the water that you drink. Is it you who cause it from the rainclouds to come down, or are We the Causer of it to come down? If We willed, We verily could make it salt (and undrinkable), why then do you not give thanks (to Allah)?" (V.56:68-70).

(1) CHAPTER. Whoever thinks that giving water in charity, or as a gift or by way of a testament is permissible, whether it is divided or not.

Narrated ‘Uthmãn ibn Affân: The Prophet ﷺ said, “Who will buy the well of Râmah (a well-known well in Al-Madîna) (and endow it for the good of Muslims) so that he may use it as the other Muslims do without any privilege?” ‘Uthmân bought it.

2351. Narrated Sahl bin Sa‘d: A tumbler (full of milk or water) was brought to the Prophet ﷺ who drank from it, while on his right side there was sitting a boy who was the youngest of those who were present, and on his left side there were old men. The Prophet ﷺ asked, “O boy, will you allow me to give it (i.e., the rest of the drink) to the old men?” The boy said, “O Allah’s Messenger! I will not give preference to anyone over me to drink the rest of it from which you have

(1) (Ch. 1) Al-Bukhârî wants to refute the opinions of those who think that water cannot be possessed. (Fath Al-Bârî).
drunk.” So, the Prophet ﷺ gave it to him.

2352. Narrated Az-Zuhri: Anas bin Malik ṭaḥṣilī said that once a domestic sheep was milked for Allāh’s Messenger ﷺ while he was in the house of Anas bin Malik. The milk was mixed with water drawn from the well in Anas’ house. A tumbler of it was presented to Allāh’s Messenger ﷺ who drank from it. Then Abū Bakr was sitting on his left side and a bedouin on his right side. When the Prophet ﷺ removed the tumbler from his mouth, ‘Umar was afraid that the Prophet ﷺ might give it to the bedouin, so he said, “O Allāh’s Messenger! Give it to Abū Bakr who is sitting by your side.” But the Prophet ﷺ gave it to the bedouin, who was to his right and said, “You should start with the one on your right side.”

(2) CHAPTER. Whoever said, “The owner of the water has the right to drink till he is satisfied, as the Prophet ﷺ said, ‘Superfluous water should not be withheld from others.’”

2353. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “Do not withhold the superfluous water, for that will prevent people from grazing their cattle.”

(1) (H. 2353) This Ḥadīth means that if one has a well near which there is a pasture and there is no other source of water in the area, one should not withhold the water from the sheep grazing there, for that would make it impossible for the sheep to graze there as they would be in great need of water after grazing. So, to withhold the water means to prevent sheep from grazing as well. (Fath Al-Bārī).
2354. Narrated Abū Hurairah that Allāh’s Messenger ﷺ said, “Do not withhold the superfluous water in order to withhold the superfluous grass.”

(3) CHAPTER. If one digs a well in his own land and somebody falls in it and dies, the owner is not responsible.

2355. Narrated Abū Hurairah that Allāh’s Messenger ﷺ said, “No blood-money will be charged if somebody dies in a mine, or in a well, or is killed by an animal; and if somebody finds a treasure in his land he has to give one-fifth of it to the government.”

(4) CHAPTER. Disputes and controversies about wells and the settlement of such disputes and controversies.

2356, 2357. Narrated ‘Abdullāh (bin Mas‘ūd) that The Prophet ﷺ said, “Whoever takes a false oath to deprive somebody of his property will meet Allāh while He will be angry with him.”

Allāh revealed: “Verily, those who

(1) (H. 2355) The owner of the well is not responsible if somebody falls and dies in it, if the well is in his land or in uncultivated land belonging to nobody. (This is true concerning mines also.) But if the well is dug on the way of the Muslims or in the land of somebody else without his permission and somebody falls and dies in it, then the person who has dug the well has to pay blood-money.

If an animal has untied itself and kills somebody or spoils his property, the owner of the animal is not responsible unless he is present at the time of the accident. (Al-Qastalānt)
purchase a small gain at the cost of Allāh’s Covenant, and their oaths…” (V.3:77)

Al-Ash’ath came (to the place where ‘Abdullāh was narrating) and said, “What has Abū ‘Abdur-Rahmān (i.e., ‘Abdullāh) been telling you? This Verse was revealed concerning me. I had a well in the land of a cousin of mine. The Prophet ﷺ asked me to bring witnesses (to confirm my claim). I said, ‘I do not have witnesses.’ He said, ‘Let the defendant take an oath then.’ I said, ‘O Allāh’s Messenger! He will take a (false) oath immediately.’ Then the Prophet ﷺ mentioned the above narration and Allāh revealed the Verse to confirm what he had said.” (See Ḥadīth No.2515, 2516)

(5) CHAPTER. The sin of him who withholds water from wayfarer and travellers.

2358. Narrated Abū Hurairah ﷺ: Allāh’s Messenger ﷺ said, “There are three types of people whom Allāh will neither look at them on the Day of Resurrection, nor will he purify them (from sins) and they shall have a painful torment. They are:
1. A man possessed superfluous water, on a way and he withheld it from travellers.
2. A man who gave a Bai’ā (pledge) to a ruler and he gave it only for worldly benefits. If the ruler gives him something he gets satisfied, and if the ruler withholds
something from him, he gets dissatisfied.

3. And a man displayed his goods for sale after the *Asr* prayer (and took a false oath by) saying, 'By Allah, except Whom none has the right to be worshipped, I have been given so much for my goods,' and somebody believes him (and buys them).

The Prophet ﷺ then recited: “Verily, those who purchase a small gain at the cost of Allah’s Covenant and their oaths…”  
(V.3:77)
(7) CHAPTER. The land nearer to the source of water has the right to be irrigated before the one that is farther.

2361.Narrated ‘Urwa: When a man from the Anṣār quarrelled with Az-Zubair, the Prophet said, “O Zubair! Irrigate (your land) first and then let the water flow (to the land of the others).” On that the Anṣārī said (to the Prophet), “Is it because he is your aunt’s son?” On that the Prophet said, “O Zubair! Irrigate till the water reaches the walls between the pits around the trees and then stop (i.e., let the water go to the other’s land).” I think the following Verse was revealed concerning this event:

“But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them.” (V.4:65)

(8) CHAPTER. The land nearer to the source of water has the right to be covered with water up to the ankles.

2362. Narrated ‘Urwa bin Az-Zubair: An Anṣārī man quarrelled with Az-Zubair about a canal in the Harra which was used for irrigating date-palms. Allāh’s Messenger, ordering Az-Zubair to be moderate, said, “O Zubair! Irrigate (your land) first and then leave the water for your neighbour.” The Anṣārī said, “Is it because he is your aunt’s son?” On that the colour of the face of Allāh’s Messenger changed (because of anger) and he said, “O Zubair!
Irrigate (your land) and withhold the water till it reaches the walls that are between the pits around the trees.” So, Allâh’s Messenger ﷺ gave Az-Zubair his full right. Az-Zubair said, “By Allâh, the following Verse was revealed in that connection:

‘But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them.’” (V.4:65)

(The subnarrator). Ibn Shihâb said to Juraij (another subnarrator), “The Ansâr and the other people interpreted the saying of the Prophet ﷺ: ‘Irrigate (your land) and withhold the water till it reaches the walls between the pits around the trees,’ as meaning up to the ankles.”

(9) CHAPTER. The superiority of providing water (to those who need it).

2363. Narrated Abû Hurairah ﷺ: Allah’s Messenger ﷺ said, “While a man was walking he felt thirsty and went down a well and drank water from it. On coming out of it, he saw a dog panting and eating mud because of excessive thirst. The man said, ‘This (dog) is suffering from the same problem as that of mine. So he (went down the well), filled his shoe with water, caught hold of it with his teeth and climbed up and watered the dog. Allâh thanked him for his (good) deed and forgave him.” The people asked, “O Allâh’s Messenger! Is there a reward for us in serving (the) animals?” He replied, “Yes, there is a reward for serving any animate (living being).”
2364. Narrated Asma' bint Abi Bakr: The Prophet offered the eclipse Salat (prayer), and then said, “Hell was displayed so close that I said, ‘O my Lord! Am I going to be one of its inhabitants?’” Suddenly he saw a woman. I think he said, “...who was being scratched by a cat.” He said, “What is wrong with her?” He was told, “She had imprisoned it (i.e., the cat) till it died of hunger.”

2365. Narrated 'Abdullâh bin 'Umar: Allâh’s Messenger said, “A woman was tortured and was put in (Hell) Fire because of a cat which she had kept locked till it died of hunger.” Allâh’s Messenger further said, “Allâh knows better. Allâh said (to the woman), ‘You neither fed it nor watered it when you locked it up, nor did you set it free to eat the vermin of the earth.’”

(10) CHAPTER. Whoever thinks that the owner of a tank, or of a leather water-container has more right to use the water than any other person.

2366. Narrated Sahl bin Sa'd: Once a tumbler (full of milk or water) was brought to Allâh's Messenger who drank from it, while on his right side there was sitting a boy who was the youngest of those
who were present, and on his left side there were old men. The Prophet asked, "O boy! Do you allow me to give (the drink) to the elder people (first)?" The boy said, "I will not give preference to anybody over me to have my share from you, O Allah's Messenger!" So, he gave it to the boy.

2367. Narrated Abū Hurairah: The Prophet said, "By Him in Whose Hands my soul is, some people will be driven away from my Tank [Haud (Al-Kauthar)] on the Day of Resurrection as strange camels are driven away from a private tank (trough)."

2368. Narrated Ibn ‘Abbas: The Prophet said, "May Allah be Merciful to the mother of Isma'il (Ishmael)! If she had left the water of Zamzam (fountain) as it was, (without constructing a basin for keeping the water), (or said, "If she had not taken handfuls of its water"), it would have been a flowing stream. Jurhum (an Arab tribe) came and asked her, 'May we settle at your dwelling?' She said, 'Yes, but you have no right to possess the water.' They agreed.”

2369. Narrated Abū Hurairah: The Prophet said, "There are three types
of people whom Allâh will neither speak to
them, nor look at them, on the Day of
Resurrection. (They are):

1. A man who takes an oath falsely that he
has been offered for his goods so much
more than what he is given,

2. A man who takes a false oath after the Asr
(prayer) in order to grab a Muslim’s
property, and

3. A man who withholds his superfluous
water. Allâh will say to him, ‘Today I
will withhold My Grace from you as you
withheld the superfluity of what you had
not created.’

(11) CHAPTER. No Himâ (private pasture)
except according to what Allâh and His
Messenger did. (1)

2370. Narrated As-Sa’b bin Jaththâma:
Allâh’s Messenger said, “No Himâ (2) except for Allâh and His Messenger (3). We have been told that Allâh’s Messenger made a place called An-Naqi’ as Hima, and ‘Umar made Ash-Sharaf and Ar-Rabadha Hima (for grazing the animals of Zakât).

(1) (Ch. ii) This means that the Imam has the right to assign certain pastures for certain purposes (e.g., for grazing the animals of the Zakât). Nobody would then have the right to use the pastures for other purposes. (Fath Al-Bâri)

(2) (H. 2370) The origin of this word is that when an Arab chief came to a certain place suitable for pasturing, he would let his dog bark at a high place. The area across which the sound of the dog spread would be a private pasture for the chief’s cattle, and nobody else would have the right to graze his cattle in it. So Hima means a private pasture, originally belonging to nobody, and nobody is allowed to cultivate it, but it is kept for grazing private animals. (Fath Al-Bâri)

(3) (H. 2370) Allâh’s Messenger and the Muslim leaders only have the right to keep pastures of this sort; no individual has the right to keep Hima for his personal good as the Arabs used to do in the Pre-Islâmic Period of Ignorance. (Ibid.)
(12) CHAPTER. Drinking water by people and watering animals from the rivers.

2371. Narrated Abū Hurairah: Allah's Messenger ﷺ said, "Keeping horses may be a source of reward to some (men), a shelter to another (i.e., means of earning one's living), or a burden to a third. He, to whom the horse will be a source of reward is the one who keeps it in Allah's Cause (prepare it for holy battles) and ties it by a long rope in a pasture (or a garden). He will get a reward equal to what its long rope allows it to eat in the pasture or the garden, and if that horse breaks its rope and crosses one or two hills, then all its foot-steps and its dung will be counted as good deeds for its owner; and if it passes by a river and drinks from it, then that will also be regarded as a good deed for its owner even if he has had no intention of watering it then. Horses are a shelter from poverty to the second person who keeps horses for earning his living so as not to ask others, and at the same time he gives Allah's Right (i.e., Zakāt) (from the wealth he earns through using them in trading etc.), and does not overburden them. He who keeps horses just out of pride and for showing off and as a means of harming the Muslims, his horses will be a source of sins to him."

When Allah's Messenger ﷺ was asked

(1) (H. 2371) Horses are kept as a means of conveyance or for commercial purposes. One may use them in the way that pleases Allah and gets a reward for his obedience, another may use them in disobeying Allah and is consequently punished, and still another may use them just for earning his living. (Qastalānī)
about donkeys, he replied, “Nothing particular was revealed to me regarding them except this general unique Verse which is applicable to everything:

‘So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it’.”(1)

2372. Narrated Zaid bin Khâlid رضي الله عنه: A man came to Allah’s Messenger ﷺ and asked about Al-Luqâa (a fallen thing). The Prophet ﷺ said, “Recognise its container and its tying material and then make public announcement about it for one year and if its owner shows up, give it to him; otherwise use it as you like.” The man said, “What about a lost sheep?” The Prophet ﷺ said, “It is for you, your brother or the wolf.” The man asked “What about a lost camel?” The Prophet ﷺ said, “Why should you take it as it has got its water-container (its stomach) and its hooves and it can reach the places of water and can eat the trees till its owner finds it?”(3)

(13) CHAPTER. The selling of wood and grass.

2373. Narrated Az-Zubair bin Al-
‘Awwām: The Prophet ﷺ said, "No doubt, one had better take a rope (and cut) and tie a bundle of wood and sell it whereby Allāh will keep his face away (from Hell-fire) rather than ask others who may give him or not.”

2374. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “No doubt, it is better for anyone of you to cut a bundle of wood and carry it over his back (and earn his living thereby) rather than to ask somebody who may or may not give him.” (See H. 2074).

2375. Narrated Ḥusain bin ‘Āli: ‘Āli bin Abī Ṭalib said, “I got a she-camel as my share of the war booty on the day (of the battle) of Badr, and Allāh’s Messenger ﷺ gave me another she-camel. I let both of them kneel at the door of one of the Anṣār, intending to carry Iḍkhār on them to sell it and use its price for my wedding banquet on marrying Fāṭima. A goldsmith from Bani Qainuqā’ was with me. Hamza bin ‘Abdul-Muṭṭalib was in that house drinking wine and a lady singer was reciting:

‘O Hamza! (Kill) the (two) fat old she-camels (and serve them to your guests).’

So Ḥamza took his sword and went towards the two she-camels and cut off their humps and opened their flanks and took a part of their livers.” (I said to Ibn Shihāb,
“Did he take part of the humps?” He replied, “He cut off their humps and carried them away.” ‘Ali further said, “When I saw that dreadful sight, I went to the Prophet and told him the news. The Prophet came out in the company of Zaid bin Harithah who was with him then, and I, too, went with them. He went to Hamza and spoke harshly to him. Hamza looked up and said, ‘Aren’t you only the slaves of my forefathers?’ The Prophet retreated and went out. This incident happened before the prohibition of drinking (alcoholic drinks).”

(14) CHAPTER. The uncultivated pieces of land (granted by the ruler to some individuals).

2376. Narrated Anas: The Prophet decided to grant a portion of the uncultivated land of Bahrain to the Ansâr. The Ansâr said, “(We will not accept it) till you give a similar portion to our emigrant brothers (from Quraish).” He said, “(O Ansâr!) You will soon see people giving preference to others, so remain patient till you meet me (on the Day of Resurrection).”

(1) (H. 2376) This prophecy was a sign of the Prophethood of Allâh’s Messenger. It came true that the Quraish kings had the source of wealth and power in their hands. The Prophet tells the Ansâr to be patient and wait for a great reward in the Hereafter as a compensation for the pleasures they would miss in this life.
(15) CHAPTER. Documentation of the land grants.

2377. Narrated Anas: The Prophet called the Anṣār so as to grant them a portion of (the land of) Bahrain. They said, "O Allah's Messenger! If you grant this to us, write a similar document to our Quraish (emigrant) brothers." But the Prophet did not have enough grants and he said, "After me you will see the people giving preference (to others), so be patient till you meet me."(1)

(16) CHAPTER. Milking she-camels at water places.

2378. Narrated Abū Hurairah: The Prophet said, "One of the rights of a she-camel is that it should be milked at a place of water."

(17) CHAPTER. One may have the right to pass through a garden or to have a share in date-palms.

The Prophet said, "If somebody sells date-palms after pollinating them, their fruits will be for him and he has the right to enter

(1) (Ch. 2377) Perhaps the grants given to the Anṣār were land grants or money grants from the Jizya tax levied from that land. The Prophet could not assign similar grants to the emigrants, perhaps because there were not many conquests then. (Qastalānī)
the garden and irrigate the date-palms till he reaps the fruits. The owner of ‘Ariya has a similar right.”

2379. Narrated ‘Abdullāh Allāh’s Messenger ﷺ said, “If somebody buys date-palms after they have been pollinated, the fruits will belong to the seller unless the buyer stipulates the contrary. If somebody buys a slave having some property, the property will belong to the seller unless the buyer stipulates that it should belong to him.”

2380. Narrated Zaid bin Thābit  The Prophet ﷺ permitted selling the dates of the ‘Arāyā for ready dates by estimating the amount of the former (as they are still on the trees).

2381. Narrated Jābir bin ‘Abdullāh  The Prophet ﷺ forbade the sales called Al-Mukhābara, Al-Muḥaqala and Al-Muzābana and the selling of fruits till they are free from blights. He forbade the selling of the fruits except for money, except the ‘Arāyā.

2382. Narrated Abū Hurairah  The Prophet ﷺ allowed the sale of the dates
of the ‘Arāyā for ready dates by estimating the former which should be estimated as less than five Awsuq or five Awwuq. (Dawūd, the subnarrator is not sure as to the right amount.)\(^{(1)}\)

2383, 2384. Narrated Rāfi’ bin Khadij and Sahl bin Abī Hathma: Allāh’s Messenger forbade the sale of Muzābana, i.e., selling of fruits for fruits, except in the case of ‘Arāyā; he allowed the owners of ‘Arāyā such kind of sale.

(1) (H. 2382) Since there is doubt about the limits of estimation, less than five Awsuq is regarded as the legal amount; five Awsuq or more is regarded as illegal. (Qaṣaṣālān).
(1) CHAPTER. Whoever buys a thing on credit and does not have its price or has it, but not at the place of the transaction.

2385. Narrated Jābir bin ‘Abdullāh رضي الله عنَّه: While I was in the company of the Prophet ﷺ in one of his Ghazawāt, he asked, “What is wrong with your camel? Will you sell it?” I replied in the affirmative and sold it to him. When he reached Al-Madīna, I took the camel to him in the morning and he paid me its price.

2386. Narrated Al-A’mash: When we were with Ibrāhīm, we talked about mortgaging in deals of Salam. Ibrāhīm narrated from Aswād that ‘Āishah رضي الله عنها had said, “The Prophet ﷺ bought some foodstuff on credit from a Jew and mortgaged an iron armour to him.”

(2) CHAPTER. Whoever takes the money of the people intending to repay it or to destroy it or to spoil it.

2387. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, “Whoever takes the money of the people with the intention of repaying it, Allāh will repay it on his behalf, and whoever takes it in order to destroy it, then Allāh will destroy him.”
(3) CHAPTER. Repayment of debts.

And the Statement of Allah (4:58):

"Verily! Allah commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allah) gives you! Truly, Allah is Ever All-Hearer, All-Seer." (V.4:58)

2388. Narrated Abu Dhar رضي الله عنه: Once, while I was in the company of the Prophet ﷺ, he saw the mountain of Uḥud and said, "I would not like to have this mountain turned into gold for me unless nothing of it, not even a single Dinār remains of it with me for more than three days (i.e., I will spend all of it in Allah’s Cause), except that Dinār which I will keep for repaying debts.” Then he said, “Those who are rich in this world would have little reward in the Hereafter, except those who spend their money here and there (in Allah’s Cause), and they are few in number.” Then he ordered me to stay at my place and went not far away. I heard a voice and intended to go to him but I remembered his order, “Stay at your place till I return.” On his return I asked, “O Allah’s Messenger! (What was) that noise which I heard?” He said, “Did you hear anything?” I said, “Yes.” He said, “Jibril [Gabriel (عـلـي الـسلام)] came to me and said, ‘Whoever amongst your followers dies, worshipping none along with Allah, will enter Paradise.’” I said, “Even if he did such and such things (i.e., even if he stole or committed illegal sexual intercourse)
He (ﷺ) said, “Yes.”

2389. Narrated Abu Hurairah: Allah's Messenger ﷺ said, “If I had gold equal to the mountain of Uhud, it would not please me that it should remain with me for more than three days, except an amount which I would keep for repaying debts.”

(4) CHAPTER. To buy camels on credit.

2390. Narrated Abu Hurairah: A man demanded his debts from Allah’s Messenger ﷺ in such a rude manner that the companions of the Prophet ﷺ intended to harm him, but the Prophet ﷺ said, “Leave him, no doubt, for he (the creditor) has a right to demand it (harshly). Buy a camel and give it to him.” They said, “The camel that is available is older and better than the camel he demands.” The Prophet ﷺ said, “Buy it and give it to him, for the best among you are those who repay their debts handsomely.”
(5) CHAPTER. Demanding debts handsomely.

2391. Narrated Ḥudhaifa: I heard the Prophet saying, “Once a man died and was asked, ‘What did you use to say (or do) (in your lifetime)?’ He replied, ‘I was a businessman and used to give time to the rich to repay his debt and (used to) deduct part of the debt of the poor.’ So he was forgiven (his sins.)”

Abū Ma’sūd said, “I heard the same (Hadith) from the Prophet.”

(6) CHAPTER. Can one give an older (camel) than that he owes?

2392. Narrated Abū Hurairah: A man came to the Prophet and demanded a camel (the Prophet owed him). Allāh’s Messenger told his companions to give him (a camel). They said, “We do not find except an older and better camel (than what he demands).”

(The Prophet ordered them to give him that camel).

The man said, “You have paid me in full and may Allāh also pay you in full.” Allāh’s Messenger said, “Give him, for the best amongst the people is he who repays his debts in the most handsome manner.”

(7) CHAPTER. Repaying debts handsomely.

2393. Narrated Abū Hurairah: The Prophet owed a camel of a certain age to a man who came to demand it back. The Prophet ordered his companions to give him. They looked for a camel of the same age...
but found nothing but a camel one year older. The Prophetﷺ told them to give it to him. The man said, “You have paid me in full, and may Allāh pay you in full.” The Prophetﷺ said, “The best amongst you is he who pays his debts in the most handsome manner.”

2394. Narrated Jābir bin ‘Abdullāh: I went to the Prophetﷺ while he was in the mosque. (Mis‘ar thinks, that Jābir went in the forenoon.) The Prophetﷺ told me to offer two Rak‘ât prayer, and then he repayed me the debt he owed me and gave me an extra amount.

2395. Narrated Jābir bin ‘Abdullāh: My father was martyred on the day (of the battle) of Uhud, and he was in debt. His creditors demanded their rights persistently. I went to the Prophetﷺ (and informed him about it). He told them to take the fruits of my garden and exempt my father from the debts, but they refused to do so. So, the Prophetﷺ did not give them my garden and told me that he would come to me the next morning. He came to us early in the morning and wandered among the date-palms and invoked Allāh to bless their fruits. I then plucked the dates and paid the creditors, and there remained some of the dates for us.
(9) CHAPTER. It is permissible for one to settle one's accounts by repaying for the dates one owes, dates or other things, and one can repay them without weighing or measuring them (if the creditor agrees).

2396. Narrated Jābir bin 'Abdullāh: When my father died he owed a Jew thirty Awsuq (of dates). I requested him to give me respite for repaying but he refused. I requested Allāh's Messenger to intercede with the Jew. Allāh's Messenger went to the Jew and asked him to accept the fruits of my trees in place of the debt but the Jew refused. Allāh's Messenger entered the garden of the date-palms, wandering among the trees and ordered me (saying), “Pluck (the fruits) and give him his due.” So, I plucked the fruits for him after the departure of Allāh's Messenger and gave his thirty Awsuq, and still had seventeen Awsuq extra for myself. Jābir said: I went to Allāh's Messenger to inform of what had happened, but found him offering the Asr prayer. After the Salāt (prayer) I told him about the extra fruits which remained. Allāh's Messenger told me to inform ('Umar) Ibn Al-Khattāb about it. When I went to 'Umar and told him about it, 'Umar said, “When Allāh's Messenger walked in your garden, I was sure that Allāh would definitely bless it.”
2397. Narrated 'Aishah: Allah's Messenger used to invoke Allah in the Salat (prayer) saying, “O Allah, I seek refuge with you from all sins, and from being in debt.” Someone said, “O Allah's Messenger! (I see) very often you seek refuge with Allah from being in debt.” He replied, “If a person is in debt, he tells lies when he speaks, and breaks his promises when he promises.”

2398. Narrated Abü Hurairah: The Prophet said, “If someone leaves some property, it will be for the inheritors, and if he leaves some weak offspring, it will be for us to support them.”

2399. Narrated Abü Hurairah: The Prophet said, “I am closer to the believers than their ownsesthes in this world and in the Hereafter, and if you like, you can read Allah's Statement:

‘The Prophet is closer to the believers than their ownsesthes...’ (V.33:6)

So, if a true believer dies and leaves...
behind some property, it will be for his inheritors (from the father’s side), and if he leaves behind some debt to be paid or needy offspring, then they should come to me as I am the guardian of the deceased.”

(12) CHAPTER. Procrastination (delay) in repaying debts by a wealthy person is injustice.

2400. Narrated Abu Hurairah: Allah’s Messenger ﷺ said, “Procrastination (delay) in repaying debts by a wealthy person is injustice.”

(13) CHAPTER. The owner of the right has the permission to demand his right.

The Prophet ﷺ said, “The delay in the payment of debt by one who can afford to pay, justifies his defamation and torture by the lender.” Defamation means that the lender tells him in public that he has delayed the payment. Torture means legal imprisonment.

2401. Narrated Abu Hurairah: A man came to the Prophet ﷺ and demanded his debts and used harsh words. The companions of the Prophet ﷺ wanted to harm him, but the Prophet ﷺ said, “Leave him, as the (creditor) (one who has a right) has the full right to demand it (or to speak harshly).”
(14) CHAPTER. If somebody lends something or sells it on credit or deposits it as a trust, and the new possessor gets bankrupt, the former owner has more right than the other creditors to restore that thing if he finds it with the bankrupt.

Al-Ḥasan said, "If somebody becomes bankrupt and he is judged to be so, he is not permitted to free his slave or sell or buy things."

Saʿīd bin Al-Musaiyab said, "ʿUthmān gave a verdict that if a creditor took something from the debtor before the latter was declared bankrupt, it would belong to him (i.e., the other creditors would have no right to take it), and if the creditor recognized his things, he had more right to restore them (than any other creditor)."

2402. Narrated Abū Hurairah: Allah's Messenger ﷺ said, "If a man finds his very things with a bankrupt, he has more right to take them back than anyone else."

(15) CHAPTER. Whoever delayed the repayment of debts for a day or so and did not regard it as procrastination.

Jābir said, "When the creditors of my father demanded their rights persistently, the Prophet ﷺ requested them to take the fruits of my garden instead of the debt, but they refused. So, the Prophet ﷺ neither gave..."
them the fruits nor had the fruits plucked for them, but said, ‘I will come to you tomorrow.' He came to us early in the morning and invoked Allah to bless the garden’s fruits, and so I paid the creditors their rights.”

(16) CHAPTER. Whoever sold the property of a bankrupt or a poor man and divided the money amongst the creditors or gave it (piecemeal) to the man to spend it on his affairs.

2403. Narrated Jâbir bin ‘Abdullãh: A man pledged that his slave would be manumitted after his death. The Prophet asked, “Who will buy the slave from me?”(1) Nu‘aim bin ‘Abdullãh bought the slave and the Prophet took its price and gave it to the owner.

(17) CHAPTER. It is permissible to lend money for a fixed time or sell on credit for a fixed time.

Ibn ‘Umar said concerning loans for a fixed time, “There is no objection to it, even if the debtor gives more than he owes if the creditor has not stipulated it.”

‘Atâ‘ and ‘Amr bin Dinãr said, “The lender has no right to demand his money before the due time of payment.”

2404. Narrated Abû Hurairah: Allah’s Messenger mentioned an Israeli man who asked another Israeli to lend him money, and the latter gave it to him for a fixed period. (Abû Hurairah mentioned the rest of the narration.)

[See chapter: Kafâla in loans and

(1) (H. 2403) The man became in need or in debt, so the Prophet sold the slave for him although he had promised that he would be manumitted after his death.
debts. Hadith 2291].

(18) CHAPTER. Intercession for the reduction of debts.

2405. Narrated Jābir: When ‘Abdullāh (my father) died, he left behind children and debts. I asked the lenders to put down some of his debt, but they refused, so I went to the Prophet to intercede with them, yet they refused. The Prophet said (to me), “Classify your dates into their different kinds: Iḍhq Ibn Zaid, Lean and ‘Ajwa, each kind separately and call all the creditors and wait till I come to you.” I did so, and the Prophet came and sat beside the dates and started measuring to each his due till he paid them fully, and the amount of dates remained as it was before, as if he had not touched them.

2406. (On another occasion) I took part in one of Ghazawāt along with the Prophet and I was riding one of our camels. The camel got tired and was lagging behind the others. The Prophet hit it on its back. He said, “Sell it to me, and you have the right to ride it till Al-Madina.” When we approached Al-Madina, I took the permission from the Prophet to go to my house, saying, “O Allah’s Messenger! I am married recently.” The Prophet asked, “Have you married a virgin or a matron (a widow or divorcee)?” I said, “I have married a matron, as ‘Abdullāh (my father) died and left behind daughters small in their ages, so I married a matron...
who may teach them and bring them up with good manners." The Prophet then said (to me), "Go to your family." When I went there and told my maternal uncle about the selling of the camel, he admonished me for it. On that I told him about its slowness and exhaustion and about what the Prophet had done to the camel and his hitting it. When the Prophet arrived, I went to him with the camel in the morning and he gave me the price of the camel and the camel itself, and also my share from the war booty as he gave the other people.

(19) CHAPTER. What is forbidden as regards wasting money.

And the Statement of Alläh تَعَالَى:
"... And Alläh likes not mischief..." (V.2:205).
"... Verily Alläh does not set right the work of Al-Mufsidūn (the evil-doers, corrupters)..." (V.10:81)
And the Statement of Alläh تَعَالَى:
"Does your Salāt (prayer) command that we give up what our fathers used to worship, or that we give up doing what we like with our property?..." (V.11:87)
Alläh تَعَالَى also said:
"And give not unto the foolish your property..." (V.4:5)
And to keep away from all these (things), and (also) what is forbidden as regards deceit.

2407. Narrated Ibn ‘Umar: A man came to the Prophet سَلَّم وَسَلَّم and said, "I am often betrayed in bargaining." The Prophet سَلَّم وَسَلَّم advised him, "When you buy something, say (to the seller), 'No deception'." The man used to say so afterwards.
2408. Narrated Al-Mughira bin Shu’ba رضي الله عنه: The Prophet ﷺ said, “Allah has forbidden for you (1) to be undutiful to your mothers, (2) to bury your daughters alive, (3) to not to pay the rights of the poor and others (e.g. charity) and (4) to beg of men (i.e., begging). And Allah hates for you (1) Qal and Qal (sinful and useless talk like backbiting or that you talk too much about others), (2) to ask too many questions, (in disputed religious matters), and (3) to waste the wealth (by extravagance with lack of wisdom and thinking).”

(20) CHAPTER. A slave is a guardian of the property of his master and he should not use it except with the master’s permission.

2409. Narrated ‘Abdullah bin ‘Umar رضي الله عنهما: I heard Allah’s Messenger ﷺ saying, “Everyone of you is a guardian and responsible for what is in his custody. The ruler is a guardian of his subjects and responsible for them; a husband is a guardian of his family and is responsible for it; a lady is a guardian of her husband’s house and is responsible for it, and a servant is a guardian of his master’s property and is responsible for it.” I heard that from Allah’s Messenger ﷺ and I think that the Prophet ﷺ also said, “A man is a guardian of his father’s property and is responsible for it; so all of you are guardians and responsible for your wards and things under your care.”
(1) CHAPTER. What is mentioned about the people, and quarrels between the Jews and the Muslims.

2410. Narrated ‘Abdullãh bin Mas’üd: I heard a man reciting a Verse (of the Qur’ân) but I had heard the Prophet reciting it differently. So, I caught hold of the man by the hand and took him to Allah’s Messenger who said, “Both of you are right.” Shu’ba, the subnarrator said, “I think he said to them, ‘Don’t differ, for the nations before you differed and perished (because of their differences).’”

2411. Narrated Abü Hurairah: Two persons, a Muslim and a Jew, quarrell ed. The Muslim said, “By Him Who gave Muhammad superiority over all the people!” The Jew said, “By Him Who gave Mûsa superiority over all the people!” At that the Muslim raised his hand and slapped the Jew on the face. The Jew went to the Prophet and informed him of what had happened between him and the Muslim. The Prophet sent for the Muslim and asked him about it. The Muslim informed him of the event. The Prophet said, “Do not give me superiority over Mûsa, for on the Day of Resurrection all the people will fall unconscious and I will be one of them, but I will be the first to regain consciousness, and will see Mûsa standing and holding the side of the Throne (of Allah). I will not know whether (Mûsa) has also fallen unconscious and got up before
me, or Allâh has exempted him from that stroke.”

2412. Narrated Abû Sa‘îd Al-Khudrî: While Allâh’s Messenger was sitting, a Jew came and said, “0 Abû Qâsim! One of your companions has slapped me on my face.” The Prophet asked who that was. He replied that he was one of the Anàr. The Prophet sent for him, and on his arrival, he asked him whether he had beaten the Jew. He (replied in the affirmative and) said, “I heard him taking an oath in the market saying, ‘By Him Who gave Mûsa (Moses) superiority over all the human beings.’ I said, ‘0 wicked man! (Has Allâh given Mûsa superiority) even over Mu‘âammad?’ I became furious and slapped him over his face.” The Prophet said, “Do not give a Prophet superiority over another, for on the Day of Resurrection all the people will fall unconscious; and I will be the first to emerge from the earth, and will see Mûsa standing and holding one of the pillars of the Throne. I will not know whether Mûsa has fallen unconscious or the first unconsciousness was sufficient for him.”(1)

(1) (H. 2412) This is an allusion to the event where Mûsa (Moses) fell unconscious on wishing to see Allâh when he was beside the mountain. (See the Qur’ân V. 7:143)
2413. Narrated Anas: A Jew crushed the head of a girl between two stones. The girl was asked who had crushed her head, and some names were mentioned before her, and when the name of the Jew was mentioned, she nodded agreeing. The Jew was caught and when he confessed, the Prophet ordered that his head be crushed between two stones.

(2) CHAPTER. Whoever cancelled the deals done by a weak-minded or an extravagant person even if the ruler had not assumed control over his wealth.

Ja'bir narrated that the Prophet rejected the gift of charity (given by a poor man) before he prohibited him (from giving in charity).

Malik said, “If a person is in debt and he has nothing except a slave, it is not permissible for him to manumit the slave.”

(3) CHAPTER. If somebody sells a thing for a weak-minded person and pays him the price, and advised him to utilize it in a proper way and not to spoil it, and he spoils it, he can stop him from doing so, for the Prophet had forbidden the wasting of the property. The Prophet ordered the person who said that he had always been cheated in buying, to say, at the time of the deal, “No cheating!” The Prophet did not take his money (of the person who sold his slave, because he had not proved foolish).

2414. Narrated Ibn 'Umar: A man was often cheated in buying. The
Prophet said to him, “When you buy something, say (to the seller), ‘No cheating.’” The man used to say so thenceforward.

2415. Narrated Jābir: A man manumitted a slave and he had no other property than that, so the Prophet cancelled the manumission (and sold the slave for him). Nu‘aim bin An-Nahhām bought the slave from him.

(4) CHAPTER. The talk of opponents against each other.

2416, 2417. Narrated ‘Abdullah bin Mas‘ūd: Allāh’s Messenger said, “Whoever takes a false oath so as to take the property of a Muslim (illegally) will meet Allāh while He will be angry with him.”

Al-Ash’ath said: By Allāh, that saying concerned me. I had common land with a Jew, and the Jew later on denied my ownership, so I took him to the Prophet who asked me whether I had a proof of my ownership. When I replied in the negative, the Prophet asked the Jew to take an oath. I said, “O Allāh’s Messenger! He will take an oath and deprive me of my property.” So, Allāh revealed the following Verse:

“Verily: those who purchase a small gain at the cost of Allāh’s Covenant and their oaths…” (V.3:77)
2418. Narrated `Abdullâh bin Ka’b bin Mâlik: Ka’b bin Mâlik demanded his debt back from Ibn Abi Ḥadrâd in the mosque and their voices grew louder till Allâh’s Messenger ᴨheard them while he was in his house. He came out to them raising the curtain of his room and addressed Ka’b, “O Ka’b!” Ka’b replied, “Labbaik, O Allâh’s Messenger.” (He said to him), “Reduce your debt to half,” gesturing with his hand. Ka’b said, “I have done so, O Allâh’s Messenger!” On that the Prophet ᴨsaid to Ibn Abi Ḥadrâd, “Get up and repay the debt to him.”

2419. Narrated `Umar bin Al-Khattâb: I heard Hîshâm bin Ḥâkim bin Ḥizâm reciting Sūrat Al-Furqân in a way different to that of mine. Allâh’s Messenger ᴨhad taught it to me (in a different way). So, I was about to quarrel with him [during the Salât (prayer)] but I waited till he finished, then I tied his garment round his neck and seized him by it and brought him to Allâh’s Messenger ᴨand said, “I have heard him reciting Sūrat Al-Furqân in a way different to the way you taught it to me.” The Prophet ᴨordered me to release him and asked Hîshâm to recite it. When he recited it, Allâh’s Messenger ᴨsaid, “It was revealed in this way.” He then asked me to recite it. When I recited it, he said, “It was revealed in this way. The Qur’ân has been
revealed in seven different ways, so recite it in the way that is easier for you.”

(5) CHAPTER. Turning out the sinners and the quarrelsome people of the houses after the impropriety of their behaviour gets evident.

‘Umar turned Abū Bakr’s sister (out of the house) for her wailing (over a dead person).

2420. Narrated Abū Hurairah: The Prophet said, “No doubt, I was about to order somebody to pronounce the Iqāma of the (compulsory congregational) Salāt (prayer) and then I would go to the houses of those who do not attend the Salāt (prayer) (in mosque) and burn their houses over them."’ (See H. 644).

(6) CHAPTER. To file a case for fulfilling the will of the deceased.

2421. Narrated ‘Āishah: ‘Abd bin Zam'a and Sa'd bin Abi Waqqās carried the case of their claim of the (ownership) of the son of a slave-girl of Zam'a before the Prophet. Sa'd said, “O Allah’s Messenger! My brother, before his death, told me that when I would return (to Makkah), I should search for the son of the slave-girl of Zam'a and take him into my household.”

(1) (H. 2420) See Iqāmat-as-Salāt in glossary.
custody as he was his son.” ‘Abd bin Zam’a said, “He is my brother and the son of the slave-girl of my father, and was born on my father’s bed.” The Prophet noticed a resemblance between ‘Utba and the boy but he said, “O ‘Abd bin Zam’a! You will get this boy, as the son goes to the owner of the bed. You, Sauda, screen yourself from the boy.”

(7) CHAPTER. Tying the person who is liable to do mischievous things.

Ibn ‘Abbās chained ‘Ikrima to teach him the Qur’ān, the Prophet’s Sunna (legal ways), and the knowledge of Farā‘id (laws of inheritance).

2422. Narrated Abū Hurairah: Allah’s Messenger sent horsemen to Najd and they arrested and brought a man called Thumāma bin Uthāl, the chief of Yamāma, and they fastened him to one of the pillars of the mosque. When Allah’s Messenger came up to him; he asked, “What have you to say, O Thumāma?” He replied “I have good news, O Muḥammad!” Abū Hurairah narrated the whole narration which ended with the order of the Prophet, “Release him!” (See H. 4372)

(8) CHAPTER. Fastening and imprisoning in the Haram.

Nāfi’ bin Al-Ḥārith bought a house from Ṣafwān bin Umaiyya for using it as a prison on the condition that the deal would be
confirmed if 'Umar agreed to it, and if 'Umar did not agree to it, Šafwān would take four hundred (Dinar). Ibn Az-Zubair imprisoned (the culprits) in Makkah."

2423. Narrated Ābū Hurairah: The Prophet sent some horsemen to Najd and they arrested and brought a man called Thumāma bin Uthāl from the tribe of Bani Ḥanifa, and they fastened him to one of the pillars of the mosque.

(9) CHAPTER. (The creditor’s) pursuit (after his debtors).

2424. Narrated ‘Abdullāh bin Ka‘b bin Mālik Al-Ansārī on the authority of Ka‘b bin Mālik that ‘Abdullāh bin Ābī Ḥadrād Al-Aslāmi owed him some debt. Ka‘b met him and caught hold of him and they started talking and their voices grew louder. The Prophet passed by them and addressed Ka‘b, pointing out to him to reduce the debt to half. So, Ka‘b got half of the debt and exempted the debtor from the other half.

(10) CHAPTER. Demanding one’s debts.

2425. Narrated Khabbāb: I was a blacksmith in the Pre-Islamic Period of
Ignorance, and ‘Āṣ bin Wā’il owed me some money. I went to him to demand it, but he said to me, “I will not pay you unless you reject faith in Muḥammad.” I replied, “By Allāh, I will never disbelieve Muḥammad till Allāh let you die and then resurrect you.” He said, “Then wait till I die and come to life again, for then I will be given property and offspring and will pay your right.” So, this revelation came:

“Have you seen him who disbelieved in Our Ayāt (this Qur’ān and Muḥammad) and said, ‘I shall certainly be given wealth and children [if I will be alive (again)].’”

(V.19:77)
45 – THE BOOK OF AL-LUQATA

(A well-tied pouch or purse or lost things picked up by somebody).

(1) CHAPTER. When the owner of the Luqata informs its description exactly (proves that it belongs to him) it should be returned to him.

2426. Narrated Ubaī bin Ka'b: I found a purse containing one hundred Dinar. So I went to the Prophet (and informed him about it), he said, “Make public announcement about it for one year.” I did so, but nobody turned up to claim it, so I again went to the Prophet who said, “Make public announcement for another year.” I did, but none turned up to claim it. I went to him for the third time and he said, “Keep the container and the string which is used for its tying and count the money it contains, and if its owner comes, give it to him; otherwise, utilize it.”

The subnarrator Salama said, “I met him (Suwaid, another subnarrator) in Makkah and he said, ‘I don’t know whether Ubaï made the announcement for three years or just one year.’”

(2) CHAPTER. Lost camels.

2427. Narrated Zaid bin Khālid Al-Juhāni: A bedouin went to the Prophet (and asked him about picking up a lost thing. The Prophet said, “Make public announcement about it for one year. Remember the description of its container and the string with which it is tied; and if somebody comes and claims it and describes it correctly (give it to him); otherwise, utilize
it.” He said, “O Allâh’s Messenger! What about a lost sheep?” The Prophet ﷺ said, “It is for you, for your brother (i.e., its owner), or for the wolf.” He further asked, “What about a lost camel?” On that the face of the Prophet ﷺ became red (with anger) and said, “You have nothing to do with it, as it has its feet, its water reserve and can reach places of water and drink, and eat trees.”

(3) CHAPTER. Lost sheep.

2428. Narrated Yahyâ: Yazid Maulâ Al-Munba’ith heard Zaid bin Khâlid al-Juhâni رضي الله عنه saying, “The Prophet ﷺ was asked about Luqâta. He said, ‘Remember the description of its container and the string it is tied with, and announce it publicly for one year.’” Yazid added, “If nobody claims then the person who has found it can spend it, and it is regarded as a trust entrusted to him.” Yahyâ said, “I do not know whether the last sentence were said by the Prophet ﷺ or by Yazid.” Zaid further said, “The Prophet ﷺ was asked, ‘What about a lost sheep?’ The Prophet ﷺ said, ‘Take it, for it is for you or for your brother (i.e., its owner) or for the wolf.’” Yazid added that it should also be announced publicly. The man then asked the Prophet ﷺ about a lost camel. The Prophet ﷺ said, “Leave it, as it has its feet, water-container (reservoir), and it will reach a place of water and eat trees till its owner finds it.”
(4) CHAPTER. If the owner of a lost thing is not found for one year, then the thing is for the one who has found it.

2429. Narrated Zaid bin Khalid رضي الله عنه: A man came and asked Allah's Messenger ﷺ about picking a lost thing. The Prophet ﷺ said, "Remember the description of its container and the string it is tied with, and make public announcement about it for one year. If the owner shows up, give it to him; otherwise, do whatever you like with it." He then asked, "What about a lost sheep?" The Prophet ﷺ said, "It is for you, for your brother (i.e., its owner), or for the wolf." He further asked, "What about a lost camel?" The Prophet ﷺ said, "It is none of your concern. It has its water-container (reservoir) and its feet, and it will reach water and drink it and eat the trees till its owner finds it."

(5) CHAPTER. If someone finds a piece of wood or a lash or similar things in the sea.

2430. Narrated 'Abdur-Rahmân bin Hurmuz: Abu Hurairah رضي الله عنه said, "Allah's Messenger ﷺ mentioned an Israeli man." Abu Hurairah then told the whole narration. (At the end of the narration it was mentioned that the creditor) went out to the sea, hoping that a boat might have brought his money. Suddenly he saw a piece of wood and he took it to his house to use as firewood. When he sawed it, he found his money and a letter in it.

[See Hadith No. 2291 for details].

(6) CHAPTER. If somebody finds a date on the way.
2431. Narrated Anas: The Prophet passed by a date fallen on the way and said, “Were I not afraid that it may be from a Ṣadaqa (charity), I would have eaten it.”

2432. Narrated Abū Hurairah: The Prophet said, “Sometimes when I return home and find a date fallen on my bed, I pick it up in order to eat it, but I fear that it might be from a Ṣadaqa (charity), so I throw it.”

(7) CHAPTER. How the *Luqata* at Makkah is to be announced.

Narrated Ibn ‘Abbas: The Prophet said, “Nobody should pick up the *Luqata* (lost things) (of Makkah) except the one who makes public announcement for it.” Ibn ‘Abbas said (in another narration): The Prophet said, “None should pick up the fallen things of Makkah except that who announces it publicly.”

2433. Narrated Ibn ‘Abbās: Allāh’s Messenger also said, “It (i.e., Makkah’s) thorny bushes should not be uprooted and its game should not be chased, and picking up its fallen things is
illegal except by him who makes public announcement about it, and its grass should not be cut.” ‘Abdās said, “O Allāh’s Messenger! Except Idhkhir (a kind of grass).” The Prophet ﷺ said, “Except Idhkhir.”

2434. Narrated Abū Hurairah: When Allāh gave victory to His Messenger  over the people of Makkah, Allāh’s Messenger  stood up among the people and after glorifying Allāh, said, “Allāh has prohibited fighting in Makkah and has given authority to His Messenger and the believers over it, so fighting was illegal for anyone before me, and was made legal for me for a part of a day, and it will not be legal for anyone after me. Its game should not be chased, its thorny bushes should not be uprooted, and picking up its fallen things is not allowed except for one who makes public announcement for it, and he whose relative is murdered has the option either to accept a compensation for it or to retaliate.” Al-‘Abdās said, “Except Al-Iddhikhir, for we use it in our graves and houses.” Allāh’s Messenger  said, “Except Al-Iddhikhir.” Abū Shāh, a Yemenite, stood up and said, “O Allāh’s Messenger! Get it written for me.” Allāh’s Messenger  said, “Write it for Abū Shāh.” (The sub-narrator asked Al-Auzā‘i): What did he mean by saying, “Get it written, O Allāh’s Messenger?” He replied, “The speech which he had heard from Allāh’s Messenger .”
(8) CHAPTER. No animal may be milked without the permission of its owner.

2435. Narrated Ibn ‘Umar: Allah’s Messenger said, “An animal should not be milked without the permission of its owner. Does any of you like that somebody comes to his store and breaks his container and takes away his food? The udders of the animals are the stores of their owners where their provision is kept, so nobody should milk the animals of somebody else, without the permission of its owner.”

(9) CHAPTER. If the owner of lost property comes back after a year, it should be returned to him as it is a trust with the one who has found it.

2436. Narrated Zaid bin Khalid Al-Juhani: A man asked Allâh’s Messenger about the Luqata. He said, “Make public announcement of it for one year, then remember the description of its container and the string it is tied with; utilize the money, and if its owner comes back after that, give it to him.” The people asked, “O Allâh’s Messenger! What about a lost sheep?” Allâh’s Messenger said, “Take it, for it is for you, for your brother, or for the wolf.” The man asked, “O Allâh’s Messenger! What about a lost camel?” Allâh’s Messenger got angry and his cheeks or face became red, and said, “You
have no concern with it as it has its feet, and its water-container, till its owner finds it.”

(10) CHAPTER. Should one pick up a fallen thing, lest it should be spoilt or taken by somebody who does not deserve it?

2437. Narrated Suwaid bin Ghafala: While I was in the company of Salmān bin Rabī‘a and Zaid bin Sūhān, in one of the holy battles, I found a whip. One of them told me to drop it, but I refused to do so and said that I would give it to its owner if I found him, otherwise I would utilize it. On our return we performed Ḥajj and on passing by Al-Madīna, I asked Ubai bin Ka‘b about it. He said, “I found a bag containing a hundred Dinār in the lifetime of the Prophet and took it to the Prophet who said to me, ‘Make public announcement about it for one year.’ So, I announced it for one year and went to the Prophet who said, ‘Announce it publicly for another year.’ So, I announced it for another year. I went to him again and he said, ‘Announce for another year.’ So I announced for still another year. I went to the Prophet for the fourth time, and he said, ‘Remember the amount of money, the description of its container and the string it is tied with, and if its owner comes, give it to him; otherwise, utilize it.’”

Salama narrated the above narration from Ubai bin Ka‘b, adding, “I met the subnarrator at Makkah later on, but he did not remember whether Ka‘b had announced
what he had found for one year or three years.”

(11) CHAPTER. Whoever announced the Luqata in public and did not hand it over to the ruler.

2438. Narrated Zaid bin Khalid: A bedouin asked the Prophet about the Luqata. The Prophet said, “Make public announcement about it for one year and if then somebody comes and describes the container of the Luqafa and the string it was tied with, (give it to him); otherwise, spend it.” He then asked the Prophet about a lost camel. The face of the Prophet became red and he said, “You have no concern with it as it has its water reservoir and feet and it will reach water and drink and eat trees. Leave it till its owner finds it.” He then asked the Prophet about a lost sheep. The Prophet said, “It is for you, for your brother, or for the wolf.”

(12) CHAPTER:

2439. Narrated Abú Bakr: While I was on my way, all of a sudden I saw a shepherd driving his sheep, I asked him whose servant he was. He replied that he was the servant of a man from Quraish, and then he mentioned his name and I recognized him. I asked, “Do your sheep have some milk?” He replied in the affirmative. I said, “Are you going to milk for me?” He replied in the affirmative. I ordered him and he tied the legs of one of the sheep. Then I told him to clean the udder (teats) of dust and to remove dust off his hands. He removed the dust off his hands by clapping his hands. He
then milked a little milk. I put the milk for Allāh’s Messenger in a pot and closed its mouth with a piece of cloth and poured water over it till it became cold. I took it to the Prophet and said, “Drink, O Allāh’s Messenger!” He drank it till I was pleased.
Concerning oppressions and unlawful taking (of something) by violence.

And the Statement of Allâh عَزَّ وَجَلَّ:

"Consider not that Allâh is unaware of that which the Zâlimûn (polytheists, wrong-doers) do, but He gives them respite up to a Day when the eyes will stare in horror. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty (from thinking because of extreme fear). And warn (O Muĥammad ﷺ) mankind of the Day when the torment will come unto them; then the wrong-doers will say: 'Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!' (It will be said): 'Had you not sworn aforetime that you would not leave (the world for the Hereafter). And you dwelt in dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you.' Indeed they planned their plot, and their plot was with Allâh, though their plot was not such as to remove the mountains (real mountains or the Islamic laws) from their places (as it is of no importance)(1). So think not that Allâh will fail to keep His Promise to His Messengers. Certainly Allâh is All-Mighty, All-Able of Retribution." (V.14:42-47)

(1) CHAPTER. Retaliation (on the Day of Judgement) in cases of oppressions.

(1) (Ch. 1) It is said in Tafsîr Ibn Kathîr as regarding this Verse that the Quraish pagans plotted against Prophet Muĥammad ﷺ to kill him but they failed and were unable to carry out their plot which they plotted.
2440. Narrated Abū Sa‘īd Al-Khudrī: Allah’s Messenger said, “When the believers pass safely over (the bridge across) Hell, they will be stopped at an arched bridge in between Hell and Paradise, where they will retaliate upon each other for the injustices done among them in the world, and when they get purified of all their sins, they will be admitted into Paradise. By Him in Whose Hands the soul of Muhammad is, everybody will (recognize) his dwelling in Paradise better than he recognizes his dwelling in this world.”

(2) CHAPTER. The Statement of Allah:

No doubt! The curse of Allah is on the Zūlīmūn (polytheists, oppressors, and the wrong-doers) (V.11:18)

2441. Narrated Ṣafwān bin Mu‘īriz Al-Māzīnī: While I was walking with Ibn ‘Umar holding his hand, a man came in front of us and asked, “What have you heard from Allah’s Messenger about An-Najwa?” Ibn ‘Umar said, “I heard Allah’s Messenger saying, ‘Allāh will bring a believer near Him and shelter him with His Screen and ask him: Did you commit such and such sins? He will say: Yes, my Lord. Allāh will keep on asking him till he will confess all his sins and will think...

(1) (Ch. 2441) An-Najwa is confidential talk between Allāh and his devotee on the Day of judgement. It is a favour from Allāh upon His devotee. The Hadith explains the word clearly.
that he is ruined. Allah will say: I did screen your sins in the world and I forgive them for you today. And then he will be given the book (record) of his good deeds. Regarding disbelievers and hypocrites (their evil acts will be exposed publicly) and the witnesses will say: These are the ones who lied against their Lord. No doubt! The curse of Allah is on the Zalimun (polytheists, oppressors and the wrong-doers).’’ (V.11:18)

(3) CHAPTER. A Muslim should not oppress another Muslim, nor should he hand him over to an oppressor.

2442. Narrated 'Abduilah bin 'Umar: Allah's Messenger ﷺ said, “A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allah will fulfill his needs; whoever brought his (Muslim) brother out of a discomfort, Allah will bring him out of the discomforts of the Day of Resurrection, and whoever screened a Muslim, Allah will screen him on the Day of Resurrection.”

(4) CHAPTER. Help your brother whether he is an oppressor or he is an oppressed one. (See Hadith 2444 below).

2443. Narrated Anas bin Malik: Allah's Messenger ﷺ said, “Help your brother, whether he is an oppressor or he is
an oppressed one.”

2444. Narrated Anas: Allah’s Messenger said, “Help your brother, whether he is an oppressor or he is an oppressed one. People asked, “O Allah’s Messenger! It is all right to help him if he is oppressed, but how should we help him if he is an oppressor?” The Prophet said, “By preventing him from oppressing others.”

(5) CHAPTER. To help the oppressed.

2445. Narrated Mu`awiya bin Suwaid: I heard Al-Bara’ bin ‘Azib saying, “The Prophet ordered us to do seven things and prohibited us from doing seven other things.” Then Al-Bara’ mentioned:

(He ordered us the following):
1. To pay a visit to the sick (enquiring about his health),
2. to follow funeral procession,
3. to say to a sneezer, “May Allah be Merciful to you” (if he says, ‘Praise be to Allah!’),
4. to return greetings,
5. to help the oppressed,
6. to accept invitations,
7. to help others to fulfill their oaths.

[See Hadith 5863 and H. 1239]

2446. Narrated Abū Mūsā: The Prophet said, “A believer to another believer is like a building whose different parts reinforce each other.” The Prophet then clasped his hands, with the fingers interlaced (while saying that).
(6) CHAPTER. To retaliate upon an oppressor (by invoking Allâh to punish him).

As is referred to in this Statement of Allâh:

“Allâh does not like that the evil should be uttered in public except by him who has been wronged. And Allâh is Ever All-Hearer, All-Knower.” (V.4:148)

“And those who, when an oppressive wrong is done to them, take revenge.” (V.42:39)

Ibrahim said, “They disliked to be humiliated, and when they were powerful, they would forgive (their oppressors).”

(7) CHAPTER. Forgiveness granted by the oppressed person.

As is referred to by the Statement of Allâh

“Whether you (mankind) disclose (by good words of thanks) a good deed (done to you in the form of a favour by someone), or conceal it, or pardon an evil... verily, Allâh is Ever Oft-Pardoning, All-Powerful.” (V.4:149)

“The recompense for an evil is an evil like thereof, but whoever forgives and makes reconciliation, his reward is with Allâh; Verily, He likes not the Zâlimûn (polytheists, oppressors and wrong-doers). And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.

The way (of blame) is only against those who oppress men and wrongly rebel in the earth without justification; for such there will be a painful torment.

And verily, whosoever shows patience and forgives, that would truly be from the things
recommended by Allâh.

And whomsoever Allâh sends astray, for him there is no Wâli (protector, helper, guardian) after Him. And you will see the Zâlimûn (polytheists, wrong-doers, oppressors) when they behold the torment, they will say: Is there any way of return (to the world).” (V.42:40-44)

(8) CHAPTER. Az-Zulm (oppression) will be a darkness on the Day of Resurrection.


(9) CHAPTER. One should save oneself from the curse of the oppressed.

2448. Narrated Ibn ‘Abbâs: The Prophet sent Mu‘âdh to Yemen and said, “Be afraid, from the curse of the oppressed as there is no screen between his invocation and Allâh.”

(10) CHAPTER. If the oppressed one forgives the oppressor, is it necessary to describe his oppression?

2449. Narrated Abû Hurairah: (A) [H. 2448] Allâh will respond to his invocation and punish the oppressor sooner or later. (Qâṣâ’il).
Allah's Messenger ﷺ said, "Whoever has oppressed another person concerning his reputation or anything else, he should beg him to forgive him before the Day of Resurrection when there will be no money (to compensate for wrong deeds), but if he has good deeds, those good deeds will be taken from him according to his oppression which he has done, and if he has no good deeds, the sins of the oppressed person will be loaded on him."

(11) CHAPTER. If the oppressed person forgives the oppressor, he has no right to back out (of his forgiveness).

2450. Narrated 'Aishah رضي الله عنها regarding the explanation of the following Verse:

“And if a woman fears cruelty or desertion on her husband’s part…” (V.4:128)

A man may dislike his wife and intend to divorce her, so she says to him, "I give up my rights, so do not divorce me." The above Verse was revealed concerning such a case.

(12) CHAPTER. If a person allows another or permits him (the latter) to have
something of his right and does not clarify as to how much is that?

2451. Narrated Saḥl bin Sa’d As-Sa’idi: A drink (milk mixed with water) was brought to Allāh’s Messenger ﷺ who drank some of it. A boy was sitting to his right, and some old men to his left. Allāh’s Messenger ﷺ said to the boy, “Do you allow me to give the rest of the drink to these people?” The boy said, “O Allāh’s Messenger! I will not give preference to anyone over me to have my share from you (i.e., to drink the rest of it from which you have drunk).” So Allāh’s Messenger ﷺ handed the bowl (of drink) to the boy. [See Ḥadīth No.2351].

(13) CHAPTER. The sin of him who usurps the land of others.

2452. Narrated Sa’īd bin Zaid: Allāh’s Messenger ﷺ said, “Whoever usurps the land of somebody unjustly, his neck will be encircled with seven earths (on the Day of Resurrection).”

2453. Abū Salama narrated that there was a dispute between him and some people (about a piece of land). When he told ‘Āishah about it, she said, “O Abū Salama! Avoid taking the land unjustly, for the Prophet ﷺ said, ‘Whoever usurps even one span of the land of somebody, his neck will be encircled with seven earths (on the Day of Resurrection).’”
2454. Narrated Sālim’s father (i.e., ‘Abdullah ﷺ): The Prophet ﷺ said, “Whoever takes a piece of the land of others unjustly, he will sink down the seven earths on the Day of Resurrection.”

(14) CHAPTER. If somebody allows another to do something, the permission is valid.

2455. Narrated Jabala: “We were in Al-Madina with some of the Iraqi people, and we were struck with drought (famine) and Ibn Az-Zubair used to give us dates. Ibn ‘Umar ﷺ used to pass by us and say, “The Prophet ﷺ forbade us to eat two dates at a time, unless one takes the permission of one’s companions.”

2456. Narrated Abū Mas‘ūd: There was an Anṣārī man called Abū Shu‘aib who had a slave butcher. Abū Shu‘aib said to him, “Prepare a meal sufficient for five persons so that I might invite the Prophet ﷺ.”
Besides other four persons." Abū Shuʿaib had seen the signs of hunger on the face of the Prophet and so he invited him. Another man who was not invited followed the Prophet. The Prophet said to Abū Shuʿaib, "This man has followed us. Do you want him to share the meal?" Abū Shuʿaib said, "Yes."

(15) CHAPTER. The Statement of Allāh

Yet he is the most quarrelsome of the opponents... (V.2:204)

2457. Narrated 'Aishah: The Prophet said, "The most hated person to Allāh is the most quarrelsome person of the opponents."

(16) CHAPTER. The sin of a man who quarrels unjustly over something while he knows that he is wrong.

2458. Narrated Umm Salama: "Allāh's Messenger heard some people quarrelling at the door of his dwelling. He came out and said, "I am only a human being, and opponents come to me (to settle their problems); may be someone amongst you can present his case more eloquently than the other, whereby I may consider him true and give a verdict in his favour. So, if I give the right of a Muslim to another by mistake, then it is only a portion of (Hell) Fire, he has the option to take or give up (before the Day of Resurrection)."
(17) CHAPTER. (The sin of) the person who, when quarrelling, behaves impudently (i.e., by using bad words or false accusation).

2459. Narrated ‘Abdullah bin ‘Amr: The Prophet said, “Whoever has (the following) four (characteristics) will be a hypocrite, and whoever has one of the following four characteristics will have one characteristic of hypocrisy until he gives it up. These are:

1. Whenever he speaks, he tells a lie;
2. whenever he makes a promise, he breaks it;
3. whenever he makes a covenant, he proves treacherous;
4. and whenever he quarrels, he behaves impudently in an evil, insulting manner.”

[See Vo. 1, Hadith No.33, 34).

(18) CHAPTER. The retaliation of the oppressed person if he finds the property of his oppressor.

Ibn Sirin said, “The oppressed person can take what is equal to the amount taken by the oppressor.” He then recited:

“And if you punish (your enemy, O you believers in the Oneness of Allâh), then punish them with the like of that with which you were afflicted…” (V.16:126)

2460. Narrated ‘Âishah: Hind bint ‘Utba (Abû Sufyân’s wife) came and said, “O Allâh’s Messenger! Abû Sufyân is a
miser. Is there any harm if I spend something from his property for our children?” He said, “There is no harm for you if you feed them from it justly and reasonably (with no extravagance).”

2461. Narrated ‘Uqba bin ‘Amir: We said to the Prophet ﷺ, “You send us out and it happens that we have to stay with such people who do not entertain us. What do you think about it?” He said to us, “If you stay with some people and they entertain you as they should for a guest, accept their hospitality, but if they don’t do, take the right of the guest from them.”

(19) CHAPTER. What is said about sheds.

And the Prophet ﷺ along with his companions, sat in the shed of Banī Sā’īda.

2462. Narrated ‘Umar: When Allāh took away the soul of His Prophet ﷺ at his death, the Ansār assembled in the shed of Banī Sā’īda. I said to Abū Bakr, “Let us go.” So, we came to them (i.e., to Ansār) at the shed of Banī Sā’īda.

[See Vol 5, Hadith No.3667, for details].
(20) CHAPTER. No one should prevent his neighbour from fixing a wooden peg in his wall.

2463. Narrated Abū Hurairah: Allah's Messenger said, "No one should prevent his neighbour from fixing a wooden peg in his wall." Abū Hurairah then said (to his companions), "Why do I find you averse to it? By Allah, I certainly will narrate it to you."

(21) CHAPTER. Spilling wine on the way.

2464. Narrated Anas: I was the butler of the people in the house of Abū Ṭalḥa, and in those days drinks were prepared from dates. Allah's Messenger ordered somebody to announce that alcoholic drinks had been prohibited. Abū Ṭalḥa ordered me to go out and spill the wine. I went out and spilled it, and it flowed in the streets of Al-Madina. Some people said, "Some people were killed and wine was still in their stomachs." On that the Divine revelation came:

"Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past)...." (V.5:93)
(22) CHAPTER. What is said about the open courtyards of houses and sitting in them, and sitting on the ways.

Narrated ‘Āishah : Abū Bakr got a mosque constructed in front of his house and used to offer Salāt (prayer) and recite the Qur’ān there. The women and children of the Mushrikūn used to encircle him and were astonished at his behaviour. The Prophet ﷺ was staying at Makkah during those days.

2465. Narrated Abū Sa‘īd Al-Khudri : The Prophet ﷺ said, “Beware! Avoid sitting on the roads (ways).” The people said, “There is no way out of it as these are our sitting places where we have talks.” The Prophet ﷺ said, “If you must sit there, then observe the rights of the way.” They asked, “What are the rights of the way?” He said, “They are the lowering of your gazes (on seeing what is illegal to look at), refraining from harming people, returning greetings, enjoining Al-Ma‘rūf (i.e., Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (i.e., polytheism, disbelief, and all that Islam has forbidden).”

(23) CHAPTER. The digging of wells on the ways (is permissible) if they do not cause trouble to the people.

2466. Narrated Abū Hurairah : The Prophet ﷺ said, “A man felt very thirsty while he was on the way, there he came across a well. He went down the well, quenched his thirst and came out.
Meanwhile he saw a dog panting and licking mud because of excessive thirst. He said to himself, ‘This dog is suffering from thirst as I did.’ So, he went down the well again and filled his shoe with water and watered the dog. Allāh thanked him for that deed and forgave him. The people said, “O Allāh’s Messenger! Is there a reward for us in serving the animals?” He replied: “Yes, there is a reward for serving any animate (living being).”

[See Ḥadīth No.2363].

(24) CHAPTER. To remove harmful things from the roads.

Narrated Abū Hurairah ﷺ: The Prophet ﷺ said, “To remove harmful things from the roads is Sadaqa (a charitable act).”

(25) CHAPTER. (The permissibility of living on) higher places of a house, looking upon other houses or not looking upon other houses, whether these places are on roofs or not.

2467. Narrated Usāma bin Zaid ﷺ: Once the Prophet ﷺ stood at the top of one of the castles (or higher buildings) of Al-Madīna and said, “Do you see what I see? No doubt I see the places or spots of Al-Fītan (trials and afflictions) amongst your houses as numerous as the spots where rain-drops fall (during a heavy rain).

[See Ḥadīth No.1878]
2468. Narrated ‘Abdullãh bin ‘Abbãs : I had been eager to ask ‘Umar about the two ladies from among the wives of the Prophet regarding whom Allah said (in the Qur‘ân saying) : “If you two (wives of the Prophet namely ‘Âishah and Hafşa) turn in repentance to Allah, your hearts are indeed so inclined (to oppose what the Prophet likes)…” (V.66:4), till I performed the Hajj along with ‘Umar. (And on our way back from Hajj) he went aside (to answer the call of nature) and I also went aside along with him carrying a tumbler of water. When he had answered the call of nature and returned, I poured water on his hands from the tumbler and he performed ablution. I said, “O chief of the believers!” Who were the two ladies from among the wives of the Prophet to whom Allah said: ‘If you two (wives of the Prophet namely ‘Âishah and Hafşa) turn in repentance to Allah, your hearts are indeed so inclined (to oppose what the Prophet likes)…” (V.66:4) He said, “I am astonished at your question, O Ibn ‘Abbãs. They were ‘Âishah and Hafsa.” Then ‘Umar went on relating the narration and said, “I and an Ansãrî neighbour of mine from Bani Umaiyya bin Zaid who used to live in ‘Awãlî Al-Mdîna, used to visit the Prophet in turns. He used to go one day, and I another day. When I went, I would bring him the news of what had happened that day regarding the instructions and orders, and when he went, he used to do the same for me. We, the people of Quraish, used to have authority over women, but when we came to live with the Ansãr, we noticed that the Ansãr women had the upperhand over their men, so our women started acquiring the habits of the
Ansārī women. Once I shouted at my wife and she shouted back at me in return and I disliked that she should answer me back. She said, ‘Why do you take it ill that I retort upon you? By Allāh, the wives of the Prophet ﷺ retort upon him, and some of them may not speak with him for the whole day till night.’ What she said scared me and I said to her, ‘Whoever amongst them does so, will be a great loser.’ Then I dressed myself and went to Hafṣa and asked her, ‘Does any of you keep Allāh’s Messenger angry all the day long till night?’ She replied in the affirmative. I said, ‘She is a ruined losing person (and will never have success)! Doesn’t she fear that Allāh may get angry for the anger of Allāh’s Messenger ﷺ and thus she will be ruined? Don’t ask Allāh’s Messenger ﷺ too many things, and don’t retort upon him in any case, and don’t desert him. Demand from me whatever you like, and don’t be tempted to imitate your neighbour (i.e., ‘Aīshah) in her behavior towards the Prophet ﷺ, for she (i.e., ‘Aīshah) is more beautiful than you, and more beloved to Allāh’s Messenger ﷺ. In those days it was rumoured that Ghassān, (a tribe living in Shām) was getting prepared their horses to invade us. My companion went (to the Prophet ﷺ) on the day of his turn, went and returned to us at night and knocked at my door violently, asking whether I was sleeping. I was scared (by the hard knocking) and came out to him. He said that a great thing had happened. I asked him: ‘What is it? Have Ghassān come?’ He replied that it was worse and more serious than that, and added that Allāh’s Messenger ﷺ had divorced all his wives. I said, ‘Hafṣa is a ruined loser! I expected that it would happen some day.’ So I dressed myself and offered the Fajr (prayer) with the Prophet ﷺ. Then the Prophet ﷺ entered an upper room and
stayed there alone. I went to Ḥafṣa and found her weeping. I asked her, ‘Why are you weeping? Didn’t I warn you? Have Allāh’s Messenger divorced you all?’ She replied, ‘I don’t know. He is there in the upper room.’ I then went out and came to the pulpit and found a group of people around it and some of them were weeping. Then I sat with them for some time, but could not endure the situation. So, I went to the upper room where the Prophet was and requested to a black slave of his: ‘Will you get the permission of (Allāh’s Messenger) for ‘Umar (to enter)?’ The slave went in, talked to the Prophet about it and came out saying, ‘I mentioned you to him but he did not reply.’ So, I went and sat with the people who were sitting by the pulpit, but I could not bear the situation, so I went to the slave again and said: ‘Will you get the permission for ‘Umar?’ He went in and brought the same reply as before. When I was leaving, behold, the slave called me saying, ‘Allāh’s Messenger has granted you permission.’

So, I entered upon the Prophet and saw him lying on a mat without bedding on it, and the mat had left its mark on the body of the Prophet, and he was leaning on a leather pillow stuffed with palm fibres. I greeted him and while still standing, I said: ‘Have you divorced your wives?’ He raised his eyes to me and replied in the negative. And then while still standing, I said chattily: ‘Will you heed what I say, O Allah’s Messenger! We, the people of Quraish used to have the upper hand over our women (wives), and when we came to the people whose women had the upper hand over them,...’” ‘Umar told the whole story (about his wife). “On that the Prophet smiled.” ‘Umar further said, “I then said, ‘I went to Ḥafṣa and said to her: Do not be tempted to imitate your
companion (‘Aishah) for she is more beautiful than you and more beloved to the Prophet ﷺ.' The Prophet ﷺ smiled again. When I saw him smiling, I sat down and cast a glance at the room, and by Allah, I couldn’t see anything of importance but three hides. I said (to Allah’s Messenger ﷺ) ‘Invoke Allah to make your followers prosperous for the Persians and the Byzantines have been made prosperous and given worldly luxuries, though they do not worship Allah?’ The Prophet ﷺ was leaning then (and on hearing my speech he sat straight) and said, ‘O Ibn Al-Khattāb! Do you have any doubt (that the Hereafter is better than this world)? These people have been given rewards of their good deeds in this world only.’ I asked the Prophet ﷺ, ‘Please ask Allah’s Forgiveness for me.’ The Prophet ﷺ did not go to his wives because of the secret which Hafsa had disclosed to ‘Aishah,(1) and he said that he would not go to his wives for one month as he was angry with them when Allah admonished him (for his oath that he would not approach Maria). When twenty-nine days had passed, the Prophet ﷺ went to ‘Aishah first of all. She said to him, ‘You took an oath that you would not come to us for one month, and today only twenty-nine days have passed, as I have been counting them day by day.’ The Prophet ﷺ said, ‘The month is also of twenty-nine days.’ That month consisted of twenty-nine days. ‘Aishah said, ‘When the Divine Revelation of “choice” was revealed, the Prophet ﷺ started with me, saying to me, ‘I am telling you something, but you needn’t hurry to give the reply till you consult your

(1) (H. 2468) The Prophet ﷺ was alone with Maria on the day that was devoted to ‘Aishah. When Hafsa learned that, the Prophet ﷺ told her to keep that as a secret and promised that he would not come near Maria. But Hafsa disclosed the secret to ‘Aishah who got angry and then provoked the Prophet ﷺ who took an oath that he would desert her for one month.
parents.' 'Aishah knew that her parents would not advise her to part with the Prophet. The Prophet said that Allâh had said: 'O Prophet (Muhammad)! Say to your wives... (up to)... an enormous reward.' (V.33:28) 'Aishah said, 'Am I to consult my parents about this? I indeed prefer Allâh, His Messenger, and the home of the Hereafter.' After that the Prophet gave the choice to his other wives and they also gave the same reply as 'Aishah did.'

2469. Narrated Anas: Allâh’s Messenger took an oath that he would not go to his wives for one month as his foot had been sprained. He stayed in an upper room when ‘Umar went to him and said, "Have you divorced your wives?" He said, "No, but I have taken an oath that I would not go to them for one month." The Prophet stayed there for twenty-nine days, and then came down and went to his wives.

(26) CHAPTER. Whoever tied his camel at the pavement (of the mosque) or at the gate of the mosque.

2470. Narrated Jâbir: The Prophet entered the mosque, and I, too, went there after tying the camel at the pavement of the mosque. I said (to the Prophet), "This is your camel." He came out and started examining the camel and

[The text continues with more narrations and hadiths]
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said, “Both the camel and its price are for you.”

(27) CHAPTER. Standing and urinating at the dumps of some people.

2471. Narrated Ḥudhaifah: I saw Allāh’s Messenger coming (or the Prophet came) to the dumps of some people and urinated there while standing.

(28) CHAPTER. (The reward of him) who removes a branch of a tree or any other thing which harms the people from the way.

2472. Narrated Abū Hurairah: Allāh’s Messenger said, “While a man was on the way, he found a thorny branch of a tree there on the way and removed it. Allāh thanked him for that deed and forgave him.”

(29) CHAPTER. When there is a dispute about a public way and the owner of the land wishes to build (something), he should leave seven cubits for the people to pass through.

2473. Narrated Abū Hurairah: The Prophet judged that seven cubits should be left as a public way when there was
(30) CHAPTER. Robbing (taking away somebody’s property publicly by force without his permission).

‘Ubada said, “We gave the Bai’a (pledge) to the Prophet ﷺ that we would not commit robbery.”

2474. Narrated ‘Abdullãh bin Yazid Al-Anãri: The Prophet ﷺ forbade robbery (taking away what belongs to others by force without their permission), and also forbade mutilation (or maiming) of bodies.

2475. Narrated Abû Hurairah: The Prophet ﷺ said, “When an adulterer commits illegal sexual intercourse, then he is not a believer at the time he is committing it, and when a drinker of an alcoholic liquor drinks it, then he is not a believer at the time of drinking it, and when a thief steals, then he is not a believer at the time of stealing, and when a robber robs, and the people look at him, then he is not a believer at the time of committing robbery.”
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(31) CHAPTER. The breaking of the cross and the killing of the pigs.

2476. Narrated Abū Hurairah: Allāh’s Messenger said, “The Hour will not be established until the son of Mary descends amongst you and will judge mankind justly by the Law of the Qur’ān (as a just ruler); he will break the cross, kill the pigs, and abolish the Jizya tax. Money will be in abundance so that nobody will accept it (as charitable gifts).” (See H. 2222) [See Fath Al-Bārī]

(32) CHAPTER. (Is it permissible) to break the pots containing wine, or tear the leather containers holding wine? If one breaks an idol, a cross, or a drum (for amusement), or any other thing, the wood of which is useless (should one give a compensation)?

A case of a drum broken by somebody was presented to Shuraīḥ who did not impose a compensation on the person who had broken it.

2477. Narrated Salama bin Al-Akwa': On the day (the battle) of Khaibar the Prophet saw fires being lighted. He asked, “Why are these fires being lighted?” The people replied that they were cooking the meat of donkeys. He said, “Break the pots and throw away their contents.” The people

(1) (H. 2476) The Jizya is a tax imposed on non-Muslims who would keep their own religion rather than embrace Islam, this will not be accepted by ‘Iesa (Jesus) but all people will be required to embrace Islam and there will be no other alternative.
said, “Shall we throw away their contents and wash the pots (rather than break them)?” He said, “Wash them.”

2478. Narrated ’Abdullãh bin Mas'ûd رضي الله عنه: The Prophet ﷺ entered Makkah and (at that time) there were three hundred and sixty idols around the Ka'bah. He started stabbing the idols with a stick he had in his hand and reciting:

“...And say Truth (i.e., Islamic Monotheism or this Qur'an or Jihad against polytheists) has come and Batil (falsehood, i.e., Satan or polytheism) has vanished.” (V.17:81)

2479. Narrated Al-Qäsim: ‘Aishah ﷺ said that she hung a curtain decorated with pictures on a cupboard. The Prophet ﷺ tore that curtain and she turned it into two cushions which remained in the house for the Prophet ﷺ to sit on.

(33) CHAPTER. (What is said about) one who fights to protect his property?

2480. Narrated ’Abdullãh bin ‘Amr رضي الله عنهما: I heard the Prophet ﷺ saying,
“Whoever is killed while protecting his property, then he is a martyr.”

(34) CHAPTER. If a person breaks a wooden bowl or something else belonging to somebody, (should he give a compensation)?

2481. Narrated Anas: While the Prophet was with one of his wives, one of the Mothers of the believers (i.e., one of his wives) sent a wooden bowl containing food with a servant. The wife (in whose house he was sitting) stroke the bowl with her hand and broke it. The Prophet collected the shattered pieces and put the food back in it and said, “(Help yourselves and) eat.” He kept the servant and the bowl till he had eaten the food. Then the Prophet gave another unbroken bowl to the servant and kept the broken one.

(35) CHAPTER. If one pulls down a wall, one should build a similar one in its place.

2482. Narrated Abú Hurairah: Allah’s Messenger said, “There was an Israeli man called Juraij, while he was offering prayer, his mother came and called him, but he did not respond to her call. He said (to himself) whether he should continue the prayer or reply to his mother. She came to him the second time and called him and...
said, ‘O Allah! Do not let him die until he sees the faces of prostitutes.’ Juraij used to live in a hermitage. A woman said that she would entice Juraij, so she went to him and presented herself (for an evil act) but he refused. She then went to a shepherd and allowed him to commit an illegal sexual intercourse with her and later she gave birth to a boy. She alleged that the baby was from Juraij. The people went to Juraij and broke down his hermitage, pulled him out of it and abused him. He performed ablution and offered the prayer, then he went to the male (baby) and asked him: ‘O boy! Who is your father?’ The baby replied that his father was the shepherd. The people said that they would build for him a hermitage of gold but Juraij asked them to make it of mud only.” (See H. 3436)
(1) CHAPTER. About (sharing) meals and the \textit{Nahd} (i.e., sharing the expenses of a journey or putting the journey food of the travellers together to be distributed among them in equal shares) and \textit{Urūd} (i.e., sharing other goods).

And how to divide what can be measured or weighed i.e., without measuring or weighing it; or by measuring or weighing it.

Muslims see no harm in practising \textit{Nahd} by which some (the partners) may eat so much, and some may eat so much of the food (without measuring or weighing it). And what about distributing gold and silver without weighing them, and about eating two dates at a time (when sharing a meal).

2483. Narrated Jābir bin ‘Abdullāh: “Allāh’s Messenger \(\text{صقی} \) sent an army towards the sea coast and appointed Abū ‘Ubaida bin Al-Jarrāḥ as their chief, and the army consisted of three hundred men including myself. We marched on till we reached a place where our food was about to finish. Abū ‘Ubaida ordered us to collect all the journey food and it was collected. My (our) journey food was dates. Abū ‘Ubaida kept on giving us our daily ration in small amounts from it, till it was exhausted. The share of everyone of us used to be one date only.” I said, “How could one date benefit you?” Jābir replied, “We came to know its value when even that too finished.” Jābir added, “When we reached the sea-shore, we saw a huge fish which was like a small mountain. The army ate from it for eighteen days. Then Abū ‘Ubaida ordered that two of its ribs be fixed and they were fixed in the ground. Then he ordered that a she-camel be ridden and it passed under the
two ribs (forming an arch) without touching them.”

2484. Narrated Salama: Once the journey-food diminished and the people were reduced to poverty. They went to the Prophet and asked his permission to slaughter their camels, and he permitted them. Umar met them and they told him about it, and he said, “How would you survive after slaughtering your camels?” Then he went to the Prophet and said, “O Allâh’s Messenger! How would they survive after slaughtering their camels?” Allâh’s Messenger ordered Umar, “Call upon the people to bring what has remained of their food.” A leather sheet was spread and all the journey food was collected and heaped over it. Allâh’s Messenger stood up and invoked Allâh to bless it, and then directed all the people to come with their utensils, and they started taking from it till all of them got what was sufficient for them. Allâh’s Messenger then said: I testify that “La ilaha il/allah (none has the right to be worshipped but Allâh), and I am the Messenger of Allâh.”

2485. Narrated Râfi’ bin Khadij: We used to offer the Asr prayer with the Prophet and slaughter a camel, the meat of which would be divided in ten parts and we would eat the cooked meat before sunset.
2486. Narrated Abū Mūsa: The Prophet ﷺ said, “When the people of Ash’ari tribe ran short of food during the holy battles, or the food of their families in Al-Madīna ran short, they would collect all their remaining food in one sheet and then distribute it among themselves equally by measuring it with a bowl. So, these people are from me, and I am from them.”

(2) CHAPTER. Partners possessing joint property (sheep) have to pay its Zakāt equally.

2487. Narrated Anās that Abū Bakr Aṣ-Ṣiddīq wrote to him the law of Zakāt which was made obligatory by Allāh’s Messenger ﷺ. He wrote: Partners possessing joint property (sheep) have to pay its Zakāt equally.

(3) CHAPTER. Division of sheep.

2488. Narrated ‘Abāya bin Rīfā‘a bin Rāfi‘ bin Khādij: My grandfather said, “We were in the company of the Prophet ﷺ at Dhul-Ḥulaifa. The people were struck with hunger and captured some camels and sheep (as booty). The Prophet ﷺ was behind the people. They hurried and slaughtered the animals and put their meat in pots and started cooking it. (When the Prophet ﷺ

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(1) (Ch. 2) Equally means: As one owner (of sheep) as regards the Zakāt.
came) he ordered the pots to be upset and then he distributed the animals (of the booty), regarding ten sheep as equal to one camel. One of the camels fled and the people ran after it till they were exhausted. At that time there were few horses. A man threw an arrow at the camel, and Allah stopped the camel with it. The Prophet said, ‘Some of these animals are like wild animals, so if you lose control over one of these animals, treat it in this way (i.e., shoot it with an arrow).’

My grandfather added, ‘We were afraid that we may meet the enemies in the future and have no knives; [we asked the Prophet], ‘can we slaughter the animals with reeds?’ The Prophet said, ‘Use whatever causes blood to flow, and eat the animals if the Name of Allah has been mentioned on slaughtering them. Do not slaughter with teeth or fingernails and I will tell you why: It is because teeth are bones (i.e., cannot cut properly) and fingernails are the tools used by the Ethiopians (whom we should not imitate for they are infidels).’

(4) CHAPTER. A partner sharing a meal should not eat two dates at a time unless he gets the permission of his partner.

2489. Narrated Ibn ‘Umar: The Prophet decreed that one should not eat two dates together at a time unless he gets the permission from his companions (sharing the meal with him).

2490. Narrated Jabala: While at Al-

(1) (H. 2488) The Prophet did not agree to their slaughtering the animals of the booty before distributing them among the soldiers.
Madina we were struck with famine. Ibn Az-Zubair used to provide us with dates as our food. Ibn ‘Umar used to pass by us and say, “Don’t eat two dates together at a time as the Prophet ﷺ has forbidden eating two dates together at a time (in a gathering) unless one takes the permission of one’s companion brother.”

(5) CHAPTER. To get a joint property evaluated with an adequate price.

2491. Narrated Nāfi’: Ibn ‘Umar رضي الله عنه said, “Allāh’s Messenger ﷺ said, ‘If one manumits his share of a jointly possessed slave, and can afford the price of the other share according to the adequate price of the slave, the slave will be completely manumitted; otherwise he will be partially manumitted.’”

(Ayyūb, a subnarrator is not sure whether the saying “... otherwise he will be partially manumitted” was said by Nāfi’ or the Prophet ﷺ).

2492. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, “Whoever manumits his share of a jointly possessed slave, it is imperative for him to get that slave manumitted completely by paying the remaining price, and if he does not have sufficient money to manumit him, then the price of the slave should be estimated justly, and he (the slave) is to be allowed to work and earn the amount that will manumit him (without overburdening him)”.

١٩٣٢ - حَدَّثَنَا شَعْبَٰنُ عَنْ جَبِيلٍ، قَالَ: كُتِبَ بالعَلِيمَةِ فَأَصَابَنَا سَنَةً فَكَانَ أَبُو الْأَرْعَابِ يَرْكَزُنَا الْقُطْرُ. وَكَانَ أَبُو ُعَمَّرَ يَمْرُ النَّاسِ يَا قَبْلَتُ: لَا تَقْرِئُوا فَإِنَّ الْعُيُوْنِ اعْتِنِ، عَنَّ الْأَقْرَانِ إِلَّا أَنْ يَسْتَأْذَنَ الرَّجُلُ يَسْتَأْذَ. [رَجَاءُ: ٢٤٥٥] (٥) بَابُ تَقْوِيمِ الأَشْيَاءِ بَيْنِ الشَّرْكِاءِ بِقِيَمَةِ عَدْلٍ وَضَرِي رَضى الله عنه

٢٤٩١ - حَدَّثَنَا عُمْرَانُ بْنُ مَيْسِرَةُ حَدَّثَنَا أَبُو بُكْرٍ عَنْ نَافِعٍ عَنْ أَبِي عَمَّرٍ رَضِي الله عنهما قَالَ: رَوَاهُ اللَّهُ ﷺ: وَلَا تَقْرِئُ عَنَّ الْعُيُوْنِ إِلَّا مَنِ يَطْمَحُ عِنْهُ، أَوْ شَرَكَ أَوْ قَالَ: نَصْبَيْاً - وَكَانَ لِهِ مَا يَبْلُغُ مَثْلَ مَثَلِ الْعَدْلِ فَهُوَ عَيْنَتُ وَلَا تَقْرِئُ عَنَّ الْعُيُوْنِ إِلَّا مَنِ يَطْمَحُ عِنْهُ. قَالَ: لَا أَدْرَايْ قَوْلُهُ: عَقِبَ مَنَّهُ مَا عَقِبَ قَوْلُ مَنَّهُ فِي الْحَدِيثِ عِنْ رَضى الله عنه. [النَّظَرُ: ٢٥٠٣] ٢٥٠٥
(6) CHAPTER. Can one draw lots for divisions and shares?

2493. Narrated An-Nu‘mān bin Bashir: The Prophet said, “The example of the person abiding by Allâh’s Orders and Restrictions in comparison to those who violate them is like the example of those persons who drew lots for their seats in a ship. Some of them got seats in the upper part, and the others in the lower. When the latter needed water, they had to go up to bring water (and that troubled the others), so they said, ‘Let us make a hole in our share of the ship (and get water) saving those who are above us from trouble. So, if the people in the upper part left the others do what they had intended, all of them would be perished, but if they prevented them (from doing so), both parties would be saved.”

(7) CHAPTER. The partnership of orphans and other inheritors.

2494. Narrated ‘Urwa bin Az-Zubair that he had asked ‘A’ishah about the meaning of the Statement of Allâh (V.4:3):

“And if you fear that you shall not be able to deal justly... (up to)... or four... (V.4:3)

She said, “O my nephew! This is about the orphan girl who lives with her guardian and shares his property. Her wealth and beauty may tempt him to marry her without giving her an adequate Mahr (bridal-money) which might have been given by another suitor. So, such guardians were forbidden to marry such girls.”
orphan girls unless they treated them justly and gave them the most suitable *Mahr*; otherwise they were ordered to marry any other woman.” ‘Aīshah further said, “After that Verse the people again asked the Prophet (about the marriage with orphan girls), so Allâh revealed the following Verses:

‘They ask your legal instruction concerning women… (up to)… and yet whom you desire to marry…’ (V.4:127)

What is meant by Allâh’s Saying:

‘And about what is recited unto you’ is the former Verse which goes:

‘And if you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice…’

‘Aīshah ṭabīhī allâh ʿanâhâ said, “Allâh’s Saying in the other Verse:

‘…Yet whom you desire to marry…’ means the desire of the guardian to marry an orphan girl under his supervision when she has not much property or beauty (in which case he should treat her justly). The guardians were forbidden to marry the orphan girls under their care possessing property and beauty without being just to them, as they generally refrain from marrying them (when they are neither beautiful nor wealthy).”
(8) CHAPTER. Sharing land, etc.

2495. Narrated Jābir bin ‘Abdullāh رضي الله عنـهـما: The Prophet ﷺ established the right of Shuf’a (i.e., pre-emption) in joint properties; but when the land is divided and the ways are demarcated, then there is no pre-emption.

(9) CHAPTER. If partners divide the houses, etc., none of them has the right of backing out or the right of pre-emption.

2496. Narrated Jābir bin ‘Abdullāh رضي الله عنـهـما: The Prophet ﷺ said, ‘The right of pre-emption is valid in every joint property, but when the land is divided and the way is demarcated, then there is no right of pre-emption.’

(10) CHAPTER. Sharing gold, silver and other articles used in money exchange.

2497, 2498. Narrated Sulaimān bin Abū Muslim: I asked Abū Minhāl about money exchange from hand to hand. He said, “I and a partner of mine bought something partly in cash and partly on credit.” Al-Barā’ bin ‘Azib passed by us and we asked about it. He replied, “I and my partner Zaid bin Al-Arqam did the same and then went to the Prophet ﷺ and asked him about it. He ﷺ said, ‘Take what was from hand to hand and leave what was on credit.’”
(11) CHAPTER. Partnership with a Dhimmi
(A Jew or a Christian under the protection of a Muslim Government and Al-Mushirkūn
(polytheists, idolaters, pagans) in share-cropping.

2499. Narrated ‘Abdullāh: Allāh’s Messenger rented the land of Khaibar to the Jews on the condition that they would work on it and cultivate it and take half of its yield.

(12) CHAPTER. Distribution of sheep and dividing them justly.

2500. Narrated ‘Uqba bin ‘Amir that Allāh’s Messenger gave him some sheep to distribute among his companions in order to sacrifice them and a kid was left. He told the Prophet about it and the Prophet said to him, “Sacrifice it on your behalf.”

(13) CHAPTER. The sharing of food, etc.

It is said that a man offered some price for something and another man signalled him to buy it. When ‘Umar noticed that, he
considered the second man as a partner of the first.

2501, 2502. Narrated ‘Abdullāh bin Hishām, that his mother Zainab bint Humaid took him to the Prophet ﷺ and said, “O Allāh’s Messenger! Take the Bai‘a (pledge) from him.” But he said, “He is still too young for the pledge,” and passed his hand on his (i.e., ‘Abdullāh’s) head and invoked for Allāh’s Blessing for him. Zuhra bin Ma‘bad stated that he used to go with his grandfather, ‘Abdullāh bin Hishām, to the market to buy foodstuff. Ibn ‘Umar and Ibn Az-Zubair would meet him and say to him, “Be our partner, as the Prophet ﷺ invoked Allāh to bless you.” So, he would be their partner, and very often he would win a camel’s load and send it home.

(14) CHAPTER. Sharing the slaves.

2503. Narrated Ibn ‘Umar ﷺ: The Prophet ﷺ said, “Whoever manumits his share of a jointly possessed slave, it is imperative on him to manumit the slave completely if he has sufficient money to pay the rest of its price which is to be estimated justly. He should pay his partners their shares and release him.”
2504. Narrated Abū Hurairah: The Prophet said, “Whoever manumits his share of a jointly possessed slave, it is essential for him to manumit the slave completely if he has sufficient money. Otherwise he should look for some work for the slave (to earn what would enable him to emancipate himself), without overburdening him with work.”

(15) CHAPTER. Sharing the Hady and Budn. (Is it permissible for one) to share the Hady with somebody else after it has been slaughtered?

2505, 2506. Narrated Ibn ‘Abbās: The Prophet (along with his companions) reached Makkah in the morning of the fourth of Dhul-Hijjah assuming Ḥijāz for Ḥajj only. So when we arrived at Makkah, the Prophet ordered us to change our intentions of the Ḥijāz for ‘Umrah and that we could finish our Ḥijāz after performing the ‘Umrah and could go to our wives (for sexual intercourse). The people began talking about that(1). Jābir said surprisingly, “Shall we go to Mina while semen is dribbling from our male organs?”(2) Jābir moved his hand while saying so. When this news reached the Prophet he delivered a Khutba (religious talk) and said, “I have been informed that some people were saying so-and-so. By Allāh I fear Allāh more than you do, and am more obedient to Him than you. If I had known what I know now, I would not have brought

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(1) (H. 2505) People thought that it was sinful to perform ‘Umrah during the months of Ḥajj, so when the Prophet ordered them to perform ‘Umrah with Ḥajj (i.e., Ḥajj-at-Tamattu’), they were astonished.

(2) (H. 2505) Jābir thought that it would be inconvenient to assume Ḥijāz for Ḥajj and go to Mina shortly after having had sexual relation with one’s wife.
the Hady (sacrifice) with me and had the Hady not been with me, I would have finished the Ihram.” At that, Surāqa bin Malik stood up and asked, “O Allah’s Messenger! Is this permission for us only or is it forever?” The Prophet ﷺ replied, “It is forever.” In the meantime ‘Ali bin Abī Talib came from Yemen and was saying Labbaik for what the Prophet ﷺ has intended. (According to another man, ‘Ali was saying Labbaik for Hajj similar to Allah’s Messenger ﷺ). The Prophet ﷺ told him to keep on the Ihram and let him share the Hady with him.

(16) CHAPTER. Whoever regarded ten sheep as equal to one camel in distribution.

2507. Narrated ‘Abāya bin Rīfā‘a: My grandfather, Rāfī’ bin Khadij, said, “We were in the valley of Dhul-Hulaifa of Tihāma in the company of the Prophet ﷺ and had some camels and sheep (of the booty). The people hurried (in slaughtering the animals) and put their meat in the pots and started cooking. Allah’s Messenger ﷺ came and ordered them to upset the pots, and distributed the booty considering one camel as equal to ten sheep. One of the camels fled and the people had only a few horses, so they got worried. (The camel was chased and) a man stopped the camel by throwing an arrow at it. Allah’s Messenger ﷺ said, ‘Some of these animals are untamed like wild animals, so if anyone of them went out of your control, then you should treat it as you have done now.’” My grandfather said, “O Allah’s Messenger! We fear that we
may meet our enemy tomorrow and we have no knives, could we slaughter the animals with reeds?” The Prophet ﷺ said, “Yes, or you can use what would make blood flow (slaughter) and you can eat what is slaughtered and the Name of Allâh is mentioned at the time of slaughtering. But don’t use teeth or fingernails (in slaughtering). I will tell you why, as for teeth, they are bones, and fingernails are used by Ethiopians for slaughtering.”

[See Hadith No. 2488]
(1) CHAPTER. The mortgaging in places occupied by settled population and the Statement of Allah:

"And if you are on a journey and cannot find a scribe, then let there be a pledge taken (i.e., mortgaging)...." (V.2:283)

2508. Narrated Anas: No doubt, the Prophet mortgaged his armour for barley grains. Once, I took barley bread with some dissolved fat on it to the Prophet and I heard him saying, “The household of Muhammad did not possess except a Sā’ (of food grain, barley, etc.) for both the morning and the evening meals, although they were nine houses.”

(2) CHAPTER. Mortgaging an armour.

2509. Narrated ‘Aishah: The Prophet bought some foodstuff on credit for a limited period and mortgaged his armour for it.

(3) CHAPTER. Mortgaging the arms.

2510. Narrated Jābir bin ‘Abdullāh: Allāh’s Messenger said, “Who would kill Ka‘b bin Al-Ashraf as he has
harmed Allah and His Messenger ﷺ?” Muhammad bin Maslama (got up and) said, “I will kill him.” So, Muhammad bin Maslama went to Ka'b and said, “I want a loan of one or two Wasq of foodgrains.” Ka'b said, “Mortgage your women to me.” Muhammad bin Maslama said, “How can we mortgage our women, and you are the most handsome among the Arabs?” He said, “Then mortgage your sons to me.” Muhammad said, “How can we mortgage our sons, as the people will abuse them for being mortgaged for one or two Wasq of foodgrains? It is shameful for us. But we will mortgage our arms to you.” So, Muhammad bin Maslama promised him that he would come to him next time. They (Muhammad bin Maslama and his companions) came to him as promised and murdered him. Then they went to the Prophet ﷺ and told him about it.

(4) CHAPTER. It is permissible to mortgage an animal used for riding or milking.

Mughira narrated that Ibrāhīm said: One can ride and milk the lost animal in proportion to the amount of food one gives to it; this is valid also for mortgaged animals.

2511. Narrated Abū Hurairah ﷺ: The Prophet ﷺ said, “One can ride the mortgaged animal because of what one spends on it, and one can drink the milk of a milch animal as long as it is mortgaged.”

2512. Narrated Abū Hurairah ﷺ: Allah’s Messenger ﷺ said, “The mortgaged animal can be used for riding as long as it is
fed; and the milk of the milch animal can be drunk according to what one spends on it. The one who rides the animal or drinks its milk should provide the expenditures.”

(5) CHAPTER. Mortgaging things to Jews and others.

2513. Narrated 'Aishah: Allah's Messenger bought some foodstuff from a Jew and mortgaged his armour to him.

(6) CHAPTER. If a dispute arises between the mortgagor and mortgagee, a proof is to be provided by the plaintiff, otherwise the defendant has to take an oath (if he insists on denying the plaintiff's claim).

2514. Narrated Ibn Abū Mulaika: I wrote a letter to Ibn 'Abbās and he wrote to me that the Prophet had given the verdict that the defendant had to take an oath.

2515, 2516. Narrated Abū Wā'il: 'Abdullāh (bin Mas'ūd) said, "Whoever took a false oath in order to grab somebody's property will meet Allāh while Allāh will be angry with him." Allāh revealed the following Verse to confirm that:
“Verily, those who purchase a small gain at the cost of Allâh’s Covenant and their oaths, (to)... painful torment.” (V.3:77)

Al-Ash’ath bin Qais came to us and asked as to what Abû Abdur-Rahmân (i.e., Ibn Mas‘ûd) was telling us.” We related the story to him. On that he said, “He has told the truth. This Verse was revealed about me. I had some dispute with another man regarding a well and we took the case before Allâh’s Messenger ﷺ. Allâh’s Messenger ﷺ said (to me), ‘Produce two witnesses (to support your claim); otherwise the defendant has the right to take an oath (to refute your claim).’ I said, ‘The defendant would not mind to take a false oath.’ Allâh’s Messenger ﷺ then said, ‘Whoever took a false oath in order to grab someone else’s property will meet Allâh, and Allâh will be angry with him.’ Allâh then revealed what confirmed it.” Al-Ash’ath then recited the following Verse:

“Verily, those who purchase a small gain at the cost of Allâh’s Covenant, and their oaths... (to)... they shall have a painful torment!” (V.3:77)

[See Hadîth No.2356, 2357]
(1) CHAPTER. What is said regarding the manumission and its superiority

And the Statement of Allah:

"(It is) freeing a neck (slave). Or giving food in a day of hunger (famine), to an orphan near of kin."... (V.90:13-15)

2517. Narrated Abu Hurairah:
The Prophet said, “Whoever frees a Muslim slave, Allah will save all the parts of his body from the (Hell) Fire as he has manumitted the body-parts of the slave.”

Sa’id bin Marjana said that he narrated that Hadith to ‘Ali bin Al-Husain and he manumitted his slave for whom Abdullãh bin Ja’far had offered him ten thousand Dirham or one thousand Dinãr.

(2) CHAPTER. What is the best kind of manumission (of slaves)?

2518. Narrated Abu Dhar:
I asked the Prophet, “What is the best deed?” He replied, “To believe in Allah and to fight for His Cause.” I then asked, “What is the best kind of manumission (of slaves)?” He replied, “The manumission of the most expensive slave and the most beloved by his master.” I said, “If I cannot afford to do that?” He said, “Help the weak or do good
for a person who cannot work for himself.” I said, “If I cannot do that?” He said, “Refrain from harming others for this will be regarded as a charitable deed for your own good.”

(3) CHAPTER. Manumitting slaves at the time of eclipses, or on the appearance of some other signs of Allah, is recommended.

2519. Narrated Asma’ bint Abū Bakr رضي الله عنها: The Prophet ﷺ ordered us to manumit slaves at the time of solar eclipses.

2520. Narrated Asmā’ bin Abū Bakr رضي الله عنها: We were ordered to manumit slaves at the time of lunar eclipses.

(4) CHAPTER. If one manumits a male slave owned by two persons or a female slave owned by a number of partners.

2521. Narrated Ibn ‘Umar رضي الله عنه: The Prophet ﷺ said, “Whoever manumits a slave owned by two masters, should manumit him completely (not partially) if he is rich after having its price evaluated.”
2522. Narrated 'Abdullâh bin 'Umar رضي الله عنهما: Allah's Messenger ﷺ said, "Whoever manumits his share of a jointly possessed slave and he has sufficient money to manumit him completely, should let its price be estimated by a just man and give his partners the price of their shares and manumit the slave; otherwise (i.e., if he has not sufficient money) he manumits the slave partially."

2523. Narrated Ibn 'Umar رضي الله عنه : Allah's Messenger ﷺ said, "Whoever manumits his share of a jointly possessed slave, then it is essential for him to get that slave manumitted completely as long as he has the money to do so. If he has not sufficient money to pay the price of the other shares (after the price of the slave is evaluated justly), the manumitter manumits the slave partially in proportion to his share.

2524. Narrated Ibn 'Umar Rضي الله عنه : The Prophet ﷺ said, "He who manumits his share and has money sufficient to free the remaining portion of that slave's price (justly estimated) then he should manumit him (by giving the rest of his price to the other co-owners)."

Nâfi' added, "Otherwise the slave is
partially free.” Ayyūb is not sure whether the last statement was said by Nāfi‘ or it was a part of the Ḥadīth.

2525. Narrated Ibn ‘Umar that he used to give his verdict regarding the male or female slaves owned by more than one master, one of whom may manumit his share of the slave. Ibn ‘Umar used to say in such a case, “The manumitter should manumit the slave completely if he has sufficient money to pay the rest of the price of that slave (which is to be justly estimated) and the other share-holders are to take the price of their shares and the slave is freed (released from slavery).” Ibn ‘Umar narrated this verdict from the Prophet ﷺ.

(5) CHAPTER. Whoever manumits his portion of a common slave and does not possess enough money to manumit him completely, then that slave should be helped to work without hardship to earn what will enable him to get complete freedom according to the writing (of emancipation).

2526. Narrated Abū Hurairah that the Prophet ﷺ said, “Whoever
manumits his portion of a (jointly possessed) slave…”

2527. Narrated Abū Hurairah

The Prophet ﷺ said, “Whoever manumits his portion of a common slave should manumit the slave completely by paying the rest of his price from his money if he has enough money; otherwise the price of the slave is to be estimated and the slave is to be helped to work without hardship till he pays the rest of his price.”

(6) CHAPTER. What is said about manumission and divorce by mistake or by forgetfulness. Manumission of slave should be for Allah’s sake only.

The Prophet ﷺ said, “Everybody will get the reward according to what he has intended.” Doing things by forgetfulness or by mistake is not regarded as intentional action.

2528. Narrated Abū Hurairah

The Prophet ﷺ said, “Allāh has accepted my invocation to forgive what whispers in the hearts of my followers, unless they put it to action or utter it.” (See Hadith No.6664 Vol.8)
2529. Narrated ‘Umar bin Al-Khattāb: The Prophet said, “The (reward of) deeds depends on intentions, and every person will get the reward according to what he has intended. So, whoever emigrates for Allāh and His Messenger, then his emigration will be for Allāh and His Messenger, and whoever emigrates for worldly benefits or for a woman to marry then his emigration will be for what he emigrated for.”

[See Vol. 1, Hadith No.1]

(7) CHAPTER. If somebody says to his slave that he is for Allāh; and by that he intends to manumit him (the slave is manumitted). And the witness for manumission.

2530. Narrated Qais: When Abū Hurairah accompanied by his slave set out intending to embrace Islām they lost each other on the way. The slave then came when Abū Hurairah was sitting with the Prophet. The Prophet said, “O Abū Hurairah! Your slave has come back.” Abū Hurairah said, “Indeed, I would like you to witness that I have manumitted him.” That happened at the time when Abū Hurairah recited (the following poetic verse):

‘What a long tedious tiresome night!

Nevertheless, it has delivered us from the land of Kufr (disbelief).’
2531. Narrated Abū Hurairah: On my way to the Prophet I was reciting:

‘What a long tedious tiresome night!

Nevertheless, it has delivered us from the land of Kufr (disbelief).’

I had a slave who ran away from me on the way. When I went to the Prophet and gave the Bai’a (pledge) for embracing Islam, the slave showed up while I was still with the Prophet who remarked, “O Abū Hurairah! Here is your slave!” I said, “I manumit him for Allâh’s sake,” and so I manumitted him.

2532. Narrated Qais: When Abū Hurairah accompanied by his slave came intending to embrace Islâm, they lost each other on the way. (When the slave showed up) Abū Hurairah said (to the Prophet), “I make you witness that the slave is free for Allâh’s Cause.”

(8) CHAPTER. Umm Al-Walad (i.e., a slave woman who begets a child for her master).
Narrated Abū Hurairah ﺔ‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏‏...
slave would be manumitted after his death. The Prophet called for that slave and sold him\(^{(1)}\). The slave died the same year.

(10) CHAPTER. The selling and conferring on others of the *Walā* of a manumitted slave.\(^{(2)}\)

2535. Narrated Ibn ‘Umar: Allah’s Messenger forbade the selling or conferring on others of the *Walā* of a manumitted slave.

2536. Narrated ‘Aishah: I bought Barira, but her masters put the condition that her *Walā* would be for them. I told the Prophet about it. He said (to me), “Manumit her, as her *Walā* will be for the one who pays the price.” So, I manumitted her. The Prophet called Barira and gave her the option of either staying with her husband or leaving him. She said, “Even if he gave me so much money, I would not stay with him,” and so she preferred her freedom to her husband.

(11) CHAPTER. If the brother or the uncle of somebody was taken as a war prisoner, then can he ransom him if he is a *Mushrik*?

Narrated Anas: Al-‘Abbās said

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\(^{(1)}\) (H. 2534) The liberator was needy, so the Prophet sold the slave for him, permitting him to cancel his promise of manumitting the slave after his death.

\(^{(2)}\) (Ch. 10) *Walā*: See glossary.
to the Prophet ﷺ, “I ransom myself and ‘Aqil.” ‘Ali got his share of the booty from the property which was given by his brother ‘Aqil and his uncle Al-‘Abbās.

2537. Narrated Anas: Some men of the Ansār asked for the permission of Allāh’s Messenger ﷺ and said, “Allow us to give up the ransom from our nephew Al-‘Abbās. The Prophet ﷺ said (to them), “Do not leave (even) a Dirham (of his ransom).”

(12) CHAPTER. Manumission of a Mushrik (pagan, polytheist, idolater)

2538. Narrated Hishām: My father told me that Ḥakīm bin Ḥizām ﷺ manumitted one hundred slaves in the Pre-Islāmic Period of Ignorance and slaughtered one hundred camels (and distributed them in charity). When he embraced Islam he again slaughtered one hundred camels and manumitted one hundred slaves. Ḥakīm said, “I asked Allāh’s Messenger ﷺ, ‘O Allāh’s Messenger! What do you think about some good deeds I used to practise in the Pre-Islāmic Period of Ignorance regarding them as deeds of righteousness?’ ” Allāh’s Messenger ﷺ said, “You have embraced Islām along with all those good deeds you did.”
(13) **CHAPTER.** Whover possessed Arab slaves and gave them as presents, or sold them, or had sexual relation with the females among them, or accepted their ransom, or took their offspring as captives.

And the Statement of Allah (SWT):

“The example (of two men – a believer and a disbeliever); a slave (disbeliever) under the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and he spends thereof secretly and openly. Can they be equal? (By no means, not). All the praises and thanks be to Allah. Nay! (But) most of them know not.” (V.16:75)

2539, 2540. Narrated Marwan and Al-Miswar bin Makhrama: When the delegates of the tribe of Hawazin came to the Prophet (PBUH), and they requested him to return their properties and captives the Prophet (PBUH) stood up and said to them, “I have other people with me in this matter (as you see) and the most beloved statement to me is the true one; you may choose either the properties or the prisoners as I have delayed their distribution.” The Prophet (PBUH) had waited for them for more than ten days since his arrival from Ta’if. So, when it became evident to them that the Prophet (PBUH) was not going to return them except one of the two, they said, “We choose our prisoners.” The Prophet (PBUH) got up amongst the people and glorified and praised Allah as He deserved and said, “Then after, these brethren of yours have come to us with repentance, and I see it logical to return them the captives. So, whoever amongst you likes to do that as a favour, then he can do it, and whoever of you likes to stick to his share till we recompense him from the very first war booty which Allah will give us, then he can do so (i.e., give up...
the present captives).” The people unanimously said, “We do that (return the captives) willingly.” The Prophet ﷺ said, “We do not know which of you have agreed to it and which have not, so go back and let your leaders forward us your decision.” So, all the people then went back and discussed the matter with their leaders who returned and informed the Prophet ﷺ that all the people had willingly given their consent to return the captives. This is what has reached us about the captives of Hawazin.

Narrated Anas that ‘Abbas said to the Prophet ﷺ, “I paid for my ransom and ‘Aqil’s ransom.”

2541. Narrated Ibn ‘Aun: I wrote a letter to Nafi’, and Nafi’ wrote in reply to my letter that the Prophet ﷺ had (suddenly) attacked Banu Mustaliq (without warning while they were heedless) and their cattle were being watered at the places of water. Their fighting men were killed and their women and children were taken as captives; the Prophet ﷺ got Juwairiya on that day. Nafi’ said that Ibn ‘Umar had told him the above narration and that Ibn ‘Umar was in that army.

2542. Narrated Ibn Mu‘hairiz: I saw Abü Sa‘îd and asked him about coitus interruptus. Abü Sa‘îd said, “We went with Allah’s Messenger ﷺ in the Ghazwa of Bani Al-Mustaliq and we captured some of the Arabs as captives, and the long separation...
from our wives was pressing us hard and we wanted to practise coitus interruptus. We asked Allāh’s Messenger ﷺ (whether it was permissible). He said, “It is better for you not to do so. No soul, (that which Allāh has) destined to exist, up to the Day of Resurrection, but will definitely come into existence.”

2543. Narrated Abū Hurairah ﺑﻦْ ﺯﻬﺰٌرْ رَٰبِعَةٌ ﺑﻦْ ﺯﻬﺰٌرْ: I have loved the people of the tribe of Banī Tamīm ever since I heard three things Allāh’s Messenger ﷺ said about them. I heard him saying, “These people (of the tribe of Banī Tamīm) would stand firm against Ad-Dajjāl.” When the Sadaqāt (gifts of charity) from that tribe came, Allāh’s Messenger ﷺ said, “These are the Sadaqāt (i.e., charitable gifts) of our folk.” Āishah had a slave-girl from that tribe, and the Prophet ﷺ said to Āishah, “Manumit her as she is a descendant of (the Prophet) Isma‘īl [Ishmāel].”
(14) CHAPTER. The superiority of him who teaches his slave-girl good manners.

2544. Narrated Abū Mūsa: Allāh's Messenger ﷺ said, "He who has a slave-girl and educates and treats her nicely and then manumits her and marries her, will get a double reward." (See H. 5083)

(15) CHAPTER. The saying of the Prophet ﷺ: Slaves are your brothers, so feed them with the like of what you eat.

And the Statement of Allāh ﷻ:
"Worship Allāh and join none with Him (in worship), and do good to parents, kinsfolk, orphans, Al-Masā́kin (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet) and those (slaves) whom your right hands posses. Verily, Allāh does not like such as are proud and boastful." (V.4:36)

2545. Narrated Al-Ma'rūr bin Suwaid: I saw Abū Dhar Al-Ghifārī wearing a cloak, and his slave, too, was wearing a cloak. We asked him about that (i.e., how both were wearing similar cloaks). He replied, "Once I abused a man and he complained of me to the Prophet ﷺ. The Prophet ﷺ asked me, 'Did you abuse him by slighting his mother?' He added, 'Your slaves
are your brethren upon whom Allâh has given you authority. So, if one has one's brethren under one's control, one should feed them with the like of what one eats and clothe them with the like of what one wears. You should not overburden them with what they cannot bear, and if you do so, help them (in their hard job)."

(16) CHAPTER. (The reward of) a slave who worships his Lord (Allâh) in a perfect manner and he is also honest and faithful to his master.

2546. Narrated Ibn 'Umar: Allâh's Messenger ﷺ said, "If a slave is honest and faithful to his master and worships his Lord (Allâh) in a perfect manner, he will get a double reward." (See H. 5083)

2547. Narrated Abû Mûsa Al-Ash'ari: The Prophet ﷺ said, "He who has a slave-girl and teaches her good manners and educates her and then manumits and marries her, will get a double reward; and any slave who observes Allâh's Right and his master's right will get a double reward." (See H. 5083)

2548. Narrated Abû Hurairah: Allâh's Messenger ﷺ said, "A pious slave gets a double reward." Abû Hurairah added:
Chapter 2549. Narrated Abū Hurairah: The Prophet ﷺ said, “Goodness and comfort are for him who worships his Lord (Allāh) in a perfect manner and serves his master sincerely.”

(17) CHAPTER. It is disliked to look down upon a slave or to say, “My slave” or “My slave-girl.”

Allāh ﷺ says:

“And (also marry) the ʿalīhūn (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves)...” (V.24:32)

And Allāh ﷺ said,

“A slave (disbeliever) under the possession of another” (V.16:75) “… They both found her lord (i.e., her husband) at the door…” (V.12:25) “… believing girls [from among those (slaves) whom you right hands possess]…” (V.4:25)

And the Prophet ﷺ said, “Get up for your master.”

Allāh ﷺ says:

“… Mention me to your lord (i.e., your king so as to get me out of the the prison)…” (V.12:42)

(1) (H. 2548) Abū Hurairah mentioned Jihād, Hāj and duty towards mother as obstacles in the way of his wish, because a slave cannot practise any of these actions without his master’s permission. (Qaṣṭalānī).
(The Prophet said), “And who is your master?”

2550. Narrated ‘Abdullāh: The Prophet said, “If a slave serves his Saiyīd (i.e., master) sincerely and worships his Lord (Allāh) perfectly, he will get a double reward.” (See H. 5083)

2551. Narrated Abū Mūsā: The Prophet said, “The Mamlūk (slave) who worships his Lord (Allāh) in a perfect manner, and is dutiful, sincere and obedient to his Saiyīd (master), will get a double reward.” (See H. 5083)

2552. Narrated Abū Hurairah: The Prophet said, “You should not say, ‘Feed your lord (Rabbaka), help your lord in performing ablution, or give water to your lord’ but should say, ‘My master (e.g. feed your master instead of lord) (Saiyīdī), or ‘My guardian (Maulā), and one should not say, ‘My slave (‘Abbāt), or ‘My girl-slave (Amātī), but should say, ‘My lad (Fatāt), or ‘My boy (Ghulāmī).’”

2553. Narrated Ibn ‘Umar: The Prophet said, “If one manumits his

(1) (Ch. 17) This chapter recommends that one should not call his slave a slave; yet the word is used by Allāh and His Messenger on many occasions. In this chapter the male slave is called Abīd in Arabic; the female slave Amā; the master Saiyīd; or Rabb. The slave is also called Mamlūk, and the female slave Fatāt.
share of a common slave (‘Abd), and he has money sufficient to free the remaining portion of the price of the slave (justly estimated), then he should free the slave completely by paying the rest of his price; otherwise the slave is freed partly.”

2554. Narrated ‘Abdullāh: “Allāh’s Messenger said, “Everyone of you is a guardian and is responsible for his charges. The ruler who has authority over people, is a guardian and is responsible for them, a man is a guardian of his family and is responsible for them; a woman is a guardian of her husband’s house and children and is responsible for them; a slave (‘Abd) is a guardian of his master’s property and is responsible for it; so all of you are guardians and are responsible for your charges.”

2555, 2556. Narrated Abū Hurairah and Zaid bin Khālid: The Prophet said, “If a slave-girl (Ama) commits illegal sexual intercourse, scourge her; if she does it again, scourge her again; if she repeats it, scourge her again.” The narrator added that on the third or the fourth offence, the Prophet said, “Sell her even for a hair rope.”
(18) CHAPTER. When your servant brings your meal to you?

2557. Narrated Abu Hurairah: The Prophet ﷺ said, “When your servant brings your meal to you then if you do not let him sit and share the meal, you should at least give him a mouthful or two mouthfuls of that meal or a meal or two meals, as he has prepared it.”

(19) CHAPTER. The slave is a guardian of the property of his master.

The Prophet ﷺ has referred the ownership of the property to the master.

2558. Narrated ‘Abdullãh bin ‘Umar: that he heard Allah’s Messenger ﷺ saying, “Everyone of you is a guardian and is responsible for his charge; the ruler is a guardian and is responsible for his subjects; the man is a guardian of his family and responsible for his charges; a woman is a guardian of her husband’s house and responsible for her charges; and the servant is a guardian of his master’s property and is responsible for his charge.” I definitely heard the above from the Prophet ﷺ and think that the Prophet ﷺ also said, “A man is a guardian of his father’s property and responsible for his charges; so everyone of you is a guardian and responsible for his charges.”
(20) CHAPTER. If somebody beats a slave, he should avoid his face.

2559. Narrated Abū Hurairah: The Prophet said, “If somebody fights (or beats somebody) then he should avoid (hitting) the face.”
(A slave who binds himself to pay a certain amount equivalent for his freedom by seeking writing of emancipation from his master).

CHAPTER. The sin of one who falsely accuses his slave of illegal sexual intercourse.

(1) CHAPTER. Al-Mukātab and the payment of his price by yearly installment.

And Allah’s Statement:

"...And such of your slaves as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them. And give them something (yourselves) out of the wealth of Allah which He has bestowed upon you..." (V.24:33)

Narrated Ibn Juraij: I asked ‘Atä’, “Will it be necessary for me to give a slave the writing of emancipation if I come to know that such a slave has money or property?” ‘Atä’ replied, “I consider it obligatory.”

‘Amr bin Dinar asked ‘Atä’, “Have you a proof (narration) for your verdict?” He replied in the negative and added that Mūsa bin Anas told him that Sirin sought from Anas a writing of emancipation, and Sirin was a very rich slave, but Anas refused to grant him his desire. Sirin went to ‘Umar who ordered Anas with his lash and recited:

‘Give them such writing, if you find that there is good and honesty in them...’ (V.24:33)

Anas then gave him a writing (of emancipation)."

2560. Narrated ‘Aishah that Barira came to seek her help in her writing of emancipation and she had to pay five Ūqīya
(of gold) by five yearly installments. ‘Aishah said to her, “Do you think that if I pay the whole sum at once, your masters will sell you to me, and I will free you and your *Wala*’(1)
will be for me.” Barīra went to her masters and told them about that offer. They said that they would not agree to it unless her *Wala* would be for them. ‘Aishah further said, “I went to Allah’s Messenger and told him about it.” Allah’s Messenger said to her, “Buy Barīra and manumit her and the *Wala*’ will be for the liberator.” Allah’s Messenger then got up and said, “What about those people who stipulate conditions that are not present in Allah’s Laws? If anybody stipulates a condition which is not in Allah’s Laws, then what he stipulates is invalid. Allah’s Conditions (Laws) are the truth and are more solid.”

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(1) (H. 2560) *Wala*: See glossary.
so." Barira informed her masters of that but they refused and said, "If she (i.e., 'Aishah) is seeking Allah's Reward, then she can do so, but your Walâ' will be for us." 'Aishah mentioned that to Allah's Messenger who said to her, "Buy and manumit her, as the Walâ' is for the liberator." Allah's Messenger then got up and said, "What about the people who stipulate conditions which are not present in Allah's Laws? Whoever imposes conditions which are not present in Allah's Laws, then those conditions will be invalid, even if he imposed these conditions a hundred times. Allah's Conditions (Laws) are the truth and are more solid."

2562.Narrated 'Abdullah bin 'Umar: 'Aishah wanted to buy a slave-girl in order to manumit her. The girl's masters stipulated that her Walâ' would be for them. Allah's Messenger said (to 'Aishah), "What they stipulate should not stop you, for the Walâ' is for the liberator."
‘Aishah said, “If your masters agree, I will pay them the sum at once and free you on condition that your Walā’ will be for me.” Barira went to her masters but they refused that offer. She (came back) and said, “I presented to them the offer but they refused, unless the Walā’ will be for them.” Allāh’s Messenger heard of that and asked me about it, and I told him about it. On that he said, “Buy and manumit her and stipulate that the Walā’ should be for you, as Walā’ is for the liberator.” ‘Aishah added, “Allāh’s Messenger then got up amongst the people, glorified and praised Allāh, and said, ‘Then after: What about some people who impose conditions which are not present in Allāh’s Laws? So, any condition which is not present in Allāh’s Laws is invalid even if they were one hundred conditions. Allāh’s Ordinance is the truth, and Allāh’s Condition is stronger and more solid. Why do some men from you say, ‘0 so-and-so! Manumit the slave but the Walā’ will be for me?’ Verily, the Walā’ is for the liberator.”

(4) CHAPTER. The selling of a Mukātab on his agreement.

‘Aishah رضي الله عنها said, “A Mukātab remains a slave as long as he has not paid the whole amount.” Zaid bin Thābit said, “He remains a slave even if he owed one Dirham.” Ibn ‘Umar said, “He remains a slave whether living or dead, or became insane, so long as he still has to pay
something (from the writing of emancipation).”

2564. Narrated 'Amra bint 'Abdur-Raḥmān: Barīra went to 'Āishah, the Mother of the faithful believers, to seek her help in her emancipation. 'Āishah said to her, “If your masters agree, I will pay them your price in a lump sum and manumit you.” Barīra mentioned that offer to her masters but they refused to sell her unless the Walā’ will be for them. 'Āishah told Allāh’s Messenger s about it. He said, “Buy and manumit her as the Walā’ is for the liberator.”

(5) CHAPTER. If a Mukātab slave asks somebody to buy and free him, it is permissible for that person to buy him.

2565. Narrated 'Abdul Wāhid bin Aiman: I went to 'Āishah and said, “I was the slave of Utba bin Abū Lahab. Utba died and his scns became my masters who sold me to Ibn Abū 'Amr who manumitted me. The sons of Utba stipulated that my Walā’ should be for them.” 'Āishah said, “Barīra came to me and she was given the writing of emancipation by her masters and she asked me to buy and manumit her. I agreed to it, but Barīra told me that her masters would not sell her unless her Walā’ will be for them.” 'Āishah said, “I am not in need of that.” When the Prophet s heard that, or he was told about it, he asked 'Āishah about it. 'Āishah mentioned what Barīra had told her. The Prophet s said, “Buy and manumit her
and let them stipulate whatever they like.” So, `Aishah bought and manumitted her and her masters stipulated that her Walā’ should be for them. The Prophet ﷺ said, “The Walā’ will be for the liberator even if they stipulated a hundred conditions.”
51 - THE BOOK OF GIFTS AND THE SUPERIORITY OF GIVING GIFTS
AND THE EXHORTATION FOR GIVING GIFTS

(1) CHAPTER. Superiority of giving gifts.

2566. Narrated Abū Hurairah: The Prophet said, “O Muslim women! None of you should look down upon the gift sent by her she-neighbour even if it were the trotters of the sheep (fleshless part of legs).”

2567. Narrated 'Urwa: 'Āishah said to me, “O my nephew! We used to see the crescent, and then the crescent in this way we saw three crescents in two months and no fire (for cooking) used to be made in the houses of Allāh’s Messenger. I said, “O my aunt! Then what use to sustain you?”'Āishah said, “The two black things: dates and water, our neighbours from Anãr had some Mana’ih(1) and they used to present Allāh’s Messenger some of their milk and he used to make us drink.”

(2) CHAPTER. Giving a little as a gift.

(1) (Ch. 2567) Mana’ih is the plural of Maniha, which means a special sort of gift in the form of a she-camel or a sheep which is given temporarily so that its milk may be used and then it is returned to the owner.
2568. Narrated Abū Hurairah: The Prophet said, “I shall accept the invitation even if I were invited to a meal of a sheep’s trotter, and I shall accept the gift even if it were an arm or a trotter of a sheep.”

2569. Narrated Sahl: The Prophet sent for a woman from the emigrants and she had a slave who was a carpenter. The Prophet said to her “Order your slave to prepare the wood (pieces) for the pulpit.” So, she ordered her slave who went and cut the wood from the tamarisk and prepared the pulpit for the Prophet. When he finished the pulpit, the woman informed the Prophet that it had been finished. The Prophet asked her to send that pulpit to him, so they brought it. The Prophet lifted it and placed it at the place in which you see now.”

2570. Narrated ‘Abdullāh bin Abū Qatada Al-Aslami that his father said, “One day I was sitting with some of the Prophet’s companions on the way to Makkah. Allāh’s Messenger was ahead of us. All of my companions were in the state of Ḥajj while I was a non-Muhrim. They saw an onager while I was busy repairing my
shoes, so they did not tell me about it but they wished I had seen it. By chance I looked up and saw it. So, I turned to the horse, saddled it and rode on it, forgetting to take the spear and the whip. I asked them if they could hand over to me the whip and the spear but they said, ‘No, by Allah, we shall not help you in that in any way.’ I became angry and got down from the horse, picked up both the things and rode the horse again. I attacked the onager and slaughtered it, and brought it. They took it (cooked some of it) and started eating it, but they doubted whether it was allowed for them to eat it or not, as they were in the state of *Ihram*. So, we proceeded and I hid with me one of its forelegs. When we met Allah’s Messenger and asked him about the case, he asked, ‘Do you have a portion of it with you?’ I replied in the affirmative and gave him that fleshy foreleg and he ate all of it, while he was in the state of *Ihram*.”

(4) CHAPTER. Whoever asks others to give him water.

2571. Narrated Anas: Once Allah’s Messenger visited us in this house of ours and asked for something to drink. We milked one of our sheep and mixed it with water from this well of ours and gave it to...
him. Abū Bakr was sitting on his left side and 'Umar in front of him and a bedouin on his right side. When Allāh’s Messenger ﷺ finished, ‘Umar said to Allāh’s Messenger ﷺ, “Here is Abū Bakr.” But Allāh’s Messenger ﷺ gave the remaining milk to the bedouin and said twice, “The (persons on the) right side! So, start from the right side.” Anas added, “It is the Prophet’s Sunna,” and repeated it thrice.

(5) CHAPTER. Accepting the gift of game.

The Prophet ﷺ accepted the fleshy foreleg of the game from Abū Qatada.

2572. Narrated Anas ﷺ: We provoked a rabbit at Marr-az-Zahrān till it started jumping and the people ran after it but were exhausted. I overpowered and caught it, and gave it to Abu Talḥa who slaughtered it and sent its hip or two thighs to Allāh’s Messenger ﷺ. (The narrator confirms that he sent two thighs). The Prophet ﷺ accepted that. (The subnarrator asked Anas, “Did the Prophet ﷺ eat from it?” Anas replied, “He ate from it.”)

(6) CHAPTER. The acceptance of a gift.

2573. Narrated As-Sā’b bin Jaththāma ﷺ: An onager was presented to Allāh’s Messenger ﷺ at the place called Al-
Abwâ’ or Waddân, but Allâh’s Messenger ﷺ rejected it. When the Prophet ﷺ noticed the signs of sorrow on the giver’s face he said, “We have not rejected your gift, but we are in the state of Ihrâm.” (i.e., if we were not in a state of Ihrâm we would have accepted your gift). (Fatâh Al-Bârî).

(7) CHAPTER. The acceptance of a gift.

2574.Narrated ‘Âishah, The people used to look forward for the day of my ('Âishah’s) turn to send gifts to Allâh’s Messenger ﷺ in order to please him.

2575. Narrated Ibn ‘Abbâs رضي الله عنهما: My aunt Umm Hufaid, sent some dried yoghurt (butter free), ghee (clarified butter) and a mastigar (sand lizard) to the Prophet ﷺ as a gift. The Prophet ﷺ ate the dried yoghurt and butter but left the mastigar because he disliked it. Ibn ‘Abbâs said, “The mastigar was eaten at the table of Allâh’s Messenger ﷺ and if it had been illegal to eat, it could not have been eaten at the table of Allâh’s Messenger ﷺ.”

2576. Narrated Abû Hurairah رضي الله عنه: Whenever a meal was brought to Allâh’s
Messenger ﷺ, he would ask whether it was a gift or Ṣadaqa (something given in charity). If he was told that it was Ṣadaqa, he would tell his Companions to eat it, but if it was a gift, he would hurry to share it with them.

2577. Narrated Anas bin Malik Z: Some meat was brought to the Prophet ﷺ and it was said that the meat had been given in charity to Barira. He said, “It was Ṣadaqa (charity) for Barira but a gift for us.”

2578. Narrated ‘Aishah: I intended to buy Barira but her masters stipulated that her Wāla’ should be for them. When the Prophet ﷺ was told about it, he said to me, “Buy and manumit her, as the Wāla’ is for the liberator.” Once, Barira was given some meat, and the Prophet ﷺ asked, “What is this?” I said, “It has been given to Barira in charity.” He said, “It is Ṣadaqa (charity) for her but a gift for us.” Barira was given the option (to stay with her husband or to part with him). ‘Abdur-Rahman (a subnarrator) wondered, “Was her husband a slave or a free man?” Shu’ba (another subnarrator) said, “I asked ‘Abdur-Rahmān whether her husband was a slave or a free man. He replied that he did not know whether he was a slave or a free man.”
2579. Narrated Umm ‘Atiyah: Once the Prophet went to ‘Aishah and asked her whether she had something (to eat). She said that she had nothing except the mutton which Umm ‘Atiyah had sent to (Barira) in charity. The Prophet said that it had reached its destination (i.e., it is no longer an object of charity.)

2580. Narrated ‘Aishah: The people used to send gifts to the Prophet on the day of my turn. Umm Salama said: “My companions (the wives of the Prophet other than ‘Aishah) gathered and they complained about it. So I informed the Prophet about it on their behalf, but he remained silent.

2581. Narrated ‘Urwa that ‘Aishah said: The wives of Allâh’s Messenger were in two groups.” ‘Urwa added: One group consisted of ‘Aishah, Hafsa, Safiyya and Sauda; and the other group consisted of Umm Salama and the other wives of Allâh’s Messenger. The Muslims knew that Allâh’s Messenger loved ‘Aishah, so if any
of them had a gift and wished to give to Allāh’s Messenger ﷺ, he would delay it till Allāh’s Messenger ﷺ had come to ‘Aishah’s home and then he would send his gift to Allāh’s Messenger ﷺ in her home. The group of Umm Salama discussed the matter together and decided that Umm Salama should request Allāh’s Messenger ﷺ to tell the people to send their gifts to him in whatever wife’s house he was. Umm Salama told Allāh’s Messenger ﷺ of what they had said, but he did not reply. Then they (those wives) asked Umm Salama about it. She said, “He did not say anything to me.” They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, “Talk to him till he gives you a reply.” When it was her turn, she talked to him again. He then said to her, “Do not hurt me regarding ‘Aishah, as the Divine Revelations do not come to me on any of the beds except that of ‘Aishah.” On that Umm Salama said, “I repent to Allāh for hurting you.” Then the group of Umm Salama called Fātima, the daughter of Allāh’s Messenger ﷺ and sent her to Allāh’s Messenger ﷺ to say to him, “Your wives request to treat them and the daughter of Abū Bakr on equal terms.” Then Fātima conveyed the message to him. The Prophet ﷺ said, “O my daughter! Don’t you love whom I love?” She replied in the affirmative and returned and told them of the situation. They requested her to go to him again, but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, “Your wives request you to treat them and the daughter of Ibn Abū Quḥāfa on equal terms.” On that she raised her voice and turned to ‘Aishah who was sitting and insulted her so much so that
Allāh’s Messengerﷺ looked at ‘Āishah to see whether she would retort. ‘Āishah started replying to Zainab till she silenced her. The Prophetﷺ then looked at ‘Āishah and said, “She is really the daughter of Abū Bakr.”(1)

(9) CHAPTER. What sort of presents (gifts) should not be rejected.

2582. Narrated ‘Azra bin Thābit Al-

(1) (H. 2581) She is really as honest, wise and well-versed as her father.
Anṣārī: When I went to Thumama bin ‘Abdullāh, he gave me some perfume and said that Anas would not reject the gifts of perfume. Anas said: The Prophet ṣṣ used not to reject the gifts of perfume.

(10) CHAPTER. Whoever thinks that it is permissible to give as a gift, something not present.

2583, 2584. Narrated Al-Miswar bin Makhrama رضي الله عنها and Marwān: When the delegates of the tribe of Hawāzin came to the Prophet ṣṣ, he stood up amongst the people, glorified and praised Allāh as He deserved, and said, “Then after: Your brethren have come to you with repentance and I see it logical to return to them their captives; so whoever amongst you likes to do that as a favour, then he can do it, and whoever of you likes to stick to his share till we give him his right from the very first Fai’ (war booty)(1) which Allāh will bestow on us, then (he can do so).” The people replied, “We do that (to return the captives) willingly as a favour for your sake.”

(11) CHAPTER. Compensation for a gift.

2585. Narrated ‘Āishah رضي الله عنها: Allāh’s Messenger ṣṣ used to accept gifts and used to give something in return.

(1) (H. 2583) Fai’: See glossary.
(12) CHAPTER. Giving gifts to one’s sons.

If somebody gives something to some of his sons then it is not permissible unless he does justice to all of his sons and gives the same to the other sons equally, but no one has the right to bear witness to what one’s father does. The Prophet ﷺ said, “Do justice when giving a gift to your children.” Is it permissible for the father to demand back the gift which he has given to his children? What one can eat from one’s son’s property? One can eat reasonably without extravagance. And the Prophet ﷺ bought a camel from ‘Umar and gave it to Ibn ‘Umar and said, “Dispose it as you like.”

2586. Narrated An-Nu‘mān bin Bashīr that his father took him to Allāh’s Messenger ﷺ and said, “I have given this son of mine a slave.” The Prophet ﷺ asked, “Have you given all your sons the like?” He replied in the negative. The Prophet ﷺ said, “Take back your gift then.”

(13) CHAPTER. The witnesses for Al-Hibah (the gifts).

2587. Narrated ‘Āmir: I heard An-Nu‘mān bin Bashīr رضي الله عنهما on the
pulpit saying, “My father gave me a gift but 'Amra bint Rawāha (my mother) said that she would not agree to it unless he made Allāh’s Messenger ﷺ as a witness to it. So, my father went to Allāh’s Messenger ﷺ and said, ‘I have given a gift to my son from 'Amra bint Rawāha, but she ordered me to make you as a witness to it, O Allāh’s Messenger!’ Allāh’s Messenger ﷺ asked, ‘Have you given (the like of it) to everyone of your sons?’ He replied in the negative. Allāh’s Messenger ﷺ said, ‘Be afraid of Allāh, and be just to your children.’ My father then returned and took back his gift.”

(14) CHAPTER. Giving gifts by a husband to his wife, and by a wife to her husband.

Ibrāhīm said, “It is permissible.” ‘Umar bin ‘Abdul ‘Azīz said, “None of them can take his gift back.” The Prophet ﷺ took permission from his wives to let him stay with ‘Āishah during his illness. The Prophet ﷺ said, “A person who takes back his gift (what he donates) is like a dog that swallows back its vomit.” Az-Zuhri said, “If a husband asks his wife to remit all or some of the Mahr (bridal money), and shortly after her consent he divorces her whereupon she demands what she has given up, then should he pay back her gift, if he has deceived her. But if she has given her free consent willingly and the man has meant no deception, the gift is valid, for Allāh ﷻ says:

“... But if they, of their own good pleasure, remit any part of it to you…” (V.4:4)
2588. Narrated Az-Zuhri: ‘Ubaidullah bin ‘Abdullãh told me that ‘Aishah had said, “When the Prophet became sick and his condition became serious, he requested his wives to allow him to be treated in my house, and they allowed him. He came out leaning on two men while his feet were dragging on the ground. He was walking between Al-‘Abbãs and another man.” ‘Ubaidullah said, “When I informed Ibn ‘Abbãs of what ‘Aishah had said, he asked me whether I knew who was the second man whom ‘Aishah had not named. I replied in the negative. He said, ‘He was ‘Alî bin Abî Talib.’”

2589. Narrated Ibn ‘Abbãs: The Prophet said, “One who takes back his gift (which he has already given) is like a dog that swallows its vomit.”

(15) CHAPTER. It is permissible for a woman to give gifts to somebody other than her husband and to free her slaves in the lifetime of her husband provided that she is not weak-minded. If she is weak-minded, then it is not permissible.

Allãh says:
“And give not unto the foolish your property…” (V.4:5)

2590. Narrated Asmã: Once I said, ‘O Allãh’s Messenger! I have no
property except what has been given to me by Az-Zubair (i.e., her husband). May I give in charity?” The Prophet ﷺ said, “Give in charity and do not withhold it (i.e., wealth) otherwise Allâh withhold it from you.”

2591. Narrated Asmâ’ bint Az-Zubair: Allâh’s Messenger ﷺ said, “Give (in charity) and do not withhold your wealth by counting and hoarding it, being afraid that it may be exhausted (by spending in Allâh’s Cause) lest Allâh should withhold His Blessings from you; and do not withhold your money lest Allâh should withhold it from you.”

2592. Narrated Kuraib, the freed slave of Ibn ‘Abbas: that Maimûna bint Al-Hârith (the wife of the Prophet ﷺ) said that she manumitted a slave-girl but did not take the permission of the Prophet ﷺ. On her turn when the (Prophet ﷺ) came to her house she said, “Do you know O Allah’s Messenger, that I have manumitted my slave-girl?” He (ﷺ) asked, “Have you (already) done it?” She replied, “Yes.” The Prophet ﷺ said, “You would have got more reward if you had given her (i.e., the slave-girl) to one of your maternal uncles.”

2593. Narrated ‘Aishah: Whenever Allah’s Messenger ﷺ wanted to go on a journey, he would draw lots as to
which of his wives would accompany him. He would take her whose name came out. He used to fix for each of them a day and a night. The subnarrator added: “Sauda bint Zam'a gave up her (turn) day and night to 'Aishah, the wife of the Prophet ﷺ in order to seek the pleasure of Allah’s Messenger ﷺ (by that action).”

(16) CHAPTER. Who is to be given the gift first?

2594. Narrated Maimūna, the wife of the Prophet ﷺ that she manumitted her slave-girl and the Prophet ﷺ said to her, “You would have got more reward if you had given the slave-girl to one of your maternal uncles.”

2595. Narrated 'Āishah ﷺ: I said, “O Allah’s Messenger! I have two neighbours; which of the two should I give a gift?” The Prophet ﷺ said, “(Give) to the one whose door is nearer to you.”
(17) CHAPTER. Whoever refused to accept a present for a certain reason.

‘Umar bin ‘Abdul-Aziz said, “A gift was (really) a gift during the lifetime of Allah’s Messenger ☪, but today it is a bribe.”

2596. Narrated ‘Abdullah bin ‘Abbas; that he heard As-Sa‘b b. Jaththâma Al-Laithi, who was one of the companions of the Prophet ☪, saying that he gave the meat of an onager to Allah’s Messenger ☪ while he was at a place called Al-Awâ’ or Waddân, and was in a state of Ihram. The Prophet ☪ did not accept it. When the Prophet ☪ saw the signs of sorrow on As-Sa‘b’s face because of not accepting his present, he said (to him), “We are not returning your present, but we are in the state of Ihram.”

[See Hadith No.2244, 2245]

2597. Narrated Abû Humayd As-Sa‘i’dî; that the Prophet ☪ appointed a man from the tribe of Al-Azîd, called Ibn Al-Lutabiyya for collecting the Zakât. When he returned he said, “This (i.e., the Zakât) is for you and this has been given to me as a present.” The Prophet ☪ said, “Why hadn’t he stayed in his father’s or mother’s house to see whether he would be given presents or not? By Him in Whose Hands my soul is, whoever takes something from the resources of the Zakât (unlawfully) will be carrying it on his neck on the Day of Resurrection; if it be a camel, it will be grunting; if a cow, it will be mooing; and if a sheep, it will be bleating.” The Prophet ☪ then raised his hands till we saw the whiteness of his armpits, and he said...
thrice, “O Allah! Haven’t I conveyed Your Message (to them)?”

(18) CHAPTER. If somebody gives somebody else a present, or promises to give him a present, and one of them dies before the gift reaches the other person.

‘Ubaida said, “If both the giver and the receiver have died but the present was set aside (i.e., separated) in the lifetime of the receiver, it will be given to his inheritors, and if it was not separated, it will go to the inheritors of the giver.” Al-Hasan said, “It will be given to the inheritors of the receiver (i.e., to whom the present was meant) no matter who died first, if the gift has been delivered to the messenger.”

2598. Narrated Jābir: The Prophet said to me, “I will give you so much (the Prophet pointed thrice with his hands) when the funds of Bahrain will come to me.” But the Prophet died before the money reached him. (When it came,) Abū Bakr ordered an announcer to announce that whoever had a money claim on the Prophet, or was promised to be given something, should come to Abū Bakr. I went to Abū Bakr and told him that the Prophet had promised to give me so much. On that Abū Bakr gave me three handfuls (of money).

(19) CHAPTER. How to take over the slave and property (given as gifts)?
NARRATED IBN ‘UMAR: I was riding a troublesome camel, and the Prophet \( \mathbb{P} \) bought it and said: “It (this camel) is for you, O ‘Abdullah.”

[See Hadith No.2610, 2611].

2599. Narrated Al-Miswar bin Makhrama: Allāh’s Messenger \( \mathbb{P} \) distributed some cloaks but did not give anything thereof to Makhrama. Makhrama said (to me), “O son! Accompany me to Allāh’s Messenger \( \mathbb{P} \).” When I went with him, he said, “Call him to me.” I called him (i.e., the Prophet \( \mathbb{P} \)) for my father. He came out wearing one of those cloaks and said, “We kept this (cloak) for you, Makhrama.” Makhrama looked at the cloak and said, “Makhrama is pleased,” (or the Prophet \( \mathbb{P} \) said), “Is Makhrama pleased?”

2600. Narrated Abu Hurairah: A man came to Allāh’s Messenger \( \mathbb{P} \) and said, “I am ruined.” The Prophet \( \mathbb{P} \) asked, “What do you mean?” He said, “I had a sexual intercourse with my wife during Ramadan (while observing fast).” The Prophet \( \mathbb{P} \) asked him, “Can you manumit a slave?” He replied in the negative. He then asked him, “Can you observe \( \text{Saum} \) (fast) for two successive months continuously?” He replied in the negative. The Prophet \( \mathbb{P} \) then asked him, “Can you feed sixty poor persons?” He replied in the negative. In the meantime an Ansārī man came with a basket full of dates. The Prophet \( \mathbb{P} \) said to the man,
"Take it and give it in charity (as an expiation of your sin)." The man said, "Should I give it to some people who are poorer than we, O Allah's Messenger? By Him Who has sent you with the Truth, there is no family between Al-Madina's two mountains poorer than we." Allah's Messenger told him to take it and provide his family with it."

(21) CHAPTER. If a creditor gives the debt, due to him, as a gift.

According to Al-Ḥakam, it is permissible. Al-Hasan bin 'Ali  gave up the debt due to him to a man as a gift. The Prophet said, "If somebody owes something, he should either repay it or get it remitted." Jabir said, "When my father was martyred, he was in debt. So, the Prophet asked his creditors to take the fruits of my garden and forgive my father."

2601. Narrated Jabir bin 'Abdullah: My father was martyred on the day (of the battle) of Uhud and his creditors demanded the debt back in a harsh manner. So, I went to Allah's Messenger and informed him of that, he asked them to accept the fruits of my garden and excuse my father, but they refused. So, Allah's Messenger did not give them the fruits, nor did he cut them and distribute it among them, but said, "I will come to you tomorrow morning." So, he came to us the next morning and walked about in between the date-palms and invoked Allah to bless their fruits. I plucked the fruits and gave back all the rights of the creditors in full, and a lot of fruits were left for us. Then I went to Allah's
Messenger, who was sitting, and informed him about what happened. Allah’s Messenger told ‘Umar, who was sitting there, to listen to the story. ‘Umar said, “Don’t we know that you are Allah’s Messenger? By Allah! You are Allah’s Messenger!”

(22) CHAPTER. The giving of a gift by one person to a group.

Asmā’ said to Al-Qāsim bin Muhammad and Ibn Abū ‘Atīq, “I inherited some land in the forest from my sister ‘Āishah, and Mu‘āwiya offered me one hundred thousand for it, but I give it to both of you as a gift.”

2602. Narrated Sahl bin Sa’d: A drink (of milk mixed with water) was brought to the Prophet who drank some of it while a boy was sitting on his right and old men on his left. The Prophet said to the boy, “If you permit me, I’ll give (the rest of the drink to) these old men first.” The boy said, “I will not give preference to anyone over me as regards my share from you, O Allah’s Messenger!” The Prophet then put that container in the boy’s hand.

[See Hadith No.2351]

(23) CHAPTER. The received and unreceived gifts, and the divided and undivided gifts.

The Prophet and his companions gave to the people of Hawāzin what they had got
from them as war booty, although it had not been divided yet.

2603. Jābir said, “I went to the Prophet in the mosque and he paid me my right and gave me more than he owed me.”

2604. Narrated Jābir bin ‘Abdullāh: I sold a camel to the Prophet on one of the journeys. When we reached Al-Madīna, he ordered me to go to the mosque and offer two Rak‘ā. Then he weighed for me (the price of the camel in gold) and gave an extra amount over it. A part of it remained with me till it was taken by the army of Sham on the day of Harra.”

2605. Narrated Sahl bin Sa‘d: A drink (of milk mixed with water) was brought to Allāh’s Messenger while a boy was sitting on his right side and old men were sitting on his left side. He asked the boy, “Will you allow me to give it to these (people)?” The boy said, “No, by Allāh, I will not give preference to anyone over me as regards my share from you.” Then the Prophet put the bowl in the boy’s hand.

2606. Narrated Abū Hurairah: Allāh’s Messenger owed a man some debt (and that man demanded it very harshly).
The companions of the Prophet wanted to harm him, but the Prophet said to them, “Leave him, as the one who has a right (creditor) has the right to demand it (or speak harshly).” He then added, “Buy (a camel) of the same age and give it to him.” They said, “We cannot get except a camel older and better than that of his.” He said, “Buy it and give it to him, as the best amongst you is he who pays back his debt in the most handsome way.”

(24) CHAPTER. If a group of persons gives a gift to some people.

2607, 2608. Narrated Marwän bin Al-Hakam and Al-Miswar bin Makhrama: When the delegates of the tribe of Hawãzin came to the Prophet, they requested him to return their property and their captives. He said to them, “As you see, this concerns also other people along with me, and the best statement to me is the true one, so you may choose one of two alternatives; either the captives or the property and (I have not distributed the booty, for) I have been waiting for you.” When the Prophet had returned from Ta’if, he waited for them for more than ten nights. When they came to know that the Prophet would not return except one of the two, they chose their captives. The Prophet then stood up amongst the Muslims, glorified and praised Allâh as He deserved, and then said, “Then after: These brothers of yours have come to you with repentance (asking for Allâh’s Forgiveness), and I see it proper to return their captives. So, whoever amongst you likes...
to do that as a favour, then he can do it, and whoever of you wants to stick to his share till we pay him from the very first *Fai* (i.e., war booty) which Allāh will give us, then he can do so.” The people said, “We return (the captives) to them willingly as a favour, O Allāh’s Messenger!” The Prophet ﷺ said, “I do not know who of you has given his consent and who has not; so go back and your leaders may present your decision to me.” The people went away, and their leaders discussed the matter with them, and then came to the Prophet ﷺ to tell him that all of them had given their consent (to return the captives) willingly.

(Az-Zuhri, the subnarrator said, “This is what we know about the captives of Hawazin.”)

(25) CHAPTER. Whosoever is given a gift while some people are sitting with him, he only has the right to have it.

Ibn `Abbas Ṭa`lī is reported to have said that the people sitting with that person will be his co-owners. But this report is not confirmed by an authentic narration.

2609. Narrated Abū Hurairah: The Prophet ﷺ took a camel of a certain age from somebody on credit. Its owner came and demanded it back (harshly). The Prophet ﷺ said, “No doubt, he who has a right, has the full right to demand it.” Then the Prophet ﷺ gave him an older and better camel than his camel and said, “The best amongst you is he who repays his debts in the
most handsome way.”

2610. Narrated Ibn ‘Umar that he was in the company of the Prophet on a journey, riding a troublesome camel belonging to ‘Umar. The camel used to go ahead of the Prophet. So, Ibn ‘Umar’s father would say, “O ‘Abdullâh! No one should go ahead of the Prophet.” The Prophet said to him, “Sell it to me.” ‘Umar said to the Prophet, “It is for you.” So, he bought it and said, “O ‘Abdullâh! It is for you, and you can do with it what you like.”

(26) CHAPTER. If someone gives a camel as a gift to a man riding it, then the deed is valid.

2611. Narrated Ibn ‘Umar: We were in the company of the Prophet on a journey, and I was riding a troublesome camel. The Prophet asked ‘Umar to sell that camel to him. So, ‘Umar sold it to him. The Prophet then said, “O ‘Abdullâh! The camel is for you.”

(27) CHAPTER. The presenting of a gift of clothes, the wearing of which is disliked.

2612. Narrated ‘Abdullâh bin ‘Umar: ‘Umar bin Al-Khaṭṭāb saw a silken dress (cloak) being sold at the gate of the mosque and said, “O Allâh’s Messenger! Would that you buy it and wear it on Fridays and when the delegates come to you!” Allâh’s
Messenger said, “This is worn by the one who will have no share in the Hereafter.” Later on, some silk dresses were brought and Allah’s Messenger sent one of them to ‘Umar. ‘Umar said, “How do you give me this to wear while you said what you said about the dress of ‘Utärid?”(1) Allah’s Messenger said, “I have not given it to you to wear.” So, ‘Umar gave it to a Mushrik brother of his in Makkah.

2613. Narrated Ibn ‘Umar: Once the Prophet went to the house of Fāṭima but did not enter it. ‘Ali came and she told him about that. When ‘Ali asked the Prophet about it, he said, “I saw a (multi-coloured) decorated curtain on her door. I am not interested in worldly things.” ‘Ali went to Fāṭima and told her about it. Fāṭima said, “I am ready to dispense with it in the way he suggests.” The Prophet ordered her to send it to such and such needy people.”

2614. Narrated ‘Ali: The Prophet gave me a silken dress as a gift and I wore it. When I saw the signs of anger on his face, I cut it into pieces and distributed it among my wives.”

(1) (H. 2612) ‘Umar  is referring to the previous occasion when Allah’s Messenger refused to buy the cloak sold at the gate of the mosque.
(28) CHAPTER. The acceptance of presents from Al-Mushrikūn (polytheists, idolaters, pagans)

Narrated Abū Hurairah: The Prophet said, "When Ibrāhīm (Abraham) migrated along with Sārah, he reached a town ruled by a king or a tyrant. The latter ordered his men to give Sārah, Ājar." The Prophet was given a cooked poisoned sheep as a present.

Narrated Abū Hurairah: The king of Aila sent a white mule to the Prophet, and the Prophet sent him a garment and wrote to him a confirmation of the treaty concerning his country.

2615. Narrated Anas: A Jubba (i.e., cloak) made of thick silken cloth was presented to the Prophet. The Prophet used to forbid people to wear silk. So, the people were pleased to see it. The Prophet said, "By Him in Whose Hands Muhammad's soul is, the handkerchiefs of Sa'd bin Mu'ādh in Paradise are better than this."

2616. Anas added, "The present was sent to the Prophet by Ukaidir (a Christian) from Dauma."

2617. Narrated Anas bin Malik: A Jewess brought a poisoned (cooked) sheep for the Prophet who ate from it. She was brought to the Prophet and was asked, "Shall we kill her?" He said, "No." Anas added: "I continued to see the effect of the..."
poison on the palate of the mouth of Allah's Messenger ﷺ.

2618. Narrated ‘Abdur-Rahmān bin Abū Bakr رضي الله عنهما: We were one hundred and thirty persons accompanying the Prophet ﷺ who asked us whether anyone of us had food. There was a man who had about a Sa' of wheat flour which was mixed with water to make dough (for baking bread). Then a very tall man from Al-Mushrikūn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad ﷺ) came driving the sheep. The Prophet ﷺ asked him, “Will you sell us (a sheep) or give it as a present?” He said, “I will sell you (a sheep).” The Prophet ﷺ bought a sheep and it was slaughtered. The Prophet ﷺ ordered that its liver and other abdominal organs be roasted. By Allah, the Prophet ﷺ gave every person of the one hundred and thirty a piece of that; he gave all those of them who were present; and kept the shares of those who were absent. The Prophet ﷺ then put its meat in two huge basins and all of them ate to their fill, and even then more food was left in the two basins which were carried on the camel (or said something like it).

(29) CHAPTER. Giving presents to Al-Mushrikūn (polytheists, pagans, idolaters).

And the Statement of Allah تعالى:

“Allah does not forbid you to deal justly and kindly with those who fought not against
2619. Narrated Ibn ‘Umar رضي الله عنهما:
‘Umar saw a silken cloak over a man for sale and requested the Prophet ﷺ to buy it in order to wear it on Fridays and while meeting delegates. The Prophet ﷺ said, “This is worn by the one who will have no share in the Hereafter.” Later on, Allah’s Messenger ﷺ got some silken cloaks similar to that one, and he sent one to ‘Umar. ‘Umar said to the Prophet ﷺ, “How can I wear it, while you said about it what you said?” The Prophet ﷺ said, “I have not given it to you to wear, but to sell or to give to someone else.” So, ‘Umar sent it to his brother at Makkah before he (his brother) embraced Islam.

2620. Narrated Asmā’ bint Abū Bakررضي الله عنها:
My mother came to me during the lifetime of Allah’s Messenger ﷺ and she was a Mushrikah (polytheist, idolatress, pagan). I said to Allah’s Messenger ﷺ (seeking his verdict), “My mother has come to me and she desires to receive a reward from me, shall I keep good relations with her?” The Prophet ﷺ said, “Yes, keep good relation with her.”

(30) CHAPTER. It is not legal for anyone to take back his presents or Šadaqa (things given in charity).
2621. Narrated Ibn 'Abbas:
The Prophet ﷺ said, “He who takes back his present is like him who swallows his vomit.”

2622. Narrated Ibn ‘Abbas:
The Prophet ﷺ said, “The bad example is not for us. He who takes back his present is like a dog that swallows back its vomit.”

2623. Narrated 'Umar bin Al-Khaṭṭāb:
I gave a horse in Allāh’s Cause. The person to whom it was given did not look after it. I intended to buy it back from him, thinking that he would sell it cheap. When I asked the Prophet ﷺ, he said, “Don’t buy it, even if he gives it to you for one Dirham as the person who takes back what he has given in charity, is like a dog that swallows back its vomit.”

(31) CHAPTER.

2624. Narrated ‘Abdullāh bin ‘Ubaidullāh bin Abū Mulaika: The sons of Ṣuhaib, (Ṣuhaib, who was the freed slave of Bani Jud‘ān) claimed that Allāh’s Messenger ﷺ had given two houses and one room to...
Suhaib. Marwan asked, “Who will testify your claim?” They replied that Ibn ‘Umar would do so. Marwan sent for Ibn ‘Umar who testified that Allah’s Messenger had really given Suhaib two houses and a room. So, Marwan gave the verdict (in favour of Suhaib’s sons), because of (Ibn ‘Umar’s) witness.

(32) CHAPTER. What is said about the ‘Umra and the Ruqba.

If one says, “I give you the house as ‘Umra,” one means, “I give it to you to live in as long as you are alive.”

2625. Narrated Jabin: The Prophet gave the verdict that ‘Umra is for the one to whom it is presented.

2626. Narrated Abu Hurairah: The Prophet said, “‘Umra is permissible.” ‘Ata’ said, “Jabin narrated the same to me from the Prophet.”

(1) (Ch. 32) ‘Umra: This kind of gift is also called Ruqba, which is derived from the Arabic verb meaning ‘to wait’ because both the giver and the person given to, used to wait for the death of each other so that the house etc. (given as gift) would belong to him permanently. (Fath Al-Bari)
(33) CHAPTER. Borrowing a horse from some people.

2627. Narrated Anas: Once, the people of Al-Madīna were frightened, so the Prophet borrowed a horse from Abū Ṭalha called Al-Mandūb, and rode it. When he came back he said, “We have not seen anything (to be afraid of), but the horse was very fast.”

(34) CHAPTER. To borrow something for the bride at the time of her wedding.

2628. Narrated 'Aīshah and she was wearing (a coarse dress) costing five Dirham. 'Aīshah said, “Look up and see my slave-girl who refuses to wear it in the house, though during the lifetime of Allah’s Messenger I had a similar dress which no woman desiring to appear elegant (before her husband) failed to borrow from me.”

(35) CHAPTER. The superiority of the Manīḥa, i.e., a milch she-camel or a sheep lent to somebody to use its milk and return it to its owner afterwards.

2629. Narrated Abū Hurairah: Allah’s Messenger said, “What a good Manīḥa (the she-camel which has recently
2736. Narrated Abū Hurairah: Allah's Messenger said, “Allah has ninety-nine names, i.e., one hundred less one, and whoever counts them (believes in their meanings and acts accordingly) will enter Paradise.” (Please see Hadith No.6410 Vol.8)

(19) CHAPTER. Conditions in Waaf (i.e., religious endowment).

2737. Narrated Ibn 'Umar: 'Umar bin Al-Khattāb got some land in Khaibar and he went to the Prophet to consult him about it, saying, “O Allah's Messenger I got some land in Khaibar better than which I have never had, what do you suggest that I do with it?” The Prophet said, “If you like you can give the land as endowment and give its fruits in charity.” So 'Umar gave it in charity as an endowment on the condition that it would not be sold nor given to anybody as a present and not to be inherited, but its yield would be given in charity to the poor people, to the kith and kin, for freeing slaves, for Allah's Cause, to the travellers and guests; and that there would be no harm if the guardian of the endowment ate from it with Ma'ruf (according to his labour with good intention), and fed others without storing it for the future…”
2735. Narrated ‘Amra: ‘Aishah said that Barira came to seek her help in the writing of her emancipation. ‘Aishah said to her, “If you wish, I will pay your masters (your price) and the Walâ’ will be for me.” When Allâh’s Messenger ﷺ came, she told him about it. The Prophet ﷺ said to her, “Buy her (i.e., Barira) and manumit her, for the Walâ’ is for the one who manumits.” Then Allâh’s Messenger ﷺ ascended the pulpit and said, “What about those people who stipulate conditions which are not present in Allâh’s Laws? Whoever stipulates such conditions as are not present in Allâh’s Laws, then those conditions are invalid even if he stipulated a hundred such conditions.”

(18) CHAPTER. What kinds of conditions are permissible; and what is exempted from the decision; and the conditions which are well-known amongst the people, and if somebody says, “One hundred minus one or two.”

Narrated Ibn Sirîn: A man said to a hirer of animals, “Prepare your travelling animals, and if I should not go with you on such and such day, I shall pay you one hundred Dirhams,” but he did not go on that day. Shuraih said, “If anyone puts a condition on himself of his own free will without being under duress, he has to abide by it.”

Narrated Ayyûb from Ibn Sirîn: A man sold foodstuff and the buyer told the seller that if he did not come to him on Wednesday, then the deal would be cancelled (i.e., invalid) and he did not turn up on that day.” Shuraih said to the buyer, “You have broken your promise,” and gave the verdict against him.
We do not know any of the women emigrants who deserted Islam after embracing it. We have also been told that Abū Basīr bin Asīd Ath-Θhaqafi came to the Prophet ﷺ as a Muslim emigrant during the truce. Al-Akhnas bin Shariq wrote to the Prophet ﷺ requesting him to return Abū Basīr.

(16) CHAPTER. Conditions in loans.

Ibn ‘Umar رضي الله عنهما and ‘Aṭā said, “If one lends something for a certain period, the debt is valid.”

2734. Narrated Abu Hurairah ﷺ: Allah’s Messenger ﷺ mentioned a person who asked an Israeli man to lend him one thousand Dinārs, and the Israeli lent him the sum for a certain fixed period.

(17) CHAPTER. Al-Mukātab (i.e., the slave who is given the writing of emancipation for a certain sum) and about the invalidity of those conditions which contradict Allāh’s Laws.

Jābir bin ‘Abdullāh رضي الله عنهما said regarding Al-Mukātab, “Their conditions are those which are mutually agreed upon by them.” Ibn ‘Umar or ‘Umar said, “Any condition which is against Allāh’s Laws, is invalid, even if one stipulates a hundred such conditions.”
2733. Narrated Az-Zuhri: 'Urwa said, "'Aishah told me that Allah's Messenger used to examine the women emigrants. We have been told also that when Allah revealed the order that the Muslims should return to the Musřikûn (polytheists, idolaters, pagans) what they had spent on their wives who emigrated (after embracing Islam) and that the Muslims should not keep disbelieving women as their wives, 'Umar divorced two of his wives, Qariba, the daughter of Abû Umaiyya and the daughter of Jarwal Al-Khuza'i. Later on Mu'āwiya married Qariba and Aba Jahm married the other."

When the Musřikûn refused to pay what the Muslims had spent on their wives, Allah revealed:

"And if any of your wives had gone from you to the disbelievers ......" (V.60:11)

So, Allah ordered that the Muslim whose wife has gone, should be given, as a compensation of the Mahr he had given to his wife, from the Mahr of the wives of the Musřikûn who had emigrated deserting their husbands.
supporters." When Abū Basīr heard that he understood that the Prophet would return him to them again, so he set out and left till he reached the seashore. Abū Jandal bin Suhail got himself released from them (i.e., infidels) and joined Abū Basīr. So, whenever a man from Quraish embraced Islam he would follow Abu Basir till they formed a strong group. By Allāh, whenever they heard about a caravan of Quraish heading towards Sham, they stopped it and attacked and killed them (i.e., infidels) and took their properties. The people of Quraish sent a message to the Prophet requesting him for the sake of Allāh and kith and kin to send for (i.e., Abū Basīr and his companions) promising that whoever (amongst them) came to the Prophet would be secure. So the Prophet sent for them (i.e., Abū Basīr's companions) and Allāh revealed the following Divine Verses:

“And it is He Who has witheld their hands from you and your hands from them in the midst of Makkah, after He made you victors over them... (up to)... pride and haughtiness, the pride and haughtiness of the time of ignorance.” (V.48:24-26)

And their pride and haughtiness was that they did not confess (write in the treaty) that he (i.e., Muhammad) is the Prophet of Allāh and refused to write: “In the Name of Allāh, the Most Gracious, the Most Merciful,” and prevented the Muslims from visiting the Ka‘bah.
there was a danger of killing each other. Then some believing women came (to the Prophet) and Allah revealed the following Divine Verses:

"O you who believe, when the believing women come to you as emigrants examine them... (up to)... the disbelieving women as wives." (V.60:10)

‘Umar then divorced two wives of his who were infidels. Later on Mu‘āwiyah bin Abū Sufyān married one of them, and Ṣafwān bin Umāiyah married the other.

When the Prophet returned to Al-Madīna, Abū Baṣīr, a new Muslim convert from Quraish came to him. The infidels sent in his pursuit two men who said (to the Prophet), “Abide by the promise you gave us.” So, the Prophet handed him over to them. They took him out (of the city) till they reached Dhul-Hulaifa where they dismounted to eat some dates they had with them. Abū Baṣīr said to one of them, “By Allāh, O so-and-so, I see you have a fine sword.” The other drew it out (of the scabbard) and said, “By Allāh, it is very fine and I have tried it many times.” Abū Baṣīr said, “Let me have a look at it.” When the other gave it to him, he hit him with it till he died, and his companion ran away till he came to Al-Madīna and entered the mosque running. When Allāh’s Messenger saw him he said, “This man appears to have been frightened.” When he reached the Prophet he said, “My companion has been murdered and I would have been murdered too.” Abū Baṣīr came and said, “O Allāh’s Messenger, by Allāh, Allāh has made you fulfil your obligations by your returning me to them (i.e., the infidels), but Allāh has saved me from them.” The Prophet said, “Woe to his mother! what an excellent war kindler he would be, should he only have
Tawaf around it?' He said, 'Yes, but did I tell you that we would visit the Ka'bah this year?' I said, 'No.' He said, 'So you will visit it and perform Tawaf around it.' 'Umar further said, 'I went to Abū Bakr and said, 'O Abū Bakr! Isn't he truly Allāh's Prophet?' He replied, 'Yes.' I said, 'Isn't our cause just and the cause of our enemy unjust?' He replied, 'Yes.' I said, 'Then why should we be humble in our religion?' He said, 'Indeed, he is Allāh's Messenger and he does not disobey his Lord, and He will make him victorious. Adhere to him as, by Allāh, he is on the right.' I said, 'Was he not telling us that we would go to the Ka'bah and perform Tawaf around it?' He said, 'Yes, but did he tell you that you would go to the Ka'bah this year?' I said, 'No.' He said, 'You will go to Ka'bah and perform Tawaf around it'. (Az-Zuhri said, '‘Umar said, 'I performed many good deeds as expiation for the improper questions I asked them'.') When the writing of the peace treaty was concluded, Allāh's Messenger said to his companions, "Get up and slaughter your sacrifices and get your head shaved." By Allāh none of them got up, and the Prophet repeated his order thrice. When none of them got up, he left them and went to Umm Salama and told her of the people's attitudes towards him. Umm Salama said, "0 the Prophet of Allah! Do you want your order to be carried out? Go out and don't say a word to anybody till you have slaughtered your sacrifice and call your barber to shave your head." So, the Prophet went out and did not talk to anyone of them till he did that, i.e., slaughtered the sacrifice and called his barber who shaved his head. Seeing that, the companions of the Prophet got up, slaughtered their sacrifices, and started shaving the heads of one another, and there was so much rush that
Prophet said to Suhail, “On the condition that you allow us to visit the House (i.e., Ka'bah) so that we may perform Tawaf around it.” Suhail said, “By Allah, we will not (allow you this year) so as not to give chance to the ‘Arabs to say that we have yielded to you, and we will allow you next year.” So, the Prophet got that written. Then Suhail said, “We also stipulate that you should return to us whoever comes to you from us, even if he embraced your religion.” The Muslims said, “Glorified be Allah! How will such a person be returned to the Mushrikun (polytheists, idolaters, pagans) after he has become a Muslim?” While they were in this state Abū Jandal bin Suhail bin ‘Amr came from the valley of Makkah staggering with his fetters and fell down amongst the Muslims. Suhail said, “O Muhammad! This is the very first term with which we make peace with you, i.e., you shall return Abū Jandal to me.” The Prophet said, “The peace treaty has not been written yet.” Suhail said, “I will never allow you to keep him.” The Prophet said, “Yes, do.” He said, “I won’t do.” Mikraz said, “We allow you (to keep him).” Abū Jandal said, “O Muslims! Will I be returned to the pagans though I have come as a Muslim? Don’t you see how much I have suffered?” Abū Jandal had been tortured severely for the Cause of Allah. ‘Umar bin Al-Khattab said, “I went to the Prophet and said, ‘Aren’t you truly the Messenger of Allah?’ The Prophet said, ‘Yes, indeed.’ I said, ‘Isn’t our cause just and the cause of the enemy unjust?’ He said, ‘Yes.’ I said, ‘Then why should we be humble in our religion?’ He said, ‘I am Allah’s Messenger and I do not disobey Him, and He will make me victorious.’ I said, ‘Didn’t you tell us that we would go to the Ka’bah and perform
Ka'bah.” When he returned to his people, he said, “I saw the Budn garlanded (with coloured knotted ropes) and marked (with stabs on their backs). I do not think it is advisable to prevent them from visiting the Ka'bah.” Another person called Mikraz bin Haft got up and sought their permission to go to Muhammad, and they allowed him, too. When he approached the Muslims, the Prophet said, “Here is Mikraz and he is a vicious man.” Mikraz started talking to the Prophet and as he was talking, Suhail bin 'Amr came. When Suhail bin 'Amr came, the Prophet said, “Now the matter has become easy.” Suhail said to the Prophet, “Please conclude a peace treaty with us.” So, the Prophet called the clerk and said to him, “Write: By the Name of Allâh, the Most Gracious, the Most Merciful.” Suhail said, “As for ‘Gracious,’ by Allâh, I do not know what it means. So write: By Your Name O Allâh, as you used to write previously.” The Muslims said, “By Allâh, we will not write except: By the Name of Allâh, the Most Gracious, the Most Merciful.” The Prophet said, “Write: By Your Name O Allâh.” Then he dictated, “This is the peace treaty which Muhammâd, the Messenger of Allâh has concluded.” Suhail said, “By Allâh, if we knew that you are Allâh’s Messenger we would not prevent you from visiting the Ka'bah, and would not fight with you. So, write: “Muhammâd bin 'Abdullah.” The Prophet said, “By Allâh! I am Messenger of Allâh even if you people do not believe me. Write: Muhammâd bin 'Abdullah.” (Az-Zuhri said, “The Prophet accepted all those things, as he had already said that he would accept everything they would demand if it respects the Ordinance of Allâh, (i.e., by letting him and his companions perform 'Umra.)"
anything of it. (As it was taken through treason).” ‘Urwa then started looking at the companions of the Prophet ﷺ. By Allâh, whenever Allâh’s Messenger ﷺ spitted, the spittle would fall in the hand of one of them (i.e., the Prophet’s companions) who would rub it on his face and skin; if he ordered them they would carry his orders immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke to him, they would lower their voices and would not look at his face constantly out of respect. ‘Urwa returned to his people and said, “O people! By Allâh, I have been to the kings and to Caesar, Khosrau and An-Najâshi, yet I have never seen any of them respected by his courtiers as much as Muhammad (ﷺ) is respected by his companions. By Allâh, if he spitted, the spittle would fall in the hand of one of them (i.e., the Prophet’s companions) who would rub it on his face and skin; if he ordered them, they would carry out his order immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke, they would lower their voices and would not look at his face constantly out of respect.” ‘Urwa added, “No doubt, he has presented to you a good reasonable offer, so please accept it.” A man from the tribe of Bani Kinânah said, “Allow me to go to him,” and they allowed him, and when he approached the Prophet ﷺ and his companions, Allâh’s Messenger ﷺ said, “He is so-and-so who belongs to the tribe that respects the Budn (i.e., camels of the sacrifice). So, bring the Budn in front of him.” So, the Budn were brought before him and the people received him while they were reciting Talbiya. When he saw that scene, he said, “Glorified be Allâh! It is not fair to prevent these people from visiting the
proposal, you'd better accept it and allow me to meet him." They said, "You may meet him." So, he went to the Prophet and started talking to him. The Prophet told him almost the same as he had told Budail. Then 'Urwa said, "O Muḥammad! Won't you feel any scruple in extirpating your relations? Have you ever heard of anyone amongst the Arabs extirpating his relatives before you? On the other hand, if the reverse should happen, (nobody will aid you, for) by Allah, I do not see (with you) dignified people, but people from various tribes who would run away leaving you alone." Hearing that, Abū Bakr abused him and said, "Do you say we would run and leave the Prophet alone?" 'Urwa said, "Who is that man?" They said, "He is Abū Bakr." 'Urwa said to Abū Bakr, "By Him in Whose Hands my soul is, were it not for the favour which you did to me and which I did not compensate, I would retort on you." 'Urwa kept on talking to the Prophet and seizing the Prophet's beard as he was talking while Al-Mughira bin Shu'ba was standing near the head of the Prophet, holding a sword and wearing a helmet. Whenever 'Urwa stretched his hand towards the beard of the Prophet, Al-Mughira would hit his hand with the handle of the sword and say (to 'Urwa), "Remove your hand from the beard of Allah's Messenger." 'Urwa raised his head and asked, "Who is that?" The people said, "He is Al-Mughira bin Shu'ba." 'Urwa said, "O treacherous! Am I not doing my best to prevent evil consequences of your treachery?" Before embracing Islām Al-Mughira was in the company of some people. He killed them and took their property and came (to Al-Madīnah) to embrace Islām. The Prophet said (to him), "As regards your Islām, I accept it, but as for the property I do not take
Hudaibiya and they had milch camels (or their women and children) with them, and will wage war against you, and will prevent you from visiting the Ka'bah.” Allâh’s Messenger ﷺ said, “We have not come to fight anyone, but to perform the ‘Umra. No doubt, the war has weakened Quraish and they have suffered great losses, so if they wish, I will conclude a truce with them, during which they should refrain from interfering between me and the people (i.e., the Arab infidels other than Quraish), and if I have victory over those infidels, Quraish will have the option to embrace Islâm as the other people do, if they wish; they will at least get strong enough to fight. But if they do not accept the truce, by Allâh in Whose Hands my soul is, I will fight with them defending my Cause till I get killed, but (I am sure) Allâh will definitely make His Cause victorious.” Budail said, “I will inform them of what you have said.” So, he set off till he reached Quraish and said, “We have come from that man (i.e., Muhammad ﷺ) whom we heard saying something which we will disclose to you if you should like.” Some of the fools among Quraish shouted that they were not in need of this information, but the wiser among them said, “Relate what you heard him saying.” Budail said, “I heard him saying so and so,” relating what the Prophet ﷺ had told him. ‘Urwa bin Mas’ûd got up and said, “O people! Aren’t you the sons?” They said, “Yes.” He added, “Am I not the father?” They said, “Yes.” He said, “Do you mistrust me?” They said, “No.” He said, “Don’t you know that I invited the people of ‘Ukâz for your help, and when they refused I brought my relatives and children and those who obeyed me (to help you)?” They said, “Yes.” He said, “Well, this man (i.e., the Prophet ﷺ) has offered you a reasonable
on the right.” By Allah, Khâlid did not perceive the arrival of the Muslims till the dust arising from the march of the Muslim army reached him, and then he turned back hurriedly to inform Quraish. The Prophet went on advancing till he reached the ʿnâya (i.e., a mountainous way) through which one would go to them (i.e., people of Quraish). The she-camel of the Prophet sat down. The people tried their best to cause the she-camel to get up but in vain, so they said, Al-Qâsâwâ’ (i.e., the she-camel’s name) has become stubborn! Al-Qâsâwâ’ has become stubborn!” The Prophet said, “Al-Qâsâwâ’ has not become stubborn, for stubbornness is not her habit, but she was stopped by Him Who stopped the elephant.” Then he said, “By the Name of Him in Whose Hands my soul is, if they (i.e., the Quraish infidels) ask me anything which will respect the Ordinances of Allah, I will grant it to them.” The Prophet then rebuked the she-camel and she got up. The Prophet changed his way till he dismounted at the farthest end of Al-Ḥudaiya at a pit (i.e., well) containing a little water which the people used in small amounts, and in a short while the people used up all its water and complained to Allah’s Messenger of thirst. The Prophet took an arrow out of his arrow-case and ordered them to put the arrow in that pit. By Allah, the water started and continued sprouting out till all the people quenched their thirst and returned with satisfaction. While they were still in that state, Budail bin Warqa Al-Khuza’i came with some persons from his tribe Khuza’a and they were the advisers of Allah’s Messenger who keep no secret from him and were from the people of Tihama. Budail said, “I left Ka’b bin Lu’ā and ʿĀmir bin Lu’āl residing at the profuse water of Al-
they are our enemies and the only people whom we suspect, I have made up my mind to exile them.” When ‘Umar decided to carry out his decision, one of Abū Al-Ḥuqiq’s sons came and addressed ‘Umar, “O chief of the believers, will you exile us although Muḥammad (ﷺ) allowed us to stay at our places, and made a contract with us about our properties, and accepted the condition of our residence in our land?” ‘Umar said, “Do you think that I have forgotten the statement of Allāh’s Messenger ﷺ, i.e.: ‘What will your condition be when you are expelled from Khaibar and your camel will be carrying you night after night?’” The Jew replied, “That was a joke from Abul-Qāsim.” ‘Umar said, “O the enemy of Allāh! You are telling a lie.” ‘Umar then drove them out and paid them the price of their properties in the form of fruits, money, camel saddles and ropes, etc.”

(15) CHAPTER. The conditions of Jihad and peace treaties with (non-Muslim) warriors, and the writing of the conditions.

2731, 2732. Narrated Al-Miswar bin Makhrama and Marwân whose narrations attest each other: Allāh’s Messenger ﷺ set out at the time of Al-Ḥudaibīya (treaty), and when they proceeded for a distance, he said, “Khālid bin Al-Walid leading the cavalry of Quraish constituting the front of the army, is at a place called Al-Ǧhamīm, so take the way
"If your masters agree, I will pay them the whole sum provided the Waldā’ will be for me." Barira went to her masters and told them about it, but they refused the offer and she returned from them while Allâh’s Messenger was sitting. She said, “I presented the offer to them, but they refused unless the Waldā’ would be for them.” When the Prophet heard that and ‘Aishah told him about it, he said to her, “Buy Barira and let them stipulate that her Waldā’ will be for them, as the Waldā’ is for the manumitter.” ‘Aishah did so. After that Allâh’s Messenger got up amidst the people, glorified and praised Allâh and said, “What is wrong with some people who stipulate things which are not in Allâh’s Laws? Any condition which is not in Allâh’s Laws is invalid even if there were a hundred such conditions. Allâh’s Rules are the most valid and Allâh’s Conditions are the most solid. The Waldā’ is for the manumitter.”

(14) CHAPTER. If the landlord stipulates in the contract of share-cropping that he would terminate the contract whenever he likes.

2730. Narrated Ibn ‘Umar: When the people of Khaibar dislocated ‘Abdullâh bin ‘Umar’s hands and feet, Umar got up delivering a Khutba (religious talk) saying, “No doubt, Allâh’s Messenger made a contract with the Jews concerning their properties, and said to them, ‘We allow you (to stand in your land) as long as Allâh allows you.’ Now ‘Abdullâh bin ‘Umar went to his land and was attacked at night, and his hands and feet were dislocated, and as we have no enemies there except those Jews,
the Messenger of Allah,” and then he narrated the whole story about him. Al-
Khidr said to Mūsa, “Did I not tell you that you would not be able to have patience with
me.” (V.18:72). Mūsa then violated the agreement for the first time because of
forgetfulness, then Mūsa promised that if he asked Al-Khidr about anything, the latter
would have the right to desert him. Mūsa abided by that condition and on the third
occasion he intentionally asked Al-Khidr and caused that condition to be applied. The
three occasions referred to above are referred to by the following Verses:

‘...Call me not to account for what I forgot, and be not hard upon me for my affair
(with you).’ (V.18:73)

‘...Till they met a boy and he (Al-Khidr)
killed him...’

‘Then they both proceeded ... found
therein a wall about to collapse and he (Al-
Khidr) set it up straight...’(1) (V.18:77)

(13) CHAPTER. Conditions for Walā’.  

2729. Narrated ‘Urwa: ‘Ā‘ishah said, “Barira came to me and said, ‘My people (masters) have written the contract
for my emancipation for nine Awaq (of gold)
to be paid in yearly installments, one Uqīya
per year; so help me.’” ‘Ā‘ishah said (to her),

(1) (H. 2728) In the second case Moses abided by the condition though there was no
written agreement or witnesses. So when Khidr said to him, “This is the parting
between me and you.” Moses accepted his decision because it agreed with the condition
he himself had set up.
Barira? He said, 'Buy her and manumit her, no matter what they stipulate.' 'A'ishah added, 'I bought and manumitted her, though her masters had stipulated that her Walâ would be for them.' The Prophet ﷺ said, 'The Walâ is for the liberator, even if the other stipulated a hundred conditions.'

(11) CHAPTER. Conditions concerning divorce.

2727. Narrated Abû Hurairah ﷺ: Allâh’s Messenger ﷺ forbade:
(i) The meeting of the caravan (of goods) on the way,
(ii) That a residing person sells goods of a bedouin,
(iii) That a woman stipulates the divorce of the wife of the would be husband,
(iv) That a man tries to cause the cancellation of a bargain concluded by another. He also forbade An-Najsh and that one withholds the milk in the udder of an animal so that he may deceive people on selling it.

[See Hadîth 2656]

(12) CHAPTER. Verbal conditions with the people.

2728. Narrated Ubaî bin Ka‘b ﷺ: Allâh’s Messenger ﷺ said, ‘Mûsâ (Moses عليه الصبر والمصانع):
be stoned to death. So, in lieu of that I ransomed my son by paying one hundred sheep and a slave-girl. Then I asked the religious scholars about it, and they informed me that my son must be lashed one hundred lashes, and be exiled for one year, and the wife of this (man) must be stoned to death.” Allah’s Messenger ﷺ said, “By Him in Whose Hands my soul is, I will judge between you according to Allah’s Laws. The slave-girl and the sheep are to be returned to you, your son is to receive a hundred lashes and be exiled for one year. You, O Unais, go to the wife of this (man) and if she confesses her guilt, stone her to death.” Unais went to that woman next morning and she confessed. Allah’s Messenger ﷺ ordered that she be stoned to death.

(10) CHAPTER. The conditions permissible in the case of a slave who has a writing for emancipation, if he agrees to be sold to somebody else who promises to free him.

2726. Narrated Aiman Al-Makki: When I visited ‘Aishah رضي الله عنها, she said, “Barira who had a written contract for her emancipation for a certain amount came to me and said, ‘O Mother of the believers! Buy me and manumit me, as my masters will sell me.’ ‘Aishah agreed to it. Barira said, ‘My masters will sell me on the condition that my Wala’(1) will go to them.’ ‘Aishah said to her, ‘Then I am not in need of you.’ The Prophet ﷺ heard of that, or was told about it and so he asked ‘Aishah, ‘What is the problem of Wala’?”

(H. 2726) Wala’: See the glossary.
did not give any yield, so we were forbidden (by the Prophet) to follow such a system, but we were allowed to rent the land for money.

(8) CHAPTER. The conditions which are not permissible in the contracts of marriage.

2723. Narrated Abū Hurairah: The Prophet said, “No town-dweller should sell for a bedouin. Do not practise Najsh (i.e., do not offer a high price for a thing which you do not want to buy, in order to deceive the people). No Muslim should offer more for a thing already bought by his Muslim brother, nor should he demand the hand of a girl already engaged to another Muslim. A Muslim woman shall not try to bring about the divorce of her sister (i.e., another Muslim woman) in order to take her place herself.”

(9) CHAPTER. The conditions which are not permissible in the legal punishments prescribed by Allah.

2724, 2725. Narrated Abū Hurairah and Zaid bin Khālid Al-Juhani: A bedouin came to Allah’s Messenger and said, “O Allah’s Messenger! I ask you by Allah to judge my case according to Allah’s Laws.” His opponent, who was more learned than he, said, “Yes, judge between us according to Allah’s Laws, and allow me to speak.” Allah’s Messenger said, “Speak.” He (i.e., the bedouin or the other man) said, “My son was working as a labourer for this (man) and he committed illegal sexual intercourse with his wife. The people told me that it was obligatory that my son should
2720. Narrated ‘Abdullãh bin ‘Umar رضي الله عنهما: Allah’s Messenger ﷺ gave the land of Khaibar to the Jews on the condition that they would work on it and cultivate it and they would get half of its yield.

(6) CHAPTER. The terms and the conditions of Mahr at the time of the marriage contract.

‘Umar said, “The rights are limited by the conditions, and you will get only what you stipulate.”

Narrated Al-Miswar, “I heard the Prophet ﷺ once mentioning his son-in-law and praising him highly as a sincere son-in-law. He said, ‘Whenever he talked to me, he spoke the truth and whenever he promised me, he fulfilled his promise.’”

2721. Narrated ‘Uqba bin ‘Amir رضي الله عنه: Allah’s Messenger ﷺ said, “From among all the conditions which you have to fulfill, the conditions which make it legal for you to have sexual relations (i.e., the marriage contract) have the greatest right to be fulfilled.”

(7) CHAPTER. The conditions in sharecropping.

2722. Narrated Rãfi’ bin Khadij رضي الله عنه: We used to work in the fields more than the other Anṣâr, and we used to rent the land (for the yield of a specific portion of it). But sometimes that portion or the rest of the land...
(5) CHAPTER. Conditions in contracts (of share-cropping etc.).

2719. Narrated Abū Hurairah: The Anṣār said to the Prophet, “Divide our date-palms between us and our emigrant brothers.” The Prophet said, “No.” The Anṣār said to the emigrants, “You may do the labour (in our gardens) and we will share the fruits with you.” The emigrants said, “We hear and obey.”
(4) CHAPTER. It is permissible for the seller to stipulate that he should ride the (sold) animal up to a certain place.

2718. Narrated Jābir: While I was riding a (slow) and tired camel, the Prophet ﷺ passed by and beat it and prayed for Allāh’s Blessings for it. The camel became so fast as it had never been before. The Prophet ﷺ then said, “Sell it to me for one Uqiyā (of gold).” I said, “No.” He again said, “Sell it to me for one Uqiyā (of gold).” So I sold it and stipulated that I should ride it to my house. When we reached (Al-Madīna) I took that camel to the Prophet ﷺ and he gave me its price. I returned home but he sent for me (and when I went to him) he said, “I was not going to take your camel. So, take your camel as a gift for you.” (Various narrations are mentioned here with slight variations in expressions relating the condition that Jābir had the right to ride the sold camel up to Al-Madīna).
the Zakāt and to be sincere and true to every Muslim [i.e. order them for Al-Maruf (i.e. Islamic Monotheism and all that Islam has ordained) and to forbid them from Al-Munkar (i.e. disbelief, polytheism and all that Islam has forbidden), and to help them, to be kind and merciful to them].

(2) CHAPTER. (What is said regarding) the sale of pollinated date-palms.

2716. Narrated `Abdullāh bin `Umar: Allah's Messenger ﷺ said, “If someone sells pollinated date-palms, their fruits will be for the seller, unless the buyer stipulates the contrary.”

(3) CHAPTER. The conditions of selling.

2717. Narrated `Urwa: `Āishah told me that Barīra came to seek her help in writing for emancipation and at that time she had not paid any part of her price. `Āishah said to her, “Go to your masters and if they agree that I will pay your price (and free you) on condition that your Walā’ will be for me, I will pay the money.” Barīra told her masters about that, but they refused, and said, “If `Āishah wants to do a favour she could, but your Walā’ will be for us.”

`Āishah informed Allāh’s Messenger ﷺ of that and he ﷺ said to her, “Buy and manumit Barīra as the Walā’ will go to the manumitter.”
2713. Narrated ‘Urwa: ‘Aishah told me, “Allah’s Messenger used to examine them according to this Verse:

‘O you who believe! When believing women come to you as emigrants, examine them... (upto)... Oft-Forgiving, Most Merciful.’” (V.60:10-12)

‘Aishah said, “When any of them agreed to that condition Allah’s Messenger would say to her, ‘I have accepted your Bai’a (pledge).’ He would only say that, but, by Allah he never touched the hand of any woman (i.e., never shook hands with them) while taking the Bai’a (pledge) and he never took their Bai’a (pledge) except by his words (only).”

2714. Narrated Jarir: When I gave the Bai’a (pledge) to Allah’s Messenger, he stipulated that I should be sincere and true to every Muslim i.e. order them for Al-Ma’rūf (i.e. Islamic Monotheism and all that Islam has ordained) and to forbid them from Al-Munkar (i.e. disbelief, polytheism and all that is forbidden), and to help them, to be kind and merciful to them].

(See H. 57 and its chapter)

2715. Narrated Jarir bin ‘Abdullāh: I gave the Bai’a (pledge) to Allah’s Messenger for Ḥaqimat-as-Salāt, paying

(1) (H. 2713) The condition mentioned in the Verse, i.e., that they will not associate anything in worship with Allah, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander intentionally forging falsehood (i.e., by making illegal children belonging to their husbands), and that they will not disobey you in any Ma’rūf (Islamic Monotheism and all that which Islam ordains).... (V.60:12).

(2) (H. 2715) Ḥaqimat-as-Salāt: See the glossary.
(1) CHAPTER. The conditions permissible on embracing Islam, and in contracts and transactions.

2711, 2712. Narrated Marwân and Al-Miswar bin Makhrama from the Companions of Allah’s Messenger: When Suhail bin ‘Amr agreed to the Treaty of Hudaybiyya, one of the things he stipulated then, was that the Prophet should return to them (i.e., the Al-Mushrikûn) anyone coming to him from their side, even if he was a Muslim; and would not interfere between them and that person. The Muslims did not like this condition and got disgusted with it. Suhail did not agree except with that condition. So, the Prophet agreed to that condition and returned Abû Jandal to his father Suhail bin ‘Amr. Thenceforth the Prophet returned everyone in that period (of truce) even if he was a Muslim. During that period some believing women emigrants including Umm Kûthîim bint ‘Uqba bin Abu Mu’ait who came to Allah’s Messenger and she was a young lady then. Her relative came to the Prophet and asked him to return her, but the Prophet did not return her to them for Allah had revealed the following Verse regarding women:

“...When believing women come to you as emigrants, examine them, Allah knows best as to their Faith... (up to)... nor are the disbelievers lawful (husbands) for them...”

(V.60:10)

(1) (Ch. 1) Some conditions are permissible, others are not; for example, a non-Muslim on embracing Islam has the right to stipulate that he shall not be ordered to move from one country to another, but he cannot stipulate that he may not perform the Ṣalāt (prayers). (Fath Al-Bâri)
from Ibn Abū Hadrad in the mosque. Their voices grew louder till Allāh’s Messenger heard them while he was in his house. So, he lifted the curtain of his room and called Ka'b bin Mālik saying, “O Ka'b!” He replied, “Labbaik! O Allāh’s Messenger!” He beckoned to him with his hand suggesting that he deduct half the debt. Ka'b said, “I agree, O Allāh’s Messenger!” Allāh’s Messenger then said (to Ibn Abū Hadrad), “Get up and pay him the rest.”
(14) CHAPTER. Bringing about reconciliation in case of dispute concerning debts.

2710. Narrated 'Abdullah bin Ka'b that Ka'b bin Malik told him that in the lifetime of Allah's Messenger ﷺ he demanded his debt (i.e., dates) of my garden in lieu of the debt of my father, but they refused the offer, as they thought that it would not cover the full debt. So, I went to the Prophet ﷺ and told him about it. He (ﷺ) said (to me), "When you pluck the dates and collect them in the Mirbad (i.e., a place where dates are dried), call me." Finally, he came accompanied by Abu Bakr and 'Umar and sat on the dates and invoked Allah to bless them. Then he said, "Call your creditors and give them their full rights." So, I paid all my father's creditors in full and yet thirteen extra Wasq of dates remained, seven of which were 'Ajwa and six were Laun, or six of which were 'Ajwa and seven were Laun. I met Allah's Messenger ﷺ at sunset and informed him about it. On that he smiled and said, "Go to Abu Bakr and 'Umar and tell them about it." They said, "We perceived that that was going to happen, as Allah's Messenger ﷺ did what he did."
both of them used for irrigation. Allah’s Messenger ﷺ said to Az-Zubair, “O Zubair! Irrigate (your garden) first, and then let the water flow to your neighbour.” The Anṣārī became angry and said, “O Allah’s Messenger! Is it because he is your cousin?” On that the complexion of Allah’s Messenger ﷺ changed (because of anger) and he said (to Az-Zubair), “Irrigate (your garden) and then withhold the water till it reaches the walls (surrounding the palms).” So, Allah’s Messenger ﷺ gave Az-Zubair his full right. Before that Allah’s Messenger ﷺ had given a generous judgement beneficial for Az-Zubair and the Anṣārī, but when the Anṣārī irritated Allah’s Messenger ﷺ he gave Az-Zubair his full right according to the evident law. Az-Zubair said, “By Allah! I think the following Verse was revealed concerning that case:

‘But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them...’” (V.4:65)

(13) CHAPTER. Reconciliation between the creditors and between the inheritors and the repayment of debts by giving an amount that is not specified or counted.

Ibn ‘Abbās said, “There is no harm if two partners agree that one of them takes the debts and the other takes the assets, but if the property of any of them is ruined the loser has no right to claim it from the other partner.”

2709. Narrated Jābir bin ‘Abdullāh رضي الله عنهما: My father died and was in debt. I suggested that his creditors take the fruits.
voices grew very loud. The Prophet passed by them and said, “O Ka'b,” beckoning with his hand as if intending to say, “Deduct half the debts.” So, Ka'b took half what the other owed him and remitted the other half.

(11) CHAPTER. The superiority of making peace and establishing justice among the people.

2707. Narrated Abü Hurairah: Allah’s Messenger said, “There is a Sadaqa to be given for every joint of the human body; and for every day on which the sun rises there is a Sadaqa (i.e., charitable gift to be given), the one who establishes justice among people is considered as a Sadaqa.

[See Vol. 4, Hadith No.2891, 2989]

(12) CHAPTER. If the Imãm (i.e., ruler) suggests a (re)conciliation but the defendant refuses it, he is to be judged by the evident valid law.

2708. Narrated ‘Urwa bin Az-Zubair: ‘Rebi’ah bin ‘Utba bin ‘Affan told me that he quarreled with an Anšârî man who had participated in (the battle of) Badr in front of Allah’s Messenger about a water stream which

(1) (H. 2707) One is supposed to thank Allah for the many favours Allah has bestowed upon one; one of these numberless favours is the miraculous creation of the three hundred and sixty joints of man’s body. Allah rewards those who bring about peace among people with their justice, and such good deeds compensate for the Sadaqa which one should pay as a sign of gratitude to Allah.
(10) CHAPTER. Should the Imam suggest reconciliation?

2705. Narrated `Aishah: Once, Allah's Messenger heard the loud voices of some opponents quarrelling at the door. One of them was appealing to the other to deduct his debt and asking him to be lenient, but the other was saying, "By Allah, I will not do so." Allah's Messenger went out to them and said, "Who is the one who was swearing by Allah that he would not do a favour?" That man said, "I am that person, O Allah's Messenger! I will give my opponent whatever he wishes."

2706. Narrated `Abdullâh bin Ka'b bin Mâlik from Ka'b bin Mãlik: `Abdullâh bin Abû Hadrad Al-Aslamî owed Ka'b bin Mâlik some money. One day the latter met the former and demanded his right, and their
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Allah said:
“... Then make peace between them both...”
(V.49:9)

2704. Narrated Al-Hasan (Al-Basri): By Allah, Al-Hasan bin ‘Ali led large battalions like mountains against Mu‘awiya. ‘Amr bin Al-‘As said (to Mu‘awiya), “I surely see battalions which will not turn back before killing their opponents.” Mu‘awiya who was really the best of the two men said to him, “O ‘Amr! If these killed those and those killed these, who would be left with me for the jobs of the people, who would be left with me for their women, who would be left with me for their children?” Then Mu‘awiya sent two Qurashi men from the tribe of ‘Abd Shams called ‘Abdur Rahmān bin Sumura and Abdullah bin ‘Amir bin Kuraiz to Al-Hasan saying to them, “Go to this man (i.e., Al-Hasan) and negotiate peace with him and talk and appeal to him.” So, they went to Al-Hasan and talked and appealed to him to accept peace. Al-Hasan said, “We, the offspring of ‘Abdul Mu’talib, have got wealth and people have indulged in killing and corruption (and money only will appease them).” They said to Al-Hasan, “Mu‘awiya offers you so and so, and appeals to you and entreats you to accept peace.” Al-Hasan said to them, “But who will be responsible for what you have said?” They said, “We will be responsible for it.” So, whatever Al-Hasan asked they said, “We will be responsible for it for you.” So, Al-Hasan concluded a peace treaty with Mu‘awiya. Al-Hasan (Al-Baṣri) said: I heard Abū Bakra saying, “I saw Allah’s Messenger (ﷺ) on the pulpit and Al-Hasan bin ‘Ali was by his side. The Prophet (ﷺ) was looking once at the people and once at Al-Hasan bin ‘Ali saying, ‘This son of mine is a Saiyid (i.e., a noble) and may Allah make peace between two big groups of...”
2702. Narrated Sahl bin Abū Hathma: 'Abdullāh bin Sahl and Muḥaiyisa bin Mas'ūd bin Zaid went to Khaibar when it had had a peace treaty (with the Muslims).

2703. Narrated Anas b. Ar-Rabī', the daughter of An-Naḍr broke the tooth of a girl, and the relatives of Ar-Rabī' requested the girl’s relatives to accept the arṣ (compensation for wounds etc.) and forgive the (offender), but they refused. So, they went to the Prophet who ordered them to bring about retaliation. Anas b. An-Naḍr asked, “O Allah’s Messenger! Will the tooth of Ar-Rabī’ be broken? No, by Him Who has sent you with the Truth, her tooth will not be broken.” The Prophet said, “O Anas! Allah’s Law ordains retaliation.” Later the relatives of the girl agreed and forgave her. The Prophet said, “There are some of Allah’s slaves who, if they take an oath by Allah, are responded to by Allah (i.e., their oath is fulfilled).” Anas added, “The people agreed and accepted the arṣ.”

(8) CHAPTER. Agreement about Diya (blood money).

(9) CHAPTER. The saying of the Prophet to Al-Hasan bin ‘Ali, “This son of mine is Saiyid (a noble) and may Allah make peace between two big groups (of Muslims) through him.” And the Statement of
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On the day of Ḥudaybiyya, the Prophet ﷺ made a peace treaty with the Al-Mushrikūn on three conditions:
1. The Prophet ﷺ would return to them any person from Al-Mushrikūn (polytheists, idolaters, pagans).
2. Al-Mushrikūn pagans would not return any of the Muslims going to them, and
3. The Prophet ﷺ and his companions would come to Makkah the following year and would stay there for three days and would enter Makkah with their weapons in cases, e.g., swords, arrows, bows, etc.

Abū Jandal came hopping, his legs being chained, but the Prophet ﷺ returned him to Al-Mushrikūn.

2701.Narrated Ibn ‘Umar ﷺ: Allah’s Messenger ﷺ set out for the ‘Umra but the disbelievers of Quraish prevented him from reaching the Ka’bah. So, he slaughtered his sacrifice and got his head shaved at Al-Hudaybiyya, and agreed with them that he would perform ‘Umra the following year and would not carry weapons except swords, and would not stay in Makkah except for the period they allowed. So, the Prophet ﷺ performed the ‘Umra in the following year and entered Makkah according to the treaty, and when he stayed for three days, the disbelievers ordered him to depart, and he departed.
(the next year) and the time limit passed, the Makkans went to ‘Ali and said, “Tell your friend (i.e., the Prophet) to go out, as the period (agreed to) has passed.” So, the Prophet went out of Makkah. The daughter of Ḥamza ran after them (i.e., the Prophet and his companions), calling, “O Uncle! O Uncle!” ‘Ali received her and led her by the hand and said to Fāṭima, “Take your uncle’s daughter.” Zaid and Ja’far quarrelled about her. ‘Ali said, “I have more right to her as she is my uncle’s daughter. Ja’far said; “She is my uncle’s daughter, and her aunt is my wife.” Zaid said, “She is my brother’s daughter.” The Prophet judged that she should be given to her aunt, and said that the aunt was like the mother. He then said to ‘Ali, “You are from me and I am from you”, and said to Ja’far, “You resemble me both in character and appearance”, and said to Zaid, “You are our brother (in faith) and our freed slave.”

(7) CHAPTER. To make peace with Al-Mushrikūn (polytheists, idolaters, pagans).

This chapter includes Abū Sufyān’s narration.

Narrated ‘Aūf bin Mālik: The Prophet said, “There will be a peace treaty between you and Bani Al-Asfar (the Byzantines).”

2700. Narrated Al-Bara’ bin ‘Azib: “There will be a peace treaty between you and Bani Al-Asfar.”

(1) (H. 2699) The Prophet had established the bond of brotherhood between Zaid, his freed slave, and Ḥamza, the Prophet’s uncle. This is why Zaid said, “She is my brother’s daughter.” The Prophet in addressing the three persons claiming the right of taking Ḥamza’s daughter, is consoling them by relating them to himself, so that they would not be dissatisfied with his judgement.
to rub it out.” Allâh’s Messenger ﷺ rubbed it out and made peace with them on the condition that the Prophet ﷺ and his companions would enter Makkah (next year) and stay there for three days, and that they would enter with their weapons in cases.

[See. Hadîth No. 2731, 2732].

2699. Narrated Al-Barâ’: When the Prophet ﷺ intended to perform ‘Umra in the month of Dhul-Qa’da, the people of Makkah did not let him enter Makkah till he settled the matter with them by promising to stay in it for three days only. When the document of treaty was written, the following was mentioned: ‘These are the terms on which Muhammad ﷺ, the Messenger of Allâh agreed (to make peace).’ They said, “We will not agree to this, for if we believed that you are Allâh’s Messenger we would not prevent you, but you are Muḥammad bin ‘Abdullâh.” The Prophet ﷺ said, “I am Allâh’s Messenger and also Muḥammad bin ‘Abdullâh.” Then he said to ‘Ali, “Rub off (the words) ‘Allâh’s Messenger’”, but ‘Ali said, “No, by Allâh, I will never rub off your name.” So, Allâh’s Messenger ﷺ took the document and wrote, ‘This is what Muḥammad bin ‘Abdullâh has agreed upon: No arms will be brought into Makkah except in their cases, and nobody from the people of Makkah will be allowed to go with him (i.e., the Prophet ﷺ) even if he wished to follow him and he (the Prophet ﷺ) will not prevent any of his companions from staying back in Makkah if the latter wants to stay.’ When the Prophet ﷺ entered Makkah
slave-girl and the sheep are to go back to you, and your son will get a hundred lashes and one year exile." He then addressed somebody, "O Unais! Go to the wife of this (man) and stone her to death." So, Unais went and stoned her to death.

2697. Narrated 'Aishah R.A.: Allah's Messenger ﷺ said, "If somebody innovates something which is not present in our religion (of Islamic Monotheism), then that thing will be rejected.

(6) CHAPTER. How to write: These are the terms on which so-and-so, the son of so-and-so reconciled with so-and-so, the son of so-and-so, without mentioning the name of the tribe or the family name.

2698. Narrated Al-Barâ' bin 'Azib R.A.: When Allah's Messenger ﷺ concluded a peace treaty with Al-Mushrikûn (polytheists, idolaters, pagans) at Al-Hûdaiyya, 'Ali bin Abi 'Tâlib wrote the document and he mentioned in it, "Muhammad, Allah's Messenger ﷺ." The Al-Mushrikûn said, "Don't write 'Muhammad, Allah's Messenger', for if you were a Messenger we would not fight with you." Allah's Messenger ﷺ asked 'Ali to rub it out, but 'Ali said, "I will not be the person
(4) CHAPTER. The Statement of Allāh (عَزَّ وَجَلَّ):

"...If they make terms of peace between themselves; and making peace is better...”
(V.4:128)

2694. Narrated 'Āishah: The following Verse:

"And if a woman fears cruelty or desertion on her husband’s part…” (V.4:128)

This Verse means if the husband notices something unpleasant about his wife, such as old age or the like, and wants to divorce her, but she asks him to keep her and provide for her as he wishes).

(5) CHAPTER. If some people are (re)conciled on illegal basis, their (re)conciliation is rejected.

2695, 2696. Narrated Abū Hurairah and Zaid bin Khālid Al-Juhāni: A bedouin came and said, “O Allah’s Messenger! Judge between us according to Allah’s Laws.” His opponent got up and said, “He is right. Judge between us according to Allah’s Laws.” The bedouin said, “My son was a labourer working for this man, and he committed illegal sexual intercourse with his wife. The people told me that my son should be stoned to death; so, in lieu of that, I paid a ransom of one hundred sheep and a slave-girl to save my son. Then I asked the learned scholars who said, ‘Your son has to be lashed one hundred lashes and has to be exiled for one year.’” The Prophet ﷺ said, “No doubt, I will judge between you according to Allah’s Laws. The
two men to get angry, and the two groups started fighting with sticks, shoes and hands. We were informed that the following Divine Verse was revealed (in this concern):

“And if two parties or groups among the believers fall to fighting, then make peace between them both…” (V.49:9)

(2) CHAPTER. He who makes peace between the people is not a liar.

2692. Narrated Umm Kulthum bint Uqba that she heard Allâh’s Messenger saying, “He who makes peace between the people by inventing good information or saying good things, is not a liar.”

(3) CHAPTER. The saying of the ruler to his companions, “Let us go to bring about a (re)conciliation between (people).”

2693. Narrated Sahl bin Sa’d: Once the people of Qubâ’ fought with each other till they threw stones on each other. When Allâh’s Messenger was informed about it, he said, “Let us go to bring about a (re)conciliation between them.”
he turned round and saw the Prophet standing behind him. The Prophet beckoned him with his hand to keep on offering Salāt (prayer) where he was. Abū Bakr raised his hand and praised Allāh and then retreated till he came in the (first) row, and the Prophet went ahead and lead the people in the Salāt (prayer). When the Prophet finished the Salāt (prayer), he turned towards the people and said, "O people! When something happens to you during the Salāt (prayer), you start clapping, in fact clapping is (permissible) for women only. If something happens to one of you in his Salāt (prayer), he should say: 'Subhān Allāh', (Glorified be Allāh), for whoever hears him (saying so) will direct his attention towards him. O Abū Bakr! What prevented you from leading the people in the Salāt (prayer) when I beckoned to you (to continue)?" Abū Bakr replied, "It did not befit the son of Abū Quḥāfa to lead the Salāt (prayer) in front of the Prophet."

2691. Narrated Anas: It was said to the Prophet: "Would that you see 'Abdullāh bin Ubai." So, the Prophet went to him, riding a donkey, and the Muslims accompanied him, walking on salty barren land. When the Prophet reached 'Abdullāh bin Ubai, the latter said, "Keep away from me! By Allāh, the bad smell of your donkey has harmed me." On that an Ansārī man said (to 'Abdullah), "By Allāh! The smell of the donkey of Allāh's Messenger is better than your smell." On that a man from 'Abdullāh's tribe got angry for 'Abdullah's sake, and the two men abused each other which caused the friends of the
(1) CHAPTER. What has been said regarding (re)conciliation between the people.

And the Statement of Allāh:

"There is no good in most of their secret talks, save (in) him who orders Ṣadaqa (charity in Allāh's Cause), or Ma'ruf (Islamic Monotheism and all the good and righteous deeds which Allāh has ordained), or conciliation between mankind; and he who does this, seeking the good Pleasure of Allāh, We shall give him a great reward."

(V:4:114)

And the going of the ruler to the places (where disputes arise) to bring about a reconciliation between people through his companions.

2690. Narrated Saḥl bin Sa'd:
There was a dispute amongst the people of the tribe of Bani 'Amr bin 'Auf. The Prophet ﷺ went to them along with some of his companions in order to make peace between them. The time for the Ṣalāt (prayer) became due but the Prophet ﷺ did not turn up; Bilāl pronounced the Adhān (call for Ṣalāt) for the Ṣalāt (prayer), but the Prophet ﷺ did not turn up, so Bilāl went to Abū Bakr and said, “The time for the Ṣalāt (prayer) is due and the Prophet ﷺ is detained, would you lead the people in the Ṣalāt (prayer)?” Abū Bakr replied, “Yes, if you wish.” So, Bilāl pronounced the Iqāma of the Ṣalāt (prayer) and Abū Bakr went ahead [to lead the Ṣalāt (prayer)], but the Prophet ﷺ came walking among the rows till he joined the first row. The people started clapping and they clapped too much, and Abū Bakr used not to look hither and thither in the Ṣalāt (prayer), but...
2688.Narrated 'Aishah: Whenever Allah's Messenger intended to go on a journey, he used to draw lots among his wives and would take with him the one on whom the lot fell. He also used to fix for everyone of his wives a day and a night, but Sauda bint Zam'a gave her day and night to 'Aishah, the wife of the Prophet intending thereby to please Allah's Messenger.

2689. Narrated Abū Hurairah: Allah's Messenger said, "If the people knew what is (the reward of) pronouncing the Adhān [call for the Salāt (prayers)] and (of being in) the first row (in the Congregational prayer), and if they found no other way to get this privilege except by casting lots, they would certainly cast lots for it. If they knew (the reward of) the noon prayer, they would race for it, and if they knew (the reward of) the morning (i.e., Fajr) and 'Ishā' (late evening) Salāt (prayers), they would present themselves for the Salāt (prayers) even if they had to crawl to reach there.” (See H. 615)
boat. The people of the upper part came and asked him, (saying), 'What is wrong with you?' He replied, 'You have been troubled much by me (coming up to you), and I have to get water.' Now, if they prevent him from doing that they will save him and themselves, but if they leave him (to do what he wants), they will destroy him and themselves."(1)

(See H. 2493)

2687. Narrated Umm Al-'Alã that when the Ansâr drew lots as to which of the emigrants should dwell with which of the Ansâr, the name of 'Uthmân bin Maz'un came out (to be in their lot). Umm Al-'Alã further said, "'Uthmân stayed with us, and we nursed him when he got sick, but he died. We shrouded him in his clothes, and Allâh's Messenger came to our house and I said, (addressing the dead 'Uthmân), 'O Abû As-Sâ'ib! May Allâh be Merciful to you. I testify that Allâh has blessed you.' The Prophet said to me, 'How do you know that Allâh has blessed him?' I replied, 'I do not know O Allâh's Messenger! May my parents be sacrificed for you.' Allâh's Messenger said, 'As regards 'Uthman, by Allâh he has died and I really wish him every good, yet, by Allâh, although I am Allâh's Messenger, I do not know what will be done to him.'" Umm Al-'Alã added, "By Allâh, I shall never attest the piety of anybody after him. And what Allâh's Messenger said made me sad." Umm Al-'Alã further said, "Once I slept and saw in a dream, a flowing stream for 'Uthmân. So, I went to Allâh's Messenger and told him about it, he said, 'That is (the symbol of) his (good) deeds.'"

(1) (H. 2686) This means that one should not only avoid violating Allâh's limits but should prevent others from doing so; otherwise the whole society gets corrupted and the good and the evil people are destroyed without discrimination.
(30) CHAPTER. Drawing lots to solve problems.

And the Statement of Allah: 
"...When they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary)..." (V.3:44)

Ibn ‘Abbas (explaining the Verse) said, “They drew lots (by throwing their pens in the river); the pens went along the stream except Zakariya’s pen which stood stationary against the flow of the stream, and so Zakariya was charged with the care of Maryam.”

Allah also said, “Fasahama! He (Prophet Jonah عليه السلام) (agreed to) cast lots, and he was among the losers,” means, “the lot fell on him”. (V.37:141)

Narrated Abū Hurairah رضي الله عنه: “The Prophet ﷺ said, ‘The example of the person abiding by Allah’s Orders and Limits (or the one who abides by the limits and regulations prescribed by Allah) in comparison to the one who do wrong and violate Allah’s Limits and orders is like the example of people drawing lots for seats in a boat. Some of them got seats in the upper part while the others in the lower part; those in the lower part have to pass by those in the upper one to get water, and that troubled the latter. One of them (i.e., the people in the lower part) took an axe and started making a hole in the bottom of the
(29) CHAPTER. ‘Al-Mushrikün (idolaters, polytheists, and pagans) should not be asked to give witness or the like (i.e., their witnesses are not acceptable).

Ash-Sha'bî said, “The witnesses of the people of the different religions against one another is not valid,” as Allâh says:

‘So, We planted amongst them enmity and hatred...’ (V.5:14)

Abû Hurairah said, “The Prophet  said, ‘Neither believe the people of the Scriptures, nor disbelieve them, but say: We believe in Allâh and whatever was revealed by Him.’”

2685. Narrated ’Ubaidullah bin ‘Abdullah bin ’Utba: Ibn ‘Abbâs  said, “O assembly of Muslims! How do you ask the people of the Scriptures, though your Book (i.e., the Qur’ân) which was revealed to His Prophet  is the most recent information from Allâh and you recite it, (the Qur’ân) that has not been distorted? Allâh has informed you that the people of the Scriptures distorted and changed what was revealed to them, with their own hands and they said (as regards their changed Scriptures): ‘This is from Allâh,’ in order to get some worldly benefit thereby.” Ibn Abbâs added, “Isn’t the knowledge revealed to you sufficient to prevent you from asking them? By Allâh, I have never seen any one of them asking you (Muslims) about what has been revealed to you.”

(1) (Ch. 29) Al-Hasan and some other scholars say that the witness of somebody against someone belonging to another religion, is not valid, but it is valid if the two persons belong to the same religion. Ash-Sha’bi permits the witness of Muslims in cases involving non-Muslims.
to be dishonest,  
(3) Whenever he promises, he breaks his promise.” (See H. 33)

2683. Narrated Muhammad bin ‘Alî: Jâbir bin ‘Abdullâh said, “When the Prophet died, Abû Bakr received some property from Al-‘Alâ bin Al-Hadrâmi. Abû Bakr said to the people, ‘Whoever has a money claim on the Prophet, or was promised something by him, should come to us (so that we may pay him his right).’” Jâbir added, “I said (to Abû Bakr), ‘Allâh’s Messenger promised me that he would give me this much, and this much, and this much (spreading his hands three times).’” Jâbir added, “Abû Bakr counted for me and handed me five hundred (gold pieces), and then five hundred, and then five hundred.”

2684. Narrated Sa’îd bin Jubair: A Jew from Hîra asked me which one of the two periods Mûsâ (i.e., Prophet Moses) completed. I said, “I don’t know, (but wait) till I see the most learned Arab and enquire him about it.” So, I went to Ibn ‘Abbâs and asked him. He replied, “Mûsâ completed the longer and better period.” Ibn ‘Abbâs added, “No doubt, a Messenger of Allâh always does what he says.”
(28) CHAPTER. Whoever sees that promises should be fulfilled.

Al-Hasan supported this judgement. (Allâh says:)

“And mention in the Book (the Qur’ân) Isma’il (Ishmael): Verily! He was true to what he promised.” (V.4:54)

Ibn Al-Ashwa’ judged that promises should be fulfilled, and he mentioned that Samura adopted the same opinion.

Narrated Al-Miswar bin Makhrama \(I\leftarrow\Gamma_{\Gamma_{\Gamma}}\): I heard the Prophet ﷺ saying: (about one of his sons-in-law), “He promised me and fulfilled his promise.” Narrated Abu Abdullãh (Al-Bukhãri): I saw Ishãq bin Ibrahim depending on Ibn Ashwa’s narration in giving verdicts.

2681. Narrated ‘Abdullãh bin ‘Abbas \(I\leftarrow\Gamma_{\Gamma_{\Gamma}}\): Abû Sufyân told me that Heraclius said to him, “When I enquired you what he (i.e., Muhammad ﷺ) ordered you, you replied that he ordered you to establish the Salât (prayer), to speak the truth, to be chaste, to keep promises and to pay back trusts.” Then Heraclius added, “These are really the qualities of a Prophet.” (See H. 7)

2682. Narrated Abû Hurairah \(I\leftarrow\Gamma_{\Gamma_{\Gamma}}\): Allâh’s Messenger ﷺ said, “The signs of a hypocrite are three:

1. Whenever he speaks, he tells a lie,
2. Whenever he is entrusted, he proves
during the month of Ramadan.” The man said, “Am I to fast any other days?” Allāh’s Messenger ﷺ said, “No, unless you wish to observe the optional fast voluntarily.” Then Allāh’s Messenger ﷺ told him about the compulsory Zakāt. The man asked, “Do I have to give anything besides?” Allāh’s Messenger ﷺ said, “No, unless you wish to give in charity voluntarily.” So, the man departed saying, “By Allāh I will neither do more nor less than that.” Allāh’s Messenger ﷺ said, “If he has said the truth he will be successful.” (See H. 46)

2679.Narrated ‘Abdullāh رضي الله عنه:The Prophet ﷺ said, “Whoever has to take an oath should swear by Allāh or keep quiet.”
(i.e., He should not swear by other than Allāh.)

(27) CHAPTER. Whoever produces the proof after (the defendant) has taken the oath.

The Prophet ﷺ said, “Perhaps some of you are more eloquent and persuasive in presenting their arguments than their opponents.” Tawūs, Ibrahim and Shuraih said, “A clear, just evidence (produced by the plaintiff) is more valid than a false oath (taken by the defendant).”

2680. Narrated Umm Salama رضي الله عنها: Once Allāh’s Messenger ﷺ said, “You people present your cases to me and some of you may be more eloquent and persuasive in presenting their arguments. So, if I give some one’s right to another (wrongly) because of the latter’s (tricky) presentation of the case, I am really giving him a piece of fire; so he should not take it.”
by revealing the Divine Verse:

‘Verily, those who purchase a small gain at the cost of Allâh’s Covenant and their oaths... (up to)... a painful torment’”

(V.3:77)

Al-Ash’ath met me and asked, “What did ‘Abdullãh tell you today?” I said, “Such and such.” He said, “The Verse was revealed regarding my case.”

(26) CHAPTER. How (and with what) to swear?

Allâh said:

“They swear by Allâh...” (V.9:56, 62, 74, 95).

And Allâh said:

“...They come to you swearing by Allâh: ‘We meant no more than goodwill and conciliation’.” (V.4:62)

The expressions used in Arabic for ‘By Allâh’ are: Bil-lãhi, Tal-lãhi, Wal-lãhi.

The Prophet ﷺ said, “And a man who takes a false oath in the Name of Allâh after the ‘Asr prayer. The Prophet ﷺ said, “One should not swear except by Allâh.”

2678. Narrated Ţalîha bin ‘Ubaidullah رضي الله عنه: A man came to Allâh’s Messenger ﷺ asking him about Islâm, Allâh’s Messenger ﷺ said,

(1) “You have to offer five compulsory congregational Salât (prayers) in a day and a night (24 hours).” The man asked, “Are there any more compulsory Salât (prayers) for me?” Allâh’s Messenger ﷺ said, “No, unless you like to offer Nawâfil (i.e., optional Salât).” Allâh’s Messenger ﷺ then added,

(2) “You have to observe Saum (fasts)
(24) CHAPTER. If (some people have to take an oath) and each of them wants to take it first.

2674. Narrated Abū Hurairah Ṭ: The Prophetﷺ asked some people to take an oath, and they hurried for it. The Prophetﷺ ordered that lots should be drawn amongst them as to who would take the oath first.

(25) CHAPTER. The Statement of Allah ﷻ:

"Verily, those who purchase a small gain at the cost of Allah’s Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allah speak to them, nor look at them on the Day of Resurrection nor will He purify them, and they shall have a painful torment." (V.3:77)

2675. Narrated ‘Abdullāh bin Abū Aufā Ṭ: A man displayed some goods in the market and took a false oath that he had been offered so much for them, though he was not offered that amount. Then the following Divine Verse was revealed:

"Verily, those who purchase a small gain at the cost of Allah’s Covenant and their oaths..." (V.3:77)

Ibn Abū Aufā added, “Such person as described above is a treacherous Ribā-eater (i.e., eater of usury).”

2676, 2677. Narrated Abū Wa’il from ‘Abdullāh Ṭ: The Prophetﷺ said, “Whoever takes a false oath in order to grab another man’s (or his brother’s) property, then Allāh will be angry with him when he will meet Him.” Then Allāh ﷻ confirmed this...
them (from the sins), and they shall have a painful torment. (They are):

(1) A man possessed superfluous water on a way and he withheld it from the travellers,

(2) A man who gives a Bai'a (pledge) to a Muslim ruler and gives it only for worldly gains. If the ruler gives him what he wants, he remains obedient to it, otherwise he does not abide by it, and

(3) A man bargains with another man after the 'Aṣr prayer and the latter takes a false oath in the Name of Allāh claiming that he has been offered so much for the thing and the former (believes him and) buys it."

(23) CHAPTER. The defendant has to take an oath wherever it becomes legally compulsory, and it is not imperative to take him from his place to another place (i.e., a sacred place like a mosque) for this purpose.

Marwān ordered Zaid bin Thābit to take an oath on the pulpit, but the latter said, "I will take an oath at my place," and started taking the oath and refused to take it on pulpit. Marwān was surprised at his refusal. The Prophet ﷺ said to the plaintiff, "Produce your two witnesses, or else the defendant has to take an oath." But he did not specify (where the oath was to be taken).

2673. Narrated Ibn Mas'ūd ﷺ: The Prophet ﷺ said, "Whoever takes a (false) oath in order to grab (others) property, then Allāh will be angry with him when he will meet Him."
Prophet said, 'Whoever takes a false oath in order to grab (other's) property, then Allah will be angry with him when he will meet Him. Then Allah revealed its confirmation. Al-Ash’ath then recited the above Divine Verse.' (V.3:77)

(21) CHAPTER. If someone claims something or accuses somebody of illegal sexual intercourse, he should search for the proof and he is to be given a respite to get an evidence.

2671. Narrated Ibn ‘Abbās: Hilāl bin Umāiyah accused his wife before the Prophet of committing illegal sexual intercourse with Shaykh bin Sa‘māh. The Prophet said, “Produce a proof, or else you would get the legal punishment (by being lashed) on your back.” Hilāl said, “O Allah’s Messenger! If anyone of us saw another man over his wife, would he go to search for a proof?” The Prophet went on saying, “Produce a proof or else you would get the legal punishment (by being lashed) on your back.” The Prophet then mentioned the narration of Li‘ān (as in the Holy Book). (Surat An Nūr: No.24)

(22) CHAPTER. The taking of an oath after the ‘Asr prayer.

2672. Narrated Abū Hurairah: Allah’s Messenger said, “There are three types of people whom Allah will neither speak to them nor look at them nor purify.

(1) (H. 2671) Literally, Li‘ān means cursing, legally it means an oath by which a husband claims that his wife has committed illegal sexual intercourse. The wife in her turn denies the accusation and takes a similar oath. In both oaths Allah is invoked to curse the liar. The case ends with divorce but no punishment is imposed on any of the two because there are no witnesses to confirm the accusation.
men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her...’” (V.2:282)

I added, “If one witness and the oath of the plaintiff were sufficient, there would be no need for one of the two women to remind the other.”

2668. Narrated Ibn Abū Mulaika: Ibn ‘Abbas wrote that the Prophet ﷺ gave his verdict on the basis of the defendant’s oath.

2669, 2670. Narrated Abū Wail: ‘Abdullāh (bin Mas‘ūd) (رضي الله عنه) said, “Whoever takes a (false) oath in order to grab some property (unjustly), Allāh will be angry with him when he will meet Him. Allāh confirmed that through His Divine Revelation:

‘Verily, those who purchase a small gain at the cost of Allāh’s Covenant and their oaths... (up to)... a painful torment.’” (V.3:77)

Al-Ash’ath bin Qais came to us and asked, “What is Abū ‘Abdur-Raḥmān (i.e., ‘Abdullāh) telling you?” We told him what he was narrating to us. He said, “He was telling the truth; this Divine Verse was revealed in connection with me. There was a dispute between me and another man about something and the case was presented before Allāh’s Messenger ﷺ who said, ‘Produce your two witnesses or else the defendant is to take an oath.’ I said, The defendant will surely take a (false) oath without heed.’ The
(19) CHAPTER. The question of the judge to the plaintiff, “Have you a proof?” before asking the defendant to take an oath.

2666, 2667. Narrated ‘Abdullãh رضي الله عنه: Allãh’s Messenger ﷺ said, “If somebody takes a false oath in order to grab the property of a Muslim (unjustly) by that oath, then Allãh will be angry with him when he will meet Him.” Al-Ash’ath اشثثاث informed me, “By Allãh! This was said regarding me. There was a dispute about a piece of land between me and a man from the Jews who denied my right. I took him to the Prophet ﷺ. Allãh’s Messenger ﷺ asked me, ‘Do you have an evidence?’ I replied in the negative. He said to the Jew, ‘Take an oath.’ I said, ‘O Allãh’s Messenger! He will surely take an oath and take my property unjustly.’” So, Allãh revealed:

“Verily! those who purchase a small gain at the cost of Allãh’s Covenant and their oaths…” (V.3:77)

(20) CHAPTER. The defendant must take an oath in matters concerning property or legal punishments.

The Prophet ﷺ said, (that the plaintiff must have) “Two witnesses, otherwise (the defendant) should take the oath.”

Ibn Shubruma said, “When Abû Az-Zinãd asked me my opinion about the verdict that one witness and the oath of the plaintiff are sufficient, I said, “Allãh نعالي stated:

‘...And get two witnesses out of your own
referred to by the Statement of Allâh

"And those of your women as have passed
the age of monthly courses, (up to) until they
deliver (their burdens) . . . " (V.65:4)

Al-Hasan bin Šâlih said, "I saw a
neighbouress of mine who became a
grandmother at the age of twenty-one." (1)

2664. Narrated Ibn 'Umar: Allâh's Messenger called me to present
myself in front of him on the eve of the battle
of Uhud, while I was fourteen years of age at
that time, and he did not allow me to take
part in that battle, but he called me in front
of him on the eve of the battle of the Trench
when I was fifteen years old, and he allowed
me (to join the battle)." Nafi' said, "I went to
'Umar bin 'Abdul Azîz who was caliph at that
time and related the above narration to him.
He said, "This age (fifteen) is the limit
between childhood and manhood," and
wrote to his governors to give salaries to
those who reached the age of fifteen. (2)

2665. Narrated Abû Sa'id Al-Khudrî: The Prophet said, "Taking a bath
on Friday is compulsory for those who have
attained the age of puberty."

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(1) (Ch. 18) This woman attained puberty at the age of nine and married to give birth to a
daughter at ten; the daughter had the same experience.

(2) (H. 2664) When a Muslim reached the age of fifteen, he was regarded as a soldier
ready to carry arms when required; on this basis he was given a salary.
2662. Narrated Abū Bakra: A man praised another man in front of the Prophet ﷺ. The Prophet ﷺ said to him, “Woe to you, you have cut off your companion’s neck, you have cut off your companion’s neck,” repeating it several times and then added, “Whoever amongst you has to praise his brother should say, ‘I think that he is so-and-so, and Allah knows exactly the truth, and I do not confirm anybody’s good conduct before Allah, but I think him so-and-so,’ if he really knows what he says about him.”

(17) CHAPTER. What is hated of exaggeration in praising, and one should say only what he knows.

2663. Narrated Abū Mūsa Al-Ashʿarī: The Prophet ﷺ heard someone praising another and exaggerating in his praise. The Prophet ﷺ said, “You have ruined or cut the man’s back (by praising him much).”

(18) CHAPTER. The boys attaining the age of puberty and the validity of their witness.

And the Statement of Allah ﷻ:

“And when the children among you come to puberty, then let them (also) ask for permission.” (V.24:59)

Al-Mughira said, “I attained puberty at the age of twelve.” The attaining of puberty by women is with the start of menses, as is
CHAPTER. If only one man attests the (good) conduct of another, then it is sufficient.

Abū Jamila said, “I found a foundling, and when ‘Umar saw me he said (what may mean), ‘Perhaps what you intend to do will cause you trouble,’ as if he was accusing me (of denying my paternity of the child and claiming falsely that he was a foundling). My monitor said, ‘He is really a pious man.’ ‘Umar said to me, ‘If it is so, then go (and be the child’s guardian) and we will provide for it (from the Muslim’s treasury).’”
slander (against 'Aishah the wife of the Prophet) are a group among you...'
(V.24:11)

"When Allâh gave the declaration of my innocence, Abû Bakr, who used to provide for Mistâh bin Athatha, for he was his relative, said, 'By Allâh, I will never provide Mistâh with anything because of what he said about 'Aishah.' But Allâh later revealed:

'And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) up to Oft-forgiving, Most-Merciful.' (V.24:22)

"After that Abu Bakr said, 'Yes! By Allâh! I like that Allâh should forgive me,' and resumed helping Mistâh whom he used to help before."

'Aishah added: "Allâh’s Messenger also asked Zainab bint Jaâsh (i.e., the Prophet’s wife) about me saying, ‘What do you know and what did you see?’ She replied, ‘O Allâh’s Messenger! I refrain to claim hearing or seeing what I have not heard or seen. By Allâh, I know nothing except goodness about ‘Aishah.’" ‘Aishah further added, "Zainab was competing with me (in her beauty and the Prophet’s love), yet Allâh protected her (from being malicious), for she had piety."
girl and did not have much knowledge of the Qur'an. I said, 'I know, by Allah, that you have listened to what people are saying and that has been planted in your minds and you have taken it as a truth. Now, if I told you that I am innocent, and Allah knows that I am innocent, you would not believe me, and if I confessed to you falsely that I am guilty, and Allah knows that I am innocent, you would believe me. By Allah, I cannot find for you and I, an example, except that of Yūsuf's (Joseph's) father [i.e., Yaqūb (Jacob)] who said, "... So, (for me) patience is most fitting. And it is Allah (Alone) Whose help can be sought against that (lie) which you describe.' (V.12:18). Then I turned to the other side of my bed hoping that Allah would prove my innocence. By Allah, I never thought that Allah would reveal Divine Revelation in my case, as I considered myself too inferior to be talked of in the Qur'an. I had hoped that Allah's Messenger might have a dream in which Allah would prove my innocence. By Allah, Allah's Messenger had not got up and nobody had left the house before the Divine Revelation came to Allah's Messenger. So, there overtook him (i.e., the Prophet) the same state which used to overtake him, (when he used to have, on being inspired Divinely). He was sweating so much so that the drops of the sweat were dropping like pearls though it was a (cold) wintry day. When that state of Allah's Messenger was over, he was smiling and the first word he said, 'Aishah! Thank Allah, for Allah has declared your innocence.' My mother told me to go to Allah's Messenger. I replied, 'By Allah I will not go to him and will not thank but Allah.'

So Allah revealed:

'Verily! Those who brought forth the
hypocrites.' On this, the two tribes of 'Aûs and Khazraj got excited and were about to fight each other, while Allâh’s Messenger was standing on the pulpit. He got down and quietened them till they became silent and he kept quiet. ('Aîshah continued:) On that day I kept on weeping so much so that neither did my tears stop, nor could I sleep.

In the morning my parents were with me and I had wept for two nights and a day, till I thought my liver would burst from weeping. While they were sitting with me and I was weeping, an Ansârî woman asked my permission to enter, and I allowed her to come in. She sat down and started weeping with me. While we were in this state, Allâh’s Messenger came and sat down and he had never sat with me since the day they forged the accusation. No revelation regarding my case came to him for a month. He recited Shahâdah (i.e., La ilâha illallâh wa anna Muhammad-ar-Rasul Allâh—none has the right to be worshipped but Allâh, and Muhammad is Allâh’s Messenger) and then said, ‘O ‘Aîshah! I have been informed such and such about you; if you are innocent, then Allâh will soon reveal your innocence, and if you have committed a sin, then repent to Allâh and ask Him to forgive you, for when a person confesses his sin and asks Allâh for forgiveness, Allâh accepts his repentance.’ When Allâh’s Messenger finished his speech, my tears ceased completely and there remained not even a single drop of it. I requested my father to reply to Allâh’s Messenger on my behalf. My father said, ‘By Allâh, I do not know what to say to Allâh’s Messenger.’ I said to my mother, ‘Talk to Allâh’s Messenger on my behalf.’ She said, ‘By Allâh, I do not know what to say to Allâh’s Messenger.’ I was a young
added, ‘O Allah’s Messenger! Keep your wife, for, by Allah, we know nothing about her but good.’ Ali bin Abi Talib said, ‘O Allah’s Messenger! Allah has not imposed restrictions on you, and there are many women other than she, yet you may ask the woman-servant who will tell you the truth.’ On that Allah’s Messenger called Barira and said, ‘O Barira! Did you ever see anything which roused your suspicions about her?’ Barira said, ‘No, by Allah. Who has sent you with the Truth, I have never seen in her anything faulty except that she is a girl of immature age, who sometimes sleeps and leaves the dough for the goats to eat.’ On that day Allah’s Messenger ascended the pulpit and requested that somebody support him in punishing ‘Abdullah bin Ubai bin Salul. Allah’s Messenger said, ‘Who will support me to punish that person (‘Abdullah bin Ubai bin Salul) who has hurt me by slandering the reputation of my family? By Allah, I know nothing about my family but good, and they have accused a person about whom I know nothing except good, and he never entered my house except in my company.’

Sa’d bin Mu‘adh got up and said, ‘O Allah’s Messenger! By Allah, I will relieve you from him. If that man is from the tribe of the ‘Aans, then we will chop his head off, and if he is from our brothers, the Khazraj, then order us, and we will fulfill your order.’ On that Sa’d bin ‘Ubada, chief of the Khazraj and before this incident, he had been a pious man, got up, motivated by his zeal for his tribe and said, ‘By Allah, you have told a lie; you cannot kill him, and you will never be able to kill him.’ On that Usaid bin Al-Hudair got up and said (to Sa’d bin ‘Ubada), ‘By Allah! you are a liar. By Allah, we will kill him; and you are a hypocrite, defending the
But he would come, greet and say, ‘How is that (girl)?’ I did not know anything of what was going on till I recovered from my ailment and went out with Umm Mistah to the Manäsi where we used to answer the call of nature, and we used not to go to answer the call of nature except from night to night and that was before we had lavatories near to our houses. And this habit of ours was similar to the habit of the old Arabs in the open country (or away from houses). So, I and Umm Mistah bin Ruhm went out walking. Umm Mistah stumbled because of her long dress and on that she said, ‘Let Mistah be ruined.’ I said, ‘You are saying a bad word. Why are you abusing a man who took part in (the battle of) Badr?’ She said, ‘O Hanta (you there), didn’t you know what they said?’ Then she told me the rumours of the false accusers. My sickness was aggravated, and when I returned home, Allah’s Messenger came to me, and after greeting he said, ‘How is that (girl)?’ I requested him to allow me to go to my parents. I wanted then to be sure of the news through them. Allah’s Messenger allowed me, and I went to my parents and asked my mother, ‘What are the people talking about?’ She said, ‘O my daughter! Don’t worry much about this matter. By Allah, never is there a charming woman loved by her husband who has other wives, but the women would forge false news about her.’ I said, ‘Glorified is Allah! Are the people really talking of this matter?’ That night I kept on weeping and could not sleep till morning. (The subnarrator added:) In the morning Allah’s Messenger called ‘Ali bin Abi Talib and Usama bin Zaid, when he saw the Divine Revelation delayed, to consult them about divorcing his wife (i.e., ‘Aishah). Usama bin Zaid said what he knew of the good reputation of his wives and
returned to look for it and was delayed because of that. The people who used to carry me on the camel, came to my Hawdaj and put it on the back of the camel, thinking that I was in it, as, at that time, women were light in weight, and thin and lean, and did not use to eat much. So, those people did not feel the difference in the heaviness of the Hawdaj while lifting it, and they put it over the camel. At that time I was a young lady (less than 15 years old). They set the camel moving and proceeded on. I found my necklace after the army had gone, and came to their camp to find nobody. So, I went to the place where I used to stay, thinking that they would discover my absence and come back in my search. While in that state, I felt sleepy and slept. Safwân bin Mu‘âṭṭal As-Sulâmi Adh-Dhakwâni was behind the army and reached my abode in the morning. When he saw a sleeping person, he came to me, and he had seen me before veiling. So, I got up when I heard him saying, ‘Innâ lillâhi wa innâ ilaîhi râji‘ûn’ (Truly to Allâh we belong and truly to Him we shall return)... (2:156).’ He made his camel kneel down. He got down from his camel, and put his leg on the front legs of the camel and then I rode and sat over it. Safwân set out walking, leading the camel by the rope till we reached the army who had halted to take rest at midday. Then whoever was meant for destruction, fell into destruction, (some people accused me falsely) and the leader of the false accusers was ‘Abdullâh bin Ubâi bin Salûl. After that we returned to Al-Madîna, and I became ill for one month while the people were spreading the forged statements of the false accusers. I was feeling during my ailment as if I were not receiving the usual kindness from the Prophet which I used to receive from him when I got sick.
(14) CHAPTER. The witness of a wet nurse.

2660. Narrated ‘Uqba bin Al-Harith: I married a woman and later on a woman came and said, “I suckled you both.” So, I went to the Prophet (to ask him about it). He said, “How can you (keep her as a wife) when it has been said (that you were foster brother and sister)? Leave (divorce) her.”

(15) CHAPTER. The women’s attesting the honourable record of each other.

2661. Narrated ‘Aishah, (the wife of the Prophet): “Whenever Allâh’s Messenger intended to go on a journey, he would draw lots amongst his wives and would take with him the one upon whom the lot fell. During a Ghazwa of his, he drew lots amongst us and the lot fell upon me, and I proceeded with him after Allâh had decreed the use of the veil by women. I was carried in a Hawdaj (on the camel) and dismounted while still in it. When Allâh’s Messenger had finished his Ghazwa and returned home, and we approached the city of Al-Madîna, Allâh’s Messenger ordered us to proceed at night. When the order of setting off was given, I walked till I left the army (camp) behind to answer the call of nature. After finishing I returned (to the camp) to depart (with the others) and suddenly realized that my necklace over my chest was missing. So, I
(12) CHAPTER. The witness of women.

And the Statement of Allah 

"... And if there are not two men (available), then a man and two women..."

(V.2:282)

2658. Narrated Abū Sa`īd Al-Khadrī: The Prophet ﷺ said, “Isn’t the witness of a woman equal to half of that of a man?” The women said, “Yes.” He said, “This is because of the deficiency of a woman’s mind.”

(13) CHAPTER. The witness of male and female slaves.

Anas said, “The witness of a slave is to be trusted, provided he is a just, well-reputed man.” Shuraih and Zurara bin Aūfa considered it permissible. Ibn Sirīn considered the witness of a slave permissible except when in favour of his master. A. .Iasan and Ibhrīm considered it permissible in minor matters. Shuraih said, “You are all the sons of slaves and slave-girls.”

2659. Narrated 'Uqba bin Al-Ḥārith that he had married Umm Yahyā bint Abū Ihāb. He said, “A black slave-lady came and said, ‘I suckled you both.’ I then mentioned that to the Prophet ﷺ who turned his face aside.” Uqba further said, “I went to the other side and told the Prophet ﷺ about it. He said, ‘How can you (keep her as your wife) when the lady has said that she suckled both of you (i.e., you and your wife)?’” So, the Prophet ﷺ ordered him to divorce her.
2656. Narrated ‘Abdullah bin ‘Umar: The Prophet said, “Bilāl pronounces the Adhān when it is still night (before dawn), so eat and drink till the next Adhān is pronounced (or till you hear Ibn Umm Maktūm’s Adhān).” Ibn Umm Maktūm was a blind man who would not pronounce the Adhān till he was told that it was dawn.

2657. Narrated Al-Miswar bin Makhrama: Some outer garments were presented to (or received by) the Prophet and my father (Makhrama) said to me, “Let us go to the Prophet so that he may give us something from the garments.” So, my father stood at the door and spoke. The Prophet recognized his voice and came out carrying a garment and telling Makhrama the good qualities of that garment, adding, “I have kept this for you, I have kept this for you.”
(11) CHAPTER. The witness of a blind man, his marriage, his affairs, the marriage conducted by him, and his buying and selling; and accepting his call for the Salāt (prayer), etc., and what can be known by sound or voice.

Al-Qāsim, Al-Ḥasan, Ibn Sīrīn, Az-Zuhrī and ‘Aṭā permitted the witness of the blind. ʿAsh-Shaʿbī said, “The witness of a blind man is valid if he is intelligent and witty.” Al-Ḥakam said, “The witness of a blind man in certain things is to be accepted.” Az-Zuhri said, “Suppose Ibn ʿAbbās gave a witness against me, would you reject his witness?” Ibn ʿAbbās used to send a man to watch the sunset so that he might break his fast. He would ask about the dawn, and if he was informed that it was dawn, he would offer two Rakʿā prayer. Sulaiman bin Yasar said, “I asked ‘Āishah to admit me into her house, and she recognized my voice and said, “Sulaiman! Come in, as you are still a slave so long as you still owe part of the price of your manumission.” Samura bin Jundab accepted the evidence of a veiled woman.

2655. Narrated ‘Āishah: The Prophet ﷺ heard a man (reciting the Qurʾān) in the mosque, and he said, “May Allāh bestow His Mercy upon him. No doubt, he made me remember such and such Verses of such and such Sūrah which I dropped (from my memory).”

Narrated ‘Āishah: The Prophet ﷺ performed the Tahajjud prayer in my house, and then he heard the voice of ʿAbbād who was offering Salāt (prayer) in the mosque, and said, “O ʿĀishah! Is this ʿAbbād’s voice?” I said, “Yes.” He said, “O Allāh! Be Merciful to ʿAbbād!”
Allah is All-Knower of what you do.”
(V.2:283)

"... And if you distort your witness
(V.4:135) means ‘distort your witness with
your tongues…”

2653. Narrated Anas رضي الله عنه: The
Prophet ﷺ was asked about the great sins,
He said, “They are:

1. To join others in worship with Allâh,
2. To be undutiful to one’s parents,
3. To kill a person (which Allâh has
forbidden to kill) (i.e., to commit the crime
of murdering).
4. And to give a false witness.”

2654. Narrated Abü Bakra رضي الله عنه: The
Prophet ﷺ said thrice, “Should I inform you
about the greatest of the great sins?” They
said, “Yes, O Allah’s Messenger!” He said,
“(1) To join others in worship with Allâh
(2) and to be undutiful to one’s parents.”
The Prophet ﷺ then sat up after he had been
reclining (on a pillow) and said,
“(3) And I warn you against giving a lying
speech (false statement),” and he kept on
saying that warning till we thought he would
not stop.

[See Vol. 8, Hadith No.5976]
2652. Narrated ‘Abdullāh: The Prophet ﷺ said: “The best people are the people of my century (generation), then those coming after them, and then those coming after the latter. After that there will come some people whose witness will precede their oaths, and their oaths will precede their witness.” Ibrāhīm (a sub-narrator) said, “We used to be beaten for taking oaths by saying, ‘I bear witness by the Name of Allāh or by the Covenant of Allāh.’”

(10) CHAPTER. What has been said about false witness.

In respect of the Saying of Allāh ﷻ:

“And those who do not bear witness to falsehood…” (V.25:72)

What is said about hiding or concealing evidences, as Allāh ﷻ says:

“… And conceal not the evidence for he, who hides it, surely his heart is sinful. And

(1) (H. 2652) Ibrāhīm means that when they were still boys, their elders would beat them if they took oaths, so that they would not get accustomed to taking oaths on all occasions even needlessly. (Fath Al-Bārī)
2649. Narrated Zaid bin Khalid: Allāh’s Messenger ordered that an unmarried man who committed illegal sexual intercourse be scourged one hundred lashes and sent into exile for one year.

(9) CHAPTER. Do not be a witness for injustice, if asked for that.

2650. Narrated An-Nu‘mān bin Bashīr: My mother asked my father to present me a gift from his property; and he gave it to me after some hesitation. My mother said that she would not be satisfied unless the Prophet is made a witness to it. I being a young boy, my father held me by the hand and took me to the Prophet. He said to the Prophet, “His mother, bint Rawaba, requested me to give this boy a gift.” The Prophet said, “Do you have other sons besides him?” He said, “Yes.” The Prophet said, “Do not make me a witness for injustice.”

Narrated Ash‘Sha‘bī that the Prophet said, “I will not become a witness for injustice.”

2651. Narrated Zahdam bin Mudarrīb: I heard ‘Imran bin Ḥusain saying, “The Prophet said, ‘The best amongst you people are those living in my century (generation), then those coming after them,
but his (future) witness will be accepted.’

Ath-Thauri said, ‘If a slave is scourged (for falsely accusing others of illegal sexual intercourse) and later on he is manumitted, then his (future) witness is to be accepted. If somebody who has received such punishment is made a judge, his decisions will be valid.’

Some people said, ‘The witness of a false-accuser is not to be accepted even if he repented.’ They added: ‘The marriage is not legal unless it is witnessed by two witnesses; it is permissible that the two witnesses can be those who have received such punishments, but the slaves are not to be accepted as witnesses to marriage.’ He accepts the witness of the person who has received the punishment (for falsely accusing others of illegal sexual intercourse) and the witness of a male slave and a female slave concerning the appearance of the new moon (i.e., crescent) (of the month of fasting etc.).

How to know the repentance of a person who has received the punishment of false accusation and no doubt, the Prophet ﷺ kept an adulterer in exile for one year. The Prophet ﷺ did not allow anybody to talk to Ka'b bin Malik and his two companions for fifty days.

2648. Narrated ‘Urwah bin Az-Zubayr: A woman committed theft in the Ghazwa of the Conquest (of Makkah) and she was taken to the Prophet ﷺ who ordered her hand to be cut off. ‘Aishah said, ‘Her repentance was perfect and she was married (later) and used to come to me (after that) and I would present her needs to Allah’s Messenger ﷺ.’
this (man)?” I replied, “My foster brother.” He said, “O 'Aishah! Be sure about your foster brothers, as fostership is only valid if it takes place in the suckling period (before two years of age as the child sucks with hunger).”

(8) CHAPTER. The witness of a person falsely accusing somebody of illegal sexual intercourse and the witness of a thief or an adulterer.

The Statement of Allah 

"...And reject their testimony forever, they indeed are the Fasiqun (liars, rebellious, disobedient to Allah). Except those who repent thereafter and do righteous deeds...” (V.24:4,5)

‘Umar gave legal punishment of scourging to Abū Bakra, Shibl bin Ma'bad and Na‘īf for accusing Al-Mughīra for illegal sexual intercourse falsely, and then they were made to repent and he said that whoever repented, his witness would be accepted (in the future). ‘Abdullāh bin ‘Utba, ‘Umar bin ‘Abdul Aziz, Sa‘īd bin Jubair, Tāwūs, Mujāhid, Ash-Sha‘bī, ‘Ikrima, Az-Zuhrī, Muhārib bin Dithār, Shuraib and Mu‘āwiyah bin Qurra considered it permisible (i.e., the witness of the false accusers after being punished). Abū Az-Zinād said, “Our verdict in Al-Madīna is that, if the false accuser (of others of illegal sexual intercourse) withdraws the accusation and repents, then his (future) witness is acceptable.” Ash-Sha‘bī and Qatādā said, “If he tells that he has told a lie, the legal punishment will be instituted against him,
2645.Narrated Ibn `Abbãs: The Prophet said about Ḥamza's daughter, "I am not legally permitted to marry her, as foster suckling relations are treated like blood relations (in marital affairs). She is the daughter of my foster brother."

2646.Narrated `Aishah, the wife of the Prophet: While the Prophet was with me (in my house), I heard a man asking Ḥafṣa's permission to enter her house. `Aishah further said, "I said, 'O Allah's Messenger! I think the man is Ḥafṣa's foster uncle.'" `Aishah added, "O Allah's Messenger! There is a man asking the permission to enter your house." Allah's Messenger replied, "I think the man is Ḥafṣa's foster uncle." `Aishah said, "If so-and-so were living (i.e., her foster uncle) would he be allowed to visit me?" Allah's Messenger said, "Yes, he would, as the foster suckling relations are treated like blood relations (in marital affairs)." [i.e., those things which are illegal because of blood relations are to be considered as illegal because of the corresponding foster suckling relations].

2647.Narrated `Aishah: Once the Prophet came to me while a man was in my house. He said, "O `Aishah! Who is
praised the deceased. 'Umar said, “It has been affirmed (Paradise).” Then a third funeral procession passed by and the people talked badly of the deceased. 'Umar said, “It has been affirmed (Hell).” I asked 'Umar, “O chief of the believers! What has been affirmed?” He said, “I have said what the Prophet said. He said, “Allah will admit into Paradise any Muslim whose good character is attested by four persons.’ We asked the Prophet, ‘If there were three witnesses only?’ He said, ‘Even three.’ We asked, ‘If there were two only?’ He said, ‘Even two.’ But we did not ask him about one witness.”

(7) CHAPTER. To give witness concerning lineage, foster suckling relations and dead persons, who died long before.

The Prophet said, “I and Abū Salama were suckled by Thuwaiba.”

The necessity of being sure of the witness in such cases.

2644. Narrated 'Aishah: Aflah asked the permission to visit me but I did not allow him. He said, “Do you veil yourself before me although I am your uncle?” 'Aishah said, “How is that?” Aflab replied, “You were suckled by my brother's wife with my brother's milk.” I asked Allāh's Messenger about it, and he said, “Aflah is right, so permit him to visit you.”
you practise publicly, so we will trust and favour the one who does good deeds in front of us, and we will not call him to account about what he is really doing in secret, for Allāh will judge him for that; but we will not trust or believe the one who presents to us with an evil deed even if he claims that his intentions were good.

(6) CHAPTER. How many witnesses are sufficient to attest one's good or bad record?

2642. Narrated Anas: A funeral procession passed in front of the Prophet and the people praised the deceased. The Prophet said, “It has been affirmed (Paradise).” Then another funeral procession passed by and the people talked badly of the deceased. The Prophet said, “It has been affirmed (Hell).” Allāh’s Messenger was asked, “O Allāh’s Messenger! You said it has been affirmed for both?” The Prophet said, “The testimony of the people (is accepted), (for) the believers are Allāh’s witnesses on the earth.”

2643. Narrated Abū Al-Aswad: Once I went to Al-Madīna and at that time there was an outbreak of disease and the people were dying rapidly. I was sitting with ‘Umar and a funeral procession passed by. The people praised the deceased. ‘Umar said, “It has been affirmed (Paradise).” Then another funeral procession passed by. The people
(prayer) inside the Ka'bah while Al-Faḍl said that he had not offered ʿSalāt, so the people accepted Bilāl’s assertion. Similarly, if two persons give witness that such a person owes another one thousand Dirham, but two other witnesses state that he owes him one thousand and five hundred Dirham then the judgement will be based on the higher amount.

2640. Narrated ʿAbdullāh bin Abū Mulaika from ʿUqba bin Al-Ḥarīth: ʿUqba married the daughter of Abū Ihāb bin ‘Azīz, and then a woman came and said, “I suckled ʿUqba and his wife.” ʿUqba said to her, “I do not know that you have suckled me, and you did not inform me.” He then sent someone to the house of Abū Ihāb to enquire about that but they did not know that she had suckled their daughter. Then ʿUqba went to the Prophet ﷺ in Al-Madīnah and asked him about it. The Prophet ﷺ said to him, “How (can you keep your wife) after it has been said (that both of you were suckled by the same woman)?” So, he divorced her and she was married to another man.

(5) CHAPTER. The just witnesses. And the Statement of Allah ﷺ:

“And take as witness two just persons from among you (Muslims)…” (V.65:2)

“... such as you agree for witnesses…” (V.2:282)

2641. Narrated ʿUmar bin Al-Khaṭṭāb رضي الله عنه: People were (sometimes) judged by the revealing of a Divine Revelation during the lifetime of Allah’s Messenger ﷺ, but now there is no longer any more (new revelation). Now, we judge you by the deeds of the previous revelation.
would have revealed his reality.”

[See Vol. 4, *Hadith* No.3055, 3056, for details]

### 2639. Narrated ‘Aishah: The wife of Rifa‘a Al-Qurazi came to the Prophet and said, “I was Rifa‘a’s wife, but he divorced me and it was a final irrevocable divorce. Then I married ‘Abdur-Rahman bin Az-Zubair but he is impotent.” The Prophet asked her, “Do you want to re-marry Rifa‘a? You cannot, unless you enjoy a complete sexual relation with your present husband and he enjoys a complete sexual relation with you.” Abü Bakr was sitting with Allah’s Messenger and Khalid bin Sa‘id bin Al-‘Ash was at the door waiting to admitted. He said, “O Abü Bakr! Do you hear what this (woman) is revealing frankly before the Prophet?”

(4) CHAPTER. When a witness or witnesses give an evidence.

And some people say that they do not know such an evidence, then the case will be decided according to the statement of the witnesses. A-Humaidi said, “This (judgement) was adopted when Bilal said that the Prophet had offered *Salāt*
harmed me by defaming the reputation of my family? By Allâh, I have not known about my family anything except good, and they mentioned (i.e., accused) a man about whom I did not know anything except good.”

(3) CHAPTER. The witness of an eavesdropper.

‘Amr bin Huraith allowed such a witness and said, “This is the way to be followed to discover the reality of an evil person.” Ibn Sirîn, ‘Aṭâ’ and Qatâda said, “A witness can be based on hearing only (i.e., even if the hearer does not see the speaker.)” Al-Ḥasan used to say at the time of giving evidence, “They did not make me a witness but I heard such and such.”

2638. Narrated ‘Abdullâh bin ‘Umar: Allah’s Messenger and Ubâi bin Ka’b Al-Ansârî went to the garden where Ibn Saiyyâd used to live. When Allah’s Messenger entered (the garden), he started hiding himself behind the date-palms as he wanted to hear secretly the talk of Ibn Saiyyâd before the latter saw him. Ibn Saiyyâd wrapped with a soft decorated sheet was lying on his bed murmuring. Ibn Saiyyâd’s mother saw the Prophet hiding behind the stems of the date-palms. She addressed Ibn Saiyyâd saying, “O Saf, this is Muhammad.” Hearing that Ibn Saiyyâd stopped murmuring (or got cautious), the Prophet said, “If she had left him undisturbed, he would not have known that it was I who had sent him orders. One who温州ت علّمُ إِلَّا خُرَى، وَقَالَتْ تَرَى: إِنَّ رَأَيْتُ عَلَيْهَا أَمْرًا أَعْمِضْهُ أَكْثَرَ مِن أَنْ تَأْخِفَهَا جَارِيَةً حَدِينَةً، الْسَّنَّةَ نَتَخَيَّمَ عَنْ عَجَّجَ أَهْلِهَا، فَتَأْتِي الْدَاخِرَ قَالَهُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اِنَّىْ وَعَذَّرْنَا فِي رَجُلٍ تَلْفَغَ أَذَاٰهُ فِي أَهْلِي بَيْنِي؟ فَوَلَّا مَا عَلَمْتُ مِنْ أَهْلِي إِلَّا خُرَى، وَلَقَدْ ذَكَرَوْا رَجُلًا مَا عَلَمْتُ عَلَيْهِ إِلَّا خُرَىٰ. [رَجَابٌ: 2693] (3) بَابُ شَهَادَةِ الْمَخْتَيِّرِ

وَأَجَازَ عَمِّرُ بْنَ حُرَيْبٍ قَالَ: وَكَذَّلَاكَ يُقَلِّلُ بِالكَابِبِ الْفَاحِرِ، وَقَالَ الْبَحْرِيُّ وَابْنُ سِبِيرَ وَعَطَاةُ وَقَتَادَةُ: السَّمَعُ شَهَادَةٌ، وَكَانَ الْحَصَنُ يُقَلِّلُ: لَمْ يُشْهَدْنِي عَلَىٰ شَيْءٍ، وَلَكِنْ سُمَعْتُ هَذَا وَكَذَاً.
(1) CHAPTER. What is said regarding the rule that the plaintiff has to produce a proof.

The Statement of Allah: 
"O you who believe! When you contract a debt for a fixed period, write it down..."
(V.2:282)

And the Statement of Allah: 
"O you who believe! Stand out firmly for justice, as witnesses to Allah... (to the end of the verse) Ever Well-Acquainted with what you do." (V.4:135)

(2) CHAPTER. If a person attests the honourable record of a witness by saying, "I do not know except good about him."

In the narration of the forged story (i.e., the accusation of 'Aīshah رضي الله عنها) when the Prophet consulted Usāma (regarding 'Aīshah), Usāma said, "Keep your wife, as we know nothing about her except good."

2637. Narrated 'Urwa bin Al-Musaiyab, 'Alqama bin Waqqás and 'Ubaidullah bin Abdullâh about the story of 'Aīshah رضي الله عنها and their narrations were similar attesting each other, when the liars said what they invented about 'Aīshah, and the Divine Revelation was delayed, Allāh's Messenger sent for 'Alî and Usâma to consult them in divorcing his wife (i.e., 'Aīshah). Usâma said, "Keep your wife, as we know nothing about her except good."

Barira said, "I cannot accuse her of any defect except that she is still a young girl who sleeps, neglecting her family's dough which the domestic goats come to eat (i.e., she was too simple-minded to deceive her husband)."

Allāh's Messenger said, "Who can help me to take revenge over the man who has..."
2635. Narrated Abu Hurairah: Allah’s Messenger said, “The Prophet Ibrahim (Abraham) migrated with Sarah. The people (of the town where they migrated) gave her Ajar (i.e., Hajar). Sarah returned and said to Ibrahim, “Do you know that Allah has humiliated that disbeliever and he has given a slave-girl for my service?”

2636. Narrated ‘Umar bin Al-Khattab: Once I gave a horse (for riding) in Allah’s Cause. Later, I saw it being sold. I asked Allah’s Messenger (whether I could buy it). He said, “Don’t buy it, for you should not get back what you have given in charity.”

(37) CHAPTER. If somebody gives another person a horse (as a gift) then the rule is the same as that concerning the ‘Umra or Sadaqa (i.e., the giver has no right to claim restitution).

Some people said, “The giver retains the right to claim restitution.”
bedouin came to the Prophet and asked him about emigration. The Prophet said to him, “May Allah be Merciful to you. The matter of emigration is difficult. Have you got some camels?” He replied in the affirmative. The Prophet asked him, “Do you pay their Zakāt?” He replied in the affirmative. The Prophet asked him, “Do you lend (give) some of them to others (as gratis) so that their milk may be utilized by others?” The bedouin said, “Yes.” The Prophet asked, “Do you milk them on the day of watering them?” He replied, “Yes.” The Prophet said, “Do good deeds beyond the merchants (or the sea) and Allah will never disregard any of your deeds.” (See Hadith No.3923, Vol.5)

2634. Narrated Tawús that he was told by the most learned one amongst them, i.e., Ibn ‘Abbās, that the Prophet went towards some land which was flourishing with vegetation and asked to whom it belonged. He was told that such and such a person took it on rent. The Prophet said, “If he had given it to him gratis rather than charging him a fixed rent.”

(36) CHAPTER. It is permissible if somebody says, “I give this slave-girl to you for your service according to the prevalent convention known amongst the people.”

Some people said, “She is regarded as something lent temporarily, but if someone says, ‘I give you this garment to wear,’ then it is a gift.”
2631. Narrated ‘Abdullâh bin ‘Amr that Allâh’s Messenger ﷺ said, “There are forty good qualities (virtuous deeds) and the best of them is the Manîha of a she-goat; and anyone who does one of these virtuous deeds, hoping for Allâh’s Reward with firm confidence that he will get it, then Allâh will make him enter Paradise because of it.”

Hassan (a subnarrator) said, “We tried to count those good deeds below the Manîha; we mentioned replying to the sneezer, removing harmful things from the road, etc., but we failed to count even fifteen.”

2632. Narrated Jâbir that some men had excess land (more than they can cultivate themselves) and they said that they would give it to others to cultivate on the condition that they would get one-third or one-fourth or half of its yield. The Prophet ﷺ said “Whoever has land should cultivate it himself or give it free to his brother for cultivation, but if his brother refuses then he should or keep it uncultivated.”

2633. Narrated Abû Sa`îd that A...
given birth and which gives profuse milk) is, and (what a good Maniha) (the sheep which gives profuse milk, a bowl in the morning and another in the evening) is!"

Narrated Malik: Maniha is a good deed of charity.

2630. Narrated Ibn Shihab Az-Zuhri: Anas bin Malik said, “When the emigrants came to Al-Madina from Makkah they had nothing, whereas the Ansar had land and property. The Ansar gave them their land on condition that the emigrants would give them half the yearly yield and work on the land and provide the necessaries for cultivation.” His (i.e., Anas’) mother, who was also the mother of Abdullah bin AbU Talba, gave some date-palms to Allâh’s Messenger who gave them to his freed slave-girl (Umm Aiman) who was also the mother of Usama bin Zaid. When the Prophet finished from the fighting against the people of Khaibar and returned to Al-Madina, the emigrants returned to the Ansar the fruit gifts which the Ansar had given them. The Prophet also returned to Anas’ mother the date-palms. Allâh’s Messenger gave Umm Aiman other trees from his garden in lieu of the old gift.
The Translation of the Meanings of

*Sahîh Al-Bukhârî*

Arabic-English

Volume 4

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دار السلام

لنشر والتوزيع

الرياض، المملكة العربية السعودية

DARUSSALAM
Publishers & Distributors
Riyadh-Saudi Arabia
الله الصادق مولانا
رقم البكاء 1350/2
الذي كان بتاريخ 01/11/1404
المرفق
الموضوع

إلى من يهم الأمر

السلام عليكم ورحمة الله وبركاته، أما بعد:

فإن الرئاسة العامة لإداراتبحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد حسن خان قد قاما بترجمة معاني القرآن الكريم صحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيها أتفق عليه البخاري وسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفسح لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المحذر فيها والله ولي التوفيق.

ودعى الله وسلم على نبينا محمد وآله وصحبه.

الرئيس العام
 لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد

عبد العزيز بن عبد الله بن باز
إذن التاج

الرقم
التاريخ 1416/1198
التتابع

لمن يهمه الأمر

الدكتور محمد تقي الدين الهلالي:
الدكتور محمد حسن خان:
تقرر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن المذكورين
بعليه كانا من ضمن العاملين بالجامعة. وأنها قد قاما أثناء ذلك بترجمة
معاني القرآن الكريم باللغة الإنجليزية وترجمة صحيح البخاري بها
أيضاً.

ولقد سدت بحمد الله فراغاً كبيراً يحتاج العالم الإسلامي لمثله. كما أن
المذكورين يمتازان بحسن العقيدة السليمة من الشوائب، وبالصفات
الحميدة.

وبناء على الرغبة أعطيا هذه الشهادة، والله ولي التوفيق.
وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه.

الأمين العام للجامعة

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And the statement of the Prophet ﷺ:
“One should have his Waṣāya (last will and testament) written and kept ready with him.”

And the Statement of Allah ﷻ:
“It is prescribed for you, when death approaches any of you, if he leaves wealth, that he make a bequest to parents... (up to)... some unjust...” (V.2:180-182)

2738. Narrated ‘Abdullah bin ‘Umar رضي الله عنهما: Allah’s Messenger ﷺ said, “It is not permissible for any Muslim who has something to will, to stay for two nights without having his last will and testament written and kept ready with him.”

2739. Narrated ‘Amr bin Al-Hārith, the brother of the wife of Allah’s Messenger ﷺ: When Allah’s Messenger ﷺ died, he did not leave any Dirham or Dīnār (i.e., money) or a slave or a slave-woman or anything else except his white mule, his arms and a piece of land which he had given in charity.
2740. Narrated 'Ahdullh bin Abu AUfa: I asked 'Ahdullh bin Abu AUfa, "Did the Prophet \( \approx \) make a will?" He replied, "No." I asked him, "How is it then that the making of a will has been enjoined upon people (or that they are ordered to make a will)?" He replied, "The Prophet \( \approx \) bequeathed Allah's Book (i.e., the Qur'an)."

2741. Narrated Al-Aswad: In the presence of 'Aishah some people mentioned that the Prophet \( \approx \) had appointed 'Ali by will as his successor. 'Aishah said, "When did he appoint him by will?" Verily, when he died he was resting against my chest (or said: in my lap) and he asked for a washbasin and then collapsed while in that state, and I could not even perceive that he had died, so when did he appoint him by will?"

(2) CHAPTER. One would rather leave one's inheritors wealthy than leave them (poor) begging others.

2742. Narrated Sa'd bin Abi Waqqas: The Prophet \( \approx \) came visiting me while I was (sick) in Makkah, ('Amir the subnarrator said, and he disliked to die in the land whence he had already migrated). He (i.e., the Prophet \( \approx \)) said, "May Allah bestow His Mercy on Ibn 'Afrâ' (Sa'd bin Khaula)." I said, "O Allah's Messenger! May I will all my property (in charity)?" He said, "No." I said, "Then may I will half of it?" He said, "No." I said, "One-third?" He said,
"Yes, one-third, yet even one-third is too much. It is better for you to leave your inheritors wealthy than to leave them (poor) begging others, and whatever you spend for Allâh’s sake will be considered as a charitable deed, even the handful of food you put in your wife’s mouth. Allâh may lengthen your age so that some people may benefit by you, and some others be harmed by you.”

At that time Sa’d had only one daughter.

(3) CHAPTER. To will one-third of one’s property.

Al-Hasan said, “A Dhimmi (i.e., a non-Muslim living under the protection of an Islamic government) is not allowed to will more than one-third of his property. And Allâh said: “And so judge (you O Muhammad) among them by what Allâh has revealed.....(V.5:49)

2743. Narrated Ibn ‘Abbâs: I recommend that people reduce the proportion of what they bequeath by will to the fourth (of the whole legacy), for Allâh’s Messenger ﷺ said, “One-third, yet even one-third is too much.”

2744. Narrated Sa’d: I fell sick and the Prophet ﷺ paid me a visit. I said to him, “O Allâh’s Messenger! I invoke Allâh that He may not let me expire in the land whence I migrated (i.e., Makkah).” He said, “May Allâh give you health and let the people benefit by you.” I said, “I want to will my property, and I have only one daughter
and I want to will half of my property (to be given in charity).” He said, “Half is too much.” I said, “Then I will one-third.” He said, “One-third, yet even one-third is too much.” (The narrator added, “So the people started to will one-third of their property and that was permitted for them.”)

(4) CHAPTER. The saying of a testator to the executor, “Look after my son,” and what is permissible for the executor to claim.

2745. Narrated ‘Aishah, the wife of the Prophet ﷺ, ‘Utba bin Abi Waqqas entrusted (his son) to his brother Sa’d bin Abi Waqqas saying, “The son of the slave-girl of Zam’a is my (illegal) son, take him into your custody.” So, during the year of the Conquest (of Makkah) Sa’d took the boy and said, “This is my brother’s son whom my brother entrusted to me.” ‘Abd bin Zam’a got up and said, “He is my brother and the son of the slave-girl of my father and was born on my father’s bed.” Then both of them came to Allah’s Messenger ﷺ and Sa’d said, “O Allah’s Messenger! This is my brother’s son whom my brother entrusted to me.”

Then ‘Abd bin Zam’a got up and said, “This is my brother and the son of the slave-girl of my father.” Allah’s Messenger ﷺ said, “O ‘Abd bin Zam’a! This boy is for you as the boy belongs to the bed (where he was born), and for the adulterer is the stone.” Then the Prophet ﷺ said to his wife Sauda bint Zam’a, “Screen yourself from this boy,” when he saw
the boy’s resemblance to ’Utba. Since then
the boy did not see Sauda till he died.

(5) CHAPTER. If a patient gives an evident
clear sign by nodding, (is that sign to be
taken as a valid evidence?).

2746. Narrated Anas: A Jew crushed the head of a girl between two
stones. She was asked, “Who has done so
to you, so-and-so? so-and-so?”, till the name
of the Jew was mentioned, whereupon she
nodded (in agreement). So the Jew was
brought and was questioned till he confessed.
The Prophet then ordered that his head be
crushed with stones. (See H. 2413)

(6) CHAPTER. A legal heir has no right to
inherit\(^1\) through a will.

2747. Narrated Ibn ’Abbas: The custom (in olden days) was that the
property of the deceased would be inherited
by his offspring; as for the parents (of the
deceased), they would inherit by will of the
deceased. Then Allah cancelled from that
custom whatever He wished and fixed for the
male double the amount inherited by the
female, and for each parent a sixth (of the
whole legacy) and for the wife an eighth\(^2\) or
a fourth\(^3\) and for the husband a half or a
fourth.

\(1\) (Ch. 6) In Islam, what the deceased leaves is distributed among his heirs according to a
certain ratio. The deceased may bequeath one-third of his property to other than his
legal heirs who should not inherit by means of such a will.

\(2\) (H. 2747) When the deceased leaves children.

\(3\) (H. 2747) When the deceased is childless.
(7) CHAPTER. Giving in charity at the time of death.

2748. Narrated Abū Hurairah: A man asked the Prophet, “O Allah’s Messenger! What kind of charity is the best?” He replied, “To give in charity when you are healthy and greedy, hoping to be wealthy and afraid of becoming poor. Don’t delay giving in charity till the time comes when you are on the deathbed when you say, ‘Give so much to so-and-so and so much to so-and-so,’ and at that time the property is not yours but it belongs to so-and-so (i.e., your inheritors).”

(8) CHAPTER. The Statement of Allāh

It is mentioned that Shuraiḥ, 'Umar bin 'Abdul-'Azīz, Ţāwūs, 'Aţā' and Ibn Udhaina regarded as valid the acknowledgement of a debt by a sick man. Al-Ḥasan said, “The most valid charity is what is given on the last day of one’s present life and the first day of the life to come (i.e., on the day one dies).”

Ibřāhīm and Al-Ḥakam said, “If a sick person absolves an heir from debt, the heir is regarded as absolved.” Rāfī’ bin Khadij made a will that his Fazāriyya wife should not let anybody share with her the contents of her house.

Al-Ḥasan said, “If somebody on his deathbed says to his slave, ‘I have freed
you’, the manumission is valid.”

Ash-Sha'bi said, “If a dying woman says, ‘My husband has paid what he owed me and I have received it,’ her confession is valid.” Some people say, “The dying person’s confession (of debt to some of his heirs) is not valid because such a confession rouses suspicion.” But they approve of a confession concerning a trust, goods, and silent partnership, but the Prophet ﷺ said, “Avoid suspicion, suspicion is the worst of false tales.”

It is not legal for one to eat up the Muslims’ wealth (unjustly), for the Prophet ﷺ said, “The sign of a hypocrite is that when he is entrusted with something he proves treacherous.” And Allāh ﷻ said:

“Verily! Allāh commands that you should render back the trusts to those to whom they are due…” (V.4:58), without restricting this order to the heirs or some other people.

2749. Narrated Abū Hurairah ﷺ: The Prophet ﷺ said, “The signs of a hypocrite are three: (1) Whenever he speaks, he tells a lie; (2) whenever he is entrusted he betrays (proves dishonest); (3) whenever he promises, he breaks his promise.” (See H. 33)

(9) CHAPTER. The explanation of the Statement of Allāh ﷻ:

“…After payment of legacies that they may have bequeathed or debts…” (V.4:12)

The Prophet ﷺ is reported to have judged that the debt should be paid before the execution of the will.
The Statement of Allah

“Verily! Allah commands that you should render back the trusts of those, to whom they are due:…” (V.4:58).

So, returning the trust must take precedence over the execution of the voluntary will.

The Prophet ﷺ said, “No giving in charity is recommended except if one is wealthy.” Ibn ‘Abbās said, “A slave cannot make a will without his master’s consent.” The Prophet ﷺ said, “A slave is a guardian of the property of his master.”

2750. Narrated ‘Urwa bin ‘Az-Zubair: Ḥākim bin Ḥizām ﷺ said, “I asked Allah’s Messenger ﷺ for something, and he gave me, and I asked him again and he gave me and said, ‘O Ḥākim! This wealth is green and sweet (i.e., as tempting as fruits), and whoever takes it without greed then he is blessed in it, and whoever takes it with greediness, he is not blessed in it and he is like one who eats and never gets satisfied.

“The upper (i.e., giving) hand is better than the lower (i.e., taking) hand.” Ḥākim added, “I said, ‘O Allah’s Messenger! By Him Who has sent you with the Truth I will never demand anything from anybody after you till I die.’” Afterwards, Abū Bakr used to call Ḥākim to give him something but he refused to accept anything from him. Then ‘Umar called him to give him (something) but he refused. Then ‘Umar said, “O Muslims! I offered to him (i.e., Ḥākim) his share which Allah has ordained for him from this booty and he refuses to take it.” Thus Ḥākim did not ask anybody for anything after the Prophet ﷺ, till he died - may Allah bestow His Mercy upon him.
2751. Narrated Ibn ‘Umar: I heard Allâh’s Messenger saying, “Everyone of you is a guardian and is responsible for his charges: the ruler (i.e., Imam) is a guardian and responsible for his subjects; and a man is a guardian of his family and is responsible for his charges; and a lady is a guardian in the house of her husband and is responsible for her charge; and a servant is a guardian of the property of his master and is responsible for his charge.” I think he also said, “And a man is a guardian of the property of his father.”

(10) CHAPTER. If somebody founds an endowment (or bequeathes) his relatives by a will (is it permissible?). And who are considered as relatives.

Narrated Anas: The Prophet said to Abû Talha, “Give (your garden) to the poor amongst your relatives.” So he gave it to Hassân and Ubaī bin Ka‘b.

Anas added in another narration, “So he gave it to Hassân and Ubaī bin Ka‘b who were nearer relatives to him than I.” The relation between Hassân and Ubaï to Abû Talha was as follows: Abû Talha’s name was Zaid, the son of Sahl, the son of Al-Aswad, the son of Harãm, the son of ‘Amr, the son of Zaid Manãt, the son of ‘Adi, the son of
‘Amr, the son of Malik, the son of An-Najjar. Hassan was the son of Thabit, the son of Al-Mundhir, the son of Harâm, this means that Abu Talha and Hassan had a common great grandfather (i.e., Harâm, the third in the line of descent). Hassan and Abu Talha and Ubaï had a common ancestor, ‘Amr bin Malik, the sixth in the lineage, as Ubaï was the son of Ka'b, the son of Qais, the son of ‘Ubaïd, the son of Zaid, the son of Mu‘awiya, the son of ‘Amr, the son of Malik, the son of An-Najjar.

Some scholars say, “If one wants to will some of his wealth to one’s relatives, they must be among those who share a Muslim common ancestor with one.”

2752. Narrated Anas: The Prophet said to Abu Talha, “I recommend that you divide (this garden) amongst your relatives.” Abu Talha said, “O Allah’s Messenger! I will do the same.” So, Abu Talha divided it among his relatives and cousins.

Ibn ‘Abbas said, “When the Qur’anic Verse:

‘And warn your tribe (O Muhammad) of near kindred’ (V.26:214) was revealed, the Prophet started calling the various big families of Quraisy, ‘O Banî Fihâ! O Banî ‘Adî!’”

Abu Hurairieh said, “When the Verse: ‘And warn your tribe (O Muhammad) of near kindred’, was revealed, the Prophet said (in a loud voice), ‘O people of Quraisy!’”
(11) CHAPTER. Are children and women included under the term of relatives (concerning wills)?

2753. Narrated Abú Hurairah ḥ: 

When Allâh revealed the Verse: "And warn your tribe (O Muhammad ﷺ) of near kindred," Allâh’s Messenger ﷺ got up and said, “O Quraish people (or said similar words)! Buy (i.e., save) yourselves (from the Hell-fire) as I cannot save you from Allâh's punishment; O Banî Abd Manãf! I cannot save you from Allâh's punishment; O 'Abbãs bin 'Abdul Mu'talîb! I cannot save you from Allâh's punishment; O 'Abbàs, the aunt of Allâh's Messenger! I cannot save you from Allâh's punishment; O Fâtîma bint Muhammad! Ask me anything from my wealth, but I cannot save you from Allâh's punishment.”{(1)
(12) CHAPTER. Can the founder of an endowment have the benefit of his endowment?

‘Umar stipulated that the administrator of an endowment could eat from the yield of the endowment. The founder of an endowment or somebody else may be the trustee of the endowment. Similarly, if one offers a Badana (i.e., camel for sacrifice) or something else in Allah’s Cause, he is allowed to benefit by it in the same way as others benefit by it even if he did not stipulate that.

2754. Narrated Anas: The Prophet saw a man driving a Badana and said to him, “Ride on it.” The man said, “O Allah’s Messenger! It is a Badana.” (The Prophet repeated his order) and on the third or fourth time he said, “Ride it, woe to you” or said: “May Allah be Merciful to you.”

2755. Narrated Abū Hurairah: Allah’s Messenger saw a man driving a Badana and said to him, “Ride on it,” and on the second or the third time he added, “Woe to you.”

(13) CHAPTER. If one declares his wish to found an endowment, his endowment is valid even before its conveyance to those for whom it is intended.

As ‘Umar founded an endowment and said that it was not sinful for its administrator to eat from its yield, but
he did not specify whether he (i.e., 'Umar) or someone else would be its administrator. The Prophet ﷺ said to Abû Ṭalha, “I recommend that you should divide it (i.e., the garden) among your relatives.” So Abû Ṭalha agreed and distributed it among his relatives and his cousins.

(14) CHAPTER. When someone says, “My house is Ṣadaqa (i.e., gift of charity) for Allâh’s sake,” and does not specify whether it is for the poor or for some other people, then the Ṣadaqa is valid and he can give it to his relatives or whomever he wishes.

The Prophet ﷺ allowed Abû Ṭalha when he said, “The most beloved of my property is (the garden of) Bairuhã and I wish to give it in charity for Allâh’s sake.” The Prophet ﷺ considered his deed valid. Some say that it is invalid unless it is specified as to whom the Ṣadaqa is to be given. But the first statement (i.e., that it is valid) is more correct.

(15) CHAPTER. If someone says, “My land or my garden is Ṣadaqa for Allâh’s sake on my mother’s behalf,” his Ṣadaqa is valid even if he did not specify to whom it is to be given.

2756. Narrated Ibn ‘Abbas: The mother of Sa’d bin ‘Ubâda died in Sa’d’s absence. He said, “O Allâh’s Messenger! My mother died in my absence; will it be of any benefit for her if I give Ṣadaqa(1) on her behalf?” The Prophet ﷺ said, “Yes,” Sa’d said, “I make you a witness that I gave my garden called Al-Mikhrãf in charity on her behalf.”

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(1) (H. 2756) Ṣadaqa: here means charity. [See H. No. 2762].
(16) CHAPTER. It is permissible for one to give part of his wealth or some of his slaves or animals in charity or as an endowment.

2757. Narrated Ka'b bin Malik: I said, "O Allah's Messenger! For the acceptance of my repentance I wish to give all my property in charity for Allah's sake through His Messenger." He said, "It is better for you to keep some of the property for yourself." I said, "Then I will keep my share in Khaibar."

(17) CHAPTER. Whoever gave something to his representative to give in charity and then the latter returned it to him.

2758. Narrated Anas: When the Holy Verse: 'By no means shall you attain Al-Birr (piety, righteousness, it means here Allah's Reward i.e., Paradise), unless you spend of that which you love...', (V.3:92) was revealed, Abū Talḥa went to Allah's Messenger and said, "O Allah's Messenger! Allah, the Blessed, the Superior states in His Book: 'By no means shall you attain Al-Birr, unless you spend of that which you love...', (V.3:92) and the
The most beloved property to me is Bairuhã' (which was a garden where Allâh’s Messenger used to go to sit in its shade and drink from its water). I give it to Allâh and His Messenger hoping for Allâh’s Reward in the Hereafter. So, O Allâh’s Messenger! Use it as Allâh orders you to use it.” Allâh’s Messenger said, “Bravo! O Abû Talha, it is fruitful property. We have accepted it from you and now we return it to you. Distribute it amongst your relatives.” So, Abû Talha distributed it amongst his relatives, amongst whom were Ubaï and Hassan. When Hassan sold his share of that garden to Mu‘awiyah, he was asked, “How do you sell Abû Talha’s Sadaqa?” He replied, “Why should not! sell a Sa’ of dates for a Sa’ of money?” The garden was situated in the courtyard of the palace of Banî Jadila built by Mu‘awiyah.

(18) CHAPTER. The Statement of Allâh


And when the relatives and the orphans and Al-Masakin (the poor) are present at the time of division, give them out of the property...” (V.4:8)


(1) (Ch. 17) The description between brackets is said by Anas.
(2) (Ch. 17) This shows that Ka‘b did not give his garden as an endowment, otherwise Hassan could not have sold it.
Some people claim that the provision in the above Verse is abrogated; by Allah, it is not abrogated, but the people have stopped acting upon it. There are two kinds of guardians (who are in charge of the inheritance): One is that who inherits; such a person should give (of what he inherits to the relatives, the orphans and the needy, etc.), the other is that who does not inherit (e.g., the guardian of the orphans); such a person should speak kindly and say (to those who are present at the time of distribution), I can not give it to you (as the wealth belongs to the orphans)."

(19) CHAPTER. It is recommended that something should be given in charity on behalf of a person who dies suddenly. And the execution of the vows of the deceased.

2760. Narrated ‘Áishah رضي الله عنها: A man said to the Prophet ﷺ, “My mother died suddenly, and I think that if she could speak, she would have given in charity. May I give in charity on her behalf?” He ﷺ said, “Yes! Give in charity on her behalf.”

2761. Narrated Ibn ‘Abbās رضي الله عنهما: Sa’d bin ‘Ubāda رضي الله عنه asked Allah’s Messenger ﷺ (for his legal opinion) saying, “My mother died and she had had an unfulfilled vow.” The Prophet ﷺ said, “Fulfil it on her behalf.”
(20) CHAPTER. The witnesses in the foundation of an endowment or in giving in charity.

2762. Narrated Ibn ‘Abbâs that the mother of Sa’d bin ‘Ubâda, the brother of Bani Sâ’ida, died in Sa’d’s absence, so he came to the Prophet saying, “O Allâh’s Messenger! My mother died in my absence, will it benefit her if I give Sadaqa (in charity) on her behalf?” The Prophet said, “Yes.” Sa’d said, “I take you as my witness that I give my garden Al-Mikhrâf in charity on her behalf.”

(21) CHAPTER. The Statement of Allâh

“And give unto orphans their property, and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.

“And if you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice…” (V.4:2,3).

2763. Narrated Az-Zuhri: ‘Urwa bin Az-Zubair said that he asked ‘Aishah about the meaning of the Qur’anic Verse:

“And if you fear that you shall not be able to deal justly with the orphan-girls then marry (other) women of your choice…” (V.4:2-3)

‘Aishah said, “It is about a female orphan under the guardianship of her guardian who...”
is inclined towards her because of her beauty and wealth, and likes to marry her with a Mahr less than what is given to women of her standard. So they (i.e., guardians) were forbidden to marry the orphans unless they paid them a full appropriate Mahr, (otherwise) they were ordered to marry other women instead of them. Later on the people asked Allâh’s Messenger ﷺ about it. So Allâh revealed the following Verse:

‘They ask your legal instruction (O Muḥammad ﷺ!) concerning women, say: Allâh instructs you about them,...' (V.4:127)

“And in this Verse, Allâh indicated that if the orphan-girl was beautiful and wealthy, her guardian would have the desire to marry her without giving her an appropriate Mahr equal to what her peers could get, but if she was undesirable for lack of beauty or wealth, then he would not marry her, but seek to marry some other woman instead of her. So, since he did not marry her when he had no inclination towards her, he had not the right to marry her when he had an interest in her, unless he treated her justly by giving her a full Mahr and securing all her rights.”

(22) CHAPTER. The Statement of Allâh ﷻ:

“...”
take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labour). And when you release their property to them, take witnesses in their presence; and Allāh is All-Sufficient in taking account.

“There is a share for men and a share for women from what is left by parents, and those nearest related, whether the property be small or large – a legal share.” (V.4:6,7)

CHAPTER. How a guardian is to deal with an orphan’s wealth and what he can eat thereof according to his labour.

2764. Narrated Ibn ‘Umar رضي الله عنهما: In the lifetime of Allāh’s Messenger ﷺ, ‘Umar gave in charity some of his property, a garden of date-palms called Thamgh. ‘Umar said, “O Allāh’s Messenger! I have some property which I prize highly and I want to give it in charity.” The Prophet ﷺ said, “Give it in charity (i.e., as an endowment) with its land and trees on the condition that the land and trees will neither be sold nor given as a present, nor bequeathed, but the fruits are to be spent in charity.” So ‘Umar gave it in charity, and it was for Allāh’s Cause, the emancipation of slaves, for the poor, for guests, for travellers, and for kinsmen. The person acting as its administrator could eat from it reasonably and fairly, and could let a friend of his eat from it, provided he had no intention of becoming wealthy by its means.

2765. Narrated ‘Aishah رضي الله عنها: The following Verse:
...And whoever (amongst the guardian) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable…” (V.4:6) was revealed in connection with the guardian of an orphan, and it means that if he is poor he can have for himself (from the orphan’s wealth) what is just and reasonable (according to his labour) from the orphan's share of the inheritance.

(23) CHAPTER. The Statement of Allâh (W.S.):

"Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!" (V.4:10)

2766. Narrated Abû Hurairah R.A. The Prophet ﷺ said, “Avoid the seven great destructive sins.” The people enquired, “O Allah’s Messenger! What are they?” He said, “(1) To join others in worship along with Allâh; (2) To practise sorcery, (3) To kill the life which Allah has forbidden except for a just cause, (according to Islamic law); (4) To eat up Ribâ (usury); (5) To eat up an orphan’s wealth; (6) To show one’s back to the enemy and fleeing from the battlefield at the time of fighting, and (7) To accuse chaste women, who never even think of anything touching chastity and are good believers.”

(24) CHAPTER. Allâh’s Statement:

“...And they ask you concerning orphans. Say: ‘The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allâh knows him who means mischief (e.g.,

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(1) (H. 2766) Ribâ: See glossary.
to swallow their property) from him who means good (e.g., to save their property). And if Allāh had wished, He could have put you into difficulties. Truly, Allāh is All-Mighty, All-Wise.’” (V.2:220)

2767. Nāfi’ said, “Ibn ‘Umar never refused to be appointed as a guardian.”

The most beloved thing to Ibn Sirīn concerning an orphan’s wealth was that the orphan’s advisors and guardians would assemble to decide what is best for him.

When Tawūs was asked about something concerning an orphan’s affairs, he would recite:

‘...And Allāh knows him who means mischief from him who means good...’ (V.2:220)

‘Aṭā’ said concerning some orphans, “The guardian is to provide for the young and the old orphans according to their needs from their shares.”

(25) CHAPTER. The employment of an orphan on a journey and at home, provided it is beneficial for him. And (it is obligatory) for the mother and the stepfather of an orphan to look after him (even if they were not his guardians).

2768. Narrated Anas: When Allāh’s Messenger came to Al-Madīna he did not have any servant. Abū ʿUṯāma (Anas’ stepfather) took me to Allāh’s Messenger and said, “O Allāh’s Messenger! Anas is a wise boy, so let him serve you.” So, I served him at home and on journeys. If I did anything, he never asked me why I did it, and if I refrained from doing anything, he never asked me why I refrained from doing it.
(26) CHAPTER. If somebody gives a piece of land as an endowment and does not mark its boundaries, the endowment is valid. The same is applied to objects of charity.

2769. Narrated Anas bin Malik: Abū Tālha had the greatest wealth of datepalms amongst the Ānṣār in Al-Madīna, and he prized above all his wealth (his garden) Bairuhã', which was situated opposite the mosque (of the Prophet ﷺ). The Prophet ﷺ used to enter it and drink from its fresh water. When the following Divine Verse were revealed:

“By no means shall you attain Al-Bīr (piety, righteousness, here it means Allāh’s Reward i.e., Paradise) unless you spend (in Allāh’s Cause) of that which you love…” (V.3:92)

Abū Tālha got up saying, “O Allāh’s Messenger! Allāh says: ‘By no means shall you attain Al-Bīr, unless you spend (in Allāh’s Cause) of that which you love…’, and I prize Bairuhã above all my wealth, which I want to give in charity for Allāh’s sake, hoping for its reward from Allāh. So you can use it as Allāh directs you.” On that the Prophet ﷺ said, “Bravo! It is a profitable (or perishable) property. (Ibn Maslama is not sure as to which word is right, i.e., profitable or perishable.) I have heard what you have said, and I recommend that you distribute this amongst your relatives.” On that Abū Tālha said, “O Allāh’s Messenger! I will do (as you have suggested).” So, Abū Tālha distributed that garden amongst his relatives and cousins.
2770. Narrated Ibn ‘Abbās: A man said to Allah’s Messenger, “My mother has died, will it benefit her if I give in charity on her behalf?” The Prophet replied in the affirmative. The man said, “I have a garden and I make you a witness that I give it in charity on her behalf.”

(27) CHAPTER. If a group of persons give a jointly-owned piece of land as an endowment, the foundation of the endowment is valid.

2771. Narrated Anas: When the Prophet ordered that the mosque be built, he said, “O Bani An-Najjār! Suggest to me the price for this garden of yours.” They replied, “By Allah! We will demand its price from none but Allah.”

(28) CHAPTER. How to write the endowment?

2772. Narrated Ibn ‘Umar: When ‘Umar got a piece of land in Khaibar, he came to the Prophet saying, “I have got a piece of land better than which I have never got. So, what do you advise me regarding it?”
The Prophet said, “If you wish you can keep it as an endowment to be used for charitable purposes.” So, ‘Umar gave the land in charity (i.e., as an endowment) on the condition that the land would neither be sold nor given as a present, nor bequeathed, (and its yield) would be used for the poor, the kinsmen, the emancipation of slaves, * Jihad*, and for guests and travellers; and its administrator could eat in a reasonable just manner (according to his labour), and he also could feed his friends without intending to (store anything from it in order to) become wealthy by its means.”

(29) CHAPTER. The usufruct of an endowment may be spent for the wealthy, the poor and the guests.

2773. Narrated Ibn ‘Umar: ‘Umar got some property in Khaibar and he came to the Prophet and informed him about it. The Prophet said to him, “If you wish you can give it in charity.” So, ‘Umar gave it in charity (i.e., as an endowment) the yield of which was to be used for the good of the Al-Fuqarā (the poor), Al-Masākin (the poor), the kinsmen, and the guests.

(30) CHAPTER. The foundation of an endowment of a piece of land for building a mosque.

2774. Narrated Anas bin Mālik: When Allah’s Messenger came to Al-Madīna, he ordered that a mosque be built. He said, “O Bani An-Najjār! Suggest to me the price for this garden of yours.” They replied, “By Allah, we will demand its price from none but Allah.”
(31) CHAPTER. Giving animals; particularly horses and property and gold and silver as endowments.

Az-Zuhri was asked, "If somebody founds an endowment of one thousand Dinâr and gives the sum to his boy who is a trader to invest it in business and declares that the profit of the money will be given in charity to the poor and the relatives, does the founder have the right to use anything of the profit of the one thousand Dinâr? And if he does not assign its profit to the poor?" Az-Zuhri said, "He does not have the right to use anything of it (i.e., in either case)."

2775. Narrated Ibn 'Umar: Once 'Umar gave a horse in charity to be used in Allah's Cause (Jihâd - holy fighting). It had been given to him by Allah's Messenger. 'Umar gave it to a man in charity to use it in Allah's Cause. Then 'Umar was informed that the man had put that horse for sale, so he asked Allah's Messenger whether he could buy it. Allah's Messenger replied, "You should neither buy nor take back what you have given in charity."

(32) CHAPTER. The salary of the administrator of an endowment.

2776. Narrated Abû Hurairah: Allah's Messenger said, "My heirs will not inherit a Dinâr or a Dirham (i.e., money), for whatever I leave, excluding the adequate support of my wives and the wages of my employees, is to be given in charity."
2777. Narrated Ibn 'Umar:
When 'Umar founded an endowment he stipulated that its administrator could eat from it and also feed his friend without intending to store anything for himself from it in order to become wealthy.

(33) CHAPTER. If somebody keeps a piece of land or a well as an endowment, or stipulates that he should benefit by its water as the other Muslims do (will this be permissible)?

Anas kept a house as an endowment and whenever he came (to Al-Madina) he used to stay in it.

Az-Zuhair gave his house in charity (i.e., as an endowment) and told his divorced daughters to dwell therein without harming or being harmed, but if any of them remarried, she would have no right to stay there.

Ibn 'Umar kept his share from his father's house to be inhabited by the needy amongst 'Abdullh's family (i.e., his own family).

2778. Abū 'Abdur-Rahmān narrated:
When 'Uthmān was circled (by the rebels), he looked upon them from above and said, ‘I ask you by Allāh, I ask nobody but the companions of the Prophet ﷺ, don’t you know that Allāh’s Messenger ﷺ said, ‘Whoever will (buy and) dig the well of Rūma will be granted Paradise,’ and I (bought and) dug it? Don’t you know that he said,
‘Whoever equip the army of ‘Usra (i.e., Tabuk’s Ghazwa) will be granted Paradise,’ and I equipped it?’” They attested whatever he said.

When ‘Umar founded his endowment he said, “Its administrator can eat from it.” The management of the endowment can be taken over by the founder himself or any other person, for both cases are permissible.

(34) CHAPTER. It is permissible for the founder of an endowment to say, “We will demand its price, from none but Allâh.”

2779. Narrated Anas رضي الله عنه: The Prophet ﷺ said (at the time of building the mosque), “O Bani An-Najjar! Suggest to me the price for your garden.” They replied, “We will demand its price from none but Allâh.”

(35) CHAPTER. The Statement of Allâh ﷻ:

2780. Ibn ‘Abbâs رضي الله عنهما said, “A man from the tribe of Bani Sahm went out in the company of Tamîm Ad-Darî and ‘Adi bin Baddâ’. The man of Bani Sahm died in a land where there was no Muslim. When Tamîm ﷺ
and ‘Adi returned conveying the property of the deceased, they claimed that they had lost a silver bowl with gold engraving. Allāh’s Messenger made them take an oath (to confirm their claim), and then the bowl was found in Makkah with some people who claimed that they had bought it from Tamīm and ‘Adi. Then two witnesses from the relatives of the deceased got up and swore that their witnesses were more valid than the witnesses of ‘Adi and Tamīm, and that the bowl belonged to their deceased fellow. So, this Verse was revealed in connection with this case;

‘O you who believe! When death approaches any of you...’,” (V.5:106)

(36) CHAPTER. The payments of the debts of the deceased by the executor (of the will) in the absence of other inheritors.

2781. Narrated Jābir bin ‘Abdullah Al-Anṣārī: My father was martyred on the day (of the Ghazwa) of Uḥud and left six daughters and some debts to be paid. When the time of plucking the date-fruits came, I went to Allāh’s Messenger and said, “O Allāh’s Messenger! You know that my father was martyred on the day of Uḥud and owed much debt, and I wish that the creditors would see you.” The Prophet said, “Go and collect the various kinds of dates and place them separately in heaps”. I did accordingly and called him. On seeing him, the creditors started claiming their rights pressingly at that time. When the Prophet saw how they behaved, he went round the biggest heap for three times and...
sat over it and said, “Call your companions (i.e., the creditors).” Then he kept on measuring and giving them, till Allāh cleared all my father’s debts. By Allāh, it would have pleased me that Allāh would clear the debts of my father even though I had not taken a single date to my sisters. But by Allāh, all the heaps were complete, (as they were) and I looked at the heap where Allāh’s Messenger was sitting and noticed as if not a single date had been taken thereof.

Allāh تعالى said: “So we planted amongst them enmity and hatred”.

العُرَمَاء. قال: اذهب فئْبِرِكْ كُلْ نُمْرٍ على ناحية، فقَعْبَتْ نَمْ دُعوْيَهْ، فَلَمَا نَظَرُوا إِلَّاهَا أُغْرِرْوا بِهِ بَلَّكَ السَّاعَةِ، فَلَمَا رَأَيْتُ ما يُصِنْعُونَ طَفَّ حَوْلٍ أَغْضُبُوا بِبَعْضٍ ثَلَاثَ مَرَاتّ ثُمَّ جَلََسَ عَلَّيْهِ ثُمَّ قَالَ: «ذَٰلِكَ أَصْحَابِيْكَ فَمَا زَالَ يَكْبِلُ أَنْفُسُهُ حَتَّى أَذَى اللَّهُ أَمَانَةَ وَالِيِّدِي، وَأَنَا وَاللَّهِ رَاضِي أن يَؤْدِي اللَّهُ أَمانَةً وَالِيِّدِي، وَلَا أُرِجُحُ إِلَى أَخْوَانِي نَمْرَةً. فَسُلَّمَ اللَّهُ الْبِيَادِرُ كُلَّهَا حَتَّى اِنْظُرَ إِلَى الْبِيَادِرِ الْلَّذِي عَلَّيْهِ رَسُولُ اللَّهِ ﷺ كَانَهُ ثُمَّ يُنْفِصُ نَمْرَةً واحِدَةٍ. قَالَ أَبُو عَبْدِ اللَّهِ: أُغْرِرْوا بِهِ يَخْنِي هَيْجَوُوا بِهِ. ﴿فَأَغْرَبَّهَا يِتَهَشُّهُمُ القَدْرَةُ ﴾ [رَاجِعٌ: 2: 127] .
56 – THE BOOK OF JIHĀD(1)
(Fighting for Allah’s Cause)

(1) CHAPTER. The superiority of Jihad.

And the Statement of Allah:

“Verily, Allah has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allah’s Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurat (Torah) and the Injeel (Gospel) and the Qur’ân. And who is truer to his convenant than Allah? Then rejoice in the bargain which you have concluded... (up to)... And give glad tidings to the believers.” (V.9:111, 112)

2782. Narrated ‘Abdullãh bin Mas’ûd: I asked Allah’s Messenger, “O Allah’s Messenger! What is the best deed?” He replied, “To offer the Salât (prayers) at their early stated fixed times.” I asked, “What is next in goodness?” He replied, “To be good and dutiful to your parents.” I further asked, “What is next (in goodness)?” He replied, “To participate in Jihad in Allah’s Cause.” I did not ask Allah’s Messenger anymore and if I had asked him more, he would have told me more.

(1) Al-Jihad (Holy fighting) in Allah’s Cause (with full force of numbers and weaponry), is given the utmost importance in Islam, and is one of its pillars (on which it stands). By Jihad Islam is established, Allah’s Word is made superior. [His Word being (La ilãha illallah which means none has the right to be worshipped but Allãh), and His religion (Islam) is propagated. By abandoning Jihad, (may Allah protect us from that). Islam and the Muslims fall into an inferior position, their honour is lost, their land is stolen, their rule and authority vanish. Jihad is an obligatory duty in Islam, on every Muslim, and he who tries to escape from this duty or does not in his innermost heart wish to fulfil this duty, dies with one of the qualities of a hypocrite.
2783. Narrated Ibn ʿAbbās: Allah’s Messenger ﷺ said, “There is no Hijra (i.e., emigration) (from Makkah to Al-Madina) after the Conquest (of Makkah), but Jihad and good intention(1) remain; and if you are called (by the Muslim ruler) for Jihad, go forth immediately.”

2784. Narrated ʿAishah: “O Allah’s Messenger! We consider Jihad as the best deed. Should we not fight in Allah’s Cause?” He said, “The best Jihad (for women) is Hajj-Mabrûr (i.e., Hajj which is done according to the Prophet’s Sunna and is accepted by Allah).”

[See Hadith No. 1861, Vol. 3]

2785. Narrated Abū Hurairah: A man came to Allah’s Messenger ﷺ and said, “Guide me to such a deed as equals Jihad (in reward).” He replied, “I do not find such a deed.” Then he added, “Can you, while the Muslim fighter has gone for Jihad enter your mosque to perform Salât (prayer) without cease and observe Saum (fast) and never break your Saum?” The man said, “But who can do that?”(2) Abū Hurairah: “رضي الله عنيها

(1) (H. 2783) After the conquest of Makkah there was no need for Muslims to emigrate from Makkah to Al-Madina. The Prophet ﷺ tells his companions that one can attain rewards through Jihad against Kufri, i.e., to fight for Allah’s Cause when there is a call for it, otherwise one should have the intention to participate in Jihad and this intention has the same reward as that of Jihad itself.

(2) (H. 2785) Of course, nobody can offer Salât (prayer) and fast incessantly, and since=
added, "The Mujahid (i.e., Muslim fighter) is rewarded even for the footsteps of his horse while it wanders about (for grazing) tied in a long rope."

(2) CHAPTER. The best among the people is that believer who strives his utmost in Allâh's Cause with both his life and property.

And the Statement of Allâh (Exalted be He):

"O you who believe! Shall I guide you to a trade that will save you from a painful torment. That you believe in Allâh and His Messenger (Muhammad ﷺ), and that you strive hard and fight in the Cause of Allâh with your wealth and your lives, that will be better for you, if you but know! (If you do so), He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) Paradise, that is indeed great success." (V.61:10-12)

2786. Narrated Abû Sa'id Al-Khudrî: Somebody asked, "O Allâh's Messenger! Who is the best among the people?" Allâh's Messenger ﷺ replied, "A believer who strives his utmost in Allâh's Cause with his life and property." They asked, "Who is next?" He replied, "A believer who stays in one of the mountain paths worshipping Allâh and leaving the people secure from his mischief."(1) =the Muslim fighter is rewarded as if he was doing such good impossible deeds, no possible deed equals Jihad in reward.

(1) (H. 2786) This is true in times of afflictions and disorder, otherwise social life is better than seclusion as the Prophet ﷺ says in a Hadith reported by At-Tirmidhi: "He who mixes with people and endures their mischief is better rewarded than he who does not mix with people and does not endure their mischief." (Qâstalânî)
2787. Narrated Abū Hurairah: I heard Allah's Messenger saying, "The example of a Mujahid in Allah's Cause — and Allah knows better who really strives in His Cause — is like a person who observes Saum (fast) and offers Salat (prayer) continuously. Allah guarantees that He will admit the Mujahid in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty."

(3) CHAPTER. The invocation of men and women that Allah may let them participate in Jihād and adorn them with martyrdom.

‘Umar said, "O Allah! Grant me martyrdom in the town of Your Messenger."

2788, 2789. Narrated Anas bin Mālik: Allah's Messenger used to visit Umm Ḥarām bint Mīlḥān, who would offer him meals. Umm Ḥarām was the wife of ‘Ubāda bin Aṣ-Ṣāmit. Allah's Messenger, once visited her and she provided him with food and started looking for lice in his head. Then Allah's Messenger slept, and afterwards woke up smiling. Umm Ḥarām asked, "What causes you to smile, O Allah's Messenger?" He said, "Some of my followers who (in a dream) were displayed before me as fighters in Allah's

(1) (H. 2788, 2789) It is evident from the life history of the Prophet that he used to take bath daily even twice daily or more, and it is not logical that he could have lice in his head, perhaps she was combing or oiling his hairs.
Cause (on board a ship) amidst this sea cause me to smile; they were as kings on the thrones (or like kings on the thrones).” (Ishāq, a subnarrator is not sure as to which expression the Prophet used.)

Umm Hārām said, “O Allāh’s Messenger! Invoke Allāh that He makes me one of them.” Allāh’s Messenger invoked Allāh for her and slept again and woke up smiling. Once again Umm Hārām asked, “What makes you smile, O Allāh’s Messenger?” He replied, “Some of my followers were displayed before me as fighters in Allāh’s Cause,” repeating the same dream. Umm Hārām said, “O Allāh’s Messenger! Invoke Allāh that He makes me one of them.” He said, “You are amongst the first ones.” It happened that she sailed on the sea during the Caliphate of Mu‘āwiyah bin Abī Sufyān, and after she disembarked, she fell down from her riding animal and died.

(4) CHAPTER. The grades of the Mujāhidūn (Muslim fighters) in Allāh’s Cause.
2790. Narrated Abu Hurairah: The Prophet said, “Whoever believes in Allah and His Messenger, performs \textit{Iqámát-as-\textit{Salát}} and observes \textit{Saum} (fasts) of the month of Ramadán, then it will be a promise binding upon Allah to admit him to Paradise, no matter whether he fights in Allah’s Cause or remains in the land where he is born.” The people said, “O Allah’s Messenger! Shall we acquaint the people with this good news?” He said, “Paradise has one hundred grades which Allah has reserved for the \textit{Mujáhídün} who fight in His Cause, and the distance between each of two grades is like the distance between the heaven and the earth. So, when you ask Allah (for something), ask for \textit{Al-Fíradús} which is the middle (best) and the highest part of Paradise.” [The subnarrator added, “I think the Prophet also said, ‘Above it (i.e., \textit{Al-Fíradús}) is the Throne of the Most Gracious (i.e., Allah), and from it gush forth the rivers of Paradise.’”]

2791. Narrated Samura: The Prophet said, “Last night two men came to me (in a dream) and made me ascend a tree and then admitted me into a better and superior \textit{Dár} (abode, dwelling place, house, etc.) better of which I have never seen. One of them said, ‘This \textit{Dár} is the \textit{Dár} of martyrs’.”
CHAPTER. To proceed in Allah’s Cause in the forenoon and in the afternoon. A place in Paradise as small as the bow of one of you (is better than the world and whatever is in it).

2792. Narrated Anas bin Malik: The Prophet said, “A single endeavour (of fighting) in Allah’s Cause in the forenoon or in the afternoon is better than the world and whatever is in it.”

2793. Narrated Abu Hurairah: The Prophet said, “A place in Paradise as small as a bow is better than all that on which the sun rises and sets (i.e., all the world).” He also said, “A single endeavour in Allah’s Cause in the afternoon or in the forenoon is better than all that on which the sun rises and sets.”

2794. Narrated Sahl bin Sa’d: The Prophet said, “A single endeavour in Allah’s Cause in the afternoon and in the forenoon is better than the world and whatever is in it.”

CHAPTER. Al-Hur-ul-Ein (houris — fair females) and their qualities.

They are called so as one’s eyesight is...
perplexed while looking at them, and also because of the intense blackness of their irises and intense whiteness of the sclerotic coat of their eyes. And Allâh’s Statement:

“And We shall marry them to Hûr (fair females) with wide lovely eyes. (V.44:54).

2795. Narrated Anas bin Mâlik: The Prophet ﷺ said, “Nobody who dies and finds good from Allâh (in the Hereafter) would wish to come back to this world, even if he were given the whole world and whatever is in it, except the martyr who, on seeing the superiority of martyrdom, would like to come back to the world and get killed again (in Allâh’s Cause).”

2796. Narrated Anas: The Prophet said, “A single endeavour (of fighting) in Allâh’s Cause in the afternoon or in the forenoon is better than all the world and whatever is in it. A place in Paradise as small as the bow or lash of one of you is better than all the world and whatever is in it. And if a woman (Hûr etc.) from Paradise appeared to the people of the earth, she would fill the space between heaven and the earth with light and pleasant scent; and her headcover is better than the world and whatever is in it.”

=Adam رَحْمَةَ اللَّهِ عَلَيْهِ, with intense black irises of their eyes and intense white scleras. [For details see the book (Hâdi-Al-Arwâh by Ibn Al-Qaiyim)] (Ch. 54).
(7) CHAPTER. The wish for martyrdom.

2797. Narrated Abü Hurairah: The Prophet said, “By Him in Whose Hands my soul is! Were it not for some men amongst the believers who dislike to be left behind me and whom I cannot provide with means of conveyance, I would certainly never remain behind any Sarîya (army-unit) going out for Jihad in Allah's Cause. By Him in Whose Hands my soul is! I would love to be martyred in Allah's Cause and then come back to life and then get martyred, and then come back to life again and then get martyred and then come back to life again and then get martyred.”

2798. Narrated Anas bin Mâlik: The Prophet delivered a Khutba (religious talk) and said, “Zaid took the flag and was martyred, and then Ja'far took the flag and was martyred, and then Abdullah bin Rawâba took the flag and was martyred too, and then Khâlid bin Al-Walid took the flag, though he was not appointed as a commander, and Allah made him victorious.” The Prophet further added, “It would not please us to have them with us.” Ayyûb, a subnarrator, added, “Or the Prophet, shedding tears, said, ‘It would not please them to be with us.’”

(1) (H. 2798) The Prophet meant that those martyrs were in a better place than this world. He (i.e., the Prophet) shed tears while mentioning them, because he pitied their families who would grieve for their loss not knowing that they had moved to a better place.
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(8) CHAPTER. The superiority of him who goes in Allah's Cause and dies on the way, for he will be regarded as one of the martyrs.

And the Statement of Allah Alone:

"...And who-so-ever leaves his home as an emigrant unto Allah and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allah..." (V.4:100)

2799, 2800. Narrated Anas bin Malik: Umm Harâm said, "Once the Prophet ﷺ slept in my house near to me and got up smiling. I said, 'What makes you smile?' He replied, 'Some of my followers who [in a dream] were displayed before me sailing on this green sea like kings on thrones.' I said, 'O Allah's Messenger! Invoke Allah to make me one of them.'" So the Prophet ﷺ invoked Allâh for her and went to sleep again. He did the same (i.e., got up and told his dream) and Umm Harâm repeated her question and he gave the same reply. She said, "Invoke Allah to make me one of them." He said, "You are among the first batch." Later on, it happened that she went out in the company of her husband 'Ubâdah bin As-Sâmit who went for Jihad, and it was the first time the Muslims undertook a naval expedition led by Mu'âwiyah. When the expedition came to an end and they were returning to Sham, a riding animal was presented to her to ride, but the animal let her fall and thus she died.

(9) CHAPTER. (The reward of) him who is injured or stabbed in Allah's Cause.
2801. Narrated Anas: The Prophet sent seventy men from the tribe of Banu Sulaim to the tribe of Banu 'Amir. When they reached there, my maternal uncle said to them, “I will go ahead of you, and if they allow me to convey the message of Allah’s Messenger (it will be all right); otherwise you will remain close to me.” So he went ahead of them and the Mushrikun granted him security. But while he was reporting the message of the Prophet, they beckoned to one of their men who stabbed him to death. My maternal uncle said, “Allahu Akbar (Allah is the Most Great!) By the Lord of the Ka’bah, I am successful.” After that they attacked the rest of the party and killed them all except a lame man who went up to the top of the mountain. (Hammâm, a subnarrator said, “I think another man was also saved along with him”). Jibrîl (Gabriel) informed the Prophet that they (i.e., the martyrs) met their Lord, and He was pleased with them and made them pleased. We used to recite, “Inform our people that we have met our Lord, He is pleased with us and He has made us pleased.” Later on this Qur’anic Verse was abrogated (cancelled). The Prophet invoked Allah for forty days to curse the murderers from the tribe of Rîl, Dhakwân, Banî Liyân and Banî ‘Uṣâïyya who disobeyed Allah and His Messenger.

2802. Narrated Jundab bin Su‘ân: In one of the holy battles, a finger of Allah’s Messenger (got wounded and) bled. He said, “You are just a finger that bled, and what you got is in Allah’s Cause.”
(10) CHAPTER. (The superiority of) him who is wounded in Allâh’s Cause.

2803. Narrated Abû Hurairah: Allâh’s Messenger ﷺ said, “By Him in Whose Hands my soul is! Whoever is wounded in Allah’s Cause — and Allah knows well who gets wounded in His Cause — will come on the Day of Resurrection with his wound having the colour of blood but its smell will be the smell of musk (perfume).”

(11) CHAPTER. The Statement of Allâh ﷻ:

“Say: Do you wait for us (anything) except one of the two best things (martyrdom or victory)?…” (V.9:52)

Battles are always undecided and victory is shared by the opponents in turns.

2804. Narrated ‘Abdullãh bin ‘Abbas: “Abû Sufyãn told me that Heraclius said to him, ‘I asked you about the outcome of your battles with him (i.e., the Prophet ﷺ) and you told me that the outcome is undecided and victory is shared by us in turns.’”

So the Messengers are put to trials in this way but the ultimate victory is always theirs.

(12) CHAPTER. The Statement of Allâh ﷻ:
“Among the believers are men who have been true to their covenant with Allâh (i.e., that they have gone out for Jihad (holy fighting) and showed not their backs to the disbelievers), of them some have fulfilled their obligations (i.e., have been martyred), and some of them are still waiting, but they have never changed (i.e., they never proved treacherous to their covenant which they concluded with Allâh) in the least.”

(V.33:23)

2805. Narrated Anas bin Mâlik:

My uncle Anas bin An-Nâdr was absent from the battle of Badr. He said, “O Allâh’s Messenger! I was absent from the first battle you fought against Al-Mushrikûn(1). (By Allâh) if Allâh gives me a chance to fight Al-Mushrikûn, no doubt Allâh will see how (bravely) I will fight.” On the day of Uhud when the Muslims turned their backs and fled, he said, “O Allâh! I apologize to You for what these (i.e., his companions) have done, and I denounce what these (i.e., Al-Mushrikûn) have done.” Then he advanced and Sa’d bin Mu’adh met him. He said “O Sa’d bin Mu’adh! By the Lord of An-Nâdr, Paradise! I am smelling its aroma coming from before (the mountain of) Uhud.” Later on Sa’d said, “O Allâh’s Messenger! I cannot achieve or do what he (i.e., Anas bin An-Nâdr) did. We found more than eighty wounds by swords and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognize him by his fingers.”

We used to think that the following Verse was revealed concerning him and other men of his sort: “Among the believers are men who have been true to their covenant with Allâh.”

(1) (H. 2805) Al-Mushrikûn: (Polytheists, pagans, idolators, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad (S)).
Allāh . . . till the end of verse (V. 33: 23).

2806. His sister Ar-Rubâl' broke a front tooth of a woman and Allāh’s Messenger ordered for retaliation. On that Anas (bin An-Naḍr) said, “O Allāh’s Messenger! By Him Who has sent you with the Truth, my sister’s tooth shall not be broken.” Then the opponents of Anas’ sister accepted the compensation and gave up the claim of retaliation. So Allāh’s Messenger said, “There are some people amongst Allāh’s slaves whose oaths are fulfilled by Allāh when they take them.”

2807. Narrated Khârija bin Zaid: Zaid bin Thâbit said, “When the Qur’ân was compiled from various written manuscripts, one of the Verses of Sūrat Al-Ahzâb was missing which I used to hear Allāh’s Messenger reciting. I could not find it except with Khuzaima bin Thâbit Al-Ansârî, whose witness Allāh’s Messenger regarded as equal to the witness of two men. And the Verse was: “Among the believers are men who have been true to their convenant with Allāh . . .” (V. 33: 23)
(13) CHAPTER. Practising good deeds before taking part in a (holy) battle.

Abū Ad-Dardā’ said, “Indeed (the result of) your fighting is according to your deeds.”

The Statement of Allāh:

“O you who believe! Why do you say that which you do not do? Most hateful it is with Allāh that you say that which you do not do. Verily, Allāh loves those who fight in His Cause in rows (ranks) as if they were a solid structure” (V.61:2-4)

2808. Narrated Al-Barā’ b. ‘Azīz: A man whose face was covered with an ironmask (i.e., clad in armour) came to the Prophet ﷺ and said, “O Allāh’s Messenger! Shall I fight or embrace Islām first?” The Prophet ﷺ said, “Embrace Islām first and then fight.” So he embraced Islām, and was martyred. Allāh’s Messenger ﷺ said, “A little work, but a great reward. [He did very little (after embracing Islām), but he will be rewarded in abundance].”

(14) CHAPTER. Whoever is struck and killed by an arrow thrown by an unidentified person.

2809. Narrated Anas bin Mālik: Umm Ar-Rubai’ bint Al-Barā’, the mother of Ḥāritha bin Sūrāqa came to the Prophet ﷺ and said, “A man whose face was covered with an ironmask (i.e., clad in armour) came to the Prophet ﷺ and said, “O Allāh’s Messenger! Shall I fight or embrace Islām first?” The Prophet ﷺ said, “Embrace Islām first and then fight.” So he embraced Islām, and was martyred. Allāh’s Messenger ﷺ said, “A little work, but a great reward. [He did very little (after embracing Islām), but he will be rewarded in abundance].”
and said, “O Allâh’s Prophet! Will you tell me about Hâritha?” Hâritha has been killed (i.e., martyred) on the day of (the battle of) Badr with an arrow thrown by an unidentified person. She added, “If he is in Paradise, I will be patient; otherwise, I will weep bitterly for him.” He said, “O mother of Hâritha! There are Gardens in Paradise and your son got the Firdaus Al-Alâ (i.e., the best place in Paradise).”

(15) CHAPTER. Whoever fights so that Allâh’s Word (i.e., Allâh’s religion of Islamic Monotheism) be superior.

2810. Narrated Abû Músâ: A man came to the Prophet and asked, “A man fights for war booty; another fights for fame and a third fights for showing off; which of them is in Allâh’s Cause?” The Prophet said, “He who fights that Allâh’s Word (i.e., Allâh’s religion of Islamic Monotheism) be superior, is in Allâh’s Cause.”

(16) CHAPTER. (The superiority of him) whose feet get covered with dust in Allâh’s Cause.

And the Statement of Allâh: “It was not becoming of the people of Al-Madîna and the bedouins of the neighbourhood to remain behind Allâh’s Messenger (Muhammad when fighting in Allâh’s Cause)… (up to)… Surely, Allâh
wastes not the reward of Al-Muhsinūn (the doers of good)” (V.9:120).

2811. Narrated Abū ‘Abs, and he is 'Abdur-Rahmān bin Jabr: Allāh’s Messenger said, “Anyone whose both feet get covered with dust in Allāh’s Cause will not be touched by the (Hell) fire.”

(17) CHAPTER. To remove the dust which falls on one’s head (whilst striving) in Allāh’s Cause.

2812. Narrated ‘Ikrima that Ibn ‘Abbās told him and ‘Ali bin ‘Abdullāh to go to Abū Sa‘īd and listen to some of his narrations. So they both went (and saw) Abū Sa‘īd and his brother irrigating a garden belonging to them. When he saw them, he came up to them and sat down with his legs drawn up and wrapped in his garment and said, “(During the construction of the mosque of the Prophet ﷺ) we carried the adobe of the mosque, one brick at a time while ‘Ammār used to carry two at a time. The Prophet ﷺ passed by ‘Ammār and removed the dust off his head and said, ‘May Allāh be Merciful to ‘Ammār. An aggressive group will kill him. ‘Ammār will be inviting them (his murderers) to (obey) Allāh and they will invite him to the (Hell) fire.” (See H. 447)

(18) CHAPTER. To take a bath after fighting and (after being soiled with) dust.
2813. Narrated ‘Aishah: When Allah’s Messenger returned on the day of the battle of Al-Khandaq (i.e., Trench), he put down his arms and took a bath. Then Jibril (Gabriel) whose head was covered with dust, came to him saying, “You have put down your arms! By Allah, I have not put down my arms yet.”

Allah’s Messenger said, “Where (to go now)?” Jibril said, “This way,” pointing towards the tribe of Banu Quraiza. So Allah’s Messenger went out towards them.

(19) CHAPTER. The superiority of (those people for whom) the following Statement of Allah was revealed:

“Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allah has bestowed upon them of His Bounty, and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve. They rejoice in a Grace and a Bounty from Allah, and that Allah will not waste the reward of the believers.” (V.3:169-171)

2814. Narrated Anas bin Malik: For thirty days Allah’s Messenger invoked Allah to curse those who had killed the companions of Bi‘r Ma‘una; he invoked evil upon the tribes of Ril, Dhakwan, and ‘Usaiya who disobeyed Allah and His Messenger. There was revealed about those who were killed at Bi‘r Ma‘una a Qur‘anic Verse we used to recite, but it was
cancelled later on. The Verse was:

“Inform our people that we have met our Lord.
He is pleased with us and He has made us pleased.”

2815. Narrated Jâbir bin ‘Abdullãh رضي الله عنه, “Some people drank alcoholic drinks in the morning of the day (of the battle) of Uhud and were martyred (on the same day).” Sufyân was asked, “(Were they martyred) in the last part of the day?” He replied, “Such information does not occur in the narration.”

(20) CHAPTER. The shade of angels on the martyr.

2816. Narrated Jâbir رضي الله عنه: My father’s mutilated body was brought to the Prophet ﷺ and was placed in front of him. I went to uncover his face but my companions forbade me. Then mourning cries of a lady were heard, and it was said that she was either the daughter or the sister of ‘Amr. The Prophet ﷺ said, “Why is she crying?” Or said, “Do not cry, for the angels are still shading him with their wings.” (Al-Bukhãri asked Šadaqa, a subnarrator, “Does the narration include the expression: ‘Till he was lifted?’” The latter replied, “Jâbir may have said it.”)

(1) (H. 2815) This happened before the prohibition of alcoholic drinks.
(21) CHAPTER. The wish of the (martyred) Mujāhid to return to the world.

2817. Narrated Anas bin Malik: The Prophet said, “Nobody who enters Paradise likes to return to the world even if he got everything on the earth, except a martyr who wishes to return to the world so that he may be martyred ten times because of the honour and dignity he receives (from Allāh).”

(22) CHAPTER. Paradise is under the blades of swords (Jihād in Allāh’s Cause).

Narrated Al-Mughīra bin Shu’ba: Our Prophet told us about the Message of our Lord that “… whoever amongst us is killed (in Jihād in Allāh’s Cause), will go to Paradise.” ‘Umar asked the Prophet, “Is it not true that our men who are killed (in Jihād in Allāh’s Cause), will go to Paradise and their’s (i.e., those of Al-Musjirikūn) will go to the (Hell) fire?” The Prophet said, “Yes.”

2818. Narrated ‘Abdullāh bin Abī Aufa: Allāh’s Messenger said, “Know that Paradise is under the shades of swords (Jihād in Allāh’s Cause).”
(23) CHAPTER. (The reward of him) who wishes to beget a son to send for Jihâd.

2819. Narrated Abû Hurairah: Allah’s Messenger said, “Once Sulaimân (Solomon), son of Dawûd (David) said, ‘(By Allah!) Tonight I will have sexual intercourse with one hundred or ninety-nine women, each of whom will give birth to a knight who will fight in Allah’s Cause.’ On that his companion said: say, ‘In sha Allah’ (If Allah wills), but he did not say, ‘In sha Allah’. So none except one of those women conceived and gave birth to a half-man. By Him in Whose Hands Mūhammad’s soul is, if he had said, ‘In sha Allah’, (he would have begotten sons) all of whom would have been knights striving in Allah’s Cause.” (See H. 6639)

(24) CHAPTER. Bravery and cowardice in the battle.

2820. Narrated Anas: The Prophet was the best, the bravest and the most generous of all the people. Once the people of Al-Madîna got frightened, but the Prophet rode a horse and went ahead of them and said, “We found this horse very fast.”
2821. Narrated Muḥammad bin Jubair: Jubair bin Muṭ‘im told me that while he was in the company of Allāh’s Messenger ﷺ with the people returning from Ḥunain, some people (bedouins) caught hold of the Prophet ﷺ and started begging of him so much so that he had to stand under a (kind of thorny) tree (i.e., Samurah) and his cloak was snatched away. The Prophet ﷺ stopped and said, “Give me my cloak. If I had as many camels as these thorny trees, I would have distributed them amongst you and you will not find me a miser or a liar or a coward.”

(25) CHAPTER. Seeking refuge with Allāh from cowardice.

2822. Narrated ‘Amr bin Maimūn Al-Audi: Sa’d used to teach his sons the following words as a teacher teaches his students the skill of writing, and used to say that Allāh’s Messenger ﷺ used to seek refuge with Allāh from them at the end of every Salāt (prayer). Those words are:

“O Allāh! I seek refuge with You from cowardice, and seek refuge with You from being brought back to semile old age and seek refuge with You from the Fitnah (trials or afflictions) of the world, and seek refuge with You from the punishments in the grave.”
2823. Narrated Anas bin Malik: The Prophet used to say, “O Allah! I seek refuge with You from helplessness, laziness, cowardice and senile old age; I seek refuge with You from Fitnah (trials or afflictions) of life and death and seek refuge with You from the punishment in the grave.”

(26) CHAPTER. Whoever described what he has witnessed in the war.

2824. Narrated As-Sa‘ib bin Yazid: I was in the company of Talha bin ‘Ubaydullah, Sa‘d, Al-Miqdad bin Al-Aswad and ‘Abdur-Rahman bin ‘Auf, and I heard none of them narrating anything from Allah’s Messenger but Talha was talking about the day (of the battle) of Uhud.

(27) CHAPTER. The obligation of going out for Jihad when there is a general call to arms, and what sort of Jihad and intentions are compulsory.

And the Statement of Allah:

“March forth, whether you are light (being young, healthy and wealthy) or heavy (being ill, old and poor), and strive
hard with your wealth and your lives in the Cause of Allah. This is better for you, if you but knew. Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them, and they would swear by Allah (saying), ‘If we only could, we would certainly have come forth with you.’ They destroy their own selves, and Allah knows that they are liars,” (V.9:41,42)

And His Statement:

“O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allah, (i.e., Jihad), you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter?” (up to) Able to do all things.” (V.9:38-39)

2825. Narrated Ibn ‘Abbãs L4 On the day of the Conquest (of Makkah) the Prophet  said, “There is no emigration after the Conquest (of Makkah), but Jihad and intentions.(1) When you are called (by the Muslim ruler) for Jihad (holy fighting in Allah’s Cause) go forth immediately.”

(See Hadith No.2783)

(28) CHAPTER. (What about) a disbeliever who kills a Muslim and later on embraces Islam and starts doing good deeds and gets killed (in Allah’s Cause)?

(1) (H. 2825) i.e., to participate in Jihad when there is a call for it, otherwise you must have intention to participate in Jihad and this intention has the same reward as that of the Jihad itself.
2826. Narrated Abū Hurairah: Allah's Messenger  said, "Allāh welcomes two men with a smile; one of whom kills the other and both of them enter Paradise. One fights in Allāh's Cause and gets killed. Later on Allāh forgives the killer (who embraces Islām and) also gets martyred (in Allāh's Cause)."

2827. Narrated Abū Hurairah: I went to Allah's Messenger while he was at Khaibar after it had fallen in the Muslim's hands. I said, "O Allah's Messenger! Give me a share (from the land of Khaibar)."

One of the sons of Sa'id bin Al-'Aṣ said, "O Allah's Messenger! Do not give him a share." I said, "This is the murderer of Ibn Qauqal." The son of Sa'id bin Al-'Aṣ said, "Strange! A Wabr (i.e., guinea pig) who has come down to us from the mountain of Qadim (i.e., grazing place of sheep) blames me for killing a Muslim who was given superiority by Allāh because of me, and Allāh did not disgrace me at his hands (i.e., was not killed as an infidel)." (The subnarrator said, "I do not know whether the Prophet gave him a share or not.")
(29) CHAPTER. Whoever preferred *Jihād* to *Ṣaum* (fasting).

2828. Narrated Anas bin Mālik:
In the lifetime of the Prophet, Abū Ťahā did not observe *Ṣaum* (fast) because of the *Jihād*, but after the Prophet died I never saw him without observing *Ṣaum* except on ‘Īd-ul-‘Fīr and ‘Īd-ul-‘Adhā.

(30) CHAPTER. There are seven martyrs other than those who are killed in *Jihād* (i.e., eight).

2829. Narrated Abū Hurairah:
Allah’s Messenger said, “Five are regarded as martyrs: They are those who die because of (1) plague, (2) abdominal disease, (3) drowning or (4) wrecking of building etc., and (5) the martyrs in Allāh’s Cause.”

2830. Narrated Anas bin Mālik:
The Prophet said, “Plague (the cause of) martyrdom of every Muslim (who dies because of it).”

(31) CHAPTER. The Statement of Allāh

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(1) (Ch. 30) Five are mentioned in Hadith No.82 plus, the one who dies because of burns, pneumonia and childbirth.
“Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame) ..(up to)...
Ever Oft-Forgiving, Most Merciful.”
(V.4:95,96).

2831. Narrated Al-Barã’. ṭ: When the Divine Revelation: “Not equal are those of the believers who sit (at home)...” was revealed, the Prophet ṫ sent for Zaid (bin Thãbit) who came with a shoulder-blade and wrote on it. Ibn Umm Maktûm complained about his blindness and on that the following verse was revealed: “Not equal are those of the believers who sit (at home) except those who are disabled (by injury, or are blind or lame)...” (V.4:95)

2832. Narrated Sahîl bin Sa’d As-Sã’idi: I saw Marwãn bin Al-Ḥakam sitting in the mosque. So, I came forward and sat by his side. He told us that Zaid bin Thãbit had told him that Allah’s Messenger ṫ had dictated to him the Divine Verse:

“Not equal are those of the believers who sit (at home) and those who strive hard and fight in the Cause of Allah.” (V.4:95)

Zaid said, “Ibn Umm Maktûm came to the Prophet ṫ while he was dictating to me that very Verse. On that Ibn Umm Maktûm said, “O Allah’s Messenger! If I had power, I would surely take part in Jihad.” He was a blind man. So Allah ṫ sent down the revelation to His Messenger ṫ while his thigh was on mine and it became so heavy for me that I feared that my thigh would be broken. Then that state of the Prophet ṫ was over after Allah ṫ revealed “... except those who are disabled (by injury or are blind or lame).” (V.4:95)
(32) CHAPTER. Patience during fighting.

2833. Narrated Sālim Abū An-Nadr: ‘Abdullāh bin Abī Aūfā wrote and I read what he wrote... that Allāh’s Messenger ﷺ said, “When you meet them (i.e., your enemy in the battlefield) then be patient.”

(33) CHAPTER. Rousing and exhorting people to fight.

And the Statement of Allāh جَلَّ لَهُ الْحَقُّ وَجَلَّ عَلَيْهِ الْقَدْرَ [V. 8:65]

2834. Narrated Anas: Allāh’s Messenger ﷺ went towards the Ḳhandaq (i.e., trench) and saw the Muhājirūn (emigrants) and the Anṣār digging in a very cold morning as they did not have slaves to do that for them. When he noticed their fatigue and hunger he said, “O Allāh! The real life is that of the Hereafter, (so please) forgive the Anṣār and the Muhājirūn.” In its reply the Muhājirūn[1] and the Anṣār said, “We are those who have given the Bai’a (pledge) to Muḥammad ﷺ that we will carry on Jihād as long as we live.”

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[1] (H. 2834) The word “Emigrants” at other places has been written as Muhājirūn. See glossary for Muhājirūn.
2835. Narrated Anas: The Muhajirun (emigrants) and the Ansar started digging the trench around Al-Madina carrying the earth on their backs and saying, "We are those who have given the Bai'a (pledge) to Muhammad that we will carry on Jihad as long as we live." The Prophet kept on replying, "O Allah, there is no good except the good of the Hereafter; so confer Your Blessings on the Ansar and the Muhajirun."

2836. Narrated Al-Bara': The Prophet went on carrying (the earth) and saying, "Without You (O Allah!) we would have got no guidance."

2837. Narrated Al-Bara': On the day (of the battle) of Al-Ahzab (the Confederates) I saw the Prophet carrying earth, and the earth was covering the whiteness of his abdomen. And he was saying, "Without You (O Allah!) we would have got no guidance, nor given in charity, nor offered Salat (prayers). So please bless us..."
with tranquillity and make firm our feet when we meet our enemies. Indeed (these) people have rebelled against us, but never shall we yield if they try to bring Fitnah (trial, affliction) upon us.”

(35) CHAPTER. (The reward of) whoever is held back from Jihād by a legal cause.

2838. Narrated Anas: We returned from the Ghazwa of Tabūk along with the Prophet ﷺ. (See Hadith No.2839 below).

2839. Narrated Anas: While the Prophet ﷺ was in a Ghazwa he said, “Some people have remained behind us in Al-Madīna and we never crossed a mountain path or a valley, but they were with us (i.e., sharing the reward with us), as they have been held back by a (legal) excuse.”

(36) CHAPTER. The superiority of observing Saum (fast) in Allah’s Cause (to seek His good pleasure).

2840. Narrated Abū Sa‘īd: I heard the Prophet ﷺ saying, “Whosoever observes Saum (fast) for one day in Allah’s Cause (to seek His good pleasure), Allah will keep his face away from the (Hell) Fire (a
distance covered by a journey of) seventy years.”

(37) CHAPTER. The superiority of spending in Allah’s Cause (i.e., for Jihad).

2841. Narrated Abú Hurairah: The Prophet said, “Whoever spends two things in Allah’s Cause, will be called by all the gatekeepers of Paradise who will be saying, ‘O so-and-so! Come here.’” Abú Bakr said, “O Allah’s Messenger! Such persons will never be destroyed.” The Prophet said, “I hope you will be one of them.”

2842. Narrated Abú Sa’id Al-Khudri: Allah’s Messenger ascended the pulpit and said, “Nothing worries me as to what will happen to you after me, except the temptation of worldly blessings which will be conferred on you.” Then he mentioned the worldly pleasures. He started with the one (i.e., the blessings) and took up the other (i.e., the pleasures). A man got up saying, “O Allah’s Messenger! Can the good bring about evil?” The Prophet remained silent and we thought that he was being inspired Divinely, so all the people kept silent with awe. Then the Prophet wiped the sweat off his face and asked, “Where is the
preceding questioner?” “Do you think wealth is good?” He repeated thrice, adding, “No doubt, good brings nothing but good. Indeed it is like what grows on the banks of a stream which either kills or nearly kills the grazing animals because of gluttony except the vegetation-eating animal which eats till both its flanks are full (i.e., till it gets satisfied), and then stands in the sun and defecates and urinates and again starts grazing. This worldly property is sweet vegetation. How excellent the wealth of the Muslim is, if it is collected through legal means and is spent in Allah’s Cause and on orphans, poor people and travellers? But he who does not take it legally is like an eater who is never satisfied, and his wealth will be a witness against him on the Day of Resurrection.”

(38) CHAPTER. The superiority of one who prepares a Ghâzi (fighter for Jihâd) or looks after his dependents in his absence.

2843. Narrated Zaid bin Khâlid i: Allah’s Messenger ﷺ said, “He who prepares a Ghâzi going in Allah’s Cause is (given a reward equal to that of) a Ghâzi; and he who looks after properly the dependents of a Ghâzi going in Allah’s Cause is (given a reward equal to that of) a Ghâzi.”

2844. Narrated Anas: The Prophet ﷺ used not to enter any house in Al-Madîna except the house of Umm Sulaim
besides those of his wives... when he was asked why, he said, “I take pity on her as her brother was killed in my company.”

2845. Narrated Ibn ‘Aun: Once Mūsa bin Anas while describing the battle of Yamāma, said, “Anas bin Mālik went to Thābit bin Qais, who had lifted his clothes from his thighs and was applying Hanūt to his body. Anas asked, ‘O uncle! What is holding you back (from the battle)’? He replied, ‘O my nephew! I am coming just now,’ and went on perfuming himself with Hanūt, then he came and sat (in the row). Anas then mentioned that the people fled from the battlefield. On that Thābit said, ‘Clear the way for me to fight the enemy. We would never do so (i.e., flee) in the company of Allāh’s Messenger ﷺ. How bad the habits you have acquired from your enemies!’ ”

2846. Narrated Jābir: “Who will bring me the information about the enemy on the day (of the battle) of Al-Ahzāb (the Confederates)?” Az-Zubair said, “I will.” The Prophet ﷺ said again, “Who will bring me the information about the enemy?” Az-Zubair said again, “I will.” The Prophet ﷺ said, “Every Prophet...
had a \textit{Hawari} (disciple) and my \textit{Hawari} is Az-Zubair.”

(41) CHAPTER. Can the reconnoiterrer be sent alone?

2847. Narrated Jābir bin ‘Abdullāh: \textit{رضي الله عنهم} When the Prophet \textit{صلى الله عليه وسلم} called the people (\textit{Sadaqa}, a subnarrator, said, “Most probably that happened on the day of \textit{Al-Khaḍaqaq}”) Az-Zubair responded to the call (i.e., to act as a reconnoiterrer). (The Prophet \textit{صلى الله عليه وسلم}) called the people again and Az-Zubair responded to the call. The Prophet \textit{صلى الله عليه وسلم} then said, “Every Prophet had a \textit{Hawari} (disciple) and my \textit{Hawari} is Az-Zubair bin Al-‘Awwām.”

(42) CHAPTER. The travelling of two persons together.

2848. Narrated Mālik bin Al-Huwairith: On my departure from the Prophet \textit{صلى الله عليه وسلم} he said to me and to a friend of mine, “You two, pronounce the \textit{Adhān} and the \textit{Iqāma} for the \textit{Salāt} (prayer) and let the elder of you lead the \textit{Salāt} (prayer).”

(43) CHAPTER. Good will remain (as a permanent quality) in the forelocks of horses (especially those kept for the purpose of \textit{Jihād}) till the Day of Resurrection.
2849. Narrated 'Abdullãh bin 'Umar: Allah’s Messenger ﷺ said, “Good will remain (as a permanent quality) in the forelocks of horses (meant for Jihåd) till the Day of Resurrection.”

2850. Narrated Urwa bin Al-Ja’d: The Prophet ﷺ said, “Good will remain (as a permanent quality) in the forelocks of horses (meant for Jihåd), till the Day of Resurrection.”

2851. Narrated Anas bin Malik: Allah’s Messenger ﷺ said, “There is a blessing in the forelocks of horses (meant for Jihåd).”

(44) CHAPTER. Jihåd is to be carried on whether the Muslim ruler who calls for it is good or bad.

By virtue of the saying of the Prophet ﷺ, “Good will remain (as a permanent quality) in the forelocks of horses (meant for Jihåd), till the Day of Resurrection.”

2852. Narrated ‘Urwa Al-Båriqi: The Prophet ﷺ said, “Good will remain (as a
permanent quality) in the forelocks of horses (meant for Jihād) till the Day of Resurrection, for they bring about a reward (in the Hereafter) and booty (in this world)."

(45) CHAPTER. (The superiority of) the one who keeps a horse (for the purpose of Jihād in Allāh’s Cause), as is indicated by the Statement of Allāh: “[And make ready against them all you can of power,] including steeds of war (tanks, planes, missiles, artillery etc.)…” (V.8:60)

2853. Narrated Abū Hurairah: The Prophet ﷺ said, “If somebody keeps a horse (for Jihād) in Allāh’s Cause, motivated by his faith in Allāh and his belief in His Promise, then he will be rewarded on the Day of Resurrection for what the horse has eaten or drunk and for its dung and urine as good deeds in his balance.”

(46) CHAPTER. To name a horse and a donkey.

2854. Narrated ‘Abdullāh bin Abī Qatāda: Abū Qatāda went out (on a journey) with Allāh’s Messenger ﷺ but he was left behind with some of his companions who were in a state of Ihram. He himself was not in a state of Ihram. They saw an onager before he could see it. When they saw the onager, they did not speak anything till Abū Qatāda saw it. So, he rode over his horse...
called Al-Jarāda and requested them to give him his lash, but they refused. So, he himself took it and then attacked the onager and slaughtered it. He ate of its meat and his companions ate too, but they regretted their eating. When they met the Prophet ﷺ (they asked him about it) and he asked, “Have you some of its meat (left) with you?” Abū Qatāda replied, “Yes, we have its leg with us.” So, the Prophet ﷺ took and ate it.

2855. Narrated Sahl: In our garden there was a horse belonging to the Prophet ﷺ called Al-Luḥaif or Al-Lukhaif.

2856. Narrated Mu‘ādh ﷺ: I was a companion-rider behind the Prophet ﷺ on a donkey called ‘Ufair. The Prophet ﷺ asked, “O Mu‘ādh! Do you know what Allāh’s Right on His slaves is, and what the right of His slaves on Him is?” I replied, “Allāh and His Messenger ﷺ know better.” He said, “Allāh’s Right on His slaves is that they should worship Him ( Alone) and should not worship anything else besides Him. And slaves’ right on Allāh is that He should not punish him who worships none besides Him.” I said, “O Allāh’s Messenger! Should I not inform the people of this good news?” He said, “Do not inform them of it, lest they should depend on it (solely).”
2857. Narrated Anas bin Malik L Ṭab‘ī: Once there was a feeling of fright in Al-Madina, so the Prophet ﷺ borrowed a horse belonging to us called Mandūb (and he rode away on it). (When the Prophet ﷺ returned) he said, “I have not seen anything of fright and I found it (i.e., this horse) very fast.”

(47) CHAPTER. What has been said about the evil omen of a horse.

2858. Narrated ‘Abdullāh bin ‘Umar Ṭab‘ī: I heard the Prophet ﷺ saying, “Evil omen is in three things: The horse, the woman and the house.”

2859. Narrated Sahl bin Sa‘d As-Sā‘īdī: Allah’s Messenger ﷺ said “If there is any evil omen in anything, then it is in the woman, the horse and the house”. [See the footnote of Hadith No.2858].

(1) (H. 2858) Superstition is disliked in Islam, but if one should think that there are things of bad omen, one may find such bad omen in a horse that is obstinate or not used for Jihad, a woman that is sterile or discontented or impudent, a house that is not spacious or far from mosque or neighbouring a bad neighbour.
(48) CHAPTER. Horses (are kept) for three (purposes), and the Statement of Allâh جَلَّ وَلَطِيفَهُ:

“And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge.” (V.16:8)

2860. Narrated Abû Hurairah ﺑ. ﻲ: Allâh’s Messenger ﷺ said, “Horses are kept for one of three purposes; for some people they are a source of reward, for some others they are a means of shelter (livelihood) and for some others they are a source of sins. The one for whom they are a source of reward, is he who keeps a horse for Allâh’s Cause (i.e., Jihad), tying it with a long tether on a meadow or in a garden with the result that whatever it eats from the area of the meadow or the garden where it is tied, will be counted as good deeds for his benefit, and if it should break its rope and jump over one or two hillocks then all its dung and its footmarks will be written as good deeds for him; and if it passes by a river and drinks water from it even though he had no intention of watering it, even then he will get the reward for its drinking. As for the man for whom horses are a source of sins, he is the one who keeps a horse for the sake of pride and show-off and showing enmity for Muslims, such a horse will be a source of sins for him. When Allâh’s Messenger ﷺ was asked about donkeys, he replied, “Nothing has been revealed to me about them except this unique, comprehensive Verse:

‘So, whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.’” (V.99:7,8)
(49) CHAPTER. Whoever beats somebody else’s animal during the battle (intending to help its rider).

2861. Narrated Abu ‘Aqil: Abu Al-Mutawakkil An-Najji said: I called on Jabir bin ‘Abdullah Al-Ansari and said to him, “Relate to me what you have heard from Allah’s Messenger.” He said, “I accompanied him on one of the journeys.” (Abu ‘Aqil said, “I do not know whether that journey was for the purpose of Jihad or ‘Umra.”) “When we were returning,” Jabir continued, “the Prophet said, ‘Whoever wants to return earlier to his family, should hurry up.’ We set off and I was on a black red-tainted camel having no defect, and the people were behind me. While I was in that state the camel stopped suddenly (because of exhaustion). On that the Prophet said to me, ‘O Jabir, wait!’ Then he hit it once with his lash and it started moving on a fast pace. He then said, ‘Will you sell the camel?’ I replied in the affirmative. When we reached Al-Madina, and the Prophet went to the mosque along with his companions, I, too, went to him after tying the camel on the pavement at the mosque gate. Then I said to him, ‘This is your camel.’ He came out and started examining the camel and saying, ‘The camel is ours.’ Then the Prophet sent some Awaq (i.e., an amount) of gold saying, ‘Give it to Jabir.’ Then he asked, ‘Have you taken the full price (of the camel)?’ I replied in the affirmative. He said, ‘Both the price and the camel are for you.’”
(50) CHAPTER. Riding on an unmanageable animal or a stallion horse.

Rāshid bin Sa’d said, “The early Muslims preferred to ride stallions, for they were faster and more daring (than mares).”

2862. Narrated Anas bin Mālik: There was a feeling of fright in Al-Madīnah, so the Prophet borrowed a horse called Mandūb belonging to Abū Ṭalḥa and mounted it. (On his return) he said, “I did not see anything of fright and I found this horse very fast.”

(51) CHAPTER. The share of the horse (from the booty)...

Mālik said, “A share of the booty is to be devoted to horses including Al-Baradhin (non-Arab horses), by virtue of the Statement of Allāh:

‘And (He has created) horses, mules and donkeys for you to ride...’” (V.16:8)

2863. Narrated Ibn ʿUmar: Allāh’s Messenger fixed two shares for the horse and one share for its rider (from the war booty).

(52) CHAPTER. Leading somebody else’s animal during the battle.
2864. Narrated Abū Ishāq: Somebody asked Al-Barā’ bin ‘Āzib, “Did you flee deserting Allāh’s Messenger during the battle of Hunain?” (Al-Barā’) replied, “But Allāh’s Messenger did not flee. The people of the tribe of Hawāzin were good archers. When we met them, we attacked them, and they fled. When the Muslims started collecting the war booty, Al-Mushrikūn faced us with arrows, but Allāh’s Messenger did not flee. No doubt, I saw him on his white mule and Abū Sufyān was holding its reins and the Prophet was saying, ‘I am the Prophet without a lie: I am the son of ‘Abdul Muṭṭalib.’”

(53) CHAPTER. The saddle and the stirrup of an animal.

2865. Narrated Ibn ‘Umar: When the Prophet put his feet in the stirrup and the she-camel got up carrying him he would start reciting Talbiya at the mosque of Dḥul-Ḥulaifa.

(54) CHAPTER. The riding of an unsaddled horse.

2866. Narrated Anas: The Prophet met them (i.e., the people) while
he was riding an unsaddled horse with his sword slung over his shoulder.

(55) CHAPTER. A slow horse.

2867. Narrated Anas bin Malik: Once, the people of Al-Madina were frightened, so the Prophet Ṣaw rode a horse belonging to Abū Ṭalḥa and it ran slowly, or was of short paces. When he returned, he said, “I found your (i.e., Abū Ṭalḥa’s) horse very fast. After that the horse could not be surpassed in running.”

(56) CHAPTER. Horse races.

2868. Narrated (‘Abdullāh) bin ‘Umar: The Prophet Ṣaw arranged for a horse race amongst the horses that had been made lean to take place between Al-Ḥafyā’ and Thanāyāt Al-Wadā’ (i.e., names of two places) and the horses which had not been made lean from Ath-Thanāyāt to the mosque of Bani Zuraq. I was also amongst those who took part in that horse race. Sufyān, a subnarrator, said, “The distance between Al-Ḥafyā’ and Thanāyāt Al-Wadā’ is five or six miles; and between Thanāyāt and the mosque of Bani Zuraq is one mile.”

(57) CHAPTER. Idmār (the preparation) of horses for racing (by a process by which
strong fat horses are turned into lean ones through giving them limited amounts of food).

2869. Narrated 'Abdullãh رضي الله عنُّهُ: The Prophet سائِلَهُ: حَنَّانًا اللَّبَّيْثُ، عَنْ نَافِعَ، عَنْ عَبْدِ اللَّهِ رضِي الله عَنْهُ: أَنَّ النَّبِيّ صلى الله عليه وسلم بَيْنَ الحَيْلِ الَّتِي لَمْ تُصَمَّرْ وَكَانَ أَمْدَهَا مِنَ النَّيْنَاءِ إِلَى مَسْجِدِ بَنِي زُرَىْ، وَأَنَّ عَبْدِ اللَّهِ ابْنُ عُمَّرَ كَانَ سَابِقًّا بِهَا. قَالَ أَبُو عُبَیْدُ اللَّهِ: أَمْدَى: غَاَيةٌ ﴿فَطَالَ عَلَيْهِمْ ﴾[الحَدِيد] [رَاجِعُ: 420].

(58) CHAPTER. The extreme limit of the distance of the race of horses that have been made lean.

2870. Narrated Abû Islaq: Mûsã bin ‘Uqba said, نَافِع: أَنَّ النَّبِيّ صلى الله عليه وسلم بَيْنَ الحَيْلِ الَّتِي لَمْ تُصَمَّرْ وَكَانَ أَمْدَهَا مِنَ النَّيْنَاءِ إِلَى مَسْجِدِ بَنِي زُرَىْ، وَأَنَّ عَبْدِ اللَّهِ ابْنُ عُمَّرَ كَانَ سَابِقًّا بِهَا. قَالَ: ﴿فَطَالَ عَلَيْهِمْ ﴾[الحَدِيد]. ﴿فَطَالَ عَلَيْهِمْ ﴾[الحَدِيد].

(59) CHAPTER. The she-camel of the Prophet ﷺ.

Ibn ‘Umar said, “The Prophet ﷺ made
Usama ride behind him on *Al-Qaswa*’ (i.e., the Prophet’s she-camel).” Al-Miswar said, “The Prophet ﷺ said, ‘*Al-Qaswa*’ has not become stubborn.”

2871. Narrated Anas: The she-camel of the Prophet ﷺ was called *Al-‘Adbå’*.

2872. Narrated Anas: The Prophet ﷺ had a she-camel called *Al-‘Adbå’* which could not be excelled in a race. (Humaid, a subnarrator said, “Or could hardly be excelled.”) Once, a bedouin came riding a camel below six years of age which surpassed it (i.e., *Al-‘Adbå*) in the race. The Muslims felt it so much that the Prophet ﷺ noticed their distress. He then said, “It is incumbent upon Allâh (or it is Allâh’s law) that He lowers or brings down whatever rises high in the world.”

[See Vol. 8, Hadîth No.6501]

(60) CHAPTER. Going to holy battles on a donkey.

(61) CHAPTER. The white mule of the Prophet ﷺ.

(Anas referred to this in a narration). Abû Humaid said, “The king of Aila presented a white mule to the Prophet ﷺ.”

2873. Narrated ‘Amr bin Al-Hârith: The Prophet ﷺ did not leave anything behind him after his death except a white mule, his arms
and a piece of land which he left to be given in charity.

2874. Narrated Al-Barā'ī that a man asked him, “O Abū ‘Umāra! Did you flee on the day (of the battle) of Hunain?” He replied, “No, by Allah, the Prophet ﷺ did not flee; but the hasty people fled and the people of the tribe of Hawāzin attacked them with arrows, while the Prophet ﷺ was riding his white mule. Abū Sufyān bin Al-Ḥarīth was holding its reins, and the Prophet ﷺ was saying, ‘I am the Prophet without a lie, I am the son of ‘Abdul Muṭṭalib.’”

(62) CHAPTER. The Ḥijād of women.

2875. Narrated ‘Aishah, the Mother of faithful believers: I requested the Prophet ﷺ to permit me to participate in Ḥijād, but he said, “Your Ḥijād is (the performance of) Ḥajj. (Pilgrimage to Makkah).”

2876. Narrated ‘Aishah, the Mother of the faithful believers: The
Prophet ﷺ was asked by his wives about the Jihad and he replied, “The best Jihad (for you) is (the performance of) Hajj.”

(63) CHAPTER. The participation of a woman in a sea battle.

2877, 2878. Narrated Anas: Allah’s Messenger ﷺ went to the daughter of Milhān and reclined there (and slept) and then (woke up) smiling. She asked, “O Allah’s Messenger! What makes you smile?” He replied, “(In a dream I saw) some people amongst my followers were sailing on the green sea in Allah’s Cause, resembling kings on thrones.” She said, “O Allah’s Messenger! Invoke Allah to make me one of them.” Then he (slept again and woke up and) smiled. She asked him the same question and he gave the same reply. She said, “Invoke Allah to make me one of them.” He replied, “You will be amongst the first group of them; you will not be amongst the last.” Later on she married ‘Ubāda bin As-Samit and then she sailed on the sea with bint Qaraza, Mu’awiya’s wife (for Jihad). On her return, she mounted her riding animal, which threw her down breaking her neck, and she died on falling down.
(64) CHAPTER. The man’s selection of one of his wives to accompany him in holy battles.

2879. Narrated ‘Aishah: Whenever the Prophet wanted to proceed on a journey, he used to draw lots amongst his wives and would take the one upon whom the lot fell. Once, before setting out for Jihâd, he drew lots amongst us and the lot came to me; so I went with the Prophet; and that happened after the revelation of the Verses of Hijâb (i.e., veiling).

(65) CHAPTER. The Jihâd of women and their fighting along with men.

2880. Narrated Anas: On the day (of the battle) of Uhud when (some) people retreated and left the Prophet, I saw ‘Aishah bint Abi Bakr and Umm Sulaim, with their robes tucked up so that the bangles around their ankles were visible hurrying with their water-skins (in another narration it is said, “carrying the water-skins on their backs”). Then they would pour the water in the mouths of the people, and return to fill the water-skins again and came back again to pour water in the mouths of the people.

(1) (H. 2880) This event took place before the revelation of the Verses of Hijâb (i.e., the veil). (Fath Al-Bârî; volume 6).
(66) CHAPTER. The carrying of water-skins by the women to the people (and giving them water to drink) during holy battles.

2881. Narrated Tha'labah bin Abi Malik: ‘Umar bin Al-Khaṭṭāb distributed some garments amongst the women of Al-Madīna. One good garment remained, and one of those present with him said, “O chief of the believers! Give this garment to your wife, the (grand) daughter of Allāh’s Messenger.” They meant Umm Kulthūm, the daughter of ‘Alī. ‘Umar said, “Umm Salīt has more right (to have it).” Umm Salīt was amongst those Ansāri women who had given the Bai‘a (pledge) to Allâh’s Messenger. ‘Umar said, “She (i.e., Umm Salīt) used to carry the water-skins to provide us water on the day of Uhud.”

(67) CHAPTER. The treatment of the wounded by the women during holy battles.

2882. Narrated Ar-Rubā’il bint Mu‘awwidh: We were in the company of the Prophet providing the wounded with water and treating them and bringing the killed and the wounded (to Al-Madīna from the battlefield).

(68) CHAPTER. The bringing back of the wounded and the killed by the women.
2883.Narrated Ar-Rubā‘i bint Mu‘awwidh: We used to take part in holy battles with the Prophet by providing the people with water and serving them and bringing the killed and the wounded back to Al-Madīna.

(69) CHAPTER. Removing the arrow from the body.

2884. Narrated Abū Mūsā: Abū ‘Āmir was hit with an arrow in his knee, so I went to him and he asked me to remove the arrow. When I removed it, the water started dribbling from it. Then I went to the Prophet and told him about it. He said, “O Allāh! Forgive ‘Ubayd Abū ‘Āmir.”

(70) CHAPTER. Vigilance during holy battles in Allāh’s Cause.

2885. Narrated ‘Aishah: The Prophet was vigilant one night and when he reached Al-Madīna, he said, “Would that a pious man from my companions guard me tonight!” Suddenly we heard the clatter of arms. He said, “Who is that?” He (the new comer) replied, “I am Sa’d bin Abī Waqqāṣ and have come to guard you.” So, the Prophet slept (that night).
2886. Narrated Abū Hurairah: The Prophet said, "Let the slave of Dinar and Dirham, and Qatifa and Khamisa (i.e., money and luxurious clothes) perish for he is pleased if these things are given to him, and if not, he is displeased!"

2887. Narrated Abū Hurairah: The Prophet said, "Let the slave of Dinar and Dirham, and Qatifa and Khamisa perish as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and relapse, and if he is pierced with a thorn, let him not find anyone to take it out for him. So that he would not be able to work and earn what he desires most. The latter are the characteristics of a person who is not interested in worldly privileges, he does not seek fame or high social rank; his sole ambition is to win Paradise and Allah's Pleasure."
CHAPTER 41. The service, during holy battles.

2888. Narrated Anas: I was in the company of Jarir bin ‘Abdullah in a journey and he used to serve me, though he was older than I. Jarir said, “I saw the Ansar doing a thing (i.e., showing deep respect and great reverence to the Prophet) for which I have vowed that whenever I meet any of them, I will serve him.”

2889. Narrated Anas bin Malik: I went along with the Prophet to Khaibar so as to serve him. (Later on) when the Prophet returned, he on seeing the Uhud mountain, said, “This is a mountain that loves us and is loved by us.” Then he pointed towards Al-Madina with his hand and said, “O Allah! Make the area which is in between Al-Madina’s two mountains a sanctuary as Ibrahîm (Abraham) made Makkah a sanctuary. O Allah! Bless us in our Sā‘ and Mudd (i.e., units of measuring).”

2890. Narrated Anas: We were with the Prophet (on a journey) and the only shade one could have was the shade made by one’s own garment. Those who observed Saum (fast) did not do any work...
and those who did not observe Saum (fast) served the camels and brought the water on them and treated the sick and wounded. So, the Prophet said, “Today, those who were not observing Saum (fast) took (all) the reward.”

(72) CHAPTER. The superiority of him who carries the luggage of his companions during a journey.

2891. Narrated Abû Hurairah: The Prophet said, “Charity is obligatory every day on every joint of a human being. If one helps a person in matters concerning his riding animal by helping him to ride it, or by lifting his luggage on to it, all this will be regarded as charity. A good word, and every step one takes to offer the compulsory congregational Salât (prayer), is regarded as charity; and guiding somebody on the road is regarded as charity.”

(73) CHAPTER. The superiority of guarding (Muslims from infidels) for a day in Allah’s Cause.

And the Statement of Allah: “O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allah, so

(1) (H. 2890) This does not mean that those who deserved Saum (fast) did not deserve any reward, but it means that those who did not observed Saum deserved double reward, because they served themselves as well as the persons observing Saum (fast).

(2) (H. 2891) To show gratitude to Allah by keeping your body safe and sound you should give in charity, or do charitable deeds.
that you may be successful.” (V.3:200)

2892. Narrated Sahl bin Sa’d As-Sa’idi: Allah’s Messenger ﷺ said, “To guard Muslims from infidels in Allah’s Cause for one day is better than the world and whatever is on its surface, and a place in Paradise as small as that occupied by the whip of one of you is better than the world and whatever is on its surface; and a morning’s or an evening’s journey which a slave (person) travels in Allah’s Cause is better than the world and whatever is on its surface.”

(74) CHAPTER. Whoever sets off for a holy battle accompanied by a boy-servant.

2893. Narrated Anas bin Malik: The Prophet ﷺ said to Abū Talha, “Choose one boy from your boys to serve me till the expedition to Khaibar.” Abū Talha took me letting me ride behind him while I was a boy nearing the age of puberty. I used to serve Allah’s Messenger ﷺ when he stopped to rest. Very often I used to hear him saying, “O Allah! I seek refuge with You from distress and sorrow, from helplessness and laziness, from miserliness and cowardice, from being overpowered by (other) men.” When we reached Khaibar; and Allah enabled him to conquer the fort (of Khaibar), the beauty of Safiyya bint Huyai bin Akhtab was described to him. Her husband had been killed while she was a bride. So, Allah’s Messenger ﷺ selected her for himself and took her along with him till we reached a place called Sad As-Sahba’, where she was clean from her menses, he
took her for his wife. Ḥaṣ (a kind of dish) was served on a small leather sheet. Then Allāh’s Messenger ﷺ told me to call those who were around me. So, that was the marriage banquet of Allāh’s Messenger ﷺ and Ṣafīyya. Then we left for Al-Madīna. I saw Allāh’s Messenger ﷺ folding a cloak round the hump of the camel so as to make a wide space for Ṣafīyya (to sit on behind him). He sat beside his camel letting his knees for Ṣafīyya to put her feet on so as to mount the camel, we proceeded till we approached Al-Madīna; he looked at Uḥūd (mountain) and said, “This is a mountain which loves us and is loved by us.” Then he ﷺ looked at Al-Madīna and said, “O Allāh! I make the area between its (i.e., Al-Madīna’s) two mountains a sanctuary as Ibrāhīm (Abraham) made Makka a sanctuary. O Allāh! Bless them (i.e., the people of Al-Madīna) in their Mudd and Śā‘ (i.e., units of measuring).”

(75) CHAPTER. To go on a sea-voyage.

2894, 2895. Narrated Anas bin Mālik ﷺ: Umm Uʿāram told me that the Prophet ﷺ one day took a midday nap in her house. Then he woke up smiling. Umm Uʿāram asked, “O Allāh’s Messenger! What makes you smile?” He replied, “I was astonished to see (in my dream) some people amongst my followers on a sea-voyage looking like kings on the thrones.” She said, “O Allāh’s Messenger! Invoke Allāh to make me one of them.” He replied, “You are amongst them.” He slept again and then woke up smiling and said the same as before, twice or thrice. And she said, “O Allāh’s Messenger! Invoke Allāh to make me one of them.” And
he said, “You are amongst the first batch.”

‘Ubaydah bin As-Samit married her (i.e., Umm Harâm) and then he took her for Jihad. When she returned, an animal was presented to her to ride, but she fell down and her neck was broken. (And she died).

(76) CHAPTER. Whoever sought the help of poor and pious men in war.

Narrated Ibn ‘Abbâs: Abu-Sufyân said to me, “Caesar said to me, ‘I asked you whether the wealthy people followed him (i.e., Muhammad) or the poor, and you said that the poor. Really, such are the followers of the Messengers.’”

2896. Narrated Mu‘âsab bin Sa‘d: Once Sa‘d (bin Abi Waqqâs) thought that he was superior to those who were below him in rank. On that the Prophet said, “You gain no victory or livelihood except through (the blessings and invocations of) the poor amongst you.”

2897. Narrated Abû Sa‘id Al-Khudri: The Prophet said, “A time will come when groups of people will go for Jihad and it will be asked, ‘Is there anyone amongst you who has enjoyed the company of the Prophet?’ The answer will be, ‘Yes.’ Then they will be given victory (by Allâh). Then a time will come when it will be asked,” ‘Is there anyone amongst you who has enjoyed Allâh’s mercy?”
the company of the companions of the Prophet ﷺ?" It will be said, ‘Yes,’ and they will be given victory (by Allah). Then a time will come when it will be said: ‘Is there anyone amongst you who has enjoyed the company of the companions of the Companions of the Prophet ﷺ?’ It will be said, ‘Yes,’ and they will be given victory (by Allah).”

(77) CHAPTER. Do not say that so-and-so is a martyr.

Narrated Abū Hurairah that the Prophet ﷺ said, “Allah knows him who fights in His Cause, and Allah knows him who gets wounded in His Cause”.

2898. Narrated Sahl bin Sa'd As-Sā'īdī: Allah’s Messenger ﷺ and Al-Mushrikūn met each other in a battle and started fighting. When Allah’s Messenger ﷺ returned to his camp and when Al-Mushrikūn returned to their camp, somebody talked about a man amongst the companions of Allah’s Messenger ﷺ who would follow and kill with his sword any Mushrik going alone. He (or they) said, “Nobody did his job (i.e., fighting) so properly today as that man.” Allah’s Messenger ﷺ said, “Indeed, he is one of the people of the (Hell) Fire.” A man amongst the people said, “I shall accompany him (to watch what he does).” Thus he accompanied him, and wherever he stood, he would stand with him, and wherever he ran, he would run with him. Then the (brave) man got wounded seriously and he hurried to die quickly. So he planted the blade of the sword in the ground directing its sharp end towards his chest between his two breasts. Then he leaned on the sword and killed himself. Another man came to Allah’s Messenger ﷺ and said, “I testify that you are Allah’s Messenger ﷺ.” The Prophet ﷺ
asked, “What has happened?” He replied, “(It is about) the man whom you had described as one of the people of the (Hell) Fire. The people were greatly surprised at what you said, and I said, ‘I will find out his reality for you.’ So, I came out seeking him. He got severely wounded, and hastened to die by planting the blade of his sword in the ground directing its sharp end towards his chest between his two breasts. Then he leaned on his sword and killed himself.”

Then Allâh’s Messenger ﷺ said, “A man may seem to the people as if he were doing the deeds of the people of Paradise, while in fact he is from the people of the (Hell) Fire, another may seem to the people as if he were doing the deeds of the people of Hell (Fire), while in fact he is from the people of Paradise.”

(78) CHAPTER. Exhortation to archery (i.e., arrow throwing).

And the Statement of Allâh ﷻ:
“...And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery etc.) to threaten the enemy of Allâh and your enemy...” (V.8:60)

2899. Narrated Salama bin Al-Akwa’ رضي الله عنه: The Prophet ﷺ passed by some people of the tribe of Bani Aslam who were practising archery. The Prophet ﷺ said, “O Bani Ismâ’il! Practise archery as your father Ismâ’il was a great archer. Keep on throwing arrows and I am with Bani so-and-so.” So, one of the parties ceased throwing. Allâh’s Messenger ﷺ said, “What is the matter with
you? Why have you ceased throwing?” They replied, “How should we throw while you are with them (i.e., on their side)?” On that the Prophet said, “Throw, and I am with all of you.”

2900. Narrated Ābū Usaid: On the day (of the battle) of Badr when we stood in rows against (the army of) Quraish and they stood in rows against us, the Prophet said, “When they come near you, throw arrows at them.”

(79) CHAPTER. To play with spears and other similar arms.

2901. Narrated Ābū Hurairah: While some Ethiopians were playing in the presence of the Prophet, ‘Umar came in, picked up a stone and hit them with it. On that the Prophet said, “O ‘Umar! Allow them (to play).” Ma’mar (the subnarrator) added that they were playing in the mosque.

(80) CHAPTER. The shield, and shielding oneself with the shield of his companion.

2902. Narrated Anas b. Mālik: Abū Talḥa and the Prophet used to shield
themselves with one shield. Abū Talha was a good archer, and when he threw (his arrows) the Prophet would look at the target of his arrows.

2903. Narrated Sahl: When the helmet of the Prophet was smashed on his head and blood covered his face, and one of his front teeth got broken, ‘Ali brought the water in his shield and Fāṭima (the Prophet’s daughter) washed him. But when she saw that the bleeding increased more by the water, she took a mat, burnt it, and the wound of the Prophet, was filled with its ashes and so the blood stopped oozing out. (See H. 243)

2904. Narrated ‘Umar: The properties of Bani An-Nadir which Allāh had transferred to His Messenger as Fai—booty(1) were not gained by the Muslims with their horses and camels. The properties therefore, belonged especially to Allāh’s Messenger who used to give his family their yearly expenditure and spend what remained thereof on arms and horses to be used in Allāh’s Cause.

(1) (H. 2904) Fai – booty: See glossary.
2905. Narrated 'Ali: I never saw the Prophet saying, “Let my parents sacrifice their lives for you,” to any man after Sa’d [i.e., Sa’d bin Malik (Abi Waqqas)]. I heard him saying (to him), “Throw (the arrows)! Let my parents sacrifice their lives for you.”’

[See Vol.5, Ch.16 and Hadith No.3725]

2906. Narrated 'Aishah: Allâh’s Messenger came to my house while two girls were singing beside me the songs of Bu’âth [a story about the battle between the two tribes of the Ansâr (i.e., Khazraj and Aûs) before Islâm]. The Prophet reclined on the bed and turned his face to the other side. Abû Bakr came and scolded me and said protestingly, “Instruments of Satan in the presence of Allâh’s Messenger?” Allâh’s Messenger turned his face towards him and said, “Leave them.” When Abû Bakr became inattentive, I waved the two girls to go away and they left.

2907. 'Aishah added: It was the day of 'Eid and negroes were playing with leather
shields and spears. Either I requested Allâh’s Messenger ﷺ, or he himself asked me whether I would like to see the display. I replied in the affirmative. Then he let me stand behind him and my cheek was touching his cheek and he was saying, “Carry on, O Banî Arfida!” When I got tired, he asked me if that was enough. I replied in the affirmative and he told me to go.

(82) CHAPTER. The straps for suspending swords and the hanging of the sword by the neck.

2908. Narrated Anas ﷺ: The Prophet ﷺ was the best and the bravest amongst the people. Once the people of Al-Madîna got terrified at night, so they went in the direction of the noise (that terrified them). The Prophet ﷺ met them (on his way back) after he had found out the cause of the noise. He was riding an unsaddled horse belonging to Abû Talba  and a sword was hanging by his neck, and he was saying, “Don’t be afraid! Don’t be afraid!” He further said, “I found it (i.e., the horse) very fast,” or said, “This horse is very fast.” (Qaṣṭalânî)

(83) CHAPTER. (What has been said regarding) the decoration of swords (with gold and silver etc.).

2909. Narrated Abû Umâma: Some people conquered many countries and their swords were decorated neither with gold nor silver, but they were decorated with leather, lead and iron.
2910. Narrated Jābir bin ‘Abdullāhرضي الله عنه that he proceeded in the company of Allāh’s Messenger ﷺ towards Najd to participate in a Ghazwa\(^{(1)}\) (holy battle). When Allāh’s Messenger ﷺ returned, he too returned with him. Midday came upon them while they were in a valley having many thorny trees. Allāh’s Messenger ﷺ and the people dismounted and dispersed to rest in the shade of the trees. Allāh’s Messenger ﷺ rested under a tree and hung his sword on it. We all took a nap and suddenly we heard Allāh’s Messenger ﷺ calling us. (We woke up) to see a bedouin with him. The Prophet said, “This bedouin took out my sword while I was sleeping and when I woke up, I found the unsheathed sword in his hand and he challenged me saying, ‘Who will save you from me?’ I said thrice, ‘Allāh.’”\(^{(2)}\) The Prophet ﷺ did not punish him and he was sitting there.

(84) CHAPTER. Whoever hung his sword on a tree at midday nap.

(85) CHAPTER. The wearing of a helmet.

\(^{(1)}\) (H. 2910) Ghazwa: See glossary

\(^{(2)}\) (H. 2910) Jibril (Gabriel) then hit the bedouin on the hand and let fall the sword which was picked up by Allāh’s Messenger ﷺ. Allāh’s Messenger ﷺ forgave the bedouin although he could have killed him on the spot if he had wished. (Qaṣṭalānī, Vol.5).
2911. Narrated Sahl that he was asked about the wound of the Prophet on the day (of the battle) of Uhud. He said, “The face of the Prophet was wounded and one of his front teeth was broken and the helmet over his head was smashed. Fatima washed off the blood while Ali held water. When she saw that bleeding was increasing, she burnt a mat (of date-palm leaves) till it turned into ashes and she filled the wound with those ashes and thus the bleeding ceased.”

2912. Narrated ‘Amr bin Al-Harith: The Prophet did not leave behind him after his death, anything except his arms, his white mule, and a piece of land at Khairar which he left to be given in charity.

2913. Narrated Jabir bin Abdullah that he participated in a Ghazwa (holy battle) in the company of Allah’s Messenger. Midday came upon them while they were in a valley having many thorny trees. The people dispersed to rest in the shade of the thorny trees.

(86) CHAPTER. Whoever does not consider it logical to break the weapons and to slaughter the animals of the deceased.

(87) CHAPTER. The dispersing of the people away from the Imam at midday to rest in the shade of trees.

(1) (Ch. 86) This contradicts the practice of the people of the Pre-Islamic Period who used to break the weapons of their dead chief and kill his animals. Islam abolished such practice. (Fath Al-Bari).
trees. The Prophet ﷺ rested under a tree, hung his sword on it, and then slept. Then he woke up to find near to him, a man whose presence he had not noticed before. The Prophet ﷺ said, “This (man) took my sword (out of its scabbard) and said, ‘Who will save you from me.’ I replied, ‘Allah.’ So, he put the sword back into its scabbard, and you see him sitting here.” Anyhow, the Prophet ﷺ did not punish him.

[See Hadith No.2910]

(88) CHAPTER. What is said regarding spears.

Narrated Ibn ‘Umar that the Prophet ﷺ said, “My livelihood is under the shade of my spear, (1) and he who disobeys my orders will be humiliated by paying Jizya.”(2)

2914. Narrated Abū Qatāda that he was in the company of Allâh’s Messenger ﷺ and when they had covered a portion of the road to Makkah, he and some of the companions lagged behind. The latter were in a state of Ihram (3) while he was not. He saw an onager and rode his horse and requested his companions to give him his lash but they refused. Then he asked them to give

(1) (Ch. 88) “Under the shade of my spear” means, from war booty.
(2) (Ch. 88) Jizya: See glossary.
(3) (H. 2914) Ihram: See the glossary.
him his spear but they refused, so he took it himself, attacked the onager, and killed it. Some of the companions of the Prophet ate of it while some others refused to eat. When they caught up with Allâh’s Messenger they asked him about that, and he said, “That was a meal Allâh fed you with.” (It is also said that Allâh’s Messenger asked, “Have you got something of its meat?”).

(89) CHAPTER. What is said regarding the armour of the Prophet and the coat of mail during the battle.

The Prophet said, “As for Khâlid, he has kept his armour for Allâh’s Cause.”

2915. Narrated Ibn ‘Abbas: The Prophet, while in a tent (on the day of the battle of Badr) said, “O Allâh! I request You to fulfil Your Covenant and Your Promise. O Allâh! If Your Will is that none should worship You after today.” Abû Bakr then held him by the hand and said, “This is sufficient, O Allâh’s Messenger! You have appealed to your Lord too pressingly.” The Prophet was clad in his armour at that time. He went out, saying, “Their multitude will be put to flight, and they will show their backs. Nay, but the Hour is their appointed time (for their full recompense), and that
Hour will be more grievous and more bitter.” (V.54:45,46)

Khalid said, “That was on the day of the battle of Badr.”

[See Vol. 5. Hadith No.3953].

2916. Narrated 'Aishah: Allâh's Messenger ﷺ died while his (iron) armour was mortgaged to a Jew for thirty ṣâ' of barley.

2917. Narrated Abu Hurairah: The Prophet ﷺ said, “The example of a miser and the one who gives in charity, is like the example of two men wearing iron cloaks so tightly that their arms are raised forcibly towards their collar-bones. So, whenever a charitable person intends to give in charity, his cloak spreads over his body so much so that it wipes out his traces,(1) but whenever the miser intends to give in charity, the rings (of the iron cloak) come closer to each other and press over his body, and his hands get connected to his collar-bones.”(2) Abu Hurairah heard the Prophet ﷺ saying, “The miser then tries to widen it but in vain.”

(2) (H. 2917) When a miser thinks of paying in charity, he feels dispirited and bored and remains clinging to his miserliness.
(90) CHAPTER. The (wearing of a) cloak on journeys and in war.

2918. Narrated Al-Mughira bin Shu’ba: Allah’s Messenger went out to answer the call of nature and on his return I brought some water for him. He performed the ablution while he was wearing a Sham cloak. He rinsed his mouth and washed his nose by putting water in it and then blowing it out, and then washed his face. Then he tried to take out his hands through his sleeves but they were tight, so he took them out from underneath, washed them and passed wet hands over his head and over his leather socks.

(91) CHAPTER. The wearing of silk in war.

2919. Narrated Anas: The Prophet allowed ‘Abdur-Rahmân bin ‘Aûf and Az-Zubair to wear silken shirts because they had a skin disease causing itching.

2920. Narrated Anas: ‘Abdur-Rahmân bin ‘Aûf and Az-Zubair complained to the Prophet, i.e., about the lice (that caused itching) so he allowed them to wear silken clothes. I saw them wearing such clothes in a Ghazwa (holy battle).
2921. Narrated Anas: The Prophet allowed 'Abdur-Rahmân bin 'Aûf and Az-Zubair bin Al-'Awwâm to wear silk.

2922. Narrated Anas: (Wearing of silk) was allowed to them (i.e., 'Abdur-Rahmân and Az-Zubair) because they suffered from itching.

(92) CHAPTER. What is said about the knife.

2923. Narrated Umaiyya Ad-Ḍâmri: I saw the Prophet eating of a shoulder (of a sheep) by cutting from it; and then he was called to Salât (prayer) and he offered Salât (prayer) without repeating his ablution.

Narrated Az-Zuhri as above (Hadîth No.2923) and added that the Prophet put the knife down.

(93) CHAPTER. What is said about the fighting against Ar-Rüm (the Byzantines).
2924. Narrated Khalid bin Ma‘dan that ‘Umar bin Al-Aswad Al-‘Ansi told him that he went to ‘Ubada bin As-Samit while he was staying in his house of Himis with (his wife) Umm Haram. ‘Umar said: Umm Haram informed us that she heard the Prophet saying, “Paradise will be granted to the first batch of my followers who will undertake a naval expedition.” Umm Haram added, “I said, ‘O Allah’s Messenger! Will I be amongst them?’ He replied, ‘You are amongst them.’ The Prophet then said, ‘The first army amongst my followers who will invade Caesar’s city will be forgiven their sins.’ I asked, ‘Will I be one of them, O Allah’s Messenger?’ He replied in the negative.”

(94) CHAPTER. Fighting against the Jews.

2925. Narrated Abdullah bin Umar: Allah’s Messenger said, “You (Muslims) will fight against the Jews till some of them will hide behind stones. The stones will (betray them) saying, ‘O Abdullah (i.e., slave of Allah)! There is a Jew hiding behind me; so kill him.’”

2926. Narrated Abu Hurairah: Allah’s Messenger said, “The Hour will not be established until you fight against the Jews, and the stone behind which a Jew will be hiding will say, ‘O Muslim! There is a Jew hiding behind me, so kill him.’”
(95) CHAPTER. Fighting against the Turks.

2927. Narrated 'Amr bin Taghlib: The Prophet ﷺ said, “One of the portents of the Hour is that you will fight against people wearing shoes made of hair; and one of the portents of the Hour is that you will fight against broad-faced people whose faces will look like shields coated with leather.”

2928. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “The Hour will not be established until you fight against the Turks; people with small eyes, red faces, and flat noses. Their faces will look like shields coated with leather. The Hour will not be established till you fight against people wearing shoes made of hair.”

(96) CHAPTER. Fighting against people wearing shoes made of hair.

2929. Narrated Abū Hurairah: The Prophet ﷺ said, “The Hour will not be established till you fight against people...”
wearing shoes made of hair. And the Hour will not be established till you fight against people whose faces look like shields coated with leather." Abū Hurairah added, “They will be small-eyed, flat-nosed, and their faces will look like shields coated with leather.”

(97) CHAPTER. Whoever arranged his companions at the time of defeat, and got down from his riding animal and requested Allāh for help.

2930. Narrated Abū 'Ishaq: A man asked Al-Barā’, “O Abū 'Umrā! Did you all flee on the day (of the battle) of Hunain?” He replied, “No, by Allāh! Allāh's Messenger did not flee, but his young unarmed companions passed by the archers of the tribe of Hawāzīn and Bānī Naṣr, whose arrows hardly missed a target, and they threw arrows at them hardly missing a shot. So, the Muslims retreated towards the Prophet while he was riding his white mule which was being led by his cousin Abū Sufyān bin Al-Ḥārith bin ‘Abdul Muttalib. The Prophet dismounted and invoked Allāh for victory; then he said, ‘I am the Prophet, without a lie; I am the son of ‘Abdul Muṭṭalib,’ and then he arranged his companions in rows.”
(98) CHAPTER. To invoke Allah to defeat and shake Al-Muṣḥrikūn (polytheists, idolaters, pagans).

2931. Narrated ‘Ali: When it was the day of the battle of Al-Ahzab (i.e., the Confederates), Allah’s Messenger said, “O Allah! Fill their (i.e., the infidels’) houses and graves with fire as they busied us so much that we did not perform the middle Salāt (prayer) (i.e., ‘Asr prayer) till the sun had set.”

2932. Narrated Abū Hurairah: The Prophet used to recite the following invocations during Qunut:

“O Allah! Save Salama bin Hishâm.
O Allah! Save Al-Walid bin Al-Walid.
O Allah! Save ‘Ayyāsh bin Rabi’a.
O Allah! Save the weak Muslims.
O Allah! Be very hard on Muṣṭar tribe.
O Allah! Afflict them with years (of drought or famine) similar to the (drought or famine) years of the time of (Prophet) Yūsuf (Joseph).”

2933. Narrated ‘Abdullāh bin Abi Aūfa: Allah’s Messenger invoked evil upon Al-Muṣḥrikūn (polytheists, idolaters, pagans) on the day (of the battle) of Al-Ahzāb, saying, “O Allah! The Revealer of the Holy Book, the Swift-Taker of Accounts, O Allah, defeat Al-Ahzāb (the Confederates), O Allah, defeat them and shake them.”
56 – THE BOOK OF JIHĀD (Fighting for Allāh’s Cause)

2934. Narrated ‘Abdullāh: Once the Prophet was offering the Šalāt (prayers) in the shade of the Ka’bah. Abū Jahl and some Quraisḥi men sent somebody to bring the abdominal contents of a she camel which had been slaughtered somewhere in Makkah, and when he brought them, they put them over the Prophet. Then Fāṭima (i.e., the Prophet’s daughter) came and threw them away from him, and he said, “O Allāh! Destroy (Al-Musjirikūn of) Quraisḥ; O Allāh! Destroy Quraisḥ; O Allāh! Destroy Quraisḥ,” naming especially Abū Jahl bin Ḥishām, ‘Utbā bin Rabī‘a, Ṣhaibā bin Rabī‘a, Al-Walīd bin ‘Utbā, Uba‘ī or (Umaiyya) bin Khalaf and ‘Uqba bin Abī Mu‘āṭ. The narrator, ‘Abdullāh added, “I saw them all killed and thrown in a well at Badr.”

2935. Narrated ‘Ā’ishah: Once, the Jews came to the Prophet and said, “Death be upon you.” So I cursed them. The Prophet said, “What is the matter”? I said, “Have you not heard what they said?”
The Prophet ﷺ said, “Have you not heard what I replied (to them)? (I said), ‘The same is upon you.’” (1)

(99) CHAPTER. Can a Muslim preach to the people of the Scriptures, or teach them the Holy Book?

2936 Narrated ‘Abdullah bin Abbas رضي الله عنهما: Allah’s Messenger ﷺ wrote a letter to Caesar saying, “If you reject Islam, you will be responsible for the sins of the peasants (i.e., your people).”

(100) CHAPTER. To invoke Allah to bestow guidance upon Al-Mushrikūn (polytheists, idolaters, pagans) in order to attract them.

2937 Narrated Abu Hurairah رضي الله عنه: Tufail bin ‘Amr Ad-Dausi and his companions came to the Prophet ﷺ and said, “O Allah’s Messenger! The people of the tribe of Daus disobeyed and refused to follow you; so invoke Allah against them.”

(1) (H. 2935) There is great similarity between the pronunciations of the Arabic words meaning “peace” and “death”. The first is “As-Salamu” and the second is “As-Samu”. The Jews, instead of saying “As-Salāmū ‘Alaikum” said, “As-Sāmu ‘Alaikum”, intending to invoke evil upon the Prophet ﷺ rather than to greet him, but the Prophet ﷺ noticed what they had said and invoked evil upon them in his turn. They were the losers, for Allah would accept the Prophet’s invocation and reject theirs.
The people said, “The tribe of Daus is ruined.” The Prophet ﷺ said, “O Allah! Give guidance to the people of Daus, and let them embrace Islam.”

(101) CHAPTER. (What is said regarding the invitation of the Jews and Christians (to Islam), and for what Muslims should declare war against them and what the Prophet ﷺ wrote to Khusrau and Caesar. The invitation to Islam is essential before declaring war.

2938. Narrated Anas ﷺ: When the Prophet ﷺ intended to write a letter to the ruler of the Byzantines, he was told that those people did not read any letter unless it was stamped with a seal. So, the Prophet ﷺ got a silver ring — as if I were just looking at its white glitter on his hand — and stamped on it the expression “Muḥammad, the Messenger of Allāh”.

2939. Narrated `Abdullāh bin ‘Abbās ﷺ: Allāh’s Messenger ﷺ sent his letter to Khusrau and ordered his messenger to hand it over to the Governor of Bahrain who was to hand it over to Khusrau. So, when Khusrau read the letter he tore it. [Sa'id bin Al-Musaiyab said, “The Prophet ﷺ then invoked Allāh to disperse them with full dispersion, (i.e., destroy Khusrau and his followers).”]
(102) CHAPTER. The invitation of Prophet (Muhammad) ﷺ to the people to embrace Islam, and to believe in his Prophethood and not to take each other as Lords instead of Allah. The Statement of Allah ﻪ تعالى:

“It is not (possible) for any human being whom Allah has given the Book.” (V.3:79)

2940.Narrated ‘Abdullãh bin ‘Abbas رضي الله عنهما: Allah’s Messenger ﷺ wrote to Caesar and invited him to Islam, and sent him his letter with Diyya Al-Kalbi whom Allah’s Messenger ﷺ ordered to hand it over to the Governor of Basrah, who would forward it to Caesar. Caesar, as a sign of gratitude to Allah, had travelled from Himṣ to Ilyā (Jerusalem) when Allah had granted him victory over the Persian forces. So, when the letter of Allah’s Messenger ﷺ reached Caesar, he said after reading it, “Seek for me any one of his people (Arabs of Quraish tribe) if present here, in order to ask him about Allah’s Messenger ﷺ.”

2941. Ibn Abbas added: At that time Abû Sufyân bin Harb was in Sham with some men from Quraish who had come (to Sham) as merchants during the truce that had been concluded between Allah’s Messenger ﷺ and
the infidels of Quraish. Abū Sufyān said, “Caesar’s messenger found us somewhere in Sham, so he took me and my companions to Ilyā and we were admitted into Caesar’s court to find him sitting in his royal court wearing a crown and surrounded by the senior dignitaries of the Byzantines. He said to his translator, ‘Ask them who amongst them is closely related to the man who claims to be a Prophet.’” Abū Sufyān added, “I replied, ‘I am the nearest relative to him.’ He asked, ‘What degree of relationship do you have with him?’ I replied, ‘He is my cousin,’ and there was none of Banī ‘Abd Manāf in the caravan except myself. Caesar said, ‘Let him come nearer.’ He then ordered that my companions stand behind me, near my shoulder and said to his translator, ‘Tell his companions that I am going to ask this man about the man who claims to be a Prophet. If he tells a lie, they should contradict him immediately.’” Abū Sufyān added, “By Allāh! Had it not been shameful that my companions label me a liar, I would not have spoken the truth about him (i.e., the Prophet ﷺ) when he asked me. But I considered it shameful to be called a liar by my companions. So, I told the truth. He then said to his translator, ‘Ask him what is that man’s family status among you?’ I replied, ‘He belongs to a noble family amongst us.’ He said, ‘Have anybody else amongst you ever claimed the same before him?’ I replied, ‘No’. He said, ‘Had you ever blamed him for telling lies before he claimed what he claimed?’ I replied, ‘No.’ He said, ‘Was anybody amongst his ancestors a king?’ I replied, ‘No.’ He said, ‘Do the noble or the poor follow him?’ I replied, ‘It is the poor who follow him.’ He said, ‘Are they increasing or decreasing (day by day)?’ I replied, ‘They are increasing.’ He said,
'Does anybody amongst those who embrace his (the Prophet's) religion become displeased and then discard his religion?' I replied, 'No.' He said, 'Does he ever betray or prove treacherous to his covenants?' I replied, 'No, but we are now at truce with him, and we are afraid that he may betray us.'” Abū Sufyān added, “Other than the last sentence, I could not say anything against him. Caesar then asked, 'Have you ever had a battle with him?' I replied, 'Yes.' He said, 'What was the outcome of your battles with him?' I replied, 'The result was undecided; the victory is shared by us in turns.' He said, 'What does he order you to do?' I said, 'He tells us to worship Allāh Alone, and not to worship others along with Him, and to leave all that our forefathers used to worship. He orders us to offer ʿSalāt (prayer), give in charity, be chaste, keep promises and return what is entrusted to us.' When I had said that, Caesar said to his translator, 'Say to him: I ask you about his lineage and your reply was that he belonged to a noble family. In fact, all the Messengers came from the noblest lineage of their nations. Then I questioned you whether anybody else amongst you had claimed such a thing, and your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following a claim that had been said before him. When I asked you whether he was ever blamed for telling lies, your reply was in the negative, so I took it for granted that a person who did not tell a lie about (others) the people, could never tell a lie about Allāh. Then I asked you whether any of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. When I asked you whether the
rich or the poor people followed him, you replied that it was the poor who followed him. In fact, such are the followers of the Messengers. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. In fact, this is the result of True Faith till it is complete (in all respects). I asked you whether there was anybody who, after embracing his religion, became displeased and discarded his religion; your reply was in the negative. In fact, this is the sign of True Faith, for when its cheerfulness enters and mixes in the hearts completely, nobody will be displeased with it. I asked you whether he had ever betrayed or proved treacherous to his covenants; you replied in the negative. And such are the Messengers; they never betray or prove treacherous to their covenants. When I asked you whether you fought with him and he fought with you, you replied that he did, and that sometimes he was victorious and sometimes you. Indeed, such are the Messengers; they are put to trials and the final victory is always theirs. Then I asked you what he ordered you. You replied that he ordered you to worship Allâh Alone, and not to worship others along with Him, to leave all that your forefathers used to worship, to offer Salâr (prayer), to speak the truth, to be chaste, to be faithful to one's covenants and to return what is entrusted to you. These are really the qualities of a Prophet who, I knew (from the previous Scriptures) would appear, but I did not know that he would be from amongst you. If what you say is true, he will very soon occupy the earth under my feet, and if I knew that I would reach him, definitely, I would go immediately to meet him; and were I with him, then I would certainly wash his feet.'" Abû Sufyâan added, "Caesar then asked for the letter of Allâh's
Messenger ﷺ and it was read. Its contents were:

In the Name of Allah, the Most Gracious, the Most Merciful. (This letter is) from Muhammad, the slave of Allah, and His Messenger, to Heraclius, the ruler of the Byzantines. Peace be upon him, who follows the (true) guidance. Now then, I invite you to Islam (i.e., surrender to Allah), embrace Islam and you will be safe; embrace Islam and Allah will bestow on you a double reward. But if you reject this invitation of Islam, you shall be responsible for misleading the peasants (i.e., your nation).

‘O people of the Scriptures (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then if they turn away, say: Bear witness that we are Muslims.’” (V.3:64)

Abū Sufyān added, “When Heraclius had finished his speech, there was a great hue and cry caused by the Byzantinian royalties surrounding him, and there was so much noise that I did not understand what they said. So, we were turned out of the court. When I went out with my companions and we were alone, I said to them, ‘Verily, Ibn Abī Kabsha’s (i.e., the Prophet’s) affair has become so prominent that even the king of Banī Al-Asfar (Byzantines) is afraid of him.’” Abū Sufyān added, “By Allah, I remained in a state of humility and was sure that his religion would be victorious till Allah opened my heart for Islam, though I disliked (i.e., embraced Islam).”

(1) (H. 2941) The name Ibn Abī Kabsha was said by Abū Sufyān just to slight the Prophet ﷺ, for this was not one of the Prophet’s names.
2942. Narrated Sahl bin Sa‘d that he heard the Prophet ﷺ on the day (of the battle) of Khaibar saying, “I will give the flag to a person at whose hands Allah will grant victory.” So, the Companions of the Prophet ﷺ got up, wishing eagerly to see to whom the flag will be given, and everyone of them wished to be given the flag. But the Prophet ﷺ asked for ‘Ali. Someone informed him that he was suffering from eye-trouble. So, he ordered them to bring ‘Ali in front of him. Then the Prophet ﷺ spat in his eyes and his eyes were cured immediately as if he never had any eye-trouble. ‘Ali said, “We will fight with them (i.e., infidels) till they become like us (i.e., Muslims).” The Prophet ﷺ said, “Be patient, till you face them and invite them to Islam, and inform them of what Allah has enjoined upon them. By Allah! If a single person embraces Islam at your hands (i.e., through you), that will be better for you than the red camels.”

[See Hadith No.2975]

2943. Narrated Anas: Whenever Allah’s Messenger ﷺ attacked some people, he would never attack them till it was dawn. If he heard the Adhãn [i.e., call for Salât (prayer)](1) he would delay the fight, and if he did not hear the Adhãn, he would attack them immediately after dawn. We
reached Khaibar at night.

2944. Narrated Anas: Whenever Allah’s Messenger attacked Khaibar at night. (as H. 2943)

2945. Narrated Anas: The Prophet set out for Khaibar and reached there at night. He used not to attack if he reached the people at night, till the day broke. So, when the day dawned, the Jews came out with their bags and spades. When they saw the Prophet, they said, “Muhammad (ﷺ) and his army!” The Prophet said, “Allahu-Akbar! and Khaibar is ruined, for whenever we approach a nation (i.e., enemy to fight) then it will be a miserable morning for those who have been warned.”

2946. Narrated Abū Hurairah: Allah’s Messenger said, “I have been ordered (by Allah) to fight against the people till they say La ilāha illāllāh (none has the right to be worshipped but Allah), and whoever said La ilāha illāllāh, he saved his life and property from me except for Islamic law, and his accounts will be with Allah (either to punish him or to forgive him)”. (See H. 25, 1399)
(103) CHAPTER. Concealing the true destination of a Ghazwa by using an equivocation which indicates apparently that one is going to a different destination; and the preference of Thursday for journeys (by the Prophet).

2947. Narrated Ka'b bin Malik: Whenever Allah’s Messenger intended to lead a Ghazwa, he would use an equivocation from which one would understand that he was going to a different destination.

2948. Narrated Ka'b bin Malik: Whenever Allah’s Messenger intended to carry out a Ghazwa, he would use an equivocation to conceal his real destination, till it was the Ghazwa of Tabuk which Allah’s Messenger carried out in very hot weather, as he was going to face a very long journey through a wasteland, and was to meet and attack a large number of enemies. So, he made the situation clear to the Muslims so that they might prepare themselves accordingly and get ready to conquer their enemy. The Prophet informed them of the destination he was heading for.

2949. Ka'b bin Malik used to say, “Scarcely did Allah’s Messenger set out for a journey on a day other than Thursday.”
2950. Narrated Ka'b bin Malik: The Prophet set out on Thursday for the Gharza of Tabuk and he used to prefer to set out on Thursday.

2951. Narrated Anas: The Prophet offered Zuhr prayer as four Rak'at at Al-Madina and then offered 'Asr prayer as two Rak'at at Dhul-Hulaifa and I heard the Companions of the Prophet reciting Talbiya aloud (for Hajj and 'Umra) altogether.

2952. Narrated Aishah: We set out in the company of Allâh's Messenger five days before the end of Dhul-Qa'da, intending to perform Hajj only. When we approached Makkah, Allâh's Messenger

(104) CHAPTER. Setting out after midday.

2951. Narrated Anas: The Prophet offered Zuhr prayer as four Rak'at at Al-Madina and then offered 'Asr prayer as two Rak'at at Dhul-Hulaifa and I heard the Companions of the Prophet reciting Talbiya aloud (for Hajj and 'Umra) altogether.

(105) CHAPTER. Setting out in the last part of the month.

Narrated Ibn 'Abbâs: The Prophet set out from Al-Madina five days before the end of Dhul-Qa'da and reached Makkah on the fourth of Dhul-Hijjah.
ordered those who did not have the Hady (i.e., an animal for sacrifice) with them, to perform the Tawaf around the Ka'bah, and (Sa'iy) between As-Safa and Al-Marwa and then finish their Ihram. Beef was brought to us on the day of (i.e., the days of slaughtering) and I asked, “What is this?” Somebody said, “Allah’s Messenger ﷺ has slaughtered (a cow) on behalf of his wives.”

(106) CHAPTER. Travelling in Ramadān.

2953. Narrated Ibn ‘Abbās رضي الله عنهما:
Once, the Prophet ﷺ set out in the month of Ramadān. He observed Saum (fasting) till he reached a place called Kadid where he broke his fast.

(107) CHAPTER. Bidding farewell.

2954. Narrated Abū Hurairah ﷺ:
Allah’s Messenger ﷺ sent us on a military expedition telling us, “If you find such and such persons (he named two men from Quraish), burn them with fire.” Then we came to bid him farewell, when we wanted to...
set out, he said, “Previously I ordered you to burn so-and-so and so-and-so with fire, but as punishment with fire is done by none except Allâh, if you capture them, kill them, (instead).”

(108) CHAPTER. Listening to and obeying the Imam (i.e., Muslim ruler) (if he abides by Allâh’s Orders).

2955. Narrated Ibn ‘Umar: The Prophet said, “It is obligatory for one to listen to and obey (the Muslim ruler’s orders) unless these orders involve one in disobedience (to Allâh); but if an act of disobedience (to Allâh) is imposed, one should not listen to or obey it.”

(109) CHAPTER. The Imam (i.e., Muslim ruler) should be defended (by the Muslims) and he is to be taken as their protector.

2956. Narrated Abû Hurairah: that he heard Allâh’s Messenger saying, “We are the last but will be the foremost (to enter Paradise).” (See H. 238, 876, 896)
2957. The Prophet ﷺ added, “He who obeys me, obeys Allah, and he who disobeys me, disobeys Allah. He who obeys the Muslim chief, obeys me; and he who disobeys the Muslim chief, disobeys me. The Imam (Muslim ruler) is like a shelter for whose safety the Muslims should fight and they should seek protection with him. If the Imam (Muslim ruler) orders people to be dutiful to Allah and fear Him and rules justly, then he will be rewarded for that; and if he does the opposite, he will be responsible for that.”

(110) CHAPTER. To give a Bai'a (pledge) for not to flee during a battle.

Some said, “(To give the Bai'a pledge) for death,” according to the Statement of Allah ﷻ:

“Indeed, ‘Allah was pleased with the believers…” (V.48:18)

2958. Narrated Ibn ‘Umar: When we reached (Hudaibiya) in the next year (of the treaty of Hudaibiya), not even two men amongst us agreed unanimously as to which was the tree under which we had given the Bai'a (pledge) and that was out of Allah’s Mercy. (1) (The subnarrator asked Nafi’, “For what did the Prophet ﷺ take their Bai'a (pledge), was it for death?” Nafi’ replied “No, but he took their Bai'a (pledge) for to be patient.”)

2959. Narrated ‘Abdullah bin Zaid: that during the time (of the battle) of Al-Harra a person came to him and said, “Ibn

(1) (H. 2958) The narrator thanks Allah for disabling them to recognize the tree, lest people should take it as something sacred because of the good that started under it when the first group of Ansar embraced Islam.
Hanẓala is taking the Bai'a (pledge) from the people for death.” He said, “I will never give a Bai'a (pledge) for such a thing to anyone after Allāh’s Messenger ﷺ.”

2960. Narrated Yazid bin ‘Ubaid: Salama ẓ u said, “I gave the Bai'a (pledge) (Ar-Radwān) to Allāh’s Messenger ﷺ and then I moved to the shade of a tree. When the number of people around the Prophet ﷺ diminished, he said, ‘O Ibn Al-Akwa’! Will you not give to me the Bai'a (pledge)?’ I replied, ‘O Allāh’s Messenger! I have already given to you the Bai'a (pledge).’ He said, ‘Do it again.’ So I gave the Bai'a (pledge) for the second time.” I asked “O Abū Muslim! For what did you give the Bai'a (pledge) on that day?” He replied, “We gave the Bai'a (pledge) for death.”

2961. Narrated Anas ḥ: On the day (of the battle) of the Trench, the Ansār were saying, “We are those who have given the Bai'a (pledge) to Muhammad ﷺ for Jihad (for ever) as long as we live.” The Prophet ﷺ replied to them, “O Allāh! There is no life except the life of the Hereafter. So, honour the Ansār and emigrants with Your Blessings and Generosity.”

2962, 2963. Narrated Mujāshi: My brother and I came to the Prophet ﷺ and I requested him to take the Bai'a (pledge)
from us for emigration. He said, “Emigration has passed away with its people.” (1) I asked, “For what will you take the Bai’a (pledge) from us then?” He said, “I will take [the Bai’a (pledge)] for Islam and Jihad.”

(111) CHAPTER. The Imam should order the people to do only those things that are within their ability.

2964. Narrated ‘Abdullah: Today a man came to me and asked a question which I did not know how to answer. He said, “Tell me, if a wealthy active man, well-equipped with arms, goes out on military expeditions with our chiefs, and orders us to do such things as we cannot do (should we obey him?)” I replied, “By Allāh, I do not know what to reply you, except that we were in the company of the Prophet صلى الله عليه وسلم and he used to order us to do a thing once only till we finished it. And no doubt, everyone among you will remain in a good state as long as he obeys Allāh. If one is in doubt as to the legality of something, he should ask somebody who would satisfy him, but soon will come a time when you will not find such a man. By Him, except Whom none has the right to be worshipped, I see that the example of what has passed of this life (to what remains thereof) is like a pond whose fresh water has been used up and nothing remains but muddy water.”

(1) (H. 2962, 2963) Emigration was no longer required after the conquest of Makkah.
(112) CHAPTER. If the Prophet had not started fighting during the early hours of the day, he would delay it till the sun had declined (i.e., after midday).

2965. Narrated Sālim Abū An-Naḍr, the freed slave of ‘Umar bin ‘Ubaydullāh who was ‘Umar’s clerk: ‘Abdullāh bin Ābī Aūfa wrote him (i.e., ‘Umar) a letter that contained the following:

Allāh’s Messenger during some of his holy battles waited till the sun had declined.

2966. And then he (Allāh’s Messenger) got up among the people and said, “O people! Do not wish to meet the enemy (in a battle) and ask Allāh to save you (from calamities), but if you should meet the enemy, then be patient and let it be known to you that Paradise is under the shades of swords.” He then said “O Allāh! The Revealer of the (Holy) Book, the Mover of the clouds, and Defeater of Al-Ahzâb (i.e., the Confederates of infidels), defeat them (infidels) and bestow victory upon us.”

(113) CHAPTER. Asking the permission of the Imam (if one wishes not to participate in a holy battle), as Allāh’s Statement indicates:

“The true believers are only those who believe in (the Oneness of) Allāh and His Messenger (Muḥammad), and when they are with him on some common matter, they do not go away unless they have asked his
permission. Verily! Those who ask your permission... (to the end of verse).”
(V.24:62)

2967. Narrated Jâbir bin 'Abdullãh رضي الله عنهما: I participated in a Gḥazwa along with Allah's Messenger ﷺ. The Prophet ﷺ met me (on the way) while I was riding a camel of ours used for irrigation, and it had got so tired that it could hardly walk. The Prophet ﷺ asked me, “What is wrong with the camel?” I replied, “It has got tired.” So, Allah’s Messenger ﷺ came from behind it and rebuked it and prayed for it so it started surpassing the other camels and going ahead of them. Then he asked me, “How do you find your camel (now)?” I replied, “I find it quite well, as it has received your blessings.” He said, “Will you sell it to me?” I felt shy (to refuse his offer) though it was the only camel for irrigation we had. So, I said, “Yes.” He said, “Sell it to me then.” I sold it to him on the condition that I should keep on riding it till I reached Al-Madîna. Then I said, “O Allah’s Messenger! I am a bridegroom,” and requested him to allow me to go home. He allowed me, and I set out for Al-Madîna before the people till I reached Al-Madîna, where I met my uncle, who asked me about the camel and I informed him all about it and he blamed me for that. When I took the permission of Allah’s Messenger ﷺ, he asked me whether I had married a virgin or a matron and I replied that I had married a matron. He said, “Why hadn't you married a virgin who would have played with you, and you would have played with her?” I replied, “O Allah’s Messenger! My father died (or was martyred) and I have some young sisters, so I felt it not proper that I should marry a young girl like them who would neither teach them manners nor serve them. So, I have married a matron so that she may serve them.
and teach them manners." When Allâh’s Messenger ﷺ arrived in Al-Madina, I took the camel to him the next morning and he gave me its price and gave me the camel itself as well.

(114) CHAPTER. The participation in Jihad by one who has recently married.

Jâbir narrated a Hadîth from the Prophet ﷺ related to this chapter. (See H. 2967)

(115) CHAPTER. Participation in Jihad after the consummation of marriage.

Abû Hurairah narrated a Hadîth from the Prophet ﷺ related to this chapter.

(116) CHAPTER. The setting out of the Imam, before the people at the time of fright.

2968. Narrated Anas bin Malik رضي الله عنه: Once there was a feeling of fright at Al-Madina, so Allâh’s Messenger ﷺ rode a horse belonging to Abû Ţalîha and (on his return) he said, “We have not seen anything (to be afraid of), but we found this horse very fast.”

(117) CHAPTER. To be quick and to make the horse gallop at the time of fright.
2969.Narrated Anas bin Malik Z:

Once the people got frightened, so Allah's Messenger rode a slow horse belonging to Abü Talha, and he set out all alone, making the horse gallop. Then the people rode, making their horses gallop after him. On his return he said, "Don't be afraid (there is nothing to be afraid of), (and I have found) this horse a very fast one." That horse was never excelled in running henceforward.

(Qastalānī, Vol.5)

(118) CHAPTER. Setting out alone at a time of fright.

(119) CHAPTER. The wages given to somebody to fight on somebody else's behalf, and the riding animals presented to be used in Allah's Cause.

Mujāhid said, "Once I said to Ibn 'Umar, 'Let us proceed for Jihad.' Ibn 'Umar replied, 'I would like to support you with some of my money.' I replied, 'Allah has given me enough.' He said, 'Your wealth is for you, but I like that some of my money be spent in this cause.'"

'Umar said, "Some people take money (from the Muslim's Treasury) to strive in Allah's Cause, but they don't strive. So, if someone does so, we have the right to take back whatever he has taken."

Tawûs and Mujāhid said, "If something is given to you, so that you may strive in Allah's Cause, then do whatever you like with it and keep it with your family."

2970. Narrated 'Umar bin Al-Khaṭṭāb:

I gave a horse to be used in Allah's Cause, but later on I saw it being...
sold. I asked the Prophet ﷺ whether I could buy it. He said, “Don’t buy it and don’t take back your gift of charity.”

2971. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: ‘Umar gave a horse to be used in Allāh’s Cause, but later on he found it being sold. So, he intended to buy it and asked Allāh’s Messenger ﷺ who said, “Don’t buy it and don’t take back your gift of charity.”

2972. Narrated Abū Hurairah ﷺ: Allāh’s Messenger ﷺ said, “Were it not for the fear that it would be difficult for my followers, I would not have remained behind any Sārīya (army-unit going for Jihād in Allāh’s Cause), but I don’t have riding camels and have no other means of conveyance to carry them on, and it is hard for me that my companions should remain behind me. No doubt I wish I could fight in Allāh’s Cause and be martyred and come back to life again and then again to be martyred and then come back to life once more.” (See H. 36, 2797)

(120) CHAPTER. The labourer (whose services are hired for the purpose of Jihād).

Al-Ḥasan and Ibn Sirin state that a labourer should be given a share from the war booty. ‘Āṭiyya bin Qais hired a horse for half of its share (of the war booty). The share
of the horse amounted to four hundred Dinâr, so he retained two hundred and gave two hundred to the owner of the horse.

2973. Narrated Ya’la b. Ziyâ: I participated in the Ghâzwâ of Tabuk along with Allâh’s Messenger ﷺ and I gave a young camel to be ridden in Jihâd and that was, to me, one of my best deeds. Then I employed a labourer who quarrelled with another person. One of them bit the hand of the other, and the latter drew his hand from the mouth of the former; pulling out his front tooth. Then the former instituted a suit against the latter before the Prophet ﷺ who rejected that suit saying, “Do you expect him to put (forward) his hand for you to snap as a male camel snaps?”

(121) CHAPTER. What has been said regarding the flag of the Prophet ﷺ.

2974. Narrated Thâ‘labâ b. Abî Mâlik Al-Qurâzî: When Qais b. Sa’d Al-Ansâri ﷺ who used to carry the flag of the Prophet ﷺ intended to perform Hajj, he combed his hair.

2975. Narrated Salâma b. Al-Akwa’: ‘Allâh ﷺ remained behind the Prophet ﷺ during the battle of Khaibar as he was suffering from some eye trouble but then he said, “How should I stay behind Allâh’s Messenger ﷺ?” So, he set out till he joined the Prophet ﷺ. On the eve of the day of the conquest of Khaibar, Allâh’s Messenger ﷺ
said, "(No doubt) I will give the flag" or said, "tomorrow, a man whom Allāh and His Messenger love" or said, "who loves Allāh and His Messenger will take the flag. Allāh will bestow victory upon him." Suddenly 'Alī joined us though we were not expecting him. The people said, "Here is 'Alī." So, Allāh's Messenger gave the flag to him and Allāh bestowed victory upon him.

2976. Narrated Nāfi' bin Jubair: I heard Al-‘Abbās telling Az-Zubair, "The Prophet ordered you to fix the flag here."

(122) CHAPTER. The statement of the Prophet: I have been made victorious for a distance of one month journey with terror (cast in the hearts of the enemy).

The Statement of Allāh:
“We shall cast terror into the hearts of those who disbelieve…” (V.3:151)

2977. Narrated Abū Hurairah: Allāh's Messenger said, "I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror (cast in the hearts of the enemy), and while I was sleeping, the keys of the treasures of the world were brought to me and put in my hand." Abū
Hurairah added: Allāh’s Messenger ﷺ has left the world; and now you people are bringing out those treasures (i.e., the Prophet ﷺ did not benefit by them).

2978. Narrated Ibn ‘Abbās RA: Abū Sufyān said, “Heraclius sent for me when I was in ‘Ilyā (Jerusalem). Then he asked for the letter of Allāh’s Messenger ﷺ and when he had finished its reading, there was a great hue and cry around him and the voices grew louder and we were asked to quit the place. When we were turned out, I said to my companions, ‘The cause of Ibn Abī Kabsha(1) has become so prominent that even the king of Bānî Al-Asfar is afraid of him’.”

(123) CHAPTER. Providing oneself with food when going on a military expedition.

And the Statement of Allāh ﷻ:

“...And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness).” (V.2:197)

2979. Narrated Asmā’ bint Abū Bakr RA: I prepared the journey-food for Allāh’s Messenger ﷺ in Abū Bakr’s house when he intended to emigrate to Al-Madīna.

(1) (Ch. 123) Taqī and Al-Muttaqūn: means pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which Allāh has forbidden) and love Allāh much (perform all kinds of good deeds which Allāh has ordained).
(2) (H. 2978) Abī Kabsha was not the father of the Prophet ﷺ but it was a mockery done by Abū Sufyān out of hostility against Prophet Muḥammad ﷺ.
I could not find anything to tie the food-container and the water-skin with. So, I said to Abū Bakr, “By Allāh, I do not find anything to tie (these things) with except my waistbelt.” He said, “Cut it into two pieces and tie the water-skin with one piece and the food-container with the other, [the subnarrator added, “She did accordingly and for that reason she was named Dḥāt-\(\text{un-Nīṭaqāin}\) (i.e., the owner of two belts)].”

2980. Narrated Jābir bin ‘Abdullāh:
During the lifetime of the Prophet we used to take the meat of sacrificed animals (as journey-food) to Al-Madīnah.

[See Vol. 7, Hadīth No. 5567]

2981. Narrated Suwaid bin An-Nu'mān:
that he went out in the company of the Prophet during the year of Khaibar (campaign) till they reached a place called Aṣ-Ṣāḥbā', which is in the lower part of Khaibar. They offered the 'Aṣr prayer (there) and the Prophet asked for the food. Nothing but Sawīq\(^{(1)}\) was brought to the Prophet. So, they chewed it and ate it and drank water. After that the Prophet got up, washed his mouth, and they too washed their mouths and then offered the Salāt (prayer).

\(^{(1)}\) (H. 2981) Sawīq: See glossary.
2982. Narrated Salama: Once the journey-food of the people ran short and they were in great need. So, they came to the Prophet to take his permission for slaughtering their camels, and he permitted them. Then ‘Umar met them and they informed him about it. He said, “What will sustain you after your camels (are finished)?”

Then ‘Umar went to the Prophet and said, “O Allah’s Messenger! What will sustain them after their camels (are finished)?” Allah’s Messenger said, “Make an announcement amongst the people that they should bring all their remaining food (to me).” (They brought it and) the Prophet invoked Allah and asked for His Blessings for it. Then he asked them to bring their food utensils and the people started filling their food utensils with their hands till they were satisfied. Allah’s Messenger then said, “I testify that La ilaha illallah (none has the right to be worshipped but Allah) and I am the Messenger of Allah.”

(124) CHAPTER. To carry the journey-food on one’s shoulder.

2983. Narrated Wahb bin Kaisan: Jâbir bin ‘Abdullah said, “We set out, and we were three hundred men, carrying our journey-food on our shoulders. Then we began to eat a single date each per day.”

A man asked (Jâbir), “O Abû ‘Abdullah! How could a person be satisfied with a single date?” Jâbir replied, “We realised the value of that one date when we could not even have that much till we reached the seashore, when all of a sudden we saw a huge fish cast by the sea. So, we ate of it as much as we need.”
(125) CHAPTER. The sitting of a woman behind her brother as a companion-rider.

2984. Narrated ‘Aishah that she said, “O Allah’s Messenger! Your companions are returning with the reward of both Hajj and ‘Umra, while I am returning with (the reward of) Hajj only.” He said to her, “Go, and let ‘Abdur-Rahmān (i.e., your brother) make you sit behind him (on the animal).” So, he ordered ‘Abdur-Rahmān to let her perform ‘Umra from At-Tan‘im. Then the Prophet waited for her at the higher region of Makkah till she returned (after performing ‘Umra).

2985. Narrated ‘Abdur-Rahmān bin Abī Bakr Aṣ-Ṣiddīq: The Prophet ordered me to let ‘Aishah sit behind me (on the animal) and to let her perform ‘Umra from At-Tan‘im.

(126) CHAPTER. The sitting of two men together over a riding animal in military expeditions and in the Hajj.

2986. Narrated Anas: I was riding behind Abū Ṭalḥa (on the same riding animal) and (the Prophet’s companions)
were reciting *Talbiya*\(^1\) aloud for both *Hajj* and *Umra*.

(127) **CHAPTER. The sitting of two men together on a donkey.**

2987. Narrated ‘Urwa on the authority of Usâma bin Zaid: Allâh’s Messenger ﷺ rode a donkey, on which there was a saddle covered by a velvet sheet, and let ’Umar ride behind him (on the donkey).

2988. Narrated ‘Abdullâh bin ’Umar: Allâh’s Messenger ﷺ came to Makkah through its higher region, on the day of the Conquest (of Makkah) riding his she-camel on which Usâma was riding behind him. Bilal and ‘Uthmân bin Talhâ, from Al-Hajabah (i.e., the one who keeps the key of the Ka’bah and is considered as a servant of the Ka’bah), were also accompanying him till he made his camel kneel in the mosque and ordered the latter to bring the key of the Ka’bah. He opened the door of the Ka’bah and Allâh’s Messenger ﷺ entered in the company of Usâma, Bilal and ‘Uthmân, and stayed in it for a long period. When he came out, the people rushed to it, and I (Abdullâh bin ’Umar) was the first to enter it and found Bilal standing behind the door. I asked Bilal, “Where did the Prophet ﷺ offer his *Salât* (prayer)?” He pointed to the place where he had offered his *Salât*.

\(^1\) (H. 2986) *Talbiya*: See glossary.
(prayer). ‘Abdullāh added, “I forgot to ask him how many Rak‘a he had performed.”

(128) CHAPTER. Holding the riding animal of somebody else (to help him ride).

2989. Narrated Aḥū Hurairah: Allah’s Messenger ﷺ said, “There is a (compulsory) Ṣadaqa (charity) to be given for every joint of the human body (as a sign of gratitude to Allāh) everyday the sun rises. To judge justly between two persons is regarded as Ṣadaqa (charity), and to help a man concerning his riding animal by helping him to ride it or by lifting his luggage on to it, is also regarded as Ṣadaqa (charity), and (saying) a good word is also Ṣadaqa (charity), and every step taken on one’s way to offer the compulsory congregational Ṣalāt (prayer) (in the mosque) is also Ṣadaqa (charity), and to remove a harmful thing from the way is also Ṣadaqa (charity).”(1)

(129) CHAPTER. It is disliked for one to travel to a hostile country carrying copies of the Qur‘ān.

Ibn ‘Umar said, “No doubt, the Prophet ﷺ and his companions travelled in the land of the enemy and they knew the Qur‘ān then.”

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(1) (H. 2989) Ṣadaqa means something given in charity. Such deeds as are mentioned in this Ḥadīth are considered as charitable deeds as rewardable as gifts given in charity, and are taken for signs of gratitude to Allāh for creating our complicated yet handy body.
2990. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: Allah’s Messenger ﷺ forbade the people to travel to a hostile country carrying (copies of) the Qur’ān.

Narrated ‘Abdullāh bin ‘Umar: Allah’s Messenger ﷺ forbade the people to travel to a hostile country carrying (copies of) the Qur’ān.

2991. Narrated Anas رضي الله عنه: The Prophet ﷺ reached Khaibar in the morning, while the people were coming out carrying their spades over their shoulders. When they saw him they said, “This is Muḥammad and his army!” So, they took refuge in the fort. The Prophet ﷺ raised both his hands and said, “Allāhu Akbar, Khaibar is ruined, for when we approach a nation (i.e., enemy to fight), then miserable is the morning of the warned ones.” Then we found some donkeys which we (killed and) cooked: The announcer of the Prophet ﷺ announced: “Allāh and His Messenger ﷺ forbid you to eat donkey’s meat.” So, all the pots including their contents were turned upside down.

(130) CHAPTER. The recitation of Tākbir (Allāhu Akbar) in the war.

(131) CHAPTER. What is disliked as regards raising the voice when saying Tākbir (i.e., Allāh is the Most Great)

2992. Narrated Abū Mūsā Al-аш’ārī رضي الله عنه: We were in the company of Allāh’s
Messenger (during Hajj). Whenever we went up a high place we used to say: “La ilaha illallah and Allahu Akbar (none has the right to be worshipped but Allah, and Allah is the Most Great),” and our voices used to raise. So the Prophet said, “O people! Be merciful to yourselves (i.e., don’t raise your voice), for you are not calling a deaf or an absent one, but One Who is with you, no doubt He is All-Hearer, Ever Near (to all things).”

(132) CHAPTER. The recitation of Subhãn Allah(1) when going down a valley.

2993. Narrated Jãbir bin ‘Abdullah: Whenever we went up a place we would say “Allahu Akbar (i.e., Allah is the Most Great)”, and whenever we went down a place we would say: “Subhãn Allah.”

(133) CHAPTER. To say Takbir (Allahu Akbar Allah is the Most Great) on ascending a high place.

2994. Narrated Jãbir: Whenever we went up a place we would say Takbir (i.e., Allahu Akbar – Allah is the Most Great) and whenever we went down we would say: “Subhãn Allah.”

2995. Narrated ‘Abdullãh bin ‘Umar: Whenever the Prophet returned from the Hajj or the ‘Umra or a G/azwa, he

(1) (Ch. 132) Subhãn Allah : See glossary.
would say *Takbîr* thrice. Whenever he came upon a mountain path or wasteland, and then he would say, “*Lâ 'ilâh âllâh* (none has the right to be worshipped but Allâh Alone), **Who has no partner. All the kingdom belongs to Him and all the Praises are for Him and He is Omnipotent. We are returning with repentance, worshipping, prostrating ourselves and praising our Lord. Allâh fulfilled His Promise, granted victory to His slave and He Alone defeated all the *Ahrâb* (Confederates).”

[See Hadîth No. 3084]

(134) CHAPTER. A traveller is granted reward similar to that given for good deeds practised at home, as if he is practising the same while travelling.

2996. Narrated Ibrâhîm Abû Isma’îl As-Saksâki: I heard Abû Burda who accompanied Yazîd bin Abî Kabsha on a journey. Yazîd used to observe *Saum* (fasting) on journeys. Abû Burda said to him, “I heard Abû Mûsâ several times saying that Allah’s Messenger ﷺ said, ‘When a slave (a believer) falls ill or travels, then he will get written to his accounts (the reward) similar to that he used to get for his good deeds practised at home and in good health’ (as if he is doing them in journey and in illness).”
(135) CHAPTER. Travelling alone.

2997. Narrated Jābir bin Abdullāh: On the day of the battle of the Trench, the Prophet wanted somebody from amongst the people to volunteer to be a reconnoitier. Az-Zubair volunteered. He demanded the same again and Az-Zubair volunteered again. Then he repeated the same demand (thrice) and Az-Zubair volunteered once more. The Prophet then said, "Every Prophet has a Hawāri (disciple) and my Hawāri is Az-Zubair."

2998. Narrated Ibn ‘Umar: The Prophet said, "If the people knew what I know about travelling alone, then nobody would travel alone at night."(1)

(136) CHAPTER. Hastening in travel.

2999. Narrated Hishām’s father: Usāma bin Zaid was asked at what pace the Prophet rode during Hajjat-ul-Wadā‘. Usāma

(1) Hadith No. 2997 shows that travelling alone is permissible if necessary. Hadith No. 2998 indicates that it is not recommended for one to travel alone if it is not necessary to do so.
replied, “He (ﷺ) rode at a medium pace, but when he came upon an open way he would go at full pace.”

3000.Narrated Aslam: While I was in the company of ‘Abdullāh bin ‘Umar on the way to Makkah, he received the news of the severe illness of Şafīyya bint Abī ‘Ubaid (i.e., his wife), so he proceeded at a high speed, and when the twilight disappeared, he dismounted and offered the Maghrib and ‘Ishā’ Salāt (prayer) together and said, “I saw the Prophet (ﷺ) delaying the Maghrib prayer to offer it along with the ‘Ishā’ when he was in a hurry on a journey.”

3001. Narrated Abū Hurairah: Allah’s Messenger (ﷺ) said, “Journey is a piece of torture, for it disturbs one’s sleep, eating and drinking. So, when you fulfil your job, you should hurry up to your family.”

(137) CHAPTER. If someone gives his horse to be used for Allāh’s Cause and then he sees it being sold.

(137) باب: إذا حمل على قرس فلها تباع
3002. Narrated ‘Abdullãh bin ‘Umar رضي الله عنُّهمَا: ‘Umar bin Al-Khaṭṭāb gave a horse to be used for Allâh’s Cause and then he found it being sold. He intended to purchase it. So, he consulted Allâh’s Messenger ﷺ who said, “Don’t buy it and don’t take back your gift of charity.”

3003. Narrated Aslam: I heard ‘Umar bin Al-Khaṭṭāb saying, “I gave a horse to be used for Allâh’s Cause and the person who got it intended to sell it or neglected it. So, I wanted to buy it as I thought he would sell it cheap. I consulted the Prophet ﷺ who said, “Do not buy it even if for one Dirham, because he who takes back his gift is like a dog swallowing its vomit.”

(138) CHAPTER. The participation in Jihâd with one’s parent’s permission.

3004. Narrated ‘Abdullãh bin ‘Amr رضي الله عنُّهمَا: A man came to the Prophet ﷺ asking his permission to take part in Jihâd. The Prophet ﷺ asked him, “Are your parents alive?” He replied in the affirmative. The Prophet ﷺ said to him, “Then exert yourself in their service.”
3005. Narrated Abu Bashir Al-Ansari that he was in the company of Allah's Messenger on some of his journeys. The subnarrator Abdullah adds, "I think that Abu Bashir also said, 'And the people were at their sleeping places.'" Allah's Messenger sent a messenger ordering: "There shall not remain any necklace of string or any other kind of necklace round the necks of camels except it is cut off."

3006. Narrated Ibn 'Abbas that he heard the Prophet saying, "It is not permissible for a man to be alone with a woman, and no lady should travel except with a Mahram (i.e., her husband or a person whom she cannot marry in any case forever; e.g., her father, brother, etc.)." Then a man got up and said, "O Allah's Messenger! I have been enlisted in the army for such and such Ghazwa and my wife is proceeding for Hajj." Allah's Messenger said, "Go, and perform the Hajj with your wife."
(141) CHAPTER. The spy.

Spying means secret investigations. The Statement of Allah

“Take not My enemy and your enemy (i.e., disbelievers and polytheists, etc.) as friends…” (V.60:1)

3007. Narrated ‘Ubaidullah bin Abi Râfi’:
I heard ‘Ali saying, “Allah’s Messenger sent me, Az-Zubair and Al-Miqdâd somewhere saying, ‘Proceed till you reach Rawdat Khâkh. There you will find a lady with a letter. Take the letter from her.’”

So, we set out and our horses ran at full pace till we got at Ar-Rawâd, where we found the lady and said (to her), ‘Take out the letter.’ She replied, ‘I have no letter with me.’ We said, ‘Either you take out the letter or else we will take off your clothes (to search the letter).’ So, she took it out of her braid. We brought the letter to Allah’s Messenger and it contained a statement from Hàtib bin Abi Balta’a to some of the Makkan Mushrikûn informing them of some of the intentions of Allah’s Messenger. Then Allah’s Messenger said, ‘O Hàtib! What is this?’ Hàtib replied, ‘O Allah’s Messenger! Don’t hasten to give your judgement about me. I was a man closely connected with the Quraish, but I did not belong to this tribe, while the other emigrants with you had their relatives in Makkah who would protect their dependents and property. So, I wanted to recompense for my lacking blood relation to them by doing them a favour so that they might protect my dependents. I did this neither because of disbelief nor apostasy nor out of preferring Kufr (disbelief) to Islâm.’ Allah’s Messenger said, ‘Hàtib has told you the truth.’ ‘Umar said, ‘O Allah’s Messenger! Allow me to chop off the head of this hypocrite.’ Allah’s Messenger said, ‘Hàtib participated in the battle of Badr, and
who knows, perhaps Allâh has already looked at the Badr warriors and said: ‘Do whatever you like, for I have forgiven you.’”

(142) CHAPTER. Providing the prisoners of war with clothes.

3008. Narrated Jâbir bin ‘Abdullâh: When it was the day (of the battle) of Badr, prisoners of war were brought including Al-`Abbas who did not have a body covering. The Prophet looked for a shirt for him. It was found that the shirt of `Abdullâh bin Uba[ would do, so the Prophet let him wear it. That was the reason why the Prophet took off and gave his own shirt to 'Abdullâh. The narrator adds, “He had done the Prophet some favour for which the Prophet liked to reward him.”(1).

(1) (H. 3008) When 'Abdullâh bin Uba[ (the chief of hypocrites) died, the Prophet let him be shrouded in his (i.e., the Prophet's) own shirt.
(143) CHAPTER. The superiority of the one through whom a man embraces Islam.

3009. Narrated Sahi Z: On the day (of the battle) of Khāibar, the Prophet said, “Tomorrow I will give the flag to somebody who will be given victory (by Allāh) and who loves Allāh and His Messenger, and is loved by Allāh and His Messenger.” The people wondered all that night as to who would receive the flag, and in the morning everyone hoped that he would be that person. Allāh’s Messenger asked, “Where is ‘Alī?” He was told that ‘Alī was suffering from eye-trouble. Then the Prophet spat (saliva) in his eyes and invoked Allāh to cure him. ‘Alī, at once, got cured as if he had no ailment. The Prophet gave him the flag. ‘Alī asked, “Should I fight them till they become like us (i.e., Muslim)?” The Prophet said, “Go to them patiently and calmly till you enter the land. Then, invite them to Islam, and inform them what is enjoined upon them, for, by Allāh, if Allāh gives guidance to somebody through you, it is better for you than possessing red camels.”

[See Hadīth No.2975].

(144) CHAPTER. The prisoners of war in chains.

3010. Narrated Abū Hurairah Z: The Prophet said, “Allāh wonders at those people who will enter Paradise in chains.”

(1) (H. 3010) The people referred to here may be the prisoners of war who were captured and chained by the Muslims and their imprisonment was the cause of their conversion to Islām. So, it is as if their chains were the means of winning Paradise.
(145) CHAPTER. The superiority of the people of the Scriptures (Jews and Christians) who embrace Islam.

3011. Narrated Abū Burda’s father: The Prophet ﷺ said, “Three persons will get their reward twice: (1) a person who has a slave-girl and he educates her properly and teaches her good manners properly (without violence) and then manumits and marries her. Such a person will get a double reward; (2) a believer from the people of the Scriptures (Jews and Christians) who has been a true believer and then he believes in the Prophet (Muḥammad) ﷺ. Such a person will get a double reward; (3) (The third is) a slave who fulfils his duty to Allāh and is sincere and dutiful to his master [will (also) get a double reward].” (See H. 97, 5083)

(146) CHAPTER. (Is it permissible) to attack the enemies with the probability of killing the babies and children (unintentionally)?

3012. Narrated Aṣ-Ṣa’b bin Jaththāma: The Prophet ﷺ passed by me at a place called Al-Abwā’ or Waddān, and was asked whether it was permissible to attack Al-Mushrikūn’ warriors at night with the probability of exposing their women and children to danger. The Prophet ﷺ replied, “They (i.e., women and children) are from
them (i.e., *Al-Mushrikün*).” I also heard the Prophet saying, “The institution of *Hīma*\(^{(1)}\) is invalid except for Allāh and His Messenger.”

3013. (As above H. 3012)

(147) CHAPTER. Killing the children in the war.

3014. Narrated ‘Abdullāh, *r.ALLAH*\(^{(2)}\) of the Prophet, a woman was found killed. Allāh’s Messenger disapproved the killing of women and children.

(148) CHAPTER. Killing the women in the war.

3015. Narrated Ibn ‘Umar, *r.ALLAH*\(^{(2)}\) of the Prophet: ‘That is not permissible for you until the law is promulgated other than what the Prophet has promulgated.’

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\(^{(1)}\) (H. 3012) *Hīma* was a pre-Islamic institution by means of which the chief of the tribe took a pasture for his animals preventing others from grazing their animals in it while he himself could graze his animals in the others’ pastures. Islām cancelled such an institution and allowed it only for grazing the animals collected as *Zakāt*.

\(^{(2)}\) (H. 3013) *Ghazawāt*: Plural of *Ghazwa*: See glossary.
During some of the Ghazawāt of Allāh’s Messenger, a woman was found killed, so Allāh’s Messenger forbade the killing of women and children.

(149) CHAPTER. One should not punish (anybody) with Allāh’s punishment.

3016. Narrated Abū Hurairah: Allāh’s Messenger sent us in an expedition (i.e., an army-unit) and said, “If you find so-and-so and so-and-so, burn both of them with fire.” When we intended to depart, Allāh’s Messenger said, “I have ordered you to burn so-and-so and so-and-so, and it is none but Allāh Who punishes with fire, so, if you find them, kill them.”

3017. Narrated ‘Ikrimah: ‘Allā’s Prophet said: ‘Alī burnt some people and this news reached Ibn ‘Abbas, who said, “Had I been in his place I would not have burnt them, as the Prophet said, ‘Don’t punish (anybody) with Allāh’s punishment.’ No doubt, I would have killed them, for the Prophet said, ‘If somebody (a Muslim) discards his religion, kill him.’”

(150) CHAPTER. (Allāh’s Statement): “...Thereafter (is the time) either for generosity (i.e., free them without ransom)
or ransom (according to what benefits Islam)...” (V.47:4).

And the Statement of Allah ج: "It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land.\(^{(1)}\) You desire the good of this world (i.e., money of ransom for freeing the captives).” (V.8:67)

(151) CHAPTER. Is it legal for a Muslim captive to kill or deceive those who have captured him so that he may save himself from the infidels?

Al-Miswar narrated a Hadith from the Prophet ﷺ concerning this issue.

(See Hadith No.2731, 2732, Vol.3. The story of Abū Başîr).

(152) CHAPTER. If a Mushrîk (polytheist, idolater pagan) burns a Muslim, should he be burnt (in retaliation)?

3018. Narrated Anas bin Malik ﷺ: A group of eight men from the tribe of ‘Ukl came to the Prophet ﷺ and then they found the climate of Al-Madīnah unsuitable for them. So, they said, “O Allah’s Messenger! Provide us with some milk.” Allah’s Messenger ﷺ said, “I recommend that you should join the herd of camels.” So, they went and drank the urine and the milk of the camels (as a medicine) till they became healthy and fat. Then they killed the shepherd and drove away the camels, and they became disbelievers after embracing Islâm. When the Prophet ﷺ was informed by a shouter for help, he sent some men in their pursuit, and before the sun rose high, they were caught and brought, and he had their hands and feet cut off. Then he ordered for nails which were heated and were branded with those nails, their eyes, and

\(^{(1)}\) (Ch. 150) By killing the infidels.
they were left in the Harra (i.e., rocky land in Al-Madina). And when they asked for water, no water was given to them till they died. Abū Qilāba, a subnarrator said, “They committed murder and theft and fought against Allāh and His Messenger and spread evil in the land.”

(153) CHAPTER.

3019.Narrated Abū Hurairah

I heard Allāh’s Messenger saying, “An ant bit a Prophet amongst the Prophets, and he ordered that the place of the ants be burnt. So, Allāh inspired to him, ‘It is because one ant bit you that you burnt a nation amongst the nations that glorify Allāh?’”

[See Hadīth No.3319]

(154) CHAPTER. The burning of houses and date-palms.

3020. Narrated Jarīr: Allāh’s Messenger said to me, “Will you relieve me from Dhul-Khalasa?” It (Dhul-Khalasa) was a house belonging to the tribe of Khath'am and there used to be worshipped the Taghiyas (idols) of Ad-Daus, Khath'am, and Bajaila tribes, and it was called Al-Ka'ba-al-Yamānīya. So, I proceeded with one hundred and fifty cavalry men from the tribe of Alimas, who were excellent knights. It happened that I could not sit firm on horses, so the Prophet stroke me over my chest till I saw his finger-marks over my chest. He said, “O Allāh! Make him firm and make him a guide and rightly-guided man.” Jarīr
proceeded towards that house, and dismantled and burnt it. Then he sent a messenger to Allâh’s Messenger informing him of that. Jarîr’s messenger said, “By Him Who has sent you with the Truth, I did not come to you till I had left it like an emanciated or scabby camel (i.e., completely marred and spoilt).” Jarîr added, “The Prophet invoked Allâh to bless the horses and the men of Ahmîs five times.”

[See Vol. 9, Hadîth No.7116. See also Vol. 5, Hadîth No.4537]


(155) CHAPTER. Killing a sleeping Mushrik (polytheist, idolater, pagan).

3022. Narrated Al-Bara’ bin ‘Azîb: Allâh’s Messenger sent a group of Anșârî men to kill Abû Râfî’. One of them set out and entered their (i.e., the enemies) fort. That man said, “I hid myself in a stable for their animals. They closed the fort gate. Later, they lost a donkey of theirs, so they went out in its search. I, too, went out along with them, pretending to look for it. They found the donkey and entered their fort. And I, too, entered along with them. They closed the gate of the fort at night, and kept its keys in a small window where I could see them. When those people slept, I took the keys and opened the gate of the fort and came upon Abû Râfî’ and said, ‘O Abû Râfî’. When he replied me, I proceeded towards the voice...
and hit him and came back. He shouted and I came out, pretending to be a helper. I said, ‘O Abū Rāfī’, changing the tone of my voice. He asked me, ‘What do you want; woe to your mother?’ I asked him, ‘What has happened to you?’ He said, ‘I don’t know who came to me and hit me.’ Then I drove my sword into his belly and pushed it forcibly till it touched the bone. Then I came out, filled with puzzlement and went towards a ladder of theirs in order to get down but I fell down and sprained my foot. I came to my companions and said, ‘I will not leave till I hear the wailing of the women.’ So, I did not leave till I heard the women bewailing Abū Rāfī, the merchant of Hijāz. Then I got up, feeling no ailment, (and we proceeded) till we came to the Prophet ﷺ and informed him.”

3023. Narrated Al-Barâ’ bin ‘Azib: Allah’s Messenger ﷺ sent a group of the Ansār to Abū Rāfī. ‘Abdullāh bin ‘Atik entered his house at night and killed him while he was sleeping.
(156) CHAPTER. Do not wish to meet the enemy.

3024. Narrated Sālim Abū An-Naḍr, the freed slave of ‘Umar bin ‘Ubaidullāh: I was ‘Umar’s clerk. Once, ‘Abdullāh bin Abī Aūfa wrote a letter to ‘Umar bin ‘Ubaidullāh when he proceeded to Al-Ḥarūrīya. I read in it that Allāh’s Messenger ﷺ during some of his military expeditions against the enemy, waited till the sun declined.

3025. And then he got up amongst the people saying, “O people! Do not wish to meet the enemy, and ask Allāh for safety, but when you come face to face with the enemy, be patient, and remember that Paradise is under the shades of swords.” Then he said, “O Allāh, the Revealer of the Holy Book, and the Mover of the clouds and the Defeater of the Ahzāb (Confederates), defeat them, and grant us victory over them.”
3026. Narrated Abū Hurairah: The Prophet ﷺ said: “Do not wish to meet the enemy, and in case you meet (face) the enemy then be patient.”

3027. Narrated Abū Hurairah: The Prophet ﷺ said, “Khosrau will be ruined, and there will be no Khosrau after him, and Caesar will surely be ruined, and there will be no Caesar after him, and you will spend their treasures in Allah’s Cause.”

3028. He named, ‘War: Deceit’.


(158) CHAPTER. Telling lies in the war.

3031. Narrated Jābir bin ʿAbdullāh: The Prophet  said, “Who will kill Kaʿb bin Al-Ashraf, indeed he has hurt Allāh and His Messenger?” Muḥammad bin Maslama said, “O Allāh’s Messenger! Do you like me to kill him?” He replied in the affirmative. So, Muḥammad bin Maslama went to him (i.e., Kaʿb) and said, “This person (i.e., the Prophet ) has put us to task and asked us for charity.” Kaʿb replied, “By Allāh, you will get tired of him.” Muḥammad said to him, “We have followed him, so we dislike to leave him till we see the end of his affair.” Muḥammad bin Maslama went on talking to him in this way till he got the chance to kill him.

(159) CHAPTER. Killing non-Muslim warriors secretly.

3032. Narrated Jābir: The Prophet  said, “Who will kill Kaʿb bin Ashraf.” Muḥammad bin Maslama replied, “Do you like me to kill him?” The Prophet  replied in the affirmative. Muḥammad bin Maslama said, “Then allow me to say what I like.” The Prophet  replied, “I do (i.e., allow you).”

(160) CHAPTER. What tricks and means of security may be adopted to protect oneself against someone who is expected to be vicious and mischievous.

3033. Narrated ʿAbdullāh bin ʿUmar: Once, Allāh’s Messenger  said: "Who will kill Kaʿb bin Al-Ashraf, indeed he has hurt Allāh and His Messenger?” Muḥammad bin Maslama said, “O Allāh’s Messenger! Do you like me to kill him?” He replied in the affirmative. So, Muḥammad bin Maslama went to him (i.e., Kaʿb) and said, “This person (i.e., the Prophet ) has put us to task and asked us for charity.” Kaʿb replied, “By Allāh, you will get tired of him.” Muḥammad said to him, “We have followed him, so we dislike to leave him till we see the end of his affair.” Muḥammad bin Maslama went on talking to him in this way till he got the chance to kill him.
accompanied by Ubaî bin Ka‘b set out to Ibn Saiyyâd. He was informed that Ibn Saiyyâd was in a garden of date-palms. When Allâh’s Messenger صلی‌اللہ علیٰ‌هی۱ entered the garden of date-palms, he started hiding himself behind the trunks of the palms while Ibn Saiyyâd was covered with a velvet sheet with murmurs emanating from under it. Ibn Saiyyâd’s mother saw Allâh’s Messenger صلی‌اللہ علیٰ‌هی۱ and said, “O Sâf! This is Muhammad.” So Ibn Saiyyâd got up. Allâh’s Messenger صلی‌اللہ علیٰ‌هی۱ said, “If she had left him (in his state), the truth would have been clear.”

(161) CHAPTER. The recitation of poetic verses in the war and raising the voices while digging the trench.

3034.Narrated Al-Barâ’ رضی‌اللہ عنہ : I saw Allâh’s Messenger صلی‌اللہ علیٰ‌هی۱ on the day (of the battle) of the Trench carrying earth till the hair of his chest were covered with dust, and he was a hairy man. He was reciting the following verses of ‘Abdullâh (bin Rawâha):

‘O Allah, were it not for You,
We would not have been guided,
Nor would we have given in charity, nor offered Salât (prayer).
So, bestow on us calmness, and when we meet the enemy,
Then make our feet firm, for indeed,
Yet if they want to put us in Fitnah (trial, affliction), (i.e., want to fight against us) we would not (flee but withstand them).

The Prophet صلی‌اللہ علیٰ‌هی۱ used to raise his voice while reciting these verses.
CHAPTER. Whosoever is unable to sit firm on a horse.

3035. Narrated Jarir: Allah’s Messenger did not screen himself from me since my embracing Islam, and whenever he saw me he would receive me with a smile.

3036. Once, I told him that I could not sit firm on horses. He stroked me on the chest with his hand and said, “O Allah! Make him firm and make him a guiding and a rightly-guided man.”

CHAPTER. The treatment of a wound with the ashes of a mat (made of date-palm leaves), and the washing of blood by a lady off her father’s face, and conveying water in a shield (for this purpose).

3037. Narrated Abu Hazim: The people asked Sahl bin Sa’d As-Sa’idi, “With what thing (medicine) was the wound of Allah’s Messenger treated?” He replied, “There is none left (living) amongst the people who knows it better than I. ‘Ali used to bring water in his shield and Fatima (i.e., the Prophet’s daughter) used to wash the blood off his face. Then a mat (of palm leaves) was burnt and its ash was filled in the wound of Allah’s Messenger.”
(164) CHAPTER. What quarrels and mutual differences are hated in the war, and the punishment of the one who disobeys his Imam.

And Allah said:
‘...And do not dispute (with one another) lest you lose courage and your strength departs...’ (V.8:46)

3038. Narrated Abu Burda that his father said, “The Prophet sent Mu‘adh and Abu Musa to Yemen telling them, ‘Make the things easy for the people and do not make the things difficult for them; give them glad tidings and do not repel them; and you both love each other, and don’t differ’.”

3039. Narrated Al-Bara‘ bin ‘Azib: The Prophet appointed ‘Abdullàh bin Jubair as the commander of the infantrymen (archers) who were fifty on the day (of the battle) of Uhud. He instructed them, “Stick to your place, and don’t leave it even if you see birds snatching us, till I send for you; and if you see that we have defeated the infidels and made them flee, even then you should not leave your place till I send for you.” Then the infidels were defeated. By Allah, I saw the women fleeing lifting up their clothes, revealing their leg-bangles and their legs. So, the companions of ‘Abdullàh bin Jubair said, “The booty! O people, the booty! Your companions have become victorious, what are you waiting for now?” ‘Abdullàh bin Jubair said, “Have you forgotten what Allah’s Messenger said to you?” They replied, “By Allah! We will go to
the people (i.e., the enemy) and collect our share from the war booty.” But when they went to them, they were forced to turn back defeated. At that time Allah’s Messenger in their rear was calling them back. Only twelve men remained with the Prophet and the infidels martyred seventy men from us.

On the day (of the battle) of Badr, the Prophet and his companions had caused Al-Mushrikûn to lose 140 men, seventy of whom were captured and seventy were killed. Then Abû Sufyân said thrice, “Is Muhammad present amongst these people?” The Prophet ordered his Companions not to answer him. Then he said thrice, “Is the son of Abû Quhâfa present amongst these people?” He said again thrice, “Is the son of Al-Khattãb present amongst these people?” He then returned to his companions and said, “As for these (men), they have been killed.” ‘Umar could not control himself and said (to Abû Sufyân), “You told a lie, by Allah! 0 enemy of Allah! All those you have mentioned are alive, and the thing which will make you unhappy is still there.” Abû Sufyân said, “Our victory today is a counterbalance to yours in the battle of Badr, and in war (the victory) is always undecided and is shared in turns by the belligerents, and you will find some of your (killed) men mutilated, but I did not urge my men to do so, yet I do not feel sorry for their deed.” After that he started reciting cheerfully, “O Hubal, be high! O Hubal be high!” On that the Prophet said (to his companions), “Why don’t you answer him back?” They said, “O Allah’s Messenger! What shall we say?” He said, “Say, Allah is Higher and more Sublime.” (Then) Abû Sufyân said, “We

(1) (H. 3039) Hubal was the name of an idol in the Ka’bah in the pre-Islâmic period.
have the (idol) Al-'Uzza, and you have no 'Uzza.” The Prophet ﷺ said (to his companions), “Why don’t you answer him back?” They asked, “O Allah’s Messenger! What shall we say?” He said, “Say: Allah is our Maulâ (Patron, Lord, Protector, Helper, and Supporter) and you have no Maulâ.”

(165) CHAPTER. If the people get frightened at night.

Narrated Anas: Allah’s Messenger ﷺ was the (most handsome), most generous and the bravest of all the people. Once, the people of Al-Madina got frightened having heard an uproar at night. So, the Prophet ﷺ met the people while he was riding an unsaddled horse belonging to Abû Tałha and carrying his sword (slung over his shoulder). He said (to them), “Don’t get scared, don’t get scared.” Then he added, “I found it (i.e., the horse) very fast.”

(166) CHAPTER. Shouting, “Yā Šabâhâh!”(1) as loudly as possible on seeing the enemy to let the people hear it.

Narrated Salama: I went out of Al-Madina towards Al-Ghâba. When I reached the mountain path of Al-Ghâba, a slave of ‘Abdur-Rahmân bin ‘Aţf met me. I said to him “Woe to you! What brought you here?”

(1) (Ch. 166) This is an exclamation indicating an appeal for help.
He replied, “The she-camels of the Prophet have been taken away.” I said, “Who took them?” He said, “Ghata’n and Fazara.” So, I shouted thrice, “Ya Sabah! Ya Sabah!” so loudly that I made the people in between its (i.e., Al-Madina’s) two mountains hear me. Then I rushed till I met them after they had taken the camels away. I started throwing arrows at them saying, “I am the son of Al-Akwa’; and today perish the mean people!” So, I saved the she-camels from them before they (i.e., the robbers) could drink. When I returned driving the camels, the Prophet met me, I said, “O Allah’s Messenger! Those people are thirsty and I have prevented them from drinking, so send some people to chase them.” The Prophet said, “O son of Al-Akwa’, you have gained power (over your enemy), so forgive (them). (Besides) those people are now being entertained by their folk.”

(167) CHAPTER. Saying: “Take it! I am the son of so-and-so.”

And Salama said, “Take it! I am the son of Al-Akwa’.”

3042. Narrated Abû Ishâq: A man asked Al-Barâ’. “O Abû ‘Umâra! Did you flee on the day (of the battle) of Ḥunain?” Al-Barâ’ replied while I was listening, “As for Allah’s Messenger, he did not flee on that day. Abû Sufyân bin Al-Ḥārith was holding the reins of his mule and when Al-Mushrikûn (polytheists idolaters, pagans) attacked him, he dismounted and started
saying, 'I am the Prophet, without a lie, I am the son of ‘Abdul Mu’talib.' On that day nobody was seen more brave than the Prophet ﷺ.”

(168) CHAPTER. If the enemy is ready to accept the judgement of a Muslim (his judgement will be valid if the Imãm agrees to it).

3043. Narrated Abû Sa’îd Al-Khudri: When the tribe of Bani Quraîţa was ready to accept Sa’d’s judgement, Allâh’s Messenger ﷺ sent for Sa’d who was near to him. Sa’d came, riding a donkey and when he came near, Allâh’s Messenger ﷺ said (to the Ansâr), “Stand up for your leader.” Then Sa’d came and sat beside Allâh’s Messenger ﷺ who said to him, “These people are ready to accept your judgement.” Sa’d said, “I give the judgement that their warriors should be killed and their children and women should be taken as captives.” The Prophet ﷺ then remarked, “O Sa’d! You have judged amongst them with (or similar to) the judgement of the King (Allâh).”

(169) CHAPTER. The killing of a captive, and the killing of somebody who is in confinement.

3044. Narrated Anas bin Malik: Allâh’s Messenger ﷺ entered (Makkah) in the year of the Conquest (of Makkah) wearing a helmet over his head. After he took it off, a man came and said, “Ibn Khâtal
is clinging to the curtains of the Ka'bah.” The Prophet ﷺ said, “Kill him.”

(170) CHAPTER. Can a man present himself to captivity, and whosoever refuses to surrender to captivity? And the performance of a two Rak'a Salah (prayer) before being put to death.

3045. Narrated Abū Hurairah: Allah’s Messenger ﷺ sent a Sarīya (army-unit) of ten men as spies under the leadership of Ṭālim bin Ṭabīt al-Ansārī, the grandfather of Ṭālim bin Umar Al-Khaṭṭāb. They proceeded till they reached Hādā’, a place between ‘Usfān, and Makkah, and their news reached a branch of the tribe of Hudhail called Banī Liyān. So they sent about two hundred men, who were all archers, in their pursuit to follow their tracks till they found the place where they had eaten dates they had brought with them from Al-Madīnah. They said, “These are the dates of Yathrib” (i.e., Al-Madīnah), and continued following their tracks. When Ṭālim and his companions saw their pursuers, they went up a high place and the infidels circled them. The infidels said to them, “Come down and surrender, and we promise and guarantee you that we will not kill anyone of you.” Ṭālim bin Ṭabīt, the leader of the Sarīya said, “By Allah! I will not come down to be under the protection of infidels. O Allah! Convey our news to Your Prophet ﷺ.” Then the infidels threw arrows at them till they martyred Ṭālim along with six other men, and three men came down accepting their promise and convention, and
they were Khubaib Al-Anšārī and Ibn Dathina and another man. So, when the infidels captured them, they undid the strings of their bows and tied them. Then the third (of the captives) said, “This is the first betrayal. By Allah! I will not go with you. No doubt these, namely the martyred, have set a good example to us.” So, they dragged him and tried to compel him to accompany them, but as he refused, they killed him. They took Khubaib and Ibn Dathina with them and sold them (as slaves) in Makkah (and all that took place) after the battle of Badr.

Khubaib was bought by the sons of Al-Ḥārith bin ‘Amir bin Naufal bin ‘Abd-Manãf. It was Khubaib who had killed Al-Ḥārith bin ‘Amir on the day (of the battle of) Badr. So, Khubaib remained a prisoner with those people.

Narrated Az-Zuhri: ’Ubadullah bin ‘Iyād said that the daughter of Al-Ḥārith had told him, “When those people gathered (to kill Khubaib) he borrowed a razor from me to shave his pubes and I gave it to him. Then he took a son of mine while I was unaware when he came upon him. I saw him placing my son on his thigh and the razor was in his hand. I got scared so much that Khubaib noticed the agitation on my face and said, ‘Are you afraid that I will kill him? No, I will never do so.’ By Allah, I never saw a prisoner better than Khubaib. By Allah, one day I saw him eating of a bunch of grapes in his hand while he was chained in irons, and there was no fruit at that time in Makkah.” The daughter of Al-Ḥārith used to say, “It was a boon Allāh bestowed upon Khubaib.” When they took him out of the sanctuary (of Makkah) to kill him outside its boundaries, Khubaib requested them to let him offer two Rak’a [Ṣalāt (prayer)]. They allowed him and he
offered a two Rak'a (prayer) and then said, “Hadn’t I been afraid that you would think that I was afraid (of being killed), I would have prolonged the Salāt (prayer). O Allah, kill them all with no exception.” (He then recited the poetic verse):

‘I, being martyred as a Muslim
Do not mind how I am killed in Allah’s Cause,
For my killing is for Allah’s sake,
And if Allah wishes,
He will bless the amputated parts
of a torn body.’

Then the son of Al-Harith killed him. So, it was Khubaib who set the tradition for any Muslim sentenced to death in captivity, to offer a two-Rak’a Salāt (prayer) (before being killed). Allah fulfilled the invocation of ‘A’im bin Thābit(1) on that very day on which he was martyred. The Prophet informed his companions of their news and what had happened to them. Later on when some infidels from Quraish were informed that ‘A’im had been killed, they sent some people to fetch a part of his body (i.e., his head) by which he would be recognized. (That was because) ‘A’im had killed one of their chiefs on the day (of the battle) of Badr. So, a swarm of wasps, resembling a shady cloud, were sent to hover over ‘A’im and protect him from their messenger and thus they could not cut off anything from his flesh.
(171) CHAPTER. The freeing of a captive.

3046. Narrated Abū Mūsa: The Prophet said, “Free the captives, feed the hungry and pay a visit to the sick.”

3047. Narrated Abū Juhaifa: I asked ‘Ali, “Do you have the knowledge of any Divine Revelation besides what is in Allah’s Book?” ‘Ali replied, “No, by Him Who splits the grain of corn and creates the soul! I don’t think we have such knowledge, but we have the ability of understanding which Allah may endow a person with, so that he may understand the Qur’an, and we have what is written in this paper as well.” I asked, “What is written in this paper?” He replied, “Al-‘Aql [the regulations of Diya (blood-money)], the ransom (freeing) of captives, and the judgement that no Muslim should be killed for killing a disbeliever.”

(172) CHAPTER. The ransom of Al-Mushrikūn (polytheists, idolaters, pagans).

3048. Narrated Anas bin Mālik: Some Anṣārī men asked permission from Allah’s Messenger saying, “O Allah’s Messenger! Allow us not to take the ransom of our nephew Al-‘Abbās.”

(1) (H. 3046) The Muslim captives should be freed by paying their ransoms from the Muslim Treasury.

(2) (H. 3048) Before embracing Islām, Al-‘Abbās was taken prisoner by the Muslims and had to ransom himself. After embracing Islām, he asked for recompensation for=
The Prophet replied, “Do not leave a single Dirham thereof.”

3049. (In another narration) Anas said, “Some wealth was brought to the Prophet from Bahrain. Al-'Abbas came to him and said, ‘O Allah’s Messenger! Give me (some of it), as I have paid my and ‘Aqil’s ransom.’ The Prophet said, ‘Take,’ and gave him (the wealth) in his garment.”

3050. Narrated Jubair (who was among the captives of the battle of Badr): I heard the Prophet reciting ‘Surat-At-Tur’ in the Maghrib prayer.

(173) CHAPTER. If an infidel warrior comes in an Islamic territory without having the assurance of protection (is it permissible to kill him?)

3051. Narrated Salama bin Al-Akwa: An infidel spy came to the Prophet while he was on a journey. The spy sat with the companions of the Prophet and started talking and then went away. The Prophet said (to his companions), “Chase and kill him.” So, I killed him. The Prophet then

=the ransom he had paid when he was an infidel.
gave me the belongings of the killed spy (in addition to my share of the war booty).

Chapter 174. One should fight for the protection of the Dhimmi (i.e., free non-Muslim subjects living in a Muslim country) and they should not be enslaved.

3052. Narrated ‘Amr bin Maimtin: ‘Umar (after he was stabbed), instructed (his would-be-successor) saying, ‘I urge him (i.e., the new Caliph) to take care of those non-Muslims who are under the protection of Allâh and His Messenger in that he should observe the convention agreed upon with them, and fight on their behalf (to secure their safety) and he should not overtax them beyond their capability.”

Chapter 175. The presents given to the foreign delegates.

Chapter 176. Can one intercede for the Dhimmi or deal with them?

3053. Narrated Sa‘îd bin Jubair: Ibn ‘Abbâs (رضي الله عنه) said, “Thursday! What (great thing) took place on Thursday!” Then he started weeping till his tears wetted the gravels of the ground. Then he said, “On Thursday the illness of Allâh’s Messenger (رسول الله ﷺ) was aggravated and he said, ‘Bring for me (writing) paper and I will write for you a statement after which you will never go astray.” The people (present there) differed in this matter, and people should not differ before a Prophet. They said, ‘Allâh’s Messenger (رسول الله ﷺ) is seriously sick.’ The Prophet (ﷺ) said, ‘Let me alone, as the state in which I am now, is better than what you

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(1) (H. 3053) See Vol. 1, Hadîth No.114 for detailed explanation of this Hadîth.
are calling me for.' The Prophet ﷺ on his deathbed, gave three orders saying, ‘Expel the Al-Mushrikūn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh, and His Messenger Muḥammad ﷺ) from the Arabian Peninsula, respect and give gifts to the foreign delegates as you have seen me dealing with them,’ I forgot the third (order).” (Ya’qūb bin Muḥammad said, “I asked Al-Mughīra bin ‘Abdur-Rahmān about the Arabian Peninsula and he said, ‘It comprises Makkah, Al-Madīna, Al-Yamāma and Yemen.’” Ya’qūb added, “And Al-‘Arj, the beginning of Tiḥāma.”)

(177) CHAPTER. Sprucing oneself up before receiving a delegation.

3054. Narrated Ibn ‘Umar: ‘Umar saw a silken cloak being sold in the market and he brought it to Allāh’s Messenger ﷺ and said, “O Allāh’s Messenger! Buy this cloak and adorn yourself with it on the ‘Eid festivals and on meeting the delegations.” Allāh’s Messenger ﷺ replied, “This is the dress for the one who will have no share in the Hereafter” or said, “This is worn by one who will have no share in the Hereafter.” Later on Allāh’s Messenger sent a silken cloak to ‘Umar. ‘Umar took it and brought it to Allāh’s Messenger and said, “O Allāh’s Messenger! You said aforetime that this dress is for those who will have no share in the Hereafter (or, this is worn by one who will have no share in the Hereafter), yet you have sent me this!” The Prophet ﷺ said, “(I have sent it) so that you may sell it or fulfil with it some of your needs.”

(1) (H. 3053) See the footnote of Hadīth No. 3168.
Chapter 56 - The Book of Jihad (Fighting for Allah's Cause)

181 (178) Chapter. How to present Islam to a (non-Muslim) boy.

3055. Narrated Ibn 'Umar: 'Umar and a group or the companions of the Prophet set out with the Prophet to Ibn Saiyyad. He found him playing with some boys near the hillocks of Banî Maghâla. Ibn Saiyyad at that time was nearing the age of puberty. He did not notice (the Prophet's presence) till the Prophet stroked him on the back with his hand and said, "Ibn Saiyyad! Do you testify that I am Allah's Messenger?" Ibn Saiyyad looked at him and said, "I testify that you are the Messenger of the illiterates." Then Ibn Saiyyad asked the Prophet, "Do you testify that I am the Messenger of Allah?" The Prophet said to him, "I believe in Allah and His Messengers." Then the Prophet said (to Ibn Saiyyad), "What do you see?" Ibn Saiyyad replied, "True people and false ones visit me." The Prophet said, "Your mind is confused as to this matter." The Prophet added, "I have kept something (in my mind) for you." Ibn Saiyyad said, "It is Ad-Dukh(1)." The Prophet said (to him), "Shame be on you! You cannot cross your limits." On that 'Umar said, "O Allah's Messenger! Allow me to chop his head off." The Prophet said, "If he should be him

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(1) (H. 3055) When the Prophet said to Ibn Saiyyad, "I have kept something (in my mind) for you," he meant Sûrat Ad-Dukhân. Ibn Saiyyad guessed imperfectly for he mentioned just part of the word, i.e., 'Dukh.' By this way the Prophet proved that Ibn Saiyyad was just a soothsayer to whom the devils conveyed nonsensical fragments of information.
(i.e., Ad-Dajjāl) then you cannot overpower him, and should he not be him, then you are not going to benefit by murdering him.”

3056.Narrated Ibn ‘Umar: (Later on) Allah’s Messenger went along with Ubaib bin Ka‘b to the garden of date-palms where Ibn Sāiyyād was staying. When the Prophet entered the garden, he started hiding himself behind the trunks of the date-palms as he wanted to hear something from Ibn Sāiyyād before the latter could see him. Ibn Sāiyyād was lying in his bed, covered with a velvet sheet from where his murmurs were heard. Ibn Sāiyyād’s mother saw the Prophet while he was hiding himself behind the trunks of the date-palms. She addressed Ibn Sāiyyād, “0 Saf!” (And this was his name). Ibn Sāiyyād got up. The Prophet said, “Had this woman let him to himself, he would have revealed the reality of his case.”

3057. Narrated Ibn ‘Umar: Then the Prophet got up amongst the people, glorified Allāh as He deserves, he then mentioned Ad-Dajjāl, saying, “I warn you about him (i.e., Ad-Dajjāl) and there is no Prophet who did not warn his nation about him, and Nūh (Noah) warned his nation about him, but I tell you a statement which no Prophet informed his nation of. You should understand that he is a one-eyed man and Allāh is not one-eyed.”
(179) CHAPTER. The saying of the Prophet ﷺ to the Jews, “Embrace Islam and you will be safe.”

This is narrated by Abū Hurairah.

(180) CHAPTER. If some people in a hostile non-Muslim country embrace Islam and they have possessions and land, then what they have will remain for them.

3058. Narrated Usāma bin Zaid: I asked the Prophet ﷺ during his Hajj, “O Allāh’s Messenger! Where will you stay tomorrow?” He said, “Has ‘Aqīl left for us any house?” He then added, “Tomorrow we will stay at Khāif Bāni Kīnāna, i.e., Al-Muḥāṣṣab, where (Al-Muṣḥrikūn) of Quraish took an oath of Kafr (i.e., to be loyal to heathenism) in that oath Bāni Kīnāna got allied with Quraish against Bāni Ḥāshim on the terms that they would not deal with the members of this tribe or give them shelter.” (Az-Zuhri said, “Al-Khaif means the valley.”)

[See Vol. 2, Hadith No.1589]

3059. Narrated Aslam: ‘Umar bin Al-Khaṭṭāb ṣ said that Allāh’s Messenger (ﷺ), appointed a freed slave of his, called Hunaiyya, manager of the Ḥimā (i.e., a pasture devoted for grazing the animals of the Zakāt or other specified animals). He said to him, “O Hunaiyya! Don’t oppress the Muslims and ward off their curse (invocations against you), for the invocation of the oppressed is responded to (by Allāh); and allow the shepherd having a few camels and those having few sheep (to graze their animals), and take care not to allow the livestock of ‘Abdur-Raḥmān bin ‘Aūf and the livestock of (‘Uthmān) bin“
‘Affan, for if their livestock should perish, then they have their farms and gardens, while those who own a few camels and those who own a few sheep, if their livestock should perish, they would bring their dependents to me and appeal for help saying, ‘O chief of the believers! O chief of the believers!’ Would I then neglect them? (No, of course) So, I find it easier to let them have water and grass rather than to give them gold and silver (from the Muslim’s Treasury). By Allâh, these people think that I have been unjust to them. This is their land, and during the pre-Islamic period, they fought for it and they embraced Islâm willingly while it was in their possession. By Him in Whose Hand my soul is! Were it not for the animals (in my custody) which I give to be ridden for striving in Allâh’s Cause, I would not have turned even a span of their land into a Himâ.”

(181) CHAPTER. To write down the names of (i.e., listing) the people by the Imam.

3060. Narrated Hudâifa: The Prophet said (to us), “List the names of those people who have announced that they are Muslims.” So, we listed one thousand and five hundred men. Then we wondered, “Should we be afraid (of infidels) although we are one thousand and five hundred in number?” No doubt, we witnessed ourselves being afflicted with such bad trials that a man would offer the Salât (prayer) alone while he was in fear. (1)

Narra ted Al-A’mash, “We (listed the Muslims and) found them five hundred.” And Abû Mu‘awiya said, “Between six

(1) (H. 3060) Perhaps the narrator refers to the fear of the people from some of the governors during the caliphate of ‘Uthmân. Al-Wâlid bin ‘Uqba the governor of Kûfâ used to delay the Salât (prayer) or used not to perform it properly; therefore, some pious men had to offer Salât (prayer) alone secretly and then offer Salât (prayer) with the governor lest they be put to trial by the governor. (Qastalûnî).
hundred to seven hundred.”

3061. Narrated Ibn ‘Abbas: A man came to the Prophet and said, “O Allah’s Messenger! I have enlisted in the army for such and such Ghazwa, and my wife is leaving for Hajj.” Allah’s Messenger said, “Go and perform Hajj with your wife.”

3062. Narrated Abū Hurairah: We were in the company of Allah’s Messenger in a Ghazwa, and he remarked about a man who claimed to be a Muslim, saying, “This (man) is from the people of the (Hell) Fire.” When the battle started, the man fought violently till he got wounded. Somebody said, “O Allah’s Messenger! The man whom you described as being from the people of the (Hell) Fire fought violently today and died.” The Prophet said, “He will go to the (Hell) Fire.” Some people were on the point of doubting (the truth of what the Prophet had said). While they were in this state, suddenly someone said that he was still alive but severely wounded. When night fell, he lost patience and committed suicide. The Prophet was informed of that, and he said, “Allah is the Most Great! I testify that I
am Allâh’s slave and His Messenger.” Then he ordered Bilâl to announce amongst the people: “None will enter Paradise but a Muslim, and Allâh may support this religion (i.e., Islâm) even with a Fajîr (disobedient, evil, wicked) man.” (See H. 2898)

(183) CHAPTER. (It is permissible for) somebody to take over the leadership of the army during a battle without being appointed when there is danger from the enemy.

3063. Narrated Anas bin Mâlik: Allâh’s Messenger ﷺ delivered a Khûthba (religious talk) and said, “Zaid took the flag and was martyred, then Ja’far took it and was martyred, then ‘Abdullâh bin Rawâha took it and was martyred, and then Khâlid bin Al-Walîd took it without being appointed, and Allâh gave him victory.” The Prophet ﷺ added, “I am not pleased (or said, ‘They will not be pleased’) that they should remain (alive) with us,” while his eyes were overflowing with tears. (See H. 1246)
(184) CHAPTER. Supporting with reinforcements.

3064. Narrated Anas: The people of the tribes of Ri‘il, Dhakwãn, ‘Uṣaiyya and Bani Liyân came to the Prophet and claimed that they had embraced Islam, and they requested him to support them with some men to fight their own people. The Prophet supported them with seventy men from the Ansâr whom we used to call Al-Qurra’ (i.e., scholars), who (out of piety) used to cut wood during the day and offer Salât (prayer) all the night. So, those people took the (seventy) men till they reached a place called Bi’r Ma‘ûna, where they betrayed and martyred them. So, the Prophet invoked evil on the tribe of Ri‘il, Dhakwãn and Bani Liyân for one month in the Salât.

Narrated Qatâda: Anas told us that they (i.e., Muslims) used to recite a Qur’anic Verse concerning those martyrs which was:

“O Allah! Let our people be informed on our behalf that we have met our Lord Who has got pleased with us and made us pleased.”

Then the Verse was cancelled.

(185) CHAPTER. Staying in the (enemy) town for three (days and nights) on having victory over the enemy.

3065. Narrated Abu Ṭalha: Whenever the Prophet conquered some people, he would stay in their town for three nights.
(186) CHAPTER. The distribution of the war booty after a *Ghazwa* and during a journey.

Narrated Râfi': *Rasûlullâh ﷺ*: We were in the company of the Prophet ﷺ at Dhul-Ḥulaifa and we got some camels and sheep. He distributed them, considering ten sheep as equal to one camel.

3066. Narrated Anas: *Rasûlullâh ﷺ*: The Prophet ﷺ performed *'Umra*, setting out from Al-Jî'rânâ where he distributed the war booty of Ḥunain.

(187) CHAPTER. If *Al-Mushrikûn* take the property of a Muslim as war booty and later on the Muslim gets it back (on overcoming them), (does the owner have the right to get it back or should it be included in the war booty gained by the Muslims)?

3067. Narrated Nâfi': *Rasûlullâh ﷺ*: A horse of Ibn ‘Umar fled and the enemy took it. Then the Muslims conquered the enemy and the horse was returned to him during the lifetime of Allâh’s Messenger ﷺ. And also, once a slave of Ibn ‘Umar fled and joined the Byzantines, and when the Muslims conquered them, Khalîd bin Al-Walîd returned the slave to him after the death of the Prophet ﷺ.
3068.Narrated Nafi': Once a slave of Ibn 'Umar fled and joined the Byzantines. Khalid bin Al-Walid got him back and returned him to 'Abdullâh (bin 'Umar).

Once a horse of Ibn 'Umar also ran away and followed the Byzantines, and he (i.e., Khalid) got it back and returned it to 'Abdullâh.

3069. Narrated Ibn 'Umar that he was riding a horse on the day the Muslims fought (against the Byzantines), and the commander of the Muslim army was Khalid bin Al-Walid who had been appointed by Abu Bakr. The enemy took the horse away, and when the enemy was defeated, Khalid returned the horse to him.

(188) CHAPTER. Speaking Persian and speaking (Arabic) with an unfamiliar accent.

The Statement of Allâh ﷻ:
“And difference of your languages and colours…” (V.30:22)

And also His Statement:
“And We sent not a Messenger except with the language of his people…” (V.14:4)

3070. Narrated Jâbir bin 'Abdullâh: I said, “O Allâh’s Messenger! We have slaughtered a young sheep of ours and have ground one masha of barley. So, I invite you along with some persons.” So, the Prophet ﷺ said in a loud voice, “O the people of Al-
Khandaq (the Trench)! Jâbir has prepared Sûr\(^{(1)}\), so come along.”

3071. Narrated Umm Khâlid, the daughter of Khâlid bin Sa‘îd: I went to Allâh’s Messenger ﷺ with my father and I was wearing a yellow shirt. Allâh’s Messenger ﷺ said, “Sanah, Sanah!” (‘Abdullâh, the narrator, said that Sanah meant ‘beautiful’ in the Ethiopian language). Then I started playing with the seal of Prophethood (in between the Prophet’s shoulders) and my father rebuked me harshly for that. Allâh’s Messenger ﷺ said, “Leave her,” and then Allâh’s Messenger ﷺ (invoked Allâh to grant me a long life) by saying, “Wear this dress till it is worn out and then wear it till it is worn out, and then wear it till it is worn out.” (The narrator adds, “It is said that she lived for a long period, wearing that (yellow) dress till its colour became dark because of long wear.”)

3072. Narrated Abû Hurairah: Al-Hasan bin ‘Ali took a date from the dates of the Sadaqa (charity) and put it in his mouth. The Prophet ﷺ said (to him) in Persian, “Kakh, Kakh! [i.e., throw it out from your mouth] Don’t you know that we do not eat the Sadaqa (i.e., what is given in charity and charity is the dirt of the people).”

\(^{(1)}\) (H. 3070) Sûr is a Persian word meaning food.
(189) CHAPTER. Al-Ghulul (stealing from the war booty before its distribution).

And the Statement of Allah Ṭan:َُّرُونَ يَتَّلِلُّ يَا خَلْقَ الْيَوْمِ الْيَمِينِ وَلا يَأْتِيُّوْنَ (116)

...And whosoever deceives his companions as regard booty, he shall bring forth on the Day of Resurrection that which he took (illegally)...” (V.3:161)

3073. Narrated Abū Hurairah: The Prophet got up amongst us and mentioned Al-Ghulul, emphasized its magnitude and declared that it was a great sin saying, “Don’t commit Ghulul, for I should not like to see anyone amongst you on the Day of Resurrection, carrying over his neck a sheep that will be bleating, or carrying over his neck a horse that will be neighing. Such a man will be saying: ‘O Allah’s Messenger! Intercede with Allah for me’, and I will reply, ‘I can’t help you, for I have conveyed Allah’s Message to you.’ Nor should I like to see a man carrying over his neck, a camel that will be grunting. Such a man will say, ‘O Allah’s Messenger! Intercede with Allah for me’, and I will say, ‘I can’t help you for I have conveyed Allah’s Message to you,’ or one carrying over his neck gold and silver and saying, ‘O Allah’s Messenger! Intercede with Allah for me, and I will say, ‘I can’t help you for I have conveyed Allah’s Message to you,’ or one carrying clothes that will be fluttering, and the man will say, ‘O Allah’s Messenger! Intercede with Allah for me’. And I will say, ‘I can’t help you, for I have conveyed Allah’s Message to you.’”

(190) CHAPTER. A little Ghulul (i.e., a minor theft).

(1) (Ch. 189) Ghulul: See glossary.
3074. Narrated ‘Abdullah bin ‘Amr: There was a man who looked after the family and the belongings of the Prophet and he was called Kirkira. The man died and Allah’s Messenger said, “He is in the (Hell) Fire.” The people then went to look at him and found in his place, a cloak he had stolen from the war booty.

3075. Narrated ‘Abaya bin Rifa‘a: My grandfather, Rafi’ said, “We were in the company of the Prophet at Dhul-Hulaifa, and the people suffered from hunger. We got some camels and sheep (as booty) and the Prophet was still behind the people. They hurried and put the cooking pots on the fire. (When he came) he ordered that the cooking pots should be upset and then he distributed the booty (amongst the people), regarding ten sheep as equal to one camel. Then a camel fled and the people chased it till they got tired, as they had a few horses (for chasing it). So a man threw an arrow at it and caused it to stop (with Allah’s Permission). On that the Prophet said, ‘Some of these animals behave like wild beasts, so, if any animal flees from you, deal with it in the same way.’” My grandfather asked (the Prophet), “We hope (or are afraid) that we may meet the enemy tomorrow and we have no knives. Can we slaughter our animals with canes?” Allah’s Messenger replied, “If the instrument...”
used for slaughtering causes the animal to bleed profusely, and if Allah’s Name is mentioned on slaughtering it, then eat it (i.e., it is lawful), but don’t use a tooth or nails, and I am telling you the reason: a tooth is a bone (and slaughtering with a bone is forbidden), and nail is the slaughtering instrument of the Ethiopians.”

(192) CHAPTER. The conveyance of the good tidings of victories.

3076. Narrated Qais: Jarir bin ‘Abdullah said to me, “Allah’s Messenger said to me, ‘Won’t you relieve me from Dhul-Khalasa?’ Dhul-Khalasa was a house belonging to the tribe of Khath’am and there used to be worshipped the Taghiyas (idols) (of the Daus Khath’am, and Bajaila tribes) and it used to be called Ka’ba-al-Yamaniya. So, I proceeded with one hundred and fifty (men) from the tribe of A’hmas who were excellent knights. I informed the Prophet that I could not sit firm on horses, so he stroked me on the chest with his hand and I noticed his finger-marks on my chest. He invoked, ‘O Allah! Make him firm and a guide and a rightly-guided man.’ Jarir set out towards that place, dismantled and burnt it, and then sent the good news to Allah’s Messenger. The messenger of Jarir said to Allah’s Messenger, ‘O Allah’s Messenger! By Him Who has sent you with the Truth, I did not come to you till it (i.e., the house) had been turned (black) like a scabby camel (covered with tar).’ So, the Prophet invoked Allah to bless the horses of the men of A’hmas five times.

[See Hadith No.3020]
(193) CHAPTER. What may be given to the bringer of glad tidings.

Ka'b bin Mālik gave two garments to the person who brought the glad tidings of the acceptance of his repentance.

(194) CHAPTER. There is no emigration (from Makkah) after the Conquest (of Makkah).

3077.Narrated Ibn `Abbas: The Prophet said on the day of the conquest of Makkah, “There is no emigration (after the Conquest), but Ḥijād and good intentions, and when you are called for Ḥijād, you should immediately respond to the call.”

3078, 3079.Narrated Abū 'Uthmān An-Nahdī: Mujāshi' bin Mas'ūd took his brother Mujālid bin Mus'ūd to the Prophet and said, “This is Mujālid, and he will give the Bai'a (pledge) to you for emigration.” The Prophet said, “There is no emigration after the conquest of Makkah, but I will take his Bai'a (pledge) for Islam.”

3080.Narrated ‘Atā': I and ‘Ubayd bin Umair went to ‘Aishah while she was staying near Thabar (i.e., a mountain). She said, “There is no emigration after Allāh gave His Prophet victory over Makkah.”

(1) (H. 3077) See the footnote of Hadith No. 2825.
(195) CHAPTER. (It is permissible for a man) to look in (or search) the hair of the Dhimmī women (i.e., non-Muslims living under the protection of Muslims) and that of the lady-believers if they disobey Allāh, and to compel them to take off their clothes if there is necessity.

3081. Narrated Sa‘d bin ‘Ubaida: Abū `Abdur-Raḥmān, who was one of the supporters of ‘Uthmān, said to Abū Ṭalḥa who was one of the supporters of ‘Ali, “I perfectly know what encouraged your leader (i.e., ‘Alī) to shed blood. I heard him saying: Once the Prophet ﷺ sent me and Az-Zubair saying, ‘Proceed to such and such Ar-Raudah (place) where you will find a lady, whom Ḥāṭib has given a letter.’ So when we arrived at Ar-Raudah, we requested the lady to hand over the letter to us. She said, ‘Ḥāṭib has not given me any letter.’ We said to her, ‘Take out the letter or else we will strip off your clothes (to search the letter).’ So, she took it out of her braid. So, the Prophet ﷺ sent for Utaib, (who came) and said, ‘Don’t hasten to give your judgement about me, for by Allāh, I have neither become a disbeliever, nor an apostate by discarding Islām. (The reason for writing this letter was) that there is none of your companions but has relatives in Makkah, through whom Allāh protects their families and property, while I have nobody there, so I wanted to do them some favour (so that they might look after my family and property).’ The Prophet ﷺ believed him. ‘Umar said, ‘Allow me to chop off his (Ḥāṭib’s) neck as he has proved to be a hypocrite.’ The Prophet ﷺ said, (to
‘Umar), ‘Who knows, perhaps Allâh has
looked at the warriors of Badr and said (to
them): Do whatever you like, for I have
given you.’” ‘Abd-Rahmân added, “So
this is what encouraged him (i.e., ‘Ali).”

[See Hadith No. 3007]

(196) CHAPTER. The reception of Al-Ghuzá
(i.e., Muslim fighters returning after
participating in Jihâd).

3082. Narrated Ibn Abû Mulaika : Ibn Az-
Zubâir said to Ibn Ja’âr, “Do you
remember when I, you and Ibn ‘Abbâs went
out to receive Allâh’s Messenger s.a.w.?“ Ibn
Ja’âr replied in the affirmative. Ibn Az-
Zubâir added, “And Allâh’s Messenger s.a.w.
made us (i.e., I and Ibn ‘Abbâs) ride along
with him and left you.”

3083. Narrated As-Sâ’ib bin Yazîd: I
along with some boys went out to receive
Allâh’s Messenger s.a.w. at Thâniyat Al-Wadâ.

(197) CHAPTER. What to say on returning
from Jihâd.

3084. Narrated ‘Abdullâh:
When the Prophet s.a.w. returned (from Jihâd),
he would say Takbîr thrice and add, “We are
returning, if Allâh wills, with repentance and
worshipping and praising (our Lord) and
prostrating ourselves before our Lord. Allâh
fulfilled His Promise, granted victory to His
slave, and He Alone defeated the Ahzâb
(Confederates).” (See H. 2995)
3085. Narrated Anas bin Malik: We were in the company of the Prophet while returning from Uṣfān, and Allâh’s Messenger was riding his she-camel keeping Sâfiyya bint Ḥuyai riding behind him. His she-camel slipped and both of them fell down. Abû Ṭalḥa jumped from his camel and said, “O Allâh’s Messenger! May Allâh sacrifice me for you.” The Prophet said, “Take care of the lady.” So, Abû Ṭalḥa covered his face with a garment and went to Sâfiyya and covered her with it, and then he set right the condition of their she-camel so that both of them rode, and we were encircling Allâh’s Messenger like a cover. When we approached Al-Madîna, the Prophet said, “We are returning with repentance and worshipping and praising our Lord.” He kept on saying this till he entered Al-Madîna.

3086. Narrated Anas bin Malik that he and Abû Ṭalḥa came in the company of the Prophet and Sâfiyya was accompanying the Prophet, who let her ride behind him on his she-camel. During the journey, the she-camel slipped and both the Prophet and (his) wife fell down. Abû Ṭalḥa (the subnarrator thinks that Anas said that Abû Ṭalḥa jumped from his camel quickly) said, “O Allâh’s Messenger! May Allâh sacrifice me for your sake! Did you get hurt?” The Prophet replied, “No, but take care of the lady.” Abû Ṭalḥa covered his face with his garment and proceeded towards her and covered her with his garment, and she got...
up. He then set right the condition of their she-camel and both of them (i.e., the Prophet ﷺ and his wife) rode and proceeded till they approached Al-Madīnā. The Prophet ﷺ said, “We are returning with repentance and worshipping and praising our Lord.” The Prophet ﷺ kept on saying this statement till he entered Al-Madīnā.

(198) CHAPTER. The performance of ʿSalāt (prayer) on returning from a journey.

3087. Narrated Jābir ibn ʿAbdullāh رضي الله عنه: I was on a journey in the company of the Prophet ﷺ and when we reached Al-Madīnā, he said to me, “Enter the mosque and offer two Rakʿa (prayer).”

3088. Narrated Kaʿb: Whenever the Prophet ﷺ returned from a journey in the forenoon, he would enter the mosque and offer two Rakʿa (prayer) before sitting.

(199) CHAPTER. Taking meals on arrival (from a journey).
Ibn ‘Umar used to present meals to the one who used to visit him (on returning from a journey).

3089. Narrated Muḥārib bin Dithār: Jábir bin ‘Abdullāh ﷺ said, “When Allāh’s Messenger ﷺ arrived at Al-Madīnah, he slaughtered a camel or a cow.” Jábir added, “The Prophet ﷺ bought a camel from me for two *Uqiyā* (of gold) and one or two Dirham. When he reached Sirār, he ordered that a cow be slaughtered, and they ate its meat. When he arrived at Al-Madīnah, he ordered me to go to the mosque and offer two *Rakʿa* (prayer), and weighed (and gave) me the price of the camel.”

3090. Narrated Jábir bin ‘Abdullāh ﷺ: Once, I returned from a journey and the Prophet ﷺ said (to me), “Offer two *Rakʿa* (prayer).” [Sirār is a place near Al-Madīnah].
57 - THE BOOK OF THE OBLIGATIONS OF KHUMUS

(1) CHAPTER. The obligations of Khumus.

3091. Narrated 'Ali b. Abi Talib: I got a she-camel in my share of the war booty on the day (of the battle) of Badr, and the Prophet had given me a she-camel from the Khumus. When I intended to marry Fatima, the daughter of Allâh’s Messenger, I had an appointment with a goldsmith from the tribe of Bani Qainuqâ' to go with me to bring ldhkhhir (a grass of pleasant smell) and sell it to the goldsmiths and spend its price on my wedding banquet. I was collecting for my she-camels, equipment of saddles, sacks and ropes while my two she-camels were kneeling down beside the room of an Ansârî man. I returned after collecting whatever I collected, to see the humps of my two she-camels cut off and their flanks cut open and some portion of their livers was taken out. When I saw that state of my two she-camels, I could not hold back my tears. I asked, “Who has done this?” The people replied, “Hâmza b. 'Abdul-Muttâlib who is staying with some Ansârî drunks in this house.” I went away till I reached the Prophet, and Zaid b. Hârîthah was with him. The Prophet noticed on my face the effect of what I had suffered, so the Prophet asked, “What is wrong with you?” I replied, “O Allâh’s Messenger! I have never seen such a day as today. Hâmza attacked my two she-camels, cut off their humps, and ripped open their flanks, and he is sitting there in a house in the company of some drunks.” The Prophet then asked for his covering sheet, put it on, and set out walking, followed by me and Zaid b. Hârîthah, till he came to the house where Hâmza was staying. He asked permission to enter, and they allowed him, and they were
drunk. Allāh’s Messenger ﷺ started rebuking Ḥamza for what he had done, but Ḥamza was drunk and his eyes were red. Ḥamza looked at Allāh’s Messenger ﷺ and then he raised his eyes, looking at his knees, then he raised up his eyes looking at his umbilicus, and again he raised up his eyes looking at his face. Ḥamza then said, “Aren’t you but the slaves of my father?” Allāh’s Messenger ﷺ realised that he was drunk, so Allāh’s Messenger ﷺ retreated, and we went out with him.

3092. Narrated ‘Āishah Mother of the believers: After the death of Allāh’s Messenger ﷺ, Fāṭima, the daughter of Allāh’s Messenger ﷺ asked Ābū Bakr Aṣ-Ṣiddiq to give her, her share of inheritance from what Allāh’s Messenger ﷺ had left of the Fai (i.e., booty gained without fighting. See V.59:6) — which Allāh had given him.
3093. Abū Bakr said to her, “Allāh’s Messenger ﷺ said, ‘Our property will not be inherited, whatever we (i.e., Prophets) leave is Sadaqa (to be used for charity).’” Fāṭima, the daughter of Allāh’s Messenger ﷺ got angry and stopped speaking to Abū Bakr, and continued assuming that attitude till she died. Fāṭima remained alive for six months after the death of Allāh’s Messenger ﷺ. She used to ask Abū Bakr for her share from the property of Allāh’s Messenger ﷺ which he left at Khāibār, and Fadak, and his property at Al-Madīna (devoted for charity). Abū Bakr refused to give her that property and said, “I will not leave anything Allāh’s Messenger ﷺ used to do, because I am afraid that if I left something from all that which the Prophet ﷺ used to order, then I would go astray.” (Later on) ‘Umar gave the Prophet’s property (of Sadaqa) at Al-Madīna to ‘Alī and ‘Abbās, but he withheld the properties of Khāibār and Fadak in his custody and said, “These two properties are the Sadaqa which Allāh’s Messenger ﷺ used to use for his expenditures and urgent needs. Now, their management is to be entrusted to the ruler.” (Az-Zuhrī said, “They have been managed in this way till today.”)

3094. Narrated Mālik bin Aūs: While I was at home, the sun rose high and it got hot. Suddenly the messenger of ‘Umar bin Al-Khaṭṭāb came to me and said, “The chief of the believers has sent for you.” So, I went
along with him till I entered the place where ‘Umar was sitting on a bedstead made of date-palm leaves and covered with no mattress, and he was leaning over a leather pillow. I greeted him and sat down. He said, “O Mālik! Some persons of your people who have families came to me and I have ordered that a gift should be given to them, so take it and distribute it among them.” I said, “O chief of the believers! I wish that you order someone else to do it.” He said, “O man! Take it.” While I was sitting there with him, his doorman Yarfa came saying, “‘Uthmān, ‘Abdur-Rahmān bin ‘Auf, Az-Zubair and Sa‘d bin AbI Waqqās are asking your permission (to see you); may I admit them?” ‘Umar said, “Yes.” So, they were admitted and they came in and greeted (him) and sat down. After a while Yarfa came again and said, “May I admit ‘Ali and ‘Abbās?” ‘Umar said, “Yes.” So, they were admitted and they came in and greeted (him) and sat down. Then ‘Abbās said, “O chief of the believers! Judge between me and this (i.e., ‘Ali).” They had a dispute regarding the property of Bānī An-Nadīr which Allāh had given to His Messenger ﷺ as Fai (booty). The group (i.e., ‘Uthmān and his companions) said, “O chief of the believers! Judge between them and relieve both of them from each other.” ‘Umar said, “Be patient! I beseech you by Allāh by Whose Permission the heaven and the earth exist, do you know that Allāh’s Messenger ﷺ said, ‘Our (i.e., Prophets’) property will not be inherited, and whatever we leave, is Sadaqa (to be used for charity),’ and Allāh’s Messenger ﷺ meant himself (by saying “we”)?” The group said, “He said so.” ‘Umar then turned to ‘Ali and ‘Abbās and said, “I beseech you by Allāh, do you know that Allāh’s Messenger ﷺ said so?” They replied, “He said so.” ‘Umar
then said, “So, I will talk to you about this matter. Allāh bestowed on His Messenger with a special favour of something of this Fai which he gave to nobody else.” ‘Umar then recited the Holy Verse:

“And what Allāh gave as booty Fai to His Messenger (Muhammad) from them... (up to)... And Allāh is able to do all things.” (V.59:6)

‘Umar added, “So, this property was especially given to Allāh’s Messenger. But, by Allāh, neither did he take possession of it and leave you, nor did he favour himself with it to your exclusion, but he gave it to all of you and distributed it amongst you till this property remained out of it. Allāh’s Messenger used to meet the yearly expenses of his family out of this property, and used to keep the rest of its revenue to be spent in Allāh’s Cause. Allāh’s Messenger kept on doing this during all his lifetime. I ask you by Allāh, do you know this?” They replied in the affirmative. ‘Umar then said to ‘Ali and ‘Abbās. “I ask you by Allāh, do you know this?” ‘Umar added, “When Allāh took His Prophet unto Him, ‘Abū Bakr said, ‘I am the successor of Allāh’s Messenger, so, Abū Bakr took over that property and managed it in the same way as Allāh’s Messenger used to do, and Allāh knows that he was true, pious, and rightly-guided, and he was a follower of what was right. Then Allāh took Abū Bakr unto Him and I became Abū Bakr’s successor. And I kept that property in my possession for the first two years of my caliphate, managing it in the same way as Allāh’s Messenger used to do and as Abū Bakr used to do, and Allāh knows that I have been true, pious, rightly-guided, and a follower of what is right. Now you both (i.e., ‘Ali and ‘Abbās) came to talk to me, bearing the same claim and presenting
the same case; you, 'Abbās, came to me asking for your share from your nephew's property, and this man, (i.e., 'Alī), came to me asking for his wife's share from her father's property. I told you both that Allāh's Messenger ﷺ said, 'Our (Prophets') properties are not to be inherited, but what we leave is Sadaqā (to be used for charity).'

When I thought it right that I should hand over this property to you, I said to you, 'I am ready to hand over this property to you if you wish, on the condition that you would take Allāh's Pledge and Convention that you would manage it in the same way as Allāh's Messenger ﷺ used to do, and as Abū Bakr used to do and as I have done since I was incharge of it.' So, both of you said (to me), 'Hand it over to us,' and on that condition I handed it over to you. So, I ask you by Allāh, did I hand it over to them on this condition?'

The group said, "Yes." Then 'Umar faced 'Alī and 'Abbās saying, "I ask you by Allāh, did I hand it over to you on this condition?"

They said, "Yes." He said, "Do you want now to give a different decision? By Allāh, with Whose Leave both the heaven and the earth exist, I will never give any decision other than that (I have already given). And if you are unable to manage it, then return it to me, and I will do the job on your behalf."
(2) CHAPTER. The payment of *Khumus* is a part of religion.

3095. Narrated Ibn 'Abbās: The delegates of the tribe of ‘Abdul-Qais came and said, “O Allah's Messenger! We are from the tribe of Rabī‘a, and there is the infidels of the tribe of Muṣlar intervening between you and us, so we cannot come to you except in the Sacred Months. So, please order us some instructions that we may apply it to ourselves and also invite our people whom we left behind us to observe as well.”

The Prophet ﷺ said, “I order you (to do) four (things) and forbid you from four: I order you to believe in Allah, to testify that *La ilaha illallah* (none has the right to be worshipped but Allah) (the Prophet ﷺ pointed with his hand); to offer *Salât* (prayer) (*Iqamāt-as-Salāt*); to pay *Zakāt*; to observe *Saum* (fast) the month of Ramadan, and to pay the *Khumus* (i.e., one-fifth) of the war booty to be given in Allah's Cause, (1) and I forbid you *Ad-Dubba‘, An-Naqir, Al-Hantam* and *Al-Muzaffat* (these are utensils used for preparing alcoholic drinks).”

[See Vol. 1, Hadith No.53]

(3) CHAPTER. The expenditure of the wives of the Prophet after his death.

3096. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “My heirs should not take even a single Dinār (i.e., anything from my property), and whatever I leave, (1) (H. 3095) The Prophet ﷺ said that he was going to order them to observe four things, yet he mentioned five when giving details. That is because the first matter of belief in Allah was not a new order, for they had already believed in Allah.
excluding the expenditure of my wives and my labourers, will be \textit{Sadaqa} (i.e., be used for charity)."

3097. Narrated ‘\textit{Aishah} \(\setminus\) died, and there was nothing in my house that a living being could eat, except some barley lying on a shelf. So, I ate of it for a long period and measured it, and (after a short period) it was consumed.

3098. Narrated ‘\textit{Amr bin Al-\textit{H}arîth}: The Prophet \(\setminus\) did not leave anything (after his death) except his arms, a white mule, and a (piece of) land which he had given as \textit{Sadaqa}.

(4) \textbf{CHAPTER}. What has been said regarding the houses of the wives of the Prophet \(\setminus\) and that which were named after them of the houses (e.g., ‘\textit{Aishah’s} house).

And the Statement of \textit{Allah}:

“\textit{And stay in your houses}, \(\setminus\) \textit{(O wives of the Prophet)...}” (V.33:33)

And also: “\textit{Enter not the Prophet’s houses, unless permission is given to you...}” (V.33:53)

3099. Narrated ‘\textit{Aishah}, the wife of the Prophet \(\setminus\): When the sickness of \textit{Allah’s} Messenger \(\setminus\) got aggravated, he asked the permission of his wives that he should be treated in my house, and they permitted him.
3100. Narrated Ibn AbI Mulaika: ‘Aishah said, “The Prophet died in my house on the day of my turn while he was leaning on my chest closer to my neck, and Allah made my saliva mix with his saliva.” ‘Aishah added, “Abdur-Rahmân came with a Siwâk and the Prophet was too weak to use it so I took it, chewed it and then (gave it to him and he) cleaned his teeth with it.”

3101. Narrated Safiyya, the wife of the Prophet that she came to visit Allah’s Messenger while he was in I’tikâf (i.e., seclusion) in the mosque during the last ten days of Ramaḍân. When she got up to return, Allah’s Messenger got up with her and accompanied her, and when he reached near the gate of the mosque close to the door (of the house) of Umm Salama, the wife of the Prophet, two Ansârî men passed by them and greeted Allah’s Messenger; and then went away. Allah’s Messenger addressed them saying, “Don’t hurry! (She is my wife).” They said, “Glorified be Allah! O Allah’s Messenger. (You are far away from any suspicion),” and his saying was hard on them. Allah’s Messenger said, “Satan circulates in a human being as blood does (in his body). I was afraid that Satan might put some (evil) thoughts in your hearts.”

(H. 3100) This is what she meant by “Allah made my saliva mix with his saliva.”
3102. Narrated ‘Abdullãh bin ‘Umar that once I went upstairs in Ḥafṣa’s house and saw the Prophet answering the call of nature with his back towards the Qiblah and facing Sham.

3103. Narrated ‘Aishah that Allah’s Messenger used to offer the ‘Asr prayer while the sun was still shining in her Hūjra (i.e., her dwelling place).

3104. Narrated ‘Abdullah: The Prophet stood up and delivered a Khutba (religious talk), and pointing to ‘Aishah’s house (i.e., eastwards), he said thrice, Al-Fitnah (trial or affliction) (will appear from) there, from where comes out the side of the Satan’s head (i.e., from the East).”

3105. Narrated ‘Amra bint ‘Abdur-Rahmān: ‘Aishah, the wife of the Prophet told her that once Allāh’s Messenger
was with her and she heard somebody asking permission to enter Ḥafṣa’s house. She said, “O Allāh’s Messenger! This man is asking permission to enter your house.” Allāh’s Messenger ﷺ replied, “I think he is so-and-so (meaning) the foster-uncle of Ḥafṣa. What is rendered illegal because of blood relations is also rendered illegal because of the corresponding foster suckling relations.”

(5) CHAPTER. What has been said regarding the armour of the Prophet ﷺ, his staff, sword, cup and ring, and what the caliphs after him used of these things which had not been distributed, and also (what is said) about his hair, shoes and utensils which were considered as blessed things by his companions and others after his death.

3106. Narrated Anas that when Abū Bakr became the caliph, he sent him to Bahrain and wrote this letter for him, and stamped it with the ring of the Prophet ﷺ. Three lines were engraved on the ring, (the word) ‘Muḥammad’ was in a line, ‘Messenger’ was in another line, and ‘Allāh’ in a third line.

3107. Narrated ‘Īsā bin Ṭahmān: Anas brought out to us two worn out leather shoes without hair and with pieces of leather straps.

Later on Ṯābit Al-Bunānī told me that Anas said that they were the shoes of the Prophet ﷺ.
3108. Narrated Abū Burda: ‘Aishah brought out to us a patched woollen garment, and she said, “(It chanced that) the soul of Allah’s Messenger ﷺ was taken away while he was wearing this.” Abū-Burda added, ‘Aishah brought out to us a thick waist sheet like the ones made by the Yemenites, and also a garment of the type called Al-Mulabbada.”

3109. Narrated Anas bin Mālik: When the cup of Allah’s Messenger ﷺ got broken, he fixed it with a silver wire at the crack. The subnarrator, ‘Aṣim said, “I saw the cup and drank (water) in it.”

3110. Narrated ‘Ali bin Al-Ḥusain that when they reached Al-Madina after returning from Yazīd bin Mu‘āwiya after the martyrdom of Ḥusain bin ‘Alī, Al-Miswar bin Makhrama met him and said to him, “Do you have any need you may order me to satisfy?” ‘Ali said, “No.” Al-Miswar said, “Will you give me the sword of Allah’s Messenger ﷺ for I am afraid that people may take it from you by force? By Allah, if you give it to me, they will never be
able to take it till I die.” When Ali bin Abi Talib demanded the hand of the daughter of Abu Jahl to be his wife besides Fatima, I heard Allah’s Messenger on his pulpit delivering a Khutba (religious talk) in this connection before the people, and I had then attained my age of puberty. Allah’s Messenger said, “Fatima is from me, and I am afraid she may be put to trials in her religion (because of jealousy).” The Prophet then mentioned one of his son-in-law who was from the tribe of ‘Abd Shams, and he praised him as a good son-in-law, saying, “Whatever he said was the truth, and he promised me and fulfilled his promise. I do not make a legal thing illegal, nor do I make an illegal thing legal, but by Allah, the daughter of Allah’s Messenger and the daughter of the enemy of Allah, (i.e., Abu Jahl) can never get together (as the wives of one man).”

[See Vol. 5, Hadith No.3729]

3111. Narrated Ibn Al-Hanafiyya: If Ali had spoken anything bad about ‘Uthman then he would have mentioned the day when some persons came to him and complained about the Zakat officials of ‘Uthman. ‘Ali then said to me, “Go to ‘Uthman and say to him, ‘This document contains the regulations of spending the Sadaqa of Allah’s Messenger. So, order your Zakat officials to act accordingly.'” I took the document to ‘Uthman. ‘Uthman said, “Take it away, for we are not in need of..."
it.” I returned to ‘Ali with it and informed him of that. He said, “Put it whence you took it.”

3112. Narrated Muḥammad bin Ṣūqa: I heard Mundhir Ath-Thauri reporting Ibn Ḥanafiyya who said, “My father sent me saying, ‘Take this letter to ‘Uthmān for it contains the orders of the Prophet concerning the Ṣadaqa.’”

(6) CHAPTER. The evidence that confirms that the Ḥumus (i.e., one-fifth of the war booty) is meant for the needs of Allāh’s Messenger and the poor; and the fact that Allāh’s Messenger favoured the people of As-Suffa and the widows in this matter, for when Fāṭima complained of suffering from grinding and the hand-mill and requested him to provide her with a slave-girl (from the booty), he (did not give her a slave-girl) but told her to ask for Allāh’s Aid.

3113. Narrated ‘Ali: Fāṭima complained of what she suffered from the hand-mill and from grinding, when she got the news that some slave-girls of the booty had been brought to Allāh’s Messenger. She went to him to ask for a maidservant, but she could not find him, and told ‘Aishah of her need. When the Prophet came, ‘Aishah informed him of that. The Prophet came to our house when we had gone to our beds. (On seeing the Prophet) we were going to get up, but he said, “Keep at your places.” I felt the coolness of the Prophet’s feet on my chest. Then he said, “Shall I tell you a thing which is better than what you asked me for? When you go to your beds, say: Allāhu Akbar (i.e., Allāh is the
Most Great) for 34 times, and Alhamdu Lillah (i.e., all the praises are for Allah) for 33 times, and Subhān Allah(1) (i.e., Glorified be Allah) for 33 times. This is better for you than what you have requested.

(7) CHAPTER. The Statement of Allah (ب) ت: “Verily one-fifth (1/5th) of it is assigned to Allah and to the Messenger ...” (V. 8:41) It means that Allah’s Messenger had the authority of distributing it (i.e., the fifth share), for Allah’s Messenger said, “I am a distributor and a treasurer, and Allah is the Giver.”

3114. Narrated Jābir bin ‘Abdullāh: A boy was born to one of our men, the Aṣārī, and he wanted to name him Muḥammad. The Aṣārī man said, “I took the boy to the Prophet . The Prophet said, “Name your child by my name, but do not name (them) by my Kunya, for I have been made Qāsim (i.e., a distributor) to distribute (the booty etc.) amongst you.” The narrator, Ḥusain said that the Prophet said, “I have been sent as a Qāsim (i.e., distributor) to distribute (things) amongst you.” [The subnarrator Sālim said that he heard Jābir saying that the man wanted to name the boy Al-Qāsim, but the Prophet said, “Call (your sons) by my name, but do not name (them) by my Kunya.”]

(1) (H. 3113) See glossary.
3115. Narrated Jábir bin ‘Abdullãh Al-Anãrî: A man amongst us begot a boy whom he named Al-Qãsim. On that the Ansãr said, (to the man), “We will never call you Abûl-Qãsim and will never please you with this blessed title.” So, he went to the Prophet ﷺ and said, “O Allâh’s Messenger! I have begotten a boy whom I named Abu-l-Qãsim and the Ansãr said, ‘We will never call you Abûl-Qãsim, nor will we please you with this title.’” The Prophet ﷺ said, “The Ansãr have done well. Name by my name, but do not name by my Kunya, (1) for I am Qãsim.”

3116. Narrated Mu‘awiya: Allâh’s Messenger ﷺ said, “If Allâh wants to do good for somebody, He makes him comprehend the religion [i.e., Islâm, the understanding of the Qur‘ân and the Sunna (legal ways of the Prophet ﷺ)], and Allâh is the Giver and I am Al-Qãsim (i.e the distributor), and this (Muslim) nation will remain victorious over their opponents, till Allâh’s Order comes and they will still be victorious.” (See H. 71)

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(1) (H. 3115) Kunya: Means calling a man father of so-and-so or a woman mother of so-and-so and this is a custom of Arabs.
3117. Narrated Abū Hurairah: Allah's Messenger said, "Neither do I give you (anything) nor withhold (anything) from you, but I am just a distributor (i.e., Qasim), and I give as I am ordered (by Allah)."

3118. Narrated Khawla bint Al-Anṣāriyya: I heard Allah's Messenger saying, "Some people spend Allah's Wealth (i.e., Muslim's wealth) in an unjust manner; such people will be put in the (Hell) Fire on the Day of Resurrection."

(8) CHAPTER. The statement of the Prophet: "Booty has been made legal for you Muslims."

And the Statement of Allah: "Allah has promised you abundant spoils that you will capture..." (V.48:20)

So, the booty is for all the Muslim fighters who took part in the battle till Allah's Messenger explained (the details) of those who deserved or not.

[See Fath Al-Bārî].

3119. Narrated Urwa-al-Bakri: The Prophet said, "Good will remain (as a permanent quality) in the forelock of horse (meant for Jihad) as a source of rewards (in the Hereafter) and booty, till the Day of Resurrection."

[Vol.4, Hadith No.2849, 2850, 2851, 2852].
3120. Narrated Abu Hurairah: Allah’s Messenger ﷺ said, “When Khosrau is ruined, there will be no Khosrau after him; and when Caesar is ruined, there will be no Caesar after him. By Him in Whose Hands my soul is, you will spend their treasures in Allah’s Cause.”

3121. Narrated Jabir bin Samura: Allah’s Messenger ﷺ said, “When Khosrau is ruined, there will be no Khosrau after him; and when Caesar is ruined, there will be no Caesar after him. By Him in Whose Hands my soul is, you will spend their treasures in Allah’s Cause.”

3122. Narrated Jabir bin ‘Abdullãh: Allah’s Messenger ﷺ said, “Booty has been made legal for me.”

3123. Narrated Abu Hurairah: Allah’s Messenger ﷺ said, “Allah guarantees him who strives in His Cause and whose motivation for going out is nothing but Jihad in His Cause and belief in His Words (Islamic Monotheism) that He will admit him into Paradise (if martyred) or bring him back to his dwelling place, whence he has come out, with what he
gains of reward or booty."

3124. Narrated Abū Hurairah: The Prophet said, "A Prophet amongst the Prophets carried out a holy military expedition, so he said to his followers, ‘Anyone who has married a woman and wants to consummate the marriage and has not done so yet, should not accompany me; nor should a man who has built a house but has not completed its roof; nor a man who has sheep or she-camels and is waiting for the birth of their young ones.’ So, the Prophet carried out the expedition and when he reached that town at the time or nearly at the time of the ‘Salāt-ul-Asr (‘Asr prayer), he said to the sun, ‘O sun! You are under Allah’s Order. O Allah! Stop it (i.e., the sun) from setting.’ It was stopped till Allah made him victorious.

‘Then he collected the booty and the fire came to burn it, but it did not burn it. He said (to his men), ‘Some of you have stolen something from the booty. So, one man from every tribe should give me the Bait’a (pledge) by shaking hands with me.’ (They did so and) the hand of a man got stuck in the hand of their Prophet. Then that Prophet said (to the man), ‘The theft has been committed by your people. So, all the persons of your tribe should give me the Bait’a (pledge) by shaking hands with me.’ The hands of two or three men got stuck in the hand of their Prophet and he said, ‘You have committed the theft.’ Then they brought a head of gold like the head of a cow and put it there, and the fire came and consumed the booty.” The Prophet added: “Then Allah saw our weakness (1) (H. 3124) Booty used to be burnt by a fire sent by Allah.
and disability, so He made booty legal for us."

(9) CHAPTER. The war booty is for those who witness the battles.

3125. Narrated Aslam: ‘Umar said, “Were it not for those Muslims who have not come to existence yet, I would have distributed (the land of) every town I conquer among the fighters as the Prophet distributed the land of Khaibar.”

(10) CHAPTER. If somebody fights for the sake of booty, will his reward (in the Hereafter) be reduced?

3126. Narrated Abū Mūsa Al-As'ārī: A bedouin asked the Prophet, “A man may fight for the sake of booty, and another may fight so that he may be mentioned by the people, and a third may fight to show his position (i.e., bravery); which of these is regarded as fighting in Allāh’s Cause?” The Prophet said, “He who fights so that Allāh’s Word [i.e., Lā ilāha iIlallah (none has the right to be worshipped but Allah and i.e., Allah’s religion of Islamic Monotheism)] should be superior, is for Allāh’s Cause.”

(11) CHAPTER. The Imam distributes what (war booty) is presented before him and keeps aside the share of those who are not present or are absent at the time (of distribution).

3127. Narrated ‘Abdullāh bin Abī Mulaika: Some silken cloaks with golden...
buttons were presented to the Prophet ﷺ. He distributed them amongst his companions and kept one for Makhrama bin Naufal. Later on, Makhrama came along with his son Al-Miswar bin Makhrama, and stood up at the gate and said (to his son), “Call him (i.e., the Prophet ﷺ) to me.” The Prophet ﷺ heard his voice, took a silken cloak and brought it to him, placing those golden buttons in front of him saying, “O Abūl-Miswar! I have kept this aside for you! O Abūl-Miswar! I have kept this aside for you!” Makhrama was a bad-tempered man.\(^1\)

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\(^1\) (H. 3127) This was the reason why the Prophet ﷺ treated him gently and mercifully and he always used to treat his companions in this manner.
(13) CHAPTER. Blessed is the wealth of a living or a dead Ghâzi (i.e., Muslim fighter) who fought along with the Prophet ﷺ or along with the ruler.

3129. Narrated ‘Abdullãh bin Az-Zubair: When Az-Zubair got up during the battle of Al-Jamal, he called me and I stood up beside him, and he said to me, “O my son! Today one will be killed either as an oppressor or as an oppressed one. I see that I will be killed as an oppressed one. My biggest worry is my debts. Do you think, if we pay the debts, there will be something left for us from our money?” Az-Zubair added, “O my son! Sell our property and pay my debts.” Az-Zubair then willed one-third of his property and willed one-third of that portion to his sons; namely, ‘Abdullãh’s sons. He said, “One-third of the one-third. If any property is left after the payment of the debts, one-third (of the one-third of what is left) is to be given to your sons.” (Hishâm, a subnarrator added, “Some of the sons of ‘Abdullãh were equal in age to the sons of Az-Zubair e.g., Khubaib and ‘Abbâd. ‘Abdullãh had nine sons and nine daughters at that time.”) (The narrator ‘Abdullãh added:) My father (Az-Zubair) went on drawing my attention to his debts saying, “If you should fail to pay part of the debts, appeal to my Master to help you.” By Allah! I could not understand what he meant till I asked, “O father! Who is your Master?” He replied, “Allah,” whenever I had any difficulty regarding his debts, I would say, “O Master of Az-Zubair! Pay his debts on his behalf,” and Allah would (help me to) pay it. Az-Zubair was martyred leaving no Dinãr or Dirham but two pieces of land, one of which was (called) Al-Ghâba, and eleven houses in
Al-Madîna, two in Basrah, one in Kûfâ and one in Egypt. In fact, the source of the debt which he owed was (the money people used to deposit with him) that if somebody brought some money to deposit with him. Az-Zubair would say, “No, (I won't keep it as a trust), but I take it as a debt, for I am afraid it might be lost.” Az-Zubair was never appointed governor or collector of the tax of Kharâj or any other similar thing, but he collected his wealth (from the war booty he gained) during the holy battles he took part in, in the company of the Prophet, Abû Bakr, ‘Umar, and ‘Uthmân. (‘Abdullâh bin Az-Zubair added:) When I counted his debt, it turned to be two million and two hundred thousand. (The subnarrator added:) Hakim bin Hizâm met ‘Abdullâh bin Az-Zubair and asked, “O my nephew! How much is the debt of my brother?” ‘Abdullâh kept it as a secret and said, “One hundred thousand.” Hakim said, “By Allah! I don't think your property will cover it.” On that ‘Abdullâh said to him, “What if it is two million and two hundred thousand?” Hakim said, “I don't think you can pay it; so if you are unable to pay all of it, I will help you.” Az-Zubair had already bought Al-Ghâba for one hundred and seventy thousand. ‘Abdullâh sold it for one million and six hundred thousand. Then he called the people saying, “Any person who has any money claim on Az-Zubair should come to us in Al-Ghâba.” There came to him ‘Abdullâh bin Ja’far whom Az-Zubair owed four hundred thousand. He said to ‘Abdullâh bin Az-Zubair, “If you wish I will forgive you the debt.” ‘Abdullâh (bin Az-Zubair) said, “No.” Then Ibn Ja’far said, “If you wish you can defer the payment if you should defer the payment of any debt.” Ibn Az-Zubair said, “No.” ‘Abdullâh bin Ja’far said, “Give me a
piece of the land.” ‘Abdullãh bin Az-Zubair said (to him), “Yours is the land extending from this place to this place.” So, ‘Abdullãh bin Az-Zubair sold some of the property (including the houses) and paid his debt perfectly, retaining four and a half shares from the land (i.e., Al-Ghãba). He then went to Mu’awiya while ‘Amr bin ‘Uthmãn, Al-Mundhir bin Az-Zubair and Ibn Zam’a were sitting with him. Mu’awiya asked, “At what price have you appraised Al-Ghãba?” He said, “One hundred thousand for each share.” Mu’awiya asked, “How many shares have been left?” ‘Abdullãh replied, “Four and a half shares.” Al-Mundhir bin Az-Zubair said, “I would like to buy one share for one hundred thousand.” ‘Amr bin ‘Uthmãn said, “I would like to buy one share for one hundred thousand.” Ibn Zam’a said, “I would like to buy one share for one hundred thousand.” Mu’awiya said, “How much is left now?” ‘Abdullãh replied, “One share and a half.” Mu’awiya said, “I would like to buy it for one hundred and fifty thousand.” ‘Abdullãh also sold his part to Mu’awiya for six hundred thousand. When Ibn Az-Zubair had paid all the debts, Az-Zubair’s sons said to him, “Distribute our inheritance among us.” He said, “No, by Allãh, I will not distribute it among you till I announce in four successive Hajj seasons, ‘Would those who have money claims on Az-Zubair come so that we may pay them their debt.’” So, he started to announce that in public in every Hajj season, and when four years had elapsed, he distributed the inheritance among the inheritors. Az-Zubair had four wives, and after the one-third of his property was excluded (according to the will), each of his wives received one million and two hundred thousand. So the total amount of his property was fifty
million and two hundred thousand.

(14) CHAPTER. If the Imam sends some messenger to carry out a certain duty, or orders one to stay at home (by virtue of which he does not join the battle), will he be given a share from the booty?

3130. Narrated Ibn ‘Umar: ‘Uthmān did not join the battle of Badr because he was married to one of the daughters of Allāh’s Messenger and she was ill. So, the Prophet said to him, “You will get a reward and a share (from the war booty) similar to the reward and the share of one who has taken part in the battle of Badr.”

(15) CHAPTER. The proof that the Khumus is to be used for the needs of the Muslims, is that when the people of the tribe of Hawāţin appealed to the Prophet (to give them back what he had gained from them as war booty) mentioning the fact that he had been nursed by one of their women, he (as) asked the Muslims to give up their shares of the booty to them. (The second proof is) that the Prophet (as) used to promise the people to give them from the Fai’ (i.e., booty gained without fight) and from the Khumus (i.e.,
one-fifth of war booty) as extra rewards.
(Another proof is) what the Prophet ﷺ gave the Ansâr and what he gave to Jâbir bin ‘Abdullâh from the dates of Khaibar.

3131, 3132. Narrated Marwân bin Al-Ḥakîm and Miswar bin Makhrama: When the Hawâzin delegation came to Allâh’s Messenger ﷺ after they had embraced Islam and requested him to return their properties and war prisoners to them, Allâh’s Messenger ﷺ said, “To me the best talk is the Truth, so you may choose either of two things; the war prisoners or the wealth, for I have delayed their distribution.” Allâh’s Messenger ﷺ had waited for them for over ten days when he returned from Ta’îf. So, when those people came to know that Allâh’s Messenger ﷺ was not going to return to them except one of the two things, they said, “We choose our war prisoners.” Allâh’s Messenger ﷺ stood up amongst the Muslims, and after glorifying Allâh as He deserved, he said, “Now then, these brothers of yours have come to us with repentance, and I see it logical that I should return their captives to them. So, whoever of you likes to do that as a favour then he can do it, and whoever amongst you likes to stick to his share, let him give up his prisoners and we will compensate him from the very first Fai (i.e., war booty received without fight) which Allâh will give us.” On that, all the people said, “O Allâh’s Messenger! We have agreed willingly to do so (return the captives).” Then Allâh’s Messenger ﷺ said to them, “I do not know who amongst you has agreed to this and who has not. You should return and let your leaders inform me of your agreement.” The people returned and their leaders spoke to them, and then came to Allâh’s Messenger ﷺ and said, “All the people have agreed willingly to do so and
have given the permission to return the war prisoners (without compensation)."

(Az-Zuhri, the subnarrator states:) This is what has been related to us about the captives of Hawāzin.

3133. Narrated Zahdam: Once, we were in the house of Abū Mūsa who presented a meal containing cooked chicken. A man from the tribe of Banī Taimilāh with red complexion as if from the Byzantine war prisoners, was also present. Abū Mūsa invited him to share the meal but he (apologized) saying, “I saw chickens eating dirty things and so I have had a strong aversion to eating them, and have taken an oath that I will not eat chickens.” Abū Mūsa said, “Come along, I will tell you about this matter (i.e., how to cancel one’s oath). I went to the Prophet in the company of a group of Al-Ash’arīyūn, asked him to provide us with means of conveyance. He said, ‘By Allāh, I will not provide you with any means of conveyance and I have nothing to make you ride on.’ Then some camels as booty were brought to Allāh’s Messenger and he asked for us saying, ‘Where is the group of Al-Ash’arīyūn?’ Then he ordered that we should be given five camels with white humps. When we set out we said, ‘What have we done? We will never be blessed (with what we have been given).’ So, we returned to the Prophet and said, ‘We asked you to provide us with means of conveyance, but you took an oath that you would not provide
us with any means of conveyance. Did you forget (your oath when you gave us the camels)?’ He replied. ‘I have not provided you with means of conveyance, but Allāh has provided you with it, and by Allāh, if Allāh will, if ever I take an oath to do something, and later on I find that it is more beneficial to do something different, I will do the thing which is better, and give expiation for my oath’.”

3134. Narrated Nāfi’ on the authority of Ibn ‘Umar رضي الله عنهما : Allāh’s Messenger ﷺ sent a Sāriya (an army-unit) towards Najd, and ‘Abdullah bin ‘Umar was in that Sāriya. They gained a great number of camels as war booty. The share of each one of them was twelve or eleven camels, and they were also given an extra camel each.

3135. Narrated Ibn ‘Umar رضي الله عنهما : Allāh’s Messenger ﷺ used to give extra share to some of the members of a Sāriya (an army-unit) he used to send; in addition to the shares they shared with the army in general.

3136. Narrated Abū Müsa: We got the news of the emigration of the Prophet ﷺ while we were in Yemen, so we set out emigrating to him. We were, I and my two brothers, I being the youngest, and one of my brothers was Abū Burda and the other was

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(1) (H. 3134) Sāriya: See glossary.
Abū Ruhm. We were over fifty (or fifty-three or fifty-two) men from our people. We got on board a ship which took us to An-Najashi in Ethiopia, and there we found Ja'far bin Abi Ṭālib and his companions with An-Najashi. Ja'far said (to us), “Allāh’s Messenger  has sent us here and ordered us to stay here, so you too, stay with us.” We stayed with him till we all left (Ethiopia) and met the Prophet at the time when he had conquered Khaibar. He gave us a share from its booty (or gave us from its booty). He gave only to those who had taken part in the Ghazwa with him, but he did not give any share to any person who had not participated in the conquest of Khaibar’s except the people of our ship, along with Ja'far and his companions, whom he gave a share as he gave to the people of the ship.

3137. Narrated Jābir: Allāh’s Messenger  said (to me), “If the property of Bahrain had come to us, I would have given you so much and so much.” But the Bahrain property did not come till the Prophet  had died. When the Bahrain property came, Abū Bakr ordered somebody to announce, “Any person who has money claim on Allāh’s Messenger  or whom Allāh’s Messenger  had promised something, should come to us.” So, I went to him and said, “Allāh’s Messenger  had promised to give me so much and so much.” Abū Bakr scooped up money with both hands.
thrice for me. (The subnarrator Sufyān illustrated this action by scooping up with both hands and said, “Ibn Al-Munkadir, another subnarrator, used to illustrate it in this way.”)

Narrated Jābir: Once I went to Abū Bakr and asked for the money but he did not give me, and I went to him again, but he did not give me, so I went to him for the third time and said, “I asked you, but you did not give me; then I asked you (for the second time) and you did not give me; then I asked you (for the third time) but you did not give me. You should either give me or allow yourself to be considered a miser regarding my case.” Abū Bakr said, “You tell me that I am a miser with regard to you. But really, whenever I rejected your request, I had the inclination to give you.”

In another narration Jābir added: So, Abū Bakr scooped up money with both hands for me and asked me to count it. I found out that it was five hundred. Abū Bakr told me to take twice that amount (extra over the first amount).

3138. Narrated Jābir bin ‘Abdullāh: While Allāh’s Messenger was distributing the booty at Al-Ji’rāna, somebody said to him, “Be just (in your distribution).” The Prophet replied, “Verily I would be miserable if I did not act justly.”

(16) CHAPTER. The free emancipation of the captives by the Prophet without taking out the Khumus from the booty.

3139. Narrated Jubair bin (Mu’tim): The Prophet talked about war prisoners of
Badr saying, “Had Al-Mut'im bin ‘Adi been alive and interceded with me for these mean and miserly people, I would have freed them for his sake.”

(17) CHAPTER. The proof of the fact that Khumus is for the Imam (i.e., ruler), and that he has the right to give thereof to some of his relatives to the exclusion of others.

What the Prophet distributed to Banī Al-Muṭṭālib and Banī Ḥāshim from the Khumus of the Khai-bar booty.

‘Umar bin ‘Abdul ‘Azîz said, “The Prophet did not give all of them (i.e., his relatives) in general, and he did not give to a near relative if there was a needy relative of a remoter relation. He would give the latter because of what they complained to him about their needs, and because of what they had suffered from these people (i.e., Quraish) and their allies for his sake.”

3140. Narrated Jubair bin Muṭ’im: I and ‘Uthmân bin ‘Affān went to Allâh’s Messenger and said, “O Allâh’s Messenger! You have given to Banī Al-Muṭṭālib and left us although they and we are of the same kinship to you.” Allâh’s Messenger said, “Banī Muṭṭālib and Banī Ḥāshim are one and the same.” The Prophet did not give a share to Banī ‘Abd Shams and Banī Naufal. (Ibn Ishâq said, “‘Abd Shams and Ḥāshim and Al-Muṭṭālib were maternal brothers and their mother was ‘Atika bint Murra and Naufal was their paternal brother.”
(18) CHAPTER. Not taking the Khumus from the spoils of a killed infidel.

And he who kills an infidel will possess his belongings without giving the Khumus, and what is the verdict of the Imam in this respect.

3141. Narrated ‘Abdur-Rahmân bin ‘Aúf: While I was standing in the row on the day (of the battle) of Badr, I looked to my right and my left and saw two young Ansârî boys, and I wished if I were between some stronger (men) than they. One of them called my attention saying, “O Uncle! Do you know Abû Jahl?” I said, “Yes, what do you want from him, O my nephew?” He said, “I have been informed that he abuses Allah’s Messenger ﷺ. By Him in Whose Hands my soul is, if I should see him, then my body will not leave his body till either of us meet his death.” I was astonished at that talk. Then the other boy called my attention saying the same as the other had said. After a while I saw Abû Jahl walking amongst the people. I said (to the boys), “Look! This is the man you asked me about.” So, both of them attacked him with their swords and struck him to death and returned to Allah’s Messenger ﷺ to inform him of that. Allah’s Messenger ﷺ asked, “Which of you has killed him?” Each of them said, “I have killed him.” Allah’s Messenger ﷺ asked, “Have you cleaned your swords?” They said, “No.” He then looked
at their swords and said, “No doubt, you both have killed him and the spoils of the deceased will be given to Mu‘adh bin ‘Amr bin Al-Jamūh.”¹ The two boys were Mu‘adh bin ‘Afrā’ and Mu‘adh bin ‘Amr bin Al-Jamūh.

3142. Narrated ‘Abū Qatāda:
We set out in the company of Allah’s Messenger on the day (of the battle) of Ḥunain. When we faced the enemy, the Muslims retreated and I saw a Mushrik² throwing himself over a Muslim. I turned round and came upon him from behind and hit him on his shoulder with the sword. He came towards me and seized me so violently that I felt as if it were death itself, but death overtook him and he released me. I followed ‘Umar bin Al-Khattāb and asked (him), “What is wrong with the people (fleeing)” He replied, “This is the Will of Allāh.” After the people returned, the Prophet sat and said, “Anyone who has killed an enemy and has a proof of that, will possess his spoils.” I got

¹ (H. 3141) The Prophet noticed that the sword of Ibn Al-Jamūh had been driven deep in the body of the killed man. This Hadīth shows also that the ruler has the right to assign the spoils of the killed enemies to whomever he likes.

² (H. 3142) Al-Mushrik: A polytheist, pagan, idolater, disbeliever in the Oneness of Allāh and His Messenger Muhammad.
and then sat down. The Prophet said, "Anyone who has killed an enemy and has proof of that, will possess his spoils." I got up and said, "Who will be a witness for me?" and sat down. Then the Prophet said the same for the third time. I got up, and Allah’s Messenger said, “O Abū Qatāda! What is your story?” Then I narrated the whole story to him. A man (got up and) said, “0 Allah’s Messenger! He is speaking the truth, and the spoils of the killed man are with me. So, please compensate him on my behalf.” On that Abū Bakr Aṣ-Ṣiddiq said, "No, by Allâh, he (i.e., Allah’s Messenger) will not agree to give you the spoils gained by one of Allâh’s Lions who fights on behalf of Allâh and His Messenger.” The Prophet said, “Abu Bakr has spoken the truth.” So, Allah’s Messenger gave the spoils to me. I sold that armour (i.e., the spoils) and with its price I bought a garden at Bani Salima, and this was my first property which I gained after my conversion to Islam.

(19) CHAPTER. What the Prophet used to give to those Muslims whose faith was not so firm, and to other Muslims, from the Khuṣmus or other resources.

This has been said by ‘Abdullâh bin Zaid from the Prophet.  

3143. Narrated ‘Urwa bin Az-Zubair: Ḥakîm bin Ḥizâm said, “I asked Allah’s Messenger for something, and he gave me. I asked him again and he gave me, and said to me, ‘O Ḥakîm! This wealth is like
green sweet (i.e., fruit), if one takes it without greed, then one is blessed in it, and if one takes it with greediness, then one is not blessed in it and will be like the one who eats without satisfaction. And an upper (i.e., giving) hand is better than a lower (i.e., taking) hand.' I said, 'O Allah's Messenger! By Him Who has sent you with the Truth, I will not ask anyone for anything after you till I leave this world.'” So, when Abū Bakr during his caliphate called Ḥakīm to give him (some money), Ḥakīm refused to accept anything from him. Then 'Umar also called him (during his caliphate) in order to give him something, but Ḥakīm refused to accept it, whereupon 'Umar said, ‘O Muslims! I give him (i.e., Ḥakīm) his right which Allah has assigned to him from this Fāi (booty), but he refuses to take it.” So, Ḥakīm never took anything from anybody after the Prophet  till he died.

3144. Narrated Nāfi‘; ‘Umar bin Al-Khaṭṭāb  said, “O Allah’s Messenger! I vowed to observe I’tikāf for one day during the pre-Islamic period.” The Prophet  ordered him to fulfil his vow. ‘Umar gained two female captives from the war prisoners of Ḥunain and he left them in some of the houses at Makkah. When Allah’s Messenger  freed the captives of Ḥunain without ransom, they came out walking in the streets. ‘Umar said (to his son), “O ‘Abdullāh! See what is the matter”.
‘Abdullāh replied, “Allāh’s Messenger ﷺ has freed the captives without ransom.” He said (to him), “Go and set free those two slave-girls.” (Nāfi’ added:) Allāh’s Messenger ﷺ did not perform the ‘Umra from Al-Ji’rānā, and if he had performed the ‘Umra, it would not have been hidden from ‘Abdullāh.

Allāh ﷻ on Sāliḥi: ﴿قَالَ أَمَامُ عُمَّرَ مُنْ رَسُولُ اللَّهِ ﷺ عَلَيْهِ السَّمَٰئُ لَسْتُمْ بِلٰكَانَ﴾.

3145. Narrated ‘Amr bin Taglib رضي الله عنه: Allāh’s Messenger ﷺ gave (gifts) to some people to the exclusion of some others. The latter seemed to be displeased by that. The Prophet ﷺ said, “I give to some people lest they should deviate from True Faith or lose patience, while I do not give to others because of the goodness and contentment which Allāh has put in their hearts, and ‘Amr bin Taglib is amongst them.” ‘Amr bin Taglib said, “The statement of Allāh’s Messenger ﷺ is dearer to me than red camels.”

Narrated Al-Ḥasan: ‘Amr bin Taglib told us that Allāh’s Messenger ﷺ got some property or some war prisoners and he distributed them in the above way (i.e., giving to some people to the exclusion of others).
3146. Narrated Anas: "The Prophet said, "I give to Quraish people in order to attract their hearts and let them adhere to Islam, for they are near to their life of ignorance (i.e., they have recently embraced Islam and it is still not strong in their hearts)."

3147. Narrated Anas bin Malik: When Allah bestowed His Messenger with the properties of Hawazin tribe as Fai (booty), he started distributing to some Quraishi men even up to one hundred camels each, whereupon some Ansar men said about Allah’s Messenger, "May Allah forgive His Messenger! He is giving to (men of) Quraish and leaves us, in spite of the fact that our swords are still dropping blood (of the infidels)." When Allah’s Messenger was informed of what they had said, he called the Ansar and gathered them in a leather tent and did not call anybody else along with them. When they gathered, Allah’s Messenger came to them and said, "What is the statement which I have been informed, and that which you have said?" The learned ones among them replied, "O Allah’s Messenger! The wise ones amongst us did not say anything, but the youngsters amongst us said, 'May Allah forgive His Messenger; he gives the Quraish and leaves the Ansar, in spite of the fact that our swords are still dropping blood (of the infidels).'"

Allah’s Messenger replied, "I give to such people as are still close to the period of infidelity (i.e., they have recently embraced Islam and faith is still weak in their hearts). Won’t you be pleased to see people go with
wealth, while you return with Allâh's Messenger  to your houses? By Allâh, what you will return with is better than what they are returning with." The Ansâr replied, "Yes, O Allâh's Messenger, we are satisfied". Then the Prophet  said to them, "You will find after me, others being preferred to you. Then be patient till you meet Allâh and meet His Messenger at Al-Haud (Al-Kauthar)." (Anas added:) But we did not remain patient.

3148. Narrated Jubair bin Mu't'im that while he was with Allâh's Messenger who was accompanied by the people on their way back from Hunain, the bedouins started begging things of Allâh's Messenger  so much so that they forced him to go under a Samura tree where his Rida' (upper-half body-cover garment) was snatched away. On that, Allâh's Messenger  stood up and said to them, "Return my Rida' to me. If I had as many camels as these trees, I would have distributed them amongst you; and you will not find me a miser or a liar or a coward."

3149. Narrated Anas bin Malik: While I was walking with the Prophet  who was wearing a Najrani Burd (outer garment) with a thick hem, a bedouin came upon the Prophet  and pulled his garment so
violently that I could recognize the impress of the hem of the garment on his shoulder caused by the violence of his pull. Then the bedouin said, “Order for me something from Allâh’s Wealth which you have.” The Prophetﷺ turned to him and smiled, and ordered that a gift be given to him.

3150. Narrated ‘Abdullãh رضي الله عنه: On the day (of the battle) of Ḥunain, Allâh’s Messenger ﷺ favoured some people in the distribution of the booty (to the exclusion of others); he gave Al-Aqra’ bin Ḥabis one-hundred camels and he gave ‘Uyaina the same amount, and also gave to some of the eminent Arabs, giving them preference in this regard. Then a person came and said, “By Allâh, in this distribution justice has not been observed, nor has Allâh’s Pleasure been aimed at.” I said (to him), “By Allâh, I will inform the Prophet ﷺ (of what you have said).” I went and informed him, and he said, “If Allâh and His Messenger did not act justly, who else would act justly. May Allâh be Merciful to Mûsâ (Moses), for he was harmed with more than this, yet he kept patient.”

3151. Narrated Asmã’ bint Abi Bakr رضي الله عنها: I used to carry the date-stones on my head from the land of Az-Zubair which Allâh’s Messenger ﷺ had given to him, and it was at a distance of 2/3 of a Farsakh.
from my house.

Narrated Hishâm’s father: The Prophet ﴿ gave Az-Zubair a piece of land from the property of Banî An-Nadîr (gained as war booty).

3152. Narrated Ibn ‘Umar: ‘Umar bin Al-Khattâb expelled all the Jews and Christians from the land of Hijaz. Allâh’s Messenger ﴿, after conquering Khaibar, thought of expelling the Jews from the land which, after he conquered it, belonged to Allâh, Allâh’s Messenger and the Muslims. But the Jews requested Allâh’s Messenger ﴿ to leave them there on the condition that they would do the labour and get half of the fruits (the land would yield). Allâh’s Messenger ﴿ said, “We shall keep you on these terms as long as we wish.” Thus they stayed till the time of ‘Umar’s caliphate when he expelled them to Ta’imâ and Arihâ.

(20) CHAPTER. The food gained as war booty in the battlefield.

3153. Narrated ‘Abdullâh bin Mugaffâl: While we were besieging the fort of Khaibar, a person threw a leather container containing fat, and I ran to take it, but when I turned I saw the Prophet ﴿
(standing behind), so I felt embarrassed in front of him.

3154. Narrated Ibn 'Umar: In our holy battles, we used to get honey and grapes as war booty which we would eat and would not store.

3155. Narrated Ibn Abi Aufa: We were afflicted with hunger during the siege of Khaibar, and when it was the day of (the battle of) Khaibar, we slaughtered the donkeys, and when the pots got boiling (with their meat), Allah's Messenger made an announcement that all the pots should be upset and that nobody should eat anything of the meat of the donkeys. We thought that the Prophet prohibited that because the Khumus had not been taken out of the booty (i.e., donkeys); other people said, “He prohibited eating them forever.” [The un­narrator added, “I asked Sa‘id bin Jubair who said, ‘He has made the eating of donkeys’ meat illegal forever.’”]
CHAPTER. *Al-Jizya* (i.e., tax taken from all non-Muslims living under the protection of the Islamic state) taken from the *Dhimmi*, and the stoppage of war for a while with the enemies.

And the Statement of Allâh (SWT): "Fight against those who (1) believe not in Allâh (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger (Muhammad (PBUH)), (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of Scripture (Jews and Christians), until they pay the *Jizya* with willing submission, and feel themselves subdued." (V.9:29)

And what has been said regarding the taking of *Jizya* from the Jews, Christians, Magians and non-Arab infidels.

Narrated Ibn Abi Najîh: I asked Mujâhid, "Why are the Syrians charged four Dinârs as *Jizya* while the Yemenites are charged one Dinár only?" Mujâhid replied, "This (*Jizya*) has been fixed on the basis of the degree of prosperity."

3156. Narrated ‘Umar (bin Dinâr): I was sitting with Jâbir bin Zaid and ‘Amr bin ‘Aus; and Bâjâla was narrating to them in 70 A.H., the year when Muṣ’ab bin Az-Zubair was the leader of the pilgrims of Baṣrah. We were sitting at the steps of Zamzam well and Bâjâla said, “I was the clerk of Jâz’ bin Mu‘awiya, Al-Aḥnâf’s paternal uncle. A letter came from ‘Umar bin Al-Khaṭṭâb one year before his death; and it was read:

‘Cancel every marriage contracted among the Magians between relatives of close...
kinship (marriages that are regarded illegal in Islam: a relative of this sort being called Dhū-Mahram.)"(1)

‘Umar did not take the Jizya from the Magian infidels

3157. Till ‘Abdur-Rahmân bin ‘Auf testified that Allâh’s Messenger had taken the Jizya from the Magians of Hajar.

3158. Narrated ‘Amr bin ‘Auf Al-Ansâri, who was an ally of Bâni ‘Amr bin Lu’ai and one of those who had taken part in (the Ghazwa of) Badr: Allâh’s Messenger sent Abû ‘Ubaida bin Al-Jarrâh to Bahrain to collect the Jizya. Allâh’s Messenger had established peace with the people of Bahrain and appointed Al-‘Alâ’ bin Al-‘Ardhrami as their governor. When Abû ‘Ubaida came from Bahrain with the money, the Ansâr heard of Abû Ubaida’s arrival which coincided with the time of the morning Salât (prayer) with the Prophet. When Allâh’s Messenger led them in the morning prayer (Salât-al-Fajr) and finished, the Ansâr approached him, and he looked at them and smiled on seeing them and said, “I feel that you have heard that Abû ‘Ubaida has brought something?” They said, “Yes, O Allâh’s Messenger!” He said, “Rejoice and hope for what will please you! By Allâh, I am not afraid of your poverty but I am afraid that you will lead a life of luxury as past nations did, whereupon you will compete with each other for it, as they competed for it, and it will destroy you as it destroyed them.”

(1) (H. 3156) ‘Umar did not want to force the Magians to give up their tradition, but to prevent them from practising publicly what was prohibited in Islam.
3159. Narrated Jubair bin Haiyya: ‘Umar sent the Muslims to the great countries to fight Al-Mushrikun [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad (ﷺ)]. When Al-Hurmuzan embraced Islam, ‘Umar said to him, “I would like to consult you regarding these countries which I intend to invade.” Al-Hurmuzan said, “Yes, the example of these countries and their inhabitants who are the enemies of the Muslims, is like a bird with a head, two wings and two legs; if one of its wings got broken, it would get up over its two legs with one wing and the head, and if the other wing got broken, it would get up with two legs and a head, but if its head got destroyed, then the two legs, two wings and the head would become useless. The head stands for Khosrau, and one wing stands for Caesar and the other wing stands for Fāris. So, order the Muslims to go towards Khosrau.” So, ‘Umar sent us (to Khosrau) appointing An-Nu‘mān bin Muqarrin as our commander. When we reached the land of the enemy, the representative of Khosrau came out with forty thousand warriors, and an interpreter got up saying, “Let one of you talk to me!” Al-Mughira replied, “Ask whatever you wish.” The other asked, “Who are you?” Al-Mughira replied, “We are some people from the Arabs; we led a hard, miserable, disastrous life; we used to suck the hides and the date-stones from hunger; we used to wear clothes made up of fur of camels and hair of goats, and used to worship trees and
stones. While we were in this state, the Lord of the heavens and of the earths, be elevated His Remembrance and be Majestic His Highness, sent to us from among ourselves a Prophet whose father and mother are known to us. Our Prophet ﷺ, the Messenger of our Lord, has ordered us to fight you till you worship Allâh Alone or give Jizya (i.e., tribute); and our Prophet ﷺ has informed us that our Lord says:

‘Whoever amongst us is killed (i.e., martyred), shall go to Paradise to lead such a luxurious life as he has never seen, and whoever amongst us remains alive, shall become your master.’

3160. (Al-Mughîra, then blamed An-Nu‘mân for delaying the attack) and An-Nu‘mân said to Al-Mughîra, “If you had participated in a similar battle, in the company of Allâh’s Messenger ﷺ he would not have blamed you for waiting, nor would he have disgraced you. But I accompanied Allâh’s Messenger ﷺ in many battles and it was his custom that if he did not fight early by daytime, he would wait till the wind had stared blowing and the time for the Salât (prayer) was due (i.e., after midday).”

(2) CHAPTER. If the Imam concludes a truce with the king of a country, will peace be

(1) (H. 3159) Al-Mughîra wanted the Muslims to attack the enemy after their talk to the interpreter immediately while An-Nu‘mân delayed it till the afternoon.
observed in regard to all the people of that country?

3161.Narrated Abū Ḥumaid As-Sa‘īdī: We accompanied the Prophet in the Ghazwa of Tabūk and the king of ‘Aila presented a white mule and a cloak as a gift to the Prophet. And the Prophet wrote to him a peace treaty allowing him to keep authority over his country.

3162. Narrated Juwairiya bin Qudāma At-Tamimi: We said to ‘Umar bin Al-Khaṭṭāb, “O Chief of the believers! Advise us.” He said, “I advise you to fulfil Allah’s Dhimma (financial obligation) (made with the Dhimmi) as it is the Dhimma of your Prophet and the source of the livelihood of your dependents (i.e., the taxes from the Dhimmi).”

3163. Narrated Yahyā bin Sa‘īd: Once, the Prophet called the Anṣār in order to grant them part of the land of Bahra‘n. On that they said, “No! By Allah, we will not accept it unless you grant a similar thing to...
our Quraishi brothers as well.” He said, “That will be their’s if Allâh wills.” But when the Ansâr persisted in their request, he said, “After me you will see others given preference over you in this respect (in which case) you should be patient till you meet me at Al-Haud (of Al-Kauthar).”

3164. Narrated Jâbir bin ‘Abdullâh: Allâh’s Messenger ﷺ once said to me, “If the revenue of Bahrain came, I would give you this much and this much and this much.” When Allâh’s Messenger ﷺ died, and the revenue of Bahrain came, Abû Bakr announced, “Let whoever was promised something by Allâh’s Messenger ﷺ come to me.” So, I went to Abû Bakr and said, “Allâh’s Messenger ﷺ said to me, ‘If the revenue of Bahrain came, I would give you this much and this much and this much.’” On that Abû Bakr said to me, “Scoop (money) with both your hands.” I scooped money with both my hands and Abû Bakr asked me to count it. I counted it and it was five hundred (gold pieces). The total amount he gave me was one thousand and five hundred (gold pieces).

3165. Narrated Anas: Money from Bahrain was brought to the Prophet ﷺ. He said, “Spread it in the mosque.” It was the biggest amount that had ever been brought to Allâh’s Messenger ﷺ. In the meantime Al-‘Abbâs came to him and said,
“O Allah’s Messenger! Give me, for I gave the ransom of myself and ‘Aqil.” The Prophet ﷺ said (to him), “Take.” He scooped money with both hands and poured it in his garment and tried to lift it, but he could not and appealed to the Prophet ﷺ, “Will you order someone to help me in lifting it?” The Prophet ﷺ said, “No.” Then Al-‘Abbās said, “Then will you yourself help me carry it?” The Prophet ﷺ said, “No.” Then Al-‘Abbās threw away some of the money, but even then he was not able to lift it, and so he again requested the Prophet ﷺ, “Will you order someone to help me carry it?” The Prophet ﷺ said, “No.” Then Al-‘Abbās said, “Then will you yourself help me carry it?” The Prophet ﷺ said, “No.” So, Al-‘Abbās threw away some more money and lifted it on his shoulder and went away. The Prophet ﷺ kept on looking at him with astonishment at his greediness till he went out of our sight. Allāh’s Messenger ﷺ did not get up from there till not a single Dirham remained from that money.

(5) CHAPTER. The sin of one who kills an innocent person having a treaty with the Muslims.

3166.Narrated ‘Abdullāh bin ‘Amr: The Prophet ﷺ said, “Whoever killed a person having a treaty with the Muslims, shall not smell the smell of Paradise though its smell is smelled from a distance of forty years.”

(6) CHAPTER. The expelling of the Jews from the Arabian Peninsula.

Narrated ‘Umar that the Prophet ﷺ said (to the Jews), “We shall keep you here as
long as Allāh keeps you here.”

3167. Narrated Abū Hurairah

While we were in the mosque, the Prophet came out and said, “Let us go to the Jews.” We went out till we reached Bait-ul-Midrās. He said to them, “If you embrace Islām, you will be safe. You should know that the earth belongs to Allāh and His Messenger, and I want to expel you from this land. So, if anyone amongst you owns some property, he is permitted to sell it, otherwise you should know that the earth belongs to Allāh and His Messenger.”

3168. Narrated Sa‘īd bin Jubair that he heard Ibn ‘Abbas saying,

“Thursday! And (you know not) what Thursday is?” After that Ibn ‘Abbas wept till the stones on the ground were soaked with his tears. On that I asked Ibn ‘Abbas, “What is (about) Thursday?” He said, “When the condition (i.e., health) of Allāh’s Messenger deteriorated, he said, ‘Bring me a bone of scapula, so that I may write something for you after which you will never go astray.’ The people differed in their opinions, although it was improper to differ in front of a Prophet. They said, ‘What is wrong with him? Do you think he is delirious? (1) Ask him (to understand).’ The Prophet replied, ‘Leave me as I am in a better state than what you are asking me to do.’ (2) Then the

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(1) (H. 3168) The speakers here disapproved of the opinion of other people who suggested that the Prophet should not be asked to write as he was seriously ill.

(2) (H. 3168) This means: I am busy preparing myself to meet my Lord, and that is better than the worldly affairs you are asking me to talk to you about.
Prophet ﷺ ordered them to do three things saying, “Turn out all Al-Mushrikûn from the Arabian Peninsula, show respect to all foreign delegates by giving them gifts as I used to do.” The subnarrator added, “The third order was something beneficial which either Ibn ‘Abbâs did not mention or he mentioned but I forgot.”

(7) CHAPTER. If Al-Mushrikûn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad ﷺ) prove treacherous to the Muslims, may they be forgiven?

3169. Narrated Abu Hurairah: When Khaibar was conquered, a roasted poisoned sheep was presented to the Prophet ﷺ as a gift (by the Jews). The Prophet ﷺ ordered, “Let all the Jews who have been here, be assembled before me.” The Jews were collected and the Prophet ﷺ said (to them), “I am going to ask you a question. Will you tell the truth?” They said, “Yes.”

The Prophet ﷺ asked, “Who is your father?”

They replied, “So-and-so.” He said, “You have told a lie; your father is so-and-so.”

They said, “You are right.” He said, “Will you now tell me the truth, I will ask you about something?” They replied, “Yes, O Abûl-Qasim; and if we should tell a lie, you can know our lie as you have done regarding our father.” On that he asked, “Who are the

(1) (H. 3168) This third order not mentioned here is explained by Fath Al-Bârî as to be one of the following four things: (A) To act on the orders of the Qur’ân, (B) To equip the army-unit under the command of Usâma (رضي الله عنّه), (C) To not to take the Prophet’s grave as a place of worship, and (D) To offer the Salât (prayers) perfectly and regularly (Iqâmat-as-Salât) and to be good to your slaves (what your right hand possesses). [Fath Al-Bârî].
people of the (Hell) Fire?” They said, “We shall remain in the (Hell) Fire for a short period, and after that you will replace us.”

The Prophet  said, “You may be cursed and humiliated in it! By Allah, we shall never replace you in it.” Then he asked, “Will you now tell me the truth if I ask you a question?”

They said, “Yes, O Abul-Qasim.” He asked, “Have you poisoned this sheep?” They said, “Yes.” He asked, “What made you do so?” They said, “We wanted to know if you were a liar, in which case we would get rid of you, and if you are a Prophet then the poison would not harm you.”

(8) CHAPTER. The invocation of the Imam against those who break their covenant (with the Muslims).

3170. Narrated ‘Āśim: I asked Anas about the Qunūt [i.e., invocation in the Salāt (prayer)]. Anas said, “It should be recited before bowing.” I said, “So-and-so claims that you say that it should be recited after bowing.” He replied, “He is mistaken.”

Then Anas narrated to us that the Prophet  invoked evil on the tribe of Bani Sulaim for one month after bowing. Anas further said, “The Prophet had sent 40 or 70 Qāri (i.e., men well-versed in the knowledge of the Qur’an) to some Mushrikān, but the latter stood against them and martyred them, although there was a peace pact between them and the Prophet . I had never seen the Prophet so sad over anybody as he was over them (i.e., the Qāri).”

[See Vol. 8, Ḥadīth No.6394]
(9) CHAPTER. The offering of shelter and peace to someone by women.

3171. Narrated Umm Hanî, the daughter of Abû Ṭalîb: I went to Allah's Messenger  on the day of the conquest of Makkah and found him taking a bath, and his daughter Fatîma was screening him. I greeted him and he asked, “Who is that?” I said, “I, Umm Hanî bint Abî Ṭalîb.” He said, “Welcome, O Umm Hanî.” When he had finished his bath, he stood up and offered eight Rak'a prayer while dressed in one garment. I said, “O Allah's Messenger! My brother 'All has declared that he will kill a man to whom I have granted asylum. The man is so-and-so bin Hubaira.” Allah's Messenger  said, “O Umm Hanî! We will grant asylum to the one whom you have granted asylum.” [Umm Hanî said, “That (visit) was at the time of Duḥa (i.e., forenoon)].”

(10) CHAPTER. The asylum and protection granted by the Muslims should be respected and observed by all of them, even if it is granted by one of the lowest social status.

3172. Narrated Ibrâhîm At-Taimî's father: 'Allî delivered a Khuṭba (religious talk) saying, “We have no book to read except the Book of Allah and what is written in this paper which contains verdicts
regarding (retaliation for) wounds, the ages of the camels (given as Zakāt or as blood money) and the fact that Al-Madīna is a sanctuary in between ‘Air mountain to so-and-so (mountain). So, whoever innovates in it an heresy or commits a sin or gives shelter in it to such an innovator, will incur the Curse of Allāh, the angels and all the people, and none of his compulsory or optional good deeds (of worship) will be accepted. And whoever (freed slave) takes as his master other than his real masters will incur the same (curse). And the asylum granted by any Muslim is to be respected by all the other Muslims, and whoever betrays a Muslim in this respect will incur the same (curse).”

(11) CHAPTER. If non-Muslims (in war) say, “Saba‘nā” and could not say “Aslamnā” (i.e., we have embraced Islām), (their claim is accepted).

And Ibn ‘Umar said, “Khalīd started killing such infidels (thinking that they should have said “Aslamnā” to be safe). The Prophet ﷺ said, “O Allāh! I am free from what Khalīd has done.” ‘Umar said, “If one says to another ‘Matras‘, he is granting him security thereby. Allāh knows all the tongues.” ‘Umar said (to Al-Hurμuzān, a Persian leader), “Speak, there is no harm.” (And that was taken as a sign of granting security.)

(12) CHAPTER. Making peace with Al-Muṣrīkān (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ) and the reconciliation with them by means of money or other means, and the sin of the person who does not fulfil the terms of the treaty.

And Allāh’s Statement:

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(1) (Ch. 11) “Matras” is a Persian word meaning, “Don’t be afraid.”
"But if they (enemy) incline toward peace...." (V:8:61)

3173. Narrated Sahl bin Ḥathma: ‘Abdullāh bin Sahl and Muḥayyaṣa bin Masʿūd bin Zaid set out to Khaibar, the inhabitants of which had a peace treaty with the Muslims at that time. They parted and later on Muḥayyaṣa came upon ‘Abdullāh bin Sahl and found him murdered agitating in his blood. He buried him and returned to Al-Madīna. ‘Abdūr-Rahmān bin Sahl, Muḥayyaṣa and Ḥuwayyāṣa, the sons of Masʿūd came to the Prophet ﷺ and ‘Abdūr-Rahmān intended to talk, but the Prophet ﷺ said (to him), “Let the eldest of you speak,” as ‘Abdūr-Rahmān was the youngest. ‘Abdūr-Rahmān kept silent and the other two spoke. The Prophet ﷺ said, “If you swear as to who has committed the murder, you will have the right to take your right from the murderer.” They said, “How should we swear if we did not witness the murder or see the murderer?” The Prophet ﷺ said, “Then the Jews can clear themselves from the charge by taking Al-Qasama (an oath taken by men that it was not they who committed the murder).” They said, “How should we believe in the oaths of Al-Kafirān (disbelievers in Allāh, in His Oneness and in His Messenger Muḥammad ﷺ)?” So, the Prophet ﷺ himself paid the blood money (of ‘Abdullāh).

[See Vol. 9, Hadīth No.6898]

(13) CHAPTER. The superiority of fulfilling one's covenant.

3174. Narrated ‘Abdullāh bin ‘Abbās that Abū Sufyān bin Ḥarb informed him that Heraclius called him and the members of a caravan from Quraish who had gone to Shām as traders, during the truce which Allāh's
Messenger had concluded with Abū Sufyān and the Quraish infidels.\(^{(1)}\)

(14) CHAPTER. If a Dhimmī practises magic, can he be excused?

Ibn Shihāb was asked, “If one of those with whom Muslims have made a covenant bewitches people, will he be sentenced to death?” He replied, “We have been informed that Allah’s Messenger was bewitched, yet he did not kill the magician who was from the people of the Scriptures.”

3175. Narrated ‘Āishah: Once, the Prophet was bewitched so that he began to imagine that he had done a thing which in fact, he had not done.

(15) CHAPTER. Caution against treachery.

And the Statement of Allah: “And if they intend to deceive you, then verily, Allah is All-Sufficient for you…” (V.8:62)

3176. Narrated ‘Auf bin Mālik: I went to the Prophet during the Ghazwa of Tabūk while he was sitting in a leather tent. He said,

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\(^{(1)}\) (H. 3174) In the meeting between Abū Sufyān and Heraclius, the latter, praising Allah’s Messenger said, “And so the Messengers never act treacherously.” (See Vol. 1, Ḥadīth No.6).
“Count six signs that indicate the approach of the Hour: my death, the conquest of Jerusalem, a plague that will afflict you (and kill you in great numbers) as the plague that afflicts sheep, the increase of wealth to such an extent that even if one is given one hundred Dinãrs, he will not be satisfied; then a Fitnah (an affliction) which no Arab house will escape, and then a truce between you and Banî Al-Aśfar (i.e the Byzantines) who will betray you and attack you under eighty flags. Under each flag will be twelve thousand soldiers.

(16) CHAPTER. How to revoke a covenant.

And the Statement of Allâh ﷺ:

“If you (O Muhammad ﷺ) fear treachery from any people, throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them).” (1) (V.8:58)

3177. Narrated Abû Hurairah ﷺ: Abû Bakr, on the day of Nahr (i.e., slaughtering of animals for sacrifice), sent me to Mina in the company of others to make this announcement: “After this year, no Mushrik(1) will be allowed to perform the Hajj, and none will be allowed to perform the Tawâf of the Ka'bah in a naked state.” And the day of Al-Hajj-al-Akbar is the day of Nahr, and it is called Al-Akbar because the

(1) (H. 3177) Al-Mushrik: polytheist, pagan, idolater, disbeliever in the Oneness of Allâh, the one who worships others along with Allâh or sets up rivals or partners to Allâh.
people call the ‘Umra as Al-Hajj-al-Asgar (i.e., the minor Hajj). Abū Bakr threw back the Mushrīkun’s covenant that year, and therefore, no Mushrik performed the Hajj in the year of Hajj-ul-Wada’ of the Prophet ﷺ.

(17) CHAPTER. The sin of a person who makes a covenant and then proves treacherous.

And the Statement of Allāh ﷻ:

“They are those with whom you made a covenant, but they break their covenant every time, and they do not fear Allāh.”
(V.8:56)

3178. Narrated ‘Abdullāh bin ‘Amr ﷺ: “Allah’s Messenger ﷺ said, “Whoever has (the following) four characteristics will be a pure hypocrite:

If he speaks, he tells a lie; if he gives a promise, he breaks it; if he makes a covenant he proves treacherous; and if he quarrels, he behaves in a very imprudent, evil, insulting manner (unjust). And whoever has one of these characteristics, has one characteristic of hypocrisy unless he gives it up.”

3179. Narrated ‘Ali: “We did not write anything from the Prophet ﷺ except the Qur’an and what is written in this paper, (wherein) the Prophet ﷺ said, “Al-Madīna is a sanctuary from (the mountain of) ‘Air to so-and-so (mountain); therefore, whoever innovates (in it) an heresy or commits a sin, or gives shelter to such an innovator, will
incure the Curse of Allah, the angels and all the people; and none of his compulsory or optional good deeds of worship will be accepted. And the asylum granted by any Muslim is to be respected by all the Muslims even if it is granted by one of the lowest social status among them. And whoever betrays a Muslim in this respect will incur the Curse of Allah, the angels and all the people, and his compulsory and optional good deeds of worship will not be accepted. And any freed slave who take as masters, people other than his own real masters who freed him without taking the permission of the latter, will incur the Curse of Allah, the angels and all the people, and his compulsory and optional good deeds of worship will not be accepted."

3180. Narrated Sa‘îd: Abû Hurairah:

3180. Narrated Sa‘îd: Abû Hurairah: ‘Once I said (to the people), “What will your state be when you can get no Dinär or Dirham (i.e., taxes from the Dîjimmi)?” On that someone asked him, “What makes you know that this state will take place, 0 Abû Hurairah?” He said, “By Him in Whose Hands Abû Hurairah’s soul is, I know it through the statement of the true and truly inspired one (i.e., the Prophet).” The people asked, “What does the statement say?” He replied, “Alläh and His Messenger’s asylum (granted to Dîjimmi, i.e., non-Muslims living in a Muslim territory) will be outraged, and so Alläh will make the hearts of these Dîjimmi so daring that they will refuse to pay the Jizya they will be supposed to pay.”

3181. Narrated Al-A`mash: I asked Abû Wa‘îl, “Did you take part in the battle of Sîffin?” He said, “Yes, and I heard Sahî, (1) (H. 3181) A battle that took place between ‘Ali’s followers and Mu`awiya’s followers—
bin Ḥunaif (when he was blamed for lack of zeal for fighting) saying, 'You’d better blame your wrong opinions. I wish you had seen me on the day of Abū Jandal(1). If I had had the courage to disobey the Prophet’s orders, I would have done so. We had kept out swords on our necks and shoulders, for a thing which frightened us. And we did so, we found it easier for us, except in the case of the above battle (of ours).’"

3182. Narrated Abū Wā’il: We were in (the battle of) Ṣiffin and Sahl bin Ḥunaif got up and said, ‘O people! Blame yourselves! We were with the Prophet on the day of Hudaibiya, and if we had been called to fight, we would have fought. But ‘Umar bin Al-Khaṭṭāb came and said, ‘O Allâh’s Messenger! Aren’t we in the right (path) and our opponents in the wrong (path)?’ Allâh’s Messenger ﷺ said, ‘Yes.’ ‘Umar said, ‘Aren’t our killed persons in Paradise and their’s in Hell?’ He said, ‘Yes.’ ‘Umar said, ‘Then why should we accept hard terms in matters concerning our religion? Shall we return, before Allâh judges between us and them?’ Allâh’s Messenger ﷺ said, ‘O Ibn Al-Khaṭṭāb! I am the Messenger of Allâh and Allâh will never degrade me’. Then ‘Umar went to Abū Bakr and told him the same as he had told the Prophet ﷺ. On that Abū Bakr said (to ‘Umar), ‘He is the Messenger of Allâh and Allâh will never degrade him.’ Then Sûrat Al-Fath (i.e., Victory) was revealed and Allâh’s Messenger ﷺ recited

(1) (H. 3181) Abû Jandal embraced Islam at the time when the Muslims had concluded a treaty with Al-Mushrîkûn of Makkah by virtue of which the Prophet ﷺ had to return Abû Jandal to them in spite of his conversion.
it to the end in front of ‘Umar. On that ‘Umar asked, ‘O Allāh’s Messenger! Was it (i.e., the Hudaibiya Treaty) a victory?’ Allāh’s Messenger ﷺ said, ‘Yes’.

3183. Narrated Asmā’ bint Abī Bakr رضي الله عنها: During the period of the peace treaty of Quraish with Allāh’s Messenger ﷺ, my mother, accompanied by her father, came to visit me, and she was a Mushrikah. I consulted Allāh’s Messenger ﷺ (by asking), “O Allāh’s Messenger! My mother has come to me and she desires to receive a reward from me, shall I keep good relation with her?” He said, “Yes, keep good relation with her.”

(19) CHAPTER. It is permissible to conclude a peace treaty of three days or any other fixed period.

3184. Narrated Al-Barā’ رضي الله عنه: When the Prophet ﷺ intended to perform ‘Umra, he sent a person to the people of Makkah asking their permission to enter Makkah. They stipulated that he would not stay for more than three days and would not enter it except with sheathed arms and would not preach (Islam) to any of them. So ‘A‘ī bin Abī Ṭālib started writing the treaty between them. He wrote, “This is what Muḥammad, Messenger of Allāh ﷺ has agreed to.” The (Makkans) said, “If we knew that you
(Muhammad) are the Messenger of Allah, then we would not have prevented you and would have followed you. But write, ‘This is what Muhammad bin ‘Abdullah has agreed to...’” On that Allah’s Messenger ﷺ said, “By Allah, I am Muhammad bin ‘Abdullah, and, by Allah, I am the Messenger of Allah.” Allah’s Messenger ﷺ used not to write; so he asked ‘Ali to erase the expression ‘Messenger of Allah’. On that ‘Ali said, “By Allah, I will never erase it.” Allah’s Messenger ﷺ said (to ‘Ali), “Let me see the paper.” When ‘Ali showed him the paper, the Prophet ﷺ erased the expression with his own hand. When Allah’s Messenger ﷺ had entered Makkah and three days had elapsed, the Makkans came to ‘Ali and said, “Let your friend (i.e., the Prophet ﷺ) quit Makkah.” ’Ali informed Allah’s Messenger ﷺ about it and Allah’s Messenger ﷺ said, “Yes,” and then he departed.

(20) CHAPTER. To make a peace treaty without a limited period.

As the Prophet ﷺ told (the Khaiibar Jews), “We will keep you as long as Allah will keep you.”

(21) CHAPTER. The throwing of the dead bodies of Al-Mushrikün in a well, and no price should be accepted for such dead bodies (in case their families want to take them).

3185. Narrated ‘Abdullah: While the Prophet ﷺ was in the state of
prostration, surrounded by a group of people from Mushrikūn of the Quraish, ‘Uqba bin Abī Mu‘āt came and brought the intestines of a camel and threw them on the back of the Prophet ﷺ. The Prophet ﷺ did not raise his head from prostration till Fāṭima (i.e., his daughter) came and removed those intestines from his back, and invoked evil on whoever had done (that evil deed). The Prophet ﷺ said, ‘O Allāh! Destroy the chiefs of Quraish, O Allāh! Destroy Abū Jahl bin Hīshām, ‘Uthbā bin Rabī‘a, Shaibā bin Rabī‘a, ‘Uqba bin Abī Mu‘āt, Umaiyya bin Khalaf (or Ubaib bin Khalaf).’ Later on I saw all of them killed during the battle of Badr and their bodies were thrown into a well except the body of Umaiyya or Ubaib, because he was a fat man, and when he was pulled, the parts of his body got separated before he was thrown into the well.

(22) CHAPTER. The sin of a betrayer (treacherous and perfidious person) whether he betrays a good or a bad person.

3186, 3187. Narrated Abdullah and Anas ﷺ: The Prophet ﷺ said, “Every betrayer (treacherous and perfidious person) will have a flag on the Day of Resurrection.” One of the two subnarrators said that the flag would be fixed, and the other said that it would be shown on the Day of Resurrection, so that the betrayer might be recognized by it.”
3188. Narrated Ibn ‘Umar: The Prophet said, “For every betrayer (treacherous and perfidious person) there will be a flag which will be fixed on the Day of Resurrection, and the flag’s prominence will be made in order to show the betrayal (perfidy) he committed.”

[See Vol. 8, Hādīth No. 6177]

3189. Narrated Ibn ‘Abbās: Allāh’s Messenger said on the day of the conquest of Makkah, “There is no emigration now, but there is Jihād (i.e., holy battle) and good intentions(1). And when you are called for Jihād, you should come out at once.” Allāh’s Messenger also said, on the day of the conquest of Makkah, “Allāh has made this town a sanctuary since the day He created the heavens and the earth. So, it is a sanctuary by Allāh’s Decree till the Day of Resurrection. Fighting in it was not legal for anyone before me, and it was made legal for me only for an hour by daytime. So, it (i.e., Makkah) is a sanctuary by Allāh’s Decree till the Day of Resurrection. Its thorny bushes should not be cut, and its game should not be chased, its Luqata (fallen property) should not be picked up except by one who will announce it publicly; and its grass should not be uprooted.” On that Al-‘Abbās said, “O Allāh’s Messenger! Except the Idhkhir, because it is used by the goldsmiths and by the people for their houses.” On that the Prophet said, “Except the Idhkhir.”

(1) (H. 3189) See the footnote of Hādīth No. 2783.
(1) CHAPTER. What is mentioned in the Statement of Allah (in this respect):

"And He it is Who originates the creation; then will repeat it (after it has been perished) and this is easier for Him..."

(V.30:27)

Ar-Rabi' bin Khuthaim and Al-Hasan said, "Everything is easy for Allah."

3190. Narrated 'Imrân bin Ḥuṣain: Some people of Bâni Tamîm came to the Prophet ﷺ and said (to them), "O Bâni Tamîm! Rejoice with glad tidings." They said, "You have given us glad tidings, now give us something." On hearing that the colour of his face changed(1). Then the people of Yemen came to him and he said, "O people of Yemen! Accept the good tidings, as Bâni Tamîm has refused them." The Yemenites said, "We accept them." Then the Prophet ﷺ started talking about the beginning of creation and about (Allah's) Throne. In the meantime a man came saying, "O 'Imrân! Your she-camel has run away!" (I got up and went away), but I wish I had not left that place (for I missed what Allah's Messenger ﷺ had said).

(1) (H. 3190) Because he was disappointed to see those people prefer worldly benefits to the knowledge of the Hereafter which would grant them Paradise; or because he did not then have anything to satisfy their request.
3191. Narrated 'Imrân bin Ḥusayn: I went to the Prophet and tied my she-camel at the gate. The people of Bâni Tamîm came to the Prophet who said, “O Bâni Tamîm! Accept the good tidings.” They said twice, “You have given us the good tidings, now give us something.” Then some Yemenites came to him and he said, “Accept the good tidings, O people of Yemen, for Bâni Tamîm has refused them.” They said, “We accept it, O Allâh’s Messenger! We have come to ask you about this matter (i.e., the beginning of creation).” He said, “First of all, there was nothing but Allâh, and (then He created His Throne). His Throne was over the water, and He wrote everything in the Book (in the heaven) and created the heavens and the earth.” Then a man shouted, “O Ibn Ḥusayn! Your she-camel has gone away!” So, I went away and could not see the she-camel because of the mirage. By Allâh, I wished I had left that she-camel (but not that gathering).

3192. Narrated 'Umar: One day the Prophet stood amongst us for a long period and informed us about the beginning of creation (and talked about everything in detail) till he mentioned how the people of Paradise will enter their places and the people of Hell will enter their places. Some remembered what he had
3193. Narrated Abü Hurairah: Allah’s Messenger ﷺ said, “Allah the Most Superior said:

‘The son of Adam abuses Me, and he should not slight Me, and he tells a lie against Me (or disbelieves in) Me, and he ought not to do so. As for his slighting Me, it is that he says that I have a son (or offspring) and his telling a lie against (or disbelieve in) Me is his statement that I shall not recreate him as I have created (him) before’.” (See H. 4482)

3194. Narrated Abu Hurairah: Allah’s Messenger ﷺ said, “When Allah completed the creation, He wrote in His Book which is with Him on His Throne, ‘My Mercy has overcome My Anger.’”

(2) CHAPTER. What has been said regarding the seven earths.

And the Statement of Allah ﷻ: “It is Allah Who has created seven heavens and of the earth the like thereof (i.e., seven). His Command descend between them (heavens and earth), that you may know that Allah has power over all
things, and that Allâh surrounds (comprehends) all things in (His) Knowledge.” (V.65:12)

3195. Narrated Muhammad bin Ibrâhîm bin Al-Ḥarîth from Ābu Salama bin ‘Abdur-Rahmân who had a dispute with some people on a piece of land, and so he went to Āishah and told her about it. She said, “O Ābu Salama, avoid the land, for Allâh's Messenger ﷺ said, ‘Any person who takes even a span of land unjustly, his neck shall be encircled with seven earths (on the Day of Resurrection.’”

3196. Narrated Sâlim’s father: The Prophet ﷺ said, “Any person who takes a piece of land unjustly will sink down the seven earths on the Day of Resurrection.”
3197. Narrated Abū Bakra: The Prophet said, "Time has come back to its original state which it had when Allah created the heavens and the earth. The year is twelve months, four of which are sacred; three of them are in succession: Dhul-Qa‘da, Dhul-Hijjah and Al-Muḥarram, and (the fourth being) Rajab Mudar (named after the tribe of Mudar as they used to respect this month) which is between Jumāda-ath-Thāniyah and Sha‘bān."

3198. Narrated Sa‘īd bin Zaid bin ‘Amr bin Nufail that Arwa (the daughter of Unais) sued him before Marwān for a right, which she claimed, he had deprived her of. On that Sa‘īd said, "How should I deprive her of her right? I testify that I heard Allah’s Messenger saying, “If anyone takes a span of land unjustly, his neck will be encircled with seven earths on the Day of Resurrection.'"

(3) CHAPTER. (About the) Stars.

Abū Qatāda mentioning Allah’s Statement:

“And indeed We have adorned the
nearest heaven with lamps..." (V.67:5)

said, “The creation of these stars is for three purposes, and they are: 1) as decoration of the nearest heaven, 2) as missiles to hit the devils, and 3) as signs to guide travellers. So, if anybody tries to find a different interpretation, he is mistaken and just wastes his efforts and troubles himself with what is beyond his limited knowledge.”

(4) CHAPTER. Characteristic of the sun and the moon. [The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning)]. (V.55:5)

Mujahid said, “They move like the hand mill.” And others said, “With measured out stages (in order to know the number of years, months and the Reckoning etc.) exactly calculated.”
3199. Narrated Abū Dhar: The Prophet asked me at sunset, “Do you know where the sun goes (at the time of sunset)?” I replied, “Allāh and His Messenger know best.” He said, “It goes (i.e., travels) till it prostrates itself underneath the Throne, and takes the permission to rise again, and it is permitted and then (a time will come when) it will be about to prostrate itself but its prostration will not be accepted, and it will ask permission to go on its course, but it will not be permitted, but it will be ordered to return whence it has come, and so it will rise in the west. And that is the interpretation of the Statement of Allāh:

‘And the sun runs on its fixed course for a term (appointed). That is the Decree of Allāh the All-Mighty, the All-Knowing.’” (V.36:38)
3200. Narrated Abū Hurairah: The Prophet said, “The sun and the moon will be folded up (or joined together or deprived of their lights) on the Day of Resurrection.”

3201. Narrated ʿAbdullāh bin ʿUmar: The Prophet said, “The sun and the moon do not eclipse because of someone’s death or life (i.e., birth), but they are two signs amongst the Signs of Allāh. So, if you see them (i.e., eclipse), offer the Šalāt (eclipse prayer).”

3202. Narrated ʿAbdullāh bin ʿAbbās: The Prophet said, “The sun and the moon are two signs amongst the Signs of Allāh. They do not eclipse because of someone’s death or life (i.e., birth). So, if you see them (i.e., eclipse), remember Allāh (i.e., offer the eclipse prayer).”

3203. Narrated ʿAishah: On the day of a solar eclipse, Allāh’s Messenger stood up (to offer the eclipse prayer). He recited Takbīr, recited a long recitation (of Holy Verses), bowed a long bowing, and then he raised his head saying, “Allāh hears
him who sends his praises to Him." Then he stayed standing, recited a long recitation again, but shorter than the former, bowed a long bowing, but shorter than the first, then prostrated (two) long prostrations and then performed the second Rak'a in the same way as he had done the first. By the time he had finished his Salāt (prayer) with Taslīm, the solar eclipse had cleared. Then he addressed the people referring to the solar and lunar eclipses saying, "These are two signs amongst the Signs of Allāh, and they do not eclipse because of anyone's death or life (i.e., birth). So, if you see them, hasten for the Salāt (eclipse prayer)."

3204. Narrated Abū Mas'ūd: The Prophet ﷺ said, "The sun and the moon do not eclipse because of the death or life (i.e., birth) of someone, but they are two signs amongst the Signs of Allāh. So, if you see them, offer the Salāt (eclipse prayer)."

(5) CHAPTER. Allāh's Statement: "And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain)...." (V.25:48)
3205. Narrated Ibn ‘Abbas: The Prophet said, “I have been made victorious with the Saba (i.e., easterly wind) and the people of ‘Ad were destroyed with the Dabur (i.e., westerly wind).”

3206. Narrated ‘Ata’: ‘Aishah said, “Whenever the Prophet saw a cloud in the sky, he would walk to and fro in agitation, go out and come in, and the colour of his face would change, and if it rained, he would feel relaxed.” So ‘Aishah knew that state of his. The Prophet said, “I don’t know, it may be similar to what happened to some people referred to in the following Verse: ‘Then, when they saw it as a dense cloud coming towards their valleys.’” (V.46:24)

(6) CHAPTER. The reference to angels.

Anas said, “‘Abdullah bin Salam said to the Prophet, ‘Amongst the angels Jibril (Gabriel) is the enemy of the Jews.’” Ibn ‘Abbas said, “(The Verse): Verily, we stand in rows for the prayers (as you Muslims stand in rows for your prayers)... (V.37:165) refers to the angels.”

3207. Narrated Malik bin Sa’fa’a: The Prophet said, “While I was...
beside the House (Ka'bah) in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the abdomen and then my abdomen was washed with Zamzam water and (my heart was) filled with wisdom and belief. Al-Burāq, a white animal, smaller than a mule and bigger than a donkey was brought to me and I set out with Jibril (Gabriel). When I reached the nearest heaven, Jibril said to the gatekeeper of the heaven, ‘Open the gate.’ The gatekeeper asked, ‘Who is it?’ He said, ‘Jibril.’ The gatekeeper said, ‘Who is accompanying you?’ Jibril said, ‘Muḥammad.’ The gatekeeper said, ‘Has he been called?’ Jibril said, ‘Yes.’ Then it was said, ‘He is welcome. What a wonderful visit his is!’ Then I met ʿĀdām and greeted him and he said, ‘You are welcome, O son and a Prophet.’ Then we ascended to the second heaven. It was asked, ‘Who is it?’ Jibril said, ‘Jibril.’ It was said, ‘Who is with you?’ He said, ‘Muḥammad ʿa.s.’ It was asked, ‘Has he been sent for?’ He said, ‘Yes.’ It was said, ‘He is welcome. What a wonderful visit his is!’ Then I met ʿĪsā (Jesus) and Yahya (John) who said, ‘You are welcome O brother and a Prophet.’ Then we ascended to the third heaven. It was asked, ‘Who is it?’ Jibril said, ‘Jibril.’ It was asked, ‘Who is with you?’ Jibril said, ‘Muḥammad.’ It was asked, ‘Has he been sent for?’ Jibril said, ‘Yes.’ It was said, ‘He is welcome. What a wonderful visit his is!’” (The Prophet ʿa.s added:) “There I met Yūsuf (Joseph) and greeted him, and he replied, ‘You are welcome, O brother and a Prophet!’ Then we ascended to the fourth heaven and again the same questions and answers were exchanged as in the previous heavens. There
I met Idris and greeted him. He said, ‘You are welcome’ O brother and a Prophet.’ Then we ascended to the fifth heaven and again the same questions and answers were exchanged as in previous heavens. There I met and greeted Hārūn (Aaron) who said, ‘You are welcome, O brother and a Prophet’. Then we ascended to the sixth heaven and again the same questions and answers were exchanged as in previous heavens. There I met and greeted Mūsá (Moses) who said, ‘You are welcome, O brother and a Prophet’. When I proceeded on, he started weeping and on being asked why he was weeping, he said, ‘O Lord! Followers of this youth who was sent after me will enter Paradise in greater number than my followers.’ Then we ascended to the seventh heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Ibrahim (Abraham) who said, ‘You are welcome, O son and a Prophet.’ Then I was shown Al-Bait-ul-Ma‘mūr (i.e., Allāh’s House). I asked Jibrīl about it and he said, ‘This is Al-Bait-ul-Ma‘mūr where seventy thousand angels perform Salāt (prayer) daily, and when they leave they never return to it (but always a fresh batch comes into it daily).’ Then I was shown Sidrat-ul-Muntahā (i.e., the lote-tree of the utmost boundary) and I saw its Nabiq fruits which resembled the clay jugs of Hajar (i.e., a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root, two of them were apparent and two were hidden. I asked Jibrīl about those rivers and he said, ‘The two hidden rivers are in Paradise, and the apparent ones are the Nile and the Euphrates.’ Then fifty Salāt (prayer) were enjoined on me. I descended till I met Mūsā who asked me, ‘What have you done?’
I said, ‘Fifty Salāt (prayers) have been enjoined on me.’ He said, ‘I know the people better than you because I had the hardest experience to bring Bānī Isrāʾil to obedience. Your followers cannot put up with such obligation. So, go back to your Lord and request Him (to reduce the number of Salāt).’ I returned and requested Allāh (for reduction) and He made it forty. I returned and (met Mūsā) and had a similar discussion, and then returned again to Allāh for reduction, and He made it thirty, then twenty, then ten, and then I came to Mūsā who repeated the same advice. Ultimately Allāh reduced it to five. When I came to Mūsā again, he said, ‘What have you done?’ I said, ‘Allāh has made it five only.’ He repeated the same advice but I said that I surrendered (to Allāh’s Final Order).’ Allāh’s Messenger ﷺ was addressed by Allāh, “I have decreed My Obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds.”
3208. Narrated 'Abdullãh (bin Mas'ûd): Allah's Messenger, the true and truly inspired said, "(The matter of the creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his (i.e., the new creature's) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in the Hereafter). Then the soul is breathed into him. So, a man amongst you may do (good) deeds till there is only a cubit between him and Paradise and then what has been written for him decides his behaviour and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire. And similarly a man amongst you may do (evil) deeds till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behaviour, and he starts doing deeds characteristic of the people of Paradise."

[See Hadîth No. 3332]

3209. Narrated Abû Hurairah: The Prophet said, "If Allâh loves a person, He calls Jibrîl (Gabriel) saying, 'Allâh loves so-and-so; O Jibrîl! Love him.' Jibrîl would love him and make an announcement amongst the inhabitants of
the heaven: 'Allāh loves so-and-so, therefore you should love him also,' and so all the inhabitants of the heaven would love him, and then he is granted the pleasures of the people on the earth.'

[See Vol. 9, Hādīth No.7485]

3210. Narrated 'Āishah the wife of the Prophet ﷺ: I heard Allāh's Messenger ﷺ saying, "The angels descend in the clouds and mention this or that matter decreed in the heaven. The devils listen stealthily to such true statement and then inspire it (or pour it in the ears of) the foretellers, and the latter would add to it one hundred lies of their own." (See H. 5762)

3211. Narrated Abū Hurairah ﷺ: The Prophet ﷺ said, "On every Friday the angels take their stand at every gate of the mosques to write the names of the people chronologically (i.e., according to the time of their arrival for the Friday prayer), and when the Imām sits (on the pulpit) they fold up their scrolls and get ready to listen to the
3212. Narrated Sa‘îd bin Al-Musaiyab: ‘Umar came to the mosque while Hassân was reciting a poem. (‘Umar disapproved of that). On that Hassân said, “I used to recite poetry in this very mosque in the presence of one (i.e., the Prophet ﷺ) who was better than you.” Then he turned towards Abû Hurairah and said (to him), “I ask you by Allah, did you hear Allah’s Messenger ﷺ saying (to me), ‘Retort on my behalf. O Allah! Support him (i.e., Hassân) with the Ruh Al-Qudus [i.e., Jibrîl (Gabriel)]?’” Abû Hurairah said, “Yes.”

3213. Narrated Al-Barâ’: The Prophet ﷺ said to Hassân, “Lampoon them (i.e., Al-Muṣṭrikûn) and Jibrîl (Gabriel) is with you.”

3214. Narrated Ḥûmaid bin Hilâl: Anas bin Mâlik رضي الله عنه said, “As if! saw a cloud of dust swirling up in the lane of Bâni Ghanm.” Mûsâ added, “That was caused by the mounted escort of Gabriel.”
3215. Narrated 'Aishah: Al-Harîth bin Hishâm asked the Prophet, “How is the Divine Revelation revealed to you?” He replied, “In all these (following) ways: The angel sometimes comes to me with a voice which resembles the sound of a ringing bell, and when this state passes away from me, I grasp what the angel has said, and this type of Divine Revelation is the hardest on me; and sometimes the angel comes to me in the shape of a man and talks to me, and I understand and grasp what he says.”

(See H. 2)

3216. Narrated Abû Hurairah: I heard the Prophet saying, “Whoever spends two things in Allâh’s Cause, will be called by the gatekeepers of Paradise who will say, “O so-and-so, come on!” Abû Bakr said, “Such a person will never perish or be miserable”. The Prophet said, “I hope you will be among such persons.”

3217. Narrated Abû Salama: ‘Aishah said that the Prophet said to her, “O ‘Aishah! This is Jibrîl (Gabriel) and he sends his salutations (greetings) to you.” ‘Aishah said, “Salutations (greetings) to him, and Allâh’s Mercy and Blessings be on him,” and addressing the Prophet she said, “You see what I don’t see.”
3218. Narrated Ibn 'Abbas: Allah's Messenger asked Jibril (Gabriel), "Why don't you visit us more often than you do?" Then the following Holy Verse was revealed (in this respect):

"And we (angels) descend not except by the Command of your Lord (O Muhammad). To Him belongs what is before us and what is behind us." (V.19:64)

3219. Narrated Ibn 'Abbas: Allah's Messenger said, "Jibril (Gabriel) read the Qur'an to me in one way (i.e., dialect), and I continued asking him to read it in different ways till he read it in seven different ways."

3220. Narrated Ibn 'Abbas: Allah's Messenger was the most generous of all the people, and he used to be more generous in the month of Ramadan when Jibril (Gabriel) used to meet him. Jibril used to meet him every night in Ramadan to study the Noble Qur'an carefully together. Allah's Messenger used to become more generous than the fair winds sent (by Allah) with glad tidings (rain) when he met Jibril. (See H. 6)

(1) (H. 3219) The Prophet wished that the Qur'an would be easily read and understood by the various Arab tribes of his time.
3221. Narrated Ibn Shihab: Once 'Umar bin Abdul 'Aziz delayed the 'Asr prayer a little. 'Urwa said to him, “Jibril (Gabriel) descended and led the Salat (prayer) in front of the Prophet ﷺ.” On that 'Umar said, “O 'Urwa! Be sure of what you say.” 'Urwa said: “I heard Bashir bin Abi Mas'ud narrating from Ibn Mas'ud who heard Allâh’s Messenger ﷺ saying, 'Jibril descended and led me in Salat (prayer); and I offered Salât with him, then again I offered Salât (prayer) with him, and then offered Salât (prayer) with him again, and then offered Salât (prayer) with him again, and then offered Salât (prayer) with him again, counting with his fingers five Salât (prayer).”

3222. Narrated Abû Dhar: The Prophet ﷺ said, “Jibril (Gabriel) said to me, “Whoever amongst your followers die without having worshipped others besides Allâh, will enter Paradise, or will not enter the (Hell) Fire.” The Prophet ﷺ asked, “Even if he has committed illegal sexual intercourse or theft?” He replied, “Even then.”
3223. Narrated Abū Hurairah: The Prophet ﷺ said, “Angels come to you in succession by night and day, and all of them get together at the time of the Fajr and ‘Asr prayers. Then those who have stayed with you overnight, ascend unto Allâh Who asks them… and He knows the answer better than they… ‘How have you left My slaves?’ They reply, ‘We left them while they were offering Salât (prayer) and we came to them while they were offering Salât (prayer).’”

(7) CHAPTER. “If anyone of you says Āmīn [during the Salât (prayer) at the end of the recitation of Sūrat Al-Fātihā], and the angels in heaven say the same, and the sayings of two coincide, all his past sins will be forgiven.”

3224. Narrated ‘Aishah: I stuffed for the Prophet ﷺ a pillow decorated with pictures which looked like a Numruqa (i.e., a small cushion). He came and stood among the people with signs of a change apparent on his face. I said, “O Allâh’s Messenger! What is wrong?” He said, “What is this pillow?” I said, “I have prepared this pillow for you, so that you may recline on it.” He said, “Don’t you know that angels do not enter a house wherein there are pictures; and whoever makes a picture will be punished on the Day of Resurrection and will be asked to give life to what he has created?”
3225. Narrated Abū Tālha: I heard Allah’s Messenger saying, “Angels do not enter a house wherein there is a dog or some images (or pictures etc.) of living creatures (a human being or an animal etc.).”

[See Fath Al-Bari, for details about pictures].

3226. Narrated Busr bin Sa’id that Zaid bin Khālid Al-Juhāni narrated to him something in the presence of Sa’id bin ‘Ubaidullāh Al-Khulānī who was brought up in the house of Maimūna, the wife of the Prophet. Zaid narrated to them that Abū Tālha said that the Prophet said, “The angels (of mercy) do not enter a house wherein there is a picture.” Busr said, “Later on Zaid bin Khālid fell ill and we called on him. To our surprise we saw a curtain decorated with pictures in his house. I said to ‘Ubaidullāh Al-Khulānī, “Didn’t he (i.e., Zaid) tell us about the (prohibition of) pictures?” He said, “But he said, except the embroidery on garments. Didn’t you hear him?” I said, “No”. He said, “Yes, he did.”

3227. Narrated Sālim’s father: Once, Jibril (Gabriel) promised the Prophet (that he would visit him, but Jibril did not
come) and later on he said, “We angels, do not enter a house in which there is a picture or a dog.”

3228. Narrated Abū Hurairah: Allāh’s Messenger said, “When the Imam, during the Salāt (prayer), says, ‘Allāh hears him who praises Him’, say: ‘O Allāh! Our Lord! All the praises and thanks are for You’, for if the saying of anyone of you coincides with the saying of the angels, his past sins will be forgiven.”

3229. Narrated Abū Hurairah: The Prophet said, “As long as anyone of you is waiting for the Salāt (prayer), he is considered to be offering Salāt (prayer) actually, and the angels say, ‘O Allāh! Be Merciful to him and forgive him’, (and go on saying so) unless he leaves his place of offering Salāt (prayer) or passes wind (i.e., breaks his ablution).”

3230. Narrated ‘Ya’la: I heard the Prophet reciting the following Verse on the pulpit:

“And they will cry: O Mālī...” and Sufyān said that ‘Abdullāh recited it: ‘They will call: O Mālī.’ (V.43:77)

(1) (H. 3230) This is a part of a Verse. Mālī (or Mālik) is the name of the gate-keeper of Hell. The people of Hell will call him saying, “O Mālī(k)! Let your Lord make an end of us!” He will say: “Verily you shall abide forever.” (V.43:77)
3231.Narrated 'Aishah that
she asked the Prophet "Have you
encountered a day harder than the day (of
the battle) of Uhud?" The Prophet replied, "Your tribes have troubled me a
lot, and the worse trouble was the trouble on
the day of 'Aqaba when I presented myself to
Ibn 'Abd-Yalil bin 'Abd-Kulãl and he did not
respond to my demand. So, I departed,
overwhelmed with excessive sorrow, and
proceeded on, and could not relax till I
found myself at Qarn-ath-Tha‘âlib, where I
lifted my head towards the sky to see a cloud
shading me unexpectedly. I looked up and
saw Jibril (Gabriel) in it. He called me
saying, 'Alläh has heard your people's
saying to you, and what they replied back to
you, Alläh has sent the angel of the
mountains to you so that you may order
him to do whatever you wish to these people.'
The angel of the mountains called upon me
and greeted me, and then said, 'O Muḥammad! Order what you wish. If you
like, I will let Al-Akhâhabain (i.e., two
mountains) fall on them.'" The Prophet
said, "No, but I hope that Alläh will let them
beget children who will worship Allâh Alone,
and will worship none besides Iâlim."
Statement of Allah:

“And was at a distance of two bows’ length or (even) nearer, so (Allah) revealed to His slave [Muhammad] through Jibril (Gabriel)…” (V.53:9,10)

On that, Zir said, “Ibn Mas‘ūd informed us that the Prophet had seen Jibril having six hundred (600) wings.”

3233. Narrated ‘Abdullāh regarding the Verse:

“Indeed he (Muḥammad) did see of the Greatest Signs of his Lord (Allah).” (V.53:18), that the Prophet had seen a green carpet(1) spread all over the horizon of the sky.

3234. Narrated ‘Āishah: Whoever claimed that (the Prophet) Muḥammad saw his Lord, is committing a great fault, for he only saw Jibril (Gabriel) in his genuine shape in which he was created covering the whole horizon.

3235. Narrated Masrūq: I asked ‘Āishah, “What about Allāh’s Statement:

“Then he [Jibril (Gabriel)] approached and came closer, and was at a distance of two bows’ length or (even) nearer?” (V.53:8, 9)

She replied, “It was Jibril who used to come to the Prophet in the figure of a

(1) (H. 3233) Perhaps Jibril’s (Gabriel) wings.
man, but on that occasion, he came in his actual and real figure and (he was so huge) that he covered the whole horizon.”

3236. Narrated Samura: The Prophet ﷺ said, “Last night I saw (in a dream) two men coming to me. One of them said, ‘The person who kindles the fire is Mālik, the gatekeeper of the (Hell) Fire, and I am Jibril (Gabriel), and this is Mikā’el (Michael).’”

3237. Narrated Abū Hurairah رضي الله عنه that he heard the Prophet ﷺ saying, “If a husband calls his wife to his bed (i.e., to have sexual relation) and she refuses and causes him to sleep in anger, the angels will curse her till morning.”

3238. Narrated Jābir bin ‘Abdullāh رضي الله عنه that he heard the Prophet ﷺ saying, “The Divine Revelation was delayed for a short period but suddenly, as I was walking, I heard a voice in the sky, and when I looked up towards the sky, to my surprise, I saw the angel who had come to me in the Ḥirā cave, and he was sitting on a chair in between the sky and the earth. I was so frightened by him
that I fell on the ground and came to my family and said (to them), 'Cover me (with a blanket)! Cover me!' Then Allâh Ta'âlî sent the Revelation:

"O you (Muhammad ﷺ) enveloped (in garments)! Arise and warn! (up to) And keep away from Ar-Rujz (the idols)!" (V.74:1-5) (See H. 4)

3239. Narrated Ibn 'Abbas ﷺ: The Prophet ﷺ said, "On the night of my Al-Isrâ (Journey by Night) to the heaven, I saw Mûsâ (Moses) who was a tall brown curly-haired man, as if he was one of the men of Shanu'a tribe, and I saw 'Isâ (Jesus), a man of medium height and moderate complexion inclined to the red and white colour and of lank hair. I also saw Mâlik, the gatekeeper of the (Hell) Fire, and Ad-Dajjâl amongst the signs which Allâh showed me." (The Prophet ﷺ then recited the Holy Verse):

"...So, be not you in doubt of meeting him (i.e., when you met Mûsâ during the night of Al-Isrâ’ and Al-Mi’raj over the heavens)..." (V.32:23).

Narrated Anas and Abû Bakra: “The Prophet ﷺ said, “The angels will guard Al-Madînâ from Ad-Dajjâl (who will not be able to enter the city of Al-Madînâ).”

(8) CHAPTER. What is said regarding the characteristics of Paradise, and the fact that
it has already been created (and does exist now).

And Abū Al-'Āliya said: The people of Paradise will not have menses, urine or spittle. Whenever they are given a thing and then another thing, they will say, ‘We have already been provided with this’, for they are given things similar in shape but different in taste. The bunches of fruits will be near to them, and they will pluck fruits as they like. (The rest of the chapter is the interpretation of some of the Qur'ānic words concerning the characteristics of Paradise and the people who live in it. Such words are not translated).
3240. Narrated ‘Abdullãh bin ‘Umar: Allah’s Messenger ﷺ said, “When anyone of you dies, his destination is displayed before him in the forenoon and in the afternoon; so, if he is from the people of Paradise, he is shown his place in Paradise, and if he is from the people of Hell, he is shown his place in Hell.”

3241. Narrated ‘Imrân bin Ḥuṣain: The Prophet ﷺ said, “I looked at Paradise and found poor people forming the majority of its inhabitants; and I looked at Hell and saw that the majority of its inhabitants were women.”
3242. Narrated Abū Hurairah: While we were in the company of the Prophet ﷺ he said, “While I was asleep, I saw myself in Paradise; and there I beheld a woman making ablution beside a palace. I asked, ‘To whom does this palace belong?’ They said, ‘To Umar bin Al-Khaṭṭāb.’ Then I remembered Umar’s Ghairā (concerning women), and so I quickly went away from that palace.” Umar wept (when he heard this from the Prophet ﷺ) and said, “How dare I think of my Ghairā being offended by you, O Allah’s Messenger?”

3243. Narrated ʿAbdullāh bin Qais Al-Ashʿarī: The Prophet ﷺ said, “A tent (in Paradise) is like a hollow pearl which is thirty miles in height; and on every corner of the tent a believer will have a family that cannot be seen by others.” [Narrated Abū ʿImrān in another narration, “(The tent is) sixty miles (in height)”].

3244. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “Allāh said: ‘I have prepared for My pious slaves things which have neither been seen by an eye, nor heard by an ear, nor (even) imagined by a human being.’ If you wish, you can recite this

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(1) (H. 3242) Ghairā: See glossary.
Verse from the Noble Qur'an: ‘No person knows what is kept hidden for them of joy.’”
(V.32:17)

3245. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “The first group (of people) who will enter Paradise will be (glittering) like the moon on a full-moon night. They will neither spit therein nor blow their noses nor relieve nature. Their utensils therein will be of gold and their combs of gold and silver; in their censers the aloeswood will be used, and their sweat will smell like musk. Everyone of them will have two wives; the marrow of the bones of the wives’ legs will be seen through the flesh out of excessive beauty. They (i.e., the people of Paradise) will neither have differences nor hatred amongst themselves; their hearts will be as if one heart, and they will be glorifying Allah in the morning and in the afternoon.”

3246. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “The first batch (of people) who will enter Paradise will be (glittering) like the moon on a full-moon night; and those who will enter next will be (glittering) like the brightest star. Their hearts will be as if the heart of a single man, for they will have neither any differences nor any enmity amongst
themselves, and everyone of them shall have two wives, each of whom will be so beautiful, pure and transparent that the marrow of the bones of their legs will be seen through the flesh. They will be glorifying Allāh in the morning and afternoon, and will never fall ill, and they will neither blow their noses, nor spit. Their utensils will be of gold and silver, and their combs will be of gold, and the fuel used in their censers will be the aloeswood, and their sweat will smell like musk.”

3247. Narrated Sahl bin Sa’d L: The Prophet ﷺ said, “Verily! 70,000 or 700,000 of my followers will enter Paradise altogether; so that the first and the last amongst them will enter at the same time, and their faces will be glittering like the moon on a full-moon night.

3248. Narrated Anas (bin Mālik): A silken cloak was presented to the Prophet ﷺ and he used to forbid the usage of silk (by men). When the people were fascinated by the cloak, he said, “By Him (Allāh) in Whose Hands the soul of Muḥammad is, the handkerchiefs of Sa’d bin Mu‘ādh in Paradise are better than this.”
3249. Narrated Al-Bara’ bin ‘Azib: Allah’s Messenger was given a silken garment, and its beauty and delicacy astonished the people. On that, Allah’s Messenger said, “No doubt, the handkerchiefs of Sa’d bin Mu‘adh in Paradise are better than this.”

3250. Narrated Sahl bin Sa’d As-Sa‘idi: Allah’s Messenger said, “A place in Paradise equal to the size of a lash is better than the whole world and whatever is in it.”

3251. Narrated Anas bin Malik: The Prophet said, “There is a tree in Paradise (which is so big and huge that) if a rider travels in its shade for one hundred years, he will not be able to cross it.”

3252. Narrated Abü Hurairah: The Prophet said, “There is a tree in Paradise (which is so big and huge that) a
rider could travel in its shade for a hundred years. And if you wish, you can recite:

‘In shade long-extended.” (V.56:30)

3253. “...And a place in Paradise equal to an arrow bow of one of you, is better than (the whole earth) on which the sun rises and sets.”

3254. Narrated Abū Hurairah: The Prophet ﷺ said, “The first batch (of people) who will enter Paradise will be (glittering) like the moon on a full-moon night, and the batch next to them will be (glittering) like the most brilliant star in the sky. Their hearts will be as if the heart of a single man, for they will have neither enmity nor jealousy amongst themselves; everyone will have two wives from the Hūr, (who will be so beautiful, pure and transparent that) the marrow of the bones of their legs will be seen through the bones and the flesh.” (See H. 1382)

3255. Narrated Al-Barā’ (bin ‘Azib): The Prophet ﷺ, after the death of his son Ibrāhim, said, “There is a wet-nurse for him (i.e., Ibrāhim) in Paradise.” (See H. 1382)
3256. Narrated Abū Sa‘īd Al-Khudrī: The Prophet ﷺ said, “The people of Paradise will look at the dwellers of Al-Ghuraf (the lofty mansions i.e., a superior place in Paradise) in the same way as one looks at a brilliant star far away in the east or in the west on the horizon; all that is because of their superiority over one another (in rewards).” On that the people said, “O Allāh’s Messenger! Are these residences (lofty mansions) for the Prophets which nobody else can reach?” The Prophet ﷺ replied, “No! By Him (Allāh) in Whose Hands my soul is, these are for the men who believed in Allāh and also believed in the Messengers.”

(9) CHAPTER. The characteristics of the gates of Paradise.

3257. Narrated Sahl bin Sa‘d: The Prophet ﷺ said, “Paradise has eight gates, and one of them is called Ar-Raiyyān through which none will enter but those who used to observe Saum (fasts).”

The Prophet ﷺ also said, “Whoever spends two things in Allāh’s Cause, he will be called from the gate of Paradise.”

[See Hadith No. 3216]

(10) CHAPTER. The description of the (Hell) Fire and the fact that it has already been created.
59—THE BOOK OF THE BEGINNING OF CREATION

والِحَقَّينَ واحِدَةٌ. (صَلِّيِّنَ) ۖ كَلِّ سَمِّى
عَسْلَتَهُ فَخَرَجَ مِنَهُ سَمِّيَ فَقُولُهُ عَسْلَتَنِ
فَعَلِينَ مِنَ العُسْلِ مِنَ الْجَرْحِ وَالْدُّثْرِ.
وَقَالَ عَطْرُيَّةٌ: ۖ حَصَبُ جَهَنَّمٍ
حَصَبُ الْخَبَيْبَيْةَ، وَقَالَ عَيْرَةٌ: ۖ عَيْرَةً
عَاصِيًا: الْرَّيْحُ الْعَاصِفُ
وَالْخَبَيْبَ ما يَرْمِيّهِ الرَّيْحُ. وَمِنَ حَصَبِ جَهَنَّمِ: يُرْمِيّهِ فِي جَهَنَّمِ
هُمُ حَصَبُهُم. وَقَالَ: حَصَبُ فِي الأَرْضِ: ذَِّمَّهُ، وَالْخَبَيْبُ مُشْنَقٌ مِن
خَبَيْبِاءِ الدِّجَاجِةِ. (صَلِّيِّنَ) ۖ قَلَعُ وَذَمَّ
وَذَّمَّ. (خَبَّ)ۖ ظَلَّتُ. (نُؤُورُ)ۖ
تَسْتَخْرُجُونَ. أَوْرُيْثُۚ أُوَقَّفتُ
(الْمُقَوَّنَ)ۖ لِلْمُمُسْلِفِينَ. وَالْقَبَّ: القَفْرُۚ وَقَالَ ابْنُ عُنْسَ: ۖ مُسْرَىٰ
الْمُجِيِّمِ: سَوَا الْجَجَمِّ وَوَسْطُ الْجَجَمِّ. (نَصْأَةَ) مَنْ حَمَّيْتُ يَخْطُط
ظَعَّاهُمْ وَيُسَاطِرُ الْجَجَمِّ. (زِدْرُ) ۖ رَشَّيْنُۚ ضَوْىٌ شَدِيدٌ وَضَوْىٌ ضَعِيفُ. (وَدَا)ۖ عَطَاشَةً. (غَنَّ)ۖ
حُسْرًا. وَقَالَ مُجَاهِدٌ: (يَشْجُرُونَۚ)
تَوْقُدُ لَهُمُ النَّارُ، (عَقَاشٌ)ۖ الصَّفْرُ
يَصْبُّ عَلَى رُؤْسِهِمْ، بَيْنَالَ (ذِوَّاءٍ)ۖ
بِأَشْرَوا وَجُرْبُوا، وَلَيْسَ هُذَا مِنْ ذُوقِ الْقُمُ. (قَارِجٌ)ۖ خَالِصٌ مِنْ النَّارِ،
مَرْجٌ الْأَمِيرِ زَبَعَةٌ: إِذَا خَلَاعُهُمْ يَعْدُو
بَعْضُهُمْ عَلَى بَعْضٍ. (قَرِيجٌ)ۖ
مَلَبِسٌ مَرْجٌ أَمْرِ النَّاسِ: اخْتَلَفَ.
3258. Narrated Abû Dhar (رضي الله عنه): (During a very hot summer) while the Prophet ﷺ was on a journey, he said (regarding the performance of the Zuhr prayer - “Wait till it (i.e., the weather) gets cooler.” He said the same again till the shade of the hillocks extended. Then he said, “Delay the Zuhr prayer till it gets cooler, for the severity of heat is from the increase in heat of Hell (fire).”

3259. Narrated Abû Sa’îd (رضي الله عنه): The Prophet ﷺ said, “Delay the Zuhr prayer till it gets cooler, for the severity of heat is from the increase in heat of Hell (fire).”

3260. Narrated Abû Hurairah (رضي الله عنه): Allah’s Messenger ﷺ said, “The (Hell) Fire complained to its Lord saying, ‘O my Lord! My different parts eat up each other.’ So, He allowed it to take two breaths, one in the winter and the other in summer, and this is the reason for the severe heat and the bitter cold you find (in weather).”

3261. Narrated Abû Jamra Ad-Ḍuba’î: I used to sit with Ibn ‘Abbâs in Makkah. Once
I had a fever and he said (to me), “Cool your fever with Zamzam water, for Allāh’s Messenger ﷺ said: ‘It (the fever) is from the heat of the (Hell) Fire, so abate it with water (or Zamzam water).’”

3262. Narrated Rāfi’ bin Khadij: I heard the Prophet ﷺ saying, “Fever is from the heat of the Hell-fire, so abate it with water.”

3263. Narrated ‘Āishah: The Prophet ﷺ said, “Fever is from the heat of the Hell-fire, so abate it with water.”

3264. Narrated Ibn ‘Umar: The Prophet ﷺ said, “Fever is from the heat of the Hell-fire, so abate it with water.”

3265. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “Your (ordinary)
fire is one of 70 parts of the Hell-fire." Someone asked, "O Allah's Messenger! This (ordinary) fire would have been sufficient (to torture the disbelievers)." Allah's Messenger said, "The (Hell) Fire has 69 parts more than the ordinary (worldly) fire, each part is as hot as this (worldly) fire."

3266. Narrated Ya'la that he heard the Prophet on the pulpit reciting:

"They will cry: 'O Malik!' (V.43:77) [Malik is the keeper (angel) of the (Hell) Fire.]

3267. Narrated Abū Wā'il: Somebody said to Usāma, "Will you go to so-and-so (i.e., 'Uthmān) and talk to him (i.e., advise him)." He said, "You see that! don't talk to him except to inform you that I shall talk to him secretly without opening a gate (of affliction), for neither do I want to be the first to open it (i.e., rebellion), nor shall I say to a man who is my ruler that he is the best of all the people, after I have heard something from Allah's Messenger." They said, "What have you heard him saying?" He said, "I have heard him (the Prophet) saying, 'A man will be brought on the Day of Resurrection and thrown in the (Hell) Fire, so that his intestines will come out, and he will go around like a donkey goes around a millstone. The people of (Hell) Fire will gather around him and say: O so-and-so! What is wrong with you? Didn't you use to order us for Al-Ma'rūf (i.e., Islāmic
Monotheism and all that Islām has ordained) and forbid us from *Al-Munkar* (i.e., disbelief, polytheism of all kinds, and all that Islām forbids i.e., evil and bad)? He will reply: Yes, I used to order you for *Al-Ma'rūf*, but I did not do it myself. I used to forbid you from *Al-Munkar*, while I used to do it myself.”

[See Vol. 9, Ḥadīth No. 7098]

(11) **CHAPTER. The characteristics of Iblīs (Satan) and his soldiers.**

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3268. Narrated ʿĀishah  the Messenger’s wife: Magic was worked on the Prophet so that he began to fancy that he was doing a thing which he was not actually doing. One day he invoked (Allāh) for a long period and then said, “I feel that Allāh has inspired me as how to cure myself. Two persons came to me (in my dream) and sat, one by my head and the other by my feet. One of them asked the other, ‘What is the ailment of this man?’ The other replied, ‘He has been bewitched.’ The first asked, ‘Who has bewitched him?’ The other replied, ‘Labid bin Al-ʿAṣām.’ The first one asked, ‘What material has he used?’ The other replied, ‘A comb, the hair gathered on it, and the outer skin of the pollen of the male date-palm.’ The first asked, ‘Where is
that?' The other replied, 'It is in the well of Dharwân.' So, the Prophet went out towards the well and then returned and said to me on his return, "Its date-palms (the date-palms near the well) were like the heads of the devils." I asked, "Did you take out those things with which the magic was worked?" He said, "No, as for me, Allâh has cured me and I am afraid that this action may spread evil amongst the people." Later on the well was filled up with earth.

3269. Narrated Abu Hurairah: Allâh's Messenger said, "During your sleep, Satan knots three knots at the back of the head of each of you, and he reads and exhales the following words at each knot: 'The night is long, so keep on sleeping.' If that person wakes up and remembers Allâh, then one knot is undone, and when he performs ablution the second knot is undone, and when he offers Salât (prayers), all the knots are undone, and he gets up in the morning energetic in a good mode and with a good heart, otherwise he gets up lazy and with not a good heart and mode."

3270. Narrated 'Abdullâh: It was mentioned before the Prophet that...
there was a man who slept the night till morning (after sunrise). The Prophet ﷺ said, “He is a man in whose ears (or ear) Satan had urinated.”

3271. Narrated Ibn ‘Abbās ﷺ:
The Prophet ﷺ said, “If anyone of you, when having sexual relation with his wife, says, ‘In the Name of Allāh. O Allāh! Protect us from Satan and prevent Satan from approaching our offspring You are going to give us,’ and if he begets a child (as a result of that relation) Satan will not harm it.”

3272. Narrated Ibn ‘Umar ﷺ:
Allāh’s Messenger ﷺ said, “When the (upper) edge of the sun appears (in the morning), don’t pray [perform a Ẓalāt (prayer)] till the sun appears in full, and when the lower edge of the sun sets, don’t pray [perform a Ẓalāt (prayer)] till it sets completely.”

3273. (Contd. H. 3272): “And you should not seek to offer Ẓalāt (prayer) at sunrise or sunset for the sun rises between two sides of the head of the Satan.”

3274. Narrated Abū Sa‘īd Al-Khudrī ﷺ:
The Prophet ﷺ said, “If, while you are
offering Salāt (prayer), somebody intends to pass in front of you, prevent him; and should he insist, prevent him again; and if he insists again, fight with him (i.e., prevent him violently, e.g., pushing him violently), because such a person is a Satan.” (See H. 509)

3275. Narrated Muḥammad bin Sirīn: Abū Hurairah  said, “Allāh’s Messenger put me in charge of the Zakāt of Ramadān (i.e., Zakāt-ul-Fitr). Someone came to me and started scooping some of the foodstuff of (Zakāt) with both hands. I caught him and told him that I would take him to Allāh’s Messenger .” Then Abū Hurairah told the whole narration and added “He (i.e., the thief) said, ‘Whenever you go to your bed, recite (the Verse) Ayat Al-Kurṣī, (V.2 :255) for then a guardian from Allāh will be guarding you, and Satan will not approach you till dawn.’” On that the Prophet  said, “He told you the truth, though he is a liar, and he (the thief) himself was the Satan.”

3276. Narrated Abū Hurairah : Allāh’s Messenger  said, “Satan comes to one of you and says, ‘Who created so-and-so? Who created so-and-so?’ till he says, ‘Who has created your Lord?’ So, when he reaches up to such a question, one should seek refuge with Allāh and give up such thoughts.”

3277. Narrated Abū Hurairah : Allāh’s Messenger  said, “When the month
when the month of Ramadan comes, the gates of Paradise are opened and the gates of the (Hell) Fire are closed, and the devils are chained.”

3278. Narrated Ubaï bin Ka'b that he heard Allah's Messenger saying, “(The Prophet) Mûsa (Moses) said to his boy-servant…, ‘Bring us our morning meal…” (V.18:62) The latter said, ‘Do you remember when we betook ourselves to the rock? I indeed forgot the fish, and none but Shaitân (Satan) made me forget to remember it…” (V.18:63) Mûsa did not feel tired till he had crossed the place which Allah ordered him to go to.”

3279. Narrated ‘Abdullãh bin ‘Umar: I saw Allah’s Messenger pointing towards the east saying, “Look! There will be Al-Fitnah (trial or affliction). Surely Al-Fitnah will emerge from there, where the side of the head of Satan comes out.” (See H. 3104)

3280. Narrated Jâbir: The Prophet said, “When night falls, then
keep your children close to you, for the devils spread out then. An hour later you can let them free; and close the gates of your house (at night), and mention Allāh’s Name thereupon, and put off your lights, mention Allāh’s Name thereupon and cover your utensils, and mention Allāh’s Name thereupon, (and if you don’t have something to cover your utensil) you may put across it something (e.g., a piece of wood etc.).”

3281. Narrated Šafiyya bint Ḥuyai: While Allāh’s Messenger was in I’tikāf(1), I called on him at night and having had a talk with him, I got up to depart. He got up also to accompany me to my dwelling place, which was then in the house of Usāma bin Zaid. Two Ansārī men passed by, and when they saw the Prophet they hastened away. The Prophet said (to them), “Don’t hurry! It is Šafiyya, the daughter of Ḥuyai (i.e., my wife).” They said, “Glorified be Allāh! O Allāh’s Messenger! (You are far away from any suspicion?)” He said, “Sātān circulates in a human being as blood circulates in it, and I was afraid that Satan might put an evil thought (or something) in your hearts.”

(1) (H. 3281) I’tikāf: See glossary.
3282. Narrated Sulaiman bin Surad: While I was sitting in the company of the Prophet ﷺ, two men abused each other and the face of one of them became red with anger, and his jugular veins swelled (i.e., he became furious). On that the Prophet ﷺ said, “I know a word, the saying of which will cause him to relax, if he does say it. If he says: ‘A’udhu billahi minash-Shai’tan (I seek refuge with Allah from Satan), then all his anger will go away.” Somebody said to him, “The Prophet ﷺ has said, ‘Seek refuge with Allah from Satan.’” The angry man said, “Am I mad?”

3283. Narrated Ibn ‘Abbâs: The Prophet ﷺ said, “If anyone of you, on having sexual relation with his wife, says: ‘O Allah! Protect me from Satan, and prevent Satan from approaching the offspring you are going to give me,’ and if it happens that the lady conceives a child, Satan will neither harm that child nor will overpower him.”

3284. Narrated Abû Hurairah: The Prophet ﷺ offered a Salât (prayer), and (after finishing) he said, “Satan came in front of me trying persistingly to divert my attention from the Salât (prayer), but Allah
gave me the strength to overpower him.”

3285. Narrated Abū Hurairah: The Prophet said, "When the call for the Salāt (prayer) is pronounced, Satan takes to his heels, passing wind with noise. When the call for the Salāt (prayer) is finished, he comes back. And when the Iqāma is pronounced, he again takes to his heels, and after its completion, he returns again to interfere between the person [offering Salāt (prayer)] and his heart, saying to him, 'Remember this or that thing,' till the person forgets whether he has offered three or four Rak'a, so if one forgets whether he has offered three or four Rak'a, he should perform two prostrations of Sahw (i.e., forgetfulness)."

3286. Narrated Abū Hurairah: The Prophet said, "When any human being is born, Satan touches him at both sides of the body with his two fingers, except ‘Īsā (Jesus), the son of Maryam (Mary), whom Satan tried to touch (but failed), so he touched the placenta-cover (instead)."

3287. Narrated ‘Alqama: I went to Sham (1) (and asked, "Who is here?"). The people said, "Abū Ad-Dardā’." Abū Ad-Dardā’ said, "Is the person whom Allāh has

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(1) (11. 3287) “Sham”: See glossary.
protected against Satan (as Allah’s Messenger said), amongst you”. The subnarrator, Mughira, said that the person who was given Allah’s Refuge through the tongue of the Prophet was ‘Ammar (bin Yāsir).

3288. Narrated ‘Āishah: The Prophet said, “While the angels talk amidst the clouds about things that are going to happen on earth, the devils hear a word of what they say and pour it in the ears of a foreteller as one pours something in a bottle, and they add one hundred lies to that (one word).”

3289. Narrated Abū Hurairah: The Prophet said, “Yawning is from Satan and if anyone of you yawns, he should check his yawning as much as possible, for if anyone of you (during the act of yawning) should say: ‘Ha‘, Satan will laugh at him.”

“O slaves of Allāh! Beware of the forces at your back,” and on that the Muslims of the front files fought with the Muslims of the back files (thinking they were Al-Mushrikūn). Ḥudhaifa looked back to see his father Al-Yaman, (being attacked by the Muslims). He shouted, “O Allāh's slaves! My father! My father!” By Allāh, they did not stop till they killed him. Hudhaifa said, “May Allāh forgive you.” ‘Urwa said that Ḥudhaifa continued invoking good (invoking Allāh to forgive the killer of his father) till he met Allāh (i.e., died).

3291. Narrated ‘Aishah: I asked the Prophet about the one looking here and there during the Salāt (prayer). He replied, “It is what Satan steals from the Salāt (prayer) of anyone of you.” (See H. 751)

3292. Narrated Abū Qatāda: The Prophet said, “A good righteous dream is from Allāh, and a bad or evil dream is from Satan; so if anyone of you has a bad dream of which he gets afraid, he should spit on his left side and should seek refuge with Allāh from its evil, for then it will not harm him.”
3293. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “If one says one hundred times in a day: ‘None has the right to be worshipped but Allah, the (Alone), He is the One and has no partner; to Him belongs the kingdom (of the universe) and for Him are all the praises, and He has the power to do everything (the Omnipotent)’, one will get the reward of manumitting ten slaves, and one hundred good deeds will be written in his account, and one hundred bad deeds will be wiped off or erased from his account, and on that day he will be protected from the morning till evening from Satan, and nobody will be superior to him except one who has done more than that which he has done.”

3294. Narrated Sa’d bin Abi Waqqās: Once ‘Umar asked the permission to see Allah’s Messenger ﷺ in whose company there were some Quraisy women who were talking to him and asking him for more financial support raising their voices.

(1) (H. 3293) The Arabic version of this prayer is as follows: ‘La ilaha illallahu, Wahdahu la sharika lahu, laahlul-mulku wa laahlul-hamdu wa Huwa ‘ala kulli shai’in Qadfr.’

(2) (H. 3293) ‘More’ may mean here more times of recitation of this prayer or more good deeds of different nature.

(3) (H. 3294) Perhaps this took place before the believers were ordered to lower their=
When ‘Umar asked permission to enter, the women got up (quickly) hurrying to screen themselves. When Allāh’s Messenger admitted ‘Umar, Allāh’s Messenger was smiling, ‘Umar asked, “O Allāh’s Messenger! May Allāh keep you always happy.” Allāh’s Messenger said, “I am astonished at these women who were with me. As soon as they heard your voice, they hastened to screen themselves.” ‘Umar said, “O Allāh’s Messenger! You have more right to be feared by them.” Then he addressed (those women) saying, “O enemies of your own souls! Do you fear me and not Allāh’s Messenger?” They replied, “Yes, for you are a fearful and fierce man as compared with Allāh’s Messenger.” On that Allāh’s Messenger said (to ‘Umar), “By Him in Whose Hands my soul is, whenever Satan sees you taking a path, he follows a path other than yours.”

3295. Narrated Abū Hurairah: The Prophet said, “If anyone of you rouses from sleep and performs the ablution, he should wash his nose by putting water in it and then blowing it out thrice, because Satan has stayed in the upper part of his nose all the night.”(1)

=voices when talking to Allāh’s Messenger.

(1) (H. 3295) We should believe that Satan actually stays in the upper part of one’s nose, though we cannot perceive how, for this is related to the unseen world of which we know nothing, except what Allāh tells us through His Messenger.
(12) CHAPTER. The mention of Jinn, their reward and retribution.

As is referred to by Allah's Statement:

"O you assembly of jinn and mankind! Did not there come to you Messengers from amongst you, reciting unto you My Verses and warning you of the meeting of this Day of yours? They will say: 'We bear witness against ourselves'. It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers." (V.6:130)

Mujahid said about the interpretation of the Verse: "And they have invented a kinship between Him and the jinn, but the jinn know well that they have indeed to appear (before Him) (i.e., they will be brought for accounts)". (V.37:158). "The Quraish infidels said: 'The angels are Allah's daughters whose mothers are the daughters of the mistresses among the jinn.' Allah said: '... but the jinn knew well that they have indeed to appear (before Him i.e., they will be brought for accounts)... but they will be brought forward as a troop.'" (V. 36:75)

3296. Narrated 'Abdur-Rahmān bin 'Abdullāh bin 'Abdur-Rahmān bin Abī Sa'ā'sa' a Al-Anṣārī that Abū Sa'īd Al-Khudrī (رضي الله عنه said to his father, 'I see you are fond of sheep and the desert, so when you want to pronounce the Adhān, raise your voice with it, for whoever will hear the Adhān whether a human being, or a jinn, or anything else, will be a witness for you on the Day of Resurrection.' Abū Sa'īd added, "I have heard this from Allah's
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Messenger ﷺ.”

[See Vol. 1, Hadith No.609]

(13) CHAPTER. The Statement of Allāh جل جل:

“And (remember) when We sent towards you (Muḥammad ﷺ) a group (three to ten persons) of the jinn... (till)... Those are in manifest error.” (V.46:29-32).

(14) CHAPTER. The Statement of Allāh جل جل:

“...And the moving (living) creatures of all kinds that He (Allāh) has scattered therein...” (V.2:164)

3297. Narrated Ibn ‘Umar رضي الله عنهما that he heard the Prophet ﷺ delivering a Khutba (religious talk) on the pulpit saying, “Kill snakes and kill Ḍḥṭ-Tufyatain (i.e., a snake with two white lines on its back) and Al-Abtar (i.e., a snake with short or mutilated tail) for they destroy the sight of one’s eyes and bring about abortion.”
3298. (‘Abdullāh bin ‘Umar further added): Once, while I was chasing a snake in order to kill it, Abū Lubāba called me saying: “Don’t kill it.” I said, “Allāh’s Messenger ordered us to kill snakes.” He said, “But later on he prohibited the killing of snakes living in the houses.” (Azh-Zuhri said, “Such snakes are called Al-‘Awāmir.”)


3300. Narrated Abū Sa‘īd Al-Khudri: Allāh’s Messenger said, “There will come a time when the best property of a man will be sheep which he will graze on the tops of mountains and the places where rain falls (i.e., pastures) escaping to protect his religion from Al-Fitan (trials or afflictions).

3301. Narrated Abū Hurairah: Allāh’s Messenger said, “The head (main source) of disbelief is in the east. Pride and
arrogance are characteristics of the owners of horses and camels, and those rural bedouins who are busy with their camels and pay no attention to religion; while modesty and gentleness are the characteristics of the owners of sheep.”

3302. Narrated 'Uqba bin 'Amr and Abū Mas'ūd: Allah’s Messenger ﷺ pointed with his hand towards Yemen and said, “True Belief is Yemenite yonder (i.e., the Yemenites have true belief and they embrace Islām readily), but sternness and mercilessness are the qualities of those rural bedouins who are busy with their camels and pay no attention to the religion. (Then pointing towards the east he ﷺ said:) “There, from where comes out the two sides of the head of Satan, namely the tribes of Rabī‘a and Muḍar.”

3303. Narrated Abū Hurairah: The Prophet ﷺ said, “When you hear the crowing of a cock, ask for Allah’s Blessings for (its crowing indicates that) it has seen an angel. And when you hear the braying of a donkey, seek refuge with Allah from Satan for (its braying indicates) that it has seen a Satan.”

3304. Narrated Jābir bin ‘Abdullāh: Allah’s Messenger ﷺ said, “When night falls (or it is evening), keep your children close to you for the devils spread out at that time. But when an hour of the night elapses, you can let them free. Close
the doors and mention the Name of Allah, for Satan does not open a closed door.”

3305. Narrated Abū Hurairah Ṭabīb: The Prophet ﷺ said, “A group of Israelites were lost. Nobody knows what they did. But I do not see them except that they were cursed and transformed into mouses or rats, for if you put the milk of a she-camel in front of a mouse or a rat, it will not drink it, but if the milk of a sheep is put in front of it, it will drink it.”(1) I told this to Ka'b who asked me, “Did you hear it from the Prophet ﷺ?” I said, “Yes.” Ka'b asked me the same question several times; I said to Ka'b, “Do I read the Taurat (Torah)? (i.e., I tell you this from the Prophet ﷺ.”(2)

3306. Narrated ‘Aishah Ṭabīb: The Prophet ﷺ called house-lizards as Al-Fuwaisiq (harmful animals). I have not heard him ordering that it should be killed. Sa'd bin Abi Waqqās claims that the Prophet ﷺ ordered that it should be killed.

(1) (H. 3305) It was illegal for the Isrāelites to eat the meat or drink the milk of camels while they were allowed to eat the meat and drink the milk of sheep. The Prophet ﷺ inferred from the rats' habit that some Isrāelites had been transformed into rats.

(2) (H. 3305) Later on the Prophet ﷺ was informed through revelation about the fate of those Isrāelites: They were transformed into pigs and monkeys.
3307. Narrated Umm Sharik that the Prophet ﷺ ordered her to kill house-lizards.

3308. Narrated ‘Aishah ﷺ: The Prophet ﷺ said, “Kill the snake with two white lines on its back, for it blinds the onlooker and causes abortion.”

3309. Narrated ‘Aishah ﷺ: The Prophet ﷺ ordered that a short-tailed or mutilated-tailed snake (i.e., Al-Abtar) should be killed, for it blinds the onlooker and causes abortion.”

3310. Narrated Abū Mulaika: Ibn ‘Umar used to kill snakes, but afterwards he forbade their killing and said, “Once, the Prophet ﷺ pulled down a wall and saw a cast-off skin of a snake in it. He said, ‘Look for the snake.’ They found it and the Prophet ﷺ said, ‘Kill it.’ For this reason I used to kill snakes.
3311. Later on I met Abū Lubāba who told me (Ibn 'Umar رضي الله عنهم) the Prophet ﷺ said, ‘Do not kill snakes except the short-tailed or mutilated-tailed snake with two white lines on its back, for it causes abortion and makes one blind. So kill it.’”

3312. Narrated Nāfi’: Ibn ‘Umar used to kill snakes.

3313. But when Abū Lubāba informed him (Ibn ‘Umar رضي الله عنهم) that the Prophet ﷺ had forbidden the killing of snakes living in houses, he gave up killing them.

(16) CHAPTER. If a housefly falls in the drink of anyone of you, he should dip it (in the drink), for one of its wings has a disease and the other has the cure (antidote for that disease). (1) Five kinds of animals are Fuwaisiq (harmful), and one is allowed to kill them even in the Sanctuary (Al-Haram) of Makkah and Al-Madīnah.

3314. Narrated ‘Āishah ﷺ: The Prophet ﷺ said, “Five kinds of animals are Fuwaisiq (harmful) and can be killed even in Al-Haram (Sanctuary). They are: a mouse, a scorpion, a kite, a crow and a rabid dog.”

(1) (Ch. 16) For details see Vol. 7, Hadith No.5782.
3315. Narrated ‘Abdullâh bin ‘Umar: Allah’s Messenger said, “It is not sinful of a person in the state of Ihram to kill any of these five animals: a scorpion, a mouse, a rabid dog, a crow and a kite.”

3316. Narrated Jâbir bin ‘Abdullâh: The Prophet said, “Cover your utensils and tie your water-skins, and close your doors and keep your children close to you at night, as the jinn spread out at such time and snatch things away. When you go to bed, put out your lights, for the Fuwaisiq (harmful) animals (i.e., mouse or animals) may drag away the wick of the candle and burn the dwellers of the house.” ‘Âtâ’ said, “The devils.” (instead of the jinn).

3317. Narrated ‘Abdullâh: Once we were in the company of Allah’s Messenger in a cave. Sûrat Al-Mursalât (No. 77) was revealed there, and we were learning it from Allah’s Messenger. Suddenly a snake came out of its hole and we rushed towards it to kill it, but it hastened and entered its hole before we were able to catch it. Allah’s Messenger said, “It has been saved from your evil and you have been saved from its evil.”
3318. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ said, “A woman entered the (Hell) Fire because of a cat which she had tied; she neither gave it food nor set it free to eat from the vermin of the earth.”

3319. Narrated Abū Hurairah رضي الله عنه: Allāh’s Messenger ﷺ said, “Once, while a Prophet amongst the Prophets was taking a rest underneath a tree, an ant bit him. He, therefore, ordered that his luggage be taken away from underneath that tree and then ordered that the dwelling place of the ants should be set on fire. Allāh sent him a revelation:

‘Wouldn’t it have been sufficient to burn a single ant? (that bit you).’” [See Hadīth No. 3019]
(17) CHAPTER. If a housefly falls in the drink of anyone of you, he should dip it (in the drink), for one of its wings has a disease and the other has the cure for the disease. (1)

3320. Narrated Abü Hurairah: The Prophet ﷺ said, “If a housefly falls in the drink of anyone of you, he should dip it (in the drink), for one of its wings has a disease and the other has the cure for the disease.” (2)

3321. Narrated Abü Hurairah: Allah’s Messenger ﷺ said, “A prostitute passed by a panting dog near a well and saw that the dog was about to die of thirst, she took off her Khuff (leather sock or shoe) and tied it with her head-cover and drew out some water for it. So, Allâh forgave her because of that.”

(1) (Ch. 17) See Vol. 7, Hadith No.5782.
(2) (H. 3320) Medically it is well-known now that a fly carries some pathogens on some parts of its body as mentioned by the Prophet ﷺ (before 1400 years approx. when the humans knew very little of modern medicine.) Similarly, Allâh ﷺ created organisms and other mechanisms which kill these pathogens e.g., Penicillin fungus kills pathogenic organisms like Staphylococci and others etc. Recently, experiments have been done under supervision which indicate that a fly carries the disease (pathogens) plus the antitode for those pathogenic organisms. Ordinarily, when a fly touches a liquid food it infects the liquid with its pathogens, so it must be dipped in order to release also the antitode for those pathogens to act as a counterbalance to the pathogens. Regarding this subject I also wrote through a friend of mine to Dr. Muhammad M. El-Samahy, chief of Hadith Dept. in Al-Azhar University, Cairo (Egypt), who has written an article upon this Hadith, and as regards medical aspects, he has mentioned that the microbiologists have proved that there are longitudinal yeast cells living as parasites inside the belly of the fly and these yeast cells in order to repeat their life cycle protrude through respiratory tubules of the fly and if the fly is dipped in a liquid, these cells burst in the fluid and the content of those cells is an antitode for the pathogens which the fly carries.
3322. Narrated Abū Ţalḥa: The Prophet said, "Angels do not enter a house which has either a dog or a picture in it."

3323. Narrated 'Abdullāh bin 'Umar: Allah's Messenger ordered that the dogs should be killed.\(^1\)

3324. Narrated Abū Hurairah: Allah's Messenger said, "If somebody keeps a dog, he will get a daily deduction of one Qirāt (of the reward) of his good deeds, except if he keeps it for the purpose of agriculture or for the protection of livestock."

3325. Narrated Sufyān bin Abī Zuhair Ash-Sha‘bāni that he heard Allah's Messenger saying, "If somebody keeps a dog that is neither used for farmwork nor for guarding the livestock, he will get a daily deduction of\(^1\) (H. 3323) The companions of the Prophet thought that this order was concerned with rabid dogs. Scholars differ as to harmless dogs, i.e. whether to kill them or not.
one Qirāt (of the reward) of his good deeds.” Then As-Sa’ib said, “Have you heard this from Allāh’s Messenger ﷺ?” He replied, “Yes, I did by the Lord (Allāh) of this Qiblah!”
(1) CHAPTER. The creation of Ādām and his offspring.

«سَمَحَلَهُمْ بِخُلُقَيْنِ كَمَا يُضَلِّلُ الْمُضَلِّلُ الصَّالِحُ»

وَيَقَالُ: مَنْيَنَ، يُرِيُّونَ بِهِ ضَلَّ، كَمَا يُقِلُّونَ: صَرَّ الْبَابُ وَضَرِّ عَلَى

الإِغْلَاقِ، إِنْ كَيْبَتُكُهُ يُعْنِى كَيْبَتُكُهُ.

«فَرِّيْتُ بَيْنَهُمَا»: أَسْتَمَرَّ بِهَا الحُمْلُ

فَانْتَشِرَ. «أَلَا نَسْجَدُ»: أَنْ نَسْجَدُ،

وَقُولُ اللَّهُ عَزَّ وَجَلَّ: «وَإِذْ قَالَ رَبِّي»

إِلَى جَالِلٍ فِي الْأَرْضِ عَلَى مَتَّىۡكَہَا لَأَلَّلَّهُ عَبَّاسٌ: «لَأَلَّلَّهُ عَافِعٌ»: إِلَّا

عَلَيْهَا حَافَظٌ. «وَفِي كِبْرٍ»: فِي شَدَّةٍ

خُلُقٍ. (وَرِياْشَا): اَلْمَالُ، وَقَالَ

غَيْرُهُ: الْبَيْضُ وَالْمَرْيَشَ وَاحِدٌ، وَهُوَ

مَا ظُهِرَ مِنْ الْبُلُّسِ. «فَمَا تَعْبُرُ»: النُّفُذُّةُ فِي اَرْحَامِ النَّسَاءِ. وَقَالَ

مُجَابِهُ: «خُلْقُهُ حَيَّةٌ لَّا أَمِينٌ»: النُّفُذُّةُ فِي

الْخَلِيلِ. كَلَّ شَيْءٍ خُلْقُهُ فَهُوَ شَفَعٌ

الْسَّمَاءُ شَفَعٌ. وَالْوَهْيُ: اللَّهُ عَزَّ وَجَلَّ.

«فِي أَحْسَنِ خَلَقٍ»: فِي أَحْسَنِ خَلْقِ

«أَسْفِلُ كَيْبَتُكَ» إِلَّا مَنْ أَنْسَ أَمَنَّ

«جَرْسَ»: ضَلَالٍ. ثُمَّ اسْتَفْنِى فَقَالَ

إِلَّا مَنْ أَنْسَ أَمِينَ. (تَلََّبِبُ): لَزَمَّ

وَنَشَّيْطَنُكُمْ: فِي اَلْحَيَاةِ الْأَوْلِيَّةِ

شَيْخُ يَمِينٍ، نَظُومٌ. وَقَالَ أَبو

الْفَضْلُ: «فَعَلَى عَادَمٍ مَنْ رَيَّدَ كَفَّارَةً»
3326. Narrated Abū Hurairah Ṣahabah: The Prophet ﷺ said, “Allāh created ʿĀdām, and his height was 60 cubits. (When He created him), He said to him:

‘Go and greet that group of angels, and listen to their reply, for it will be your greeting (salutation) and the greeting (salutation) of your offspring.’

So, ʿĀdām said (to the angels): ‘As-Sala ‘Alaikum’ (i.e., peace be upon you). The angels replied (saying), ‘As-Sala ‘Alaika wa Rahmatullahi’ (i.e., peace and Allāh’s Mercy be upon you). Thus the angels added to ʿĀdām’s salutation the expression ‘Wa Rahmatullahi.’ Any person who will enter Paradise will resemble ʿĀdām (in appearance and figure). People have been decreasing in stature since ʿĀdām’s creation.”

3327. Narrated Abū Hurairah Ṣahabah: Allāh’s Messenger ﷺ said, “The first group of people who will enter Paradise will be
glittering like the moon on a full-moon night, and those who will follow them will glitter like the most brilliant star in the sky. They will not urinate, relieve nature, spit, or have any nasal secretions. Their combs will be of gold and their sweat will smell like musk. The aloes-wood will be used in their censers. There wives will be Hūr. All of them will look alike as if they are one person in the image of their father Ādam, sixty cubits tall.”

3328. Narrated Abū Salama: Umm Salama said, “Umm Sulaim said, ‘O Allāh’s Messenger! Verily, Allāh is not shy of (telling you) the truth! Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?’ He said, ‘Yes, if she notices the water (i.e., discharge).’ Umm Salama smiled and said, ‘Does a woman get discharge?’ Allāh’s Messenger ﷺ said: ‘Then why does a child resemble (its mother)?’ ”

[See Vol. 1, Hadīth No. 130]

3329. Narrated Anas: When ‘Abdullāh bin Sa‘lām heard of the arrival of the Prophet ﷺ at Al-Madīna, he came to him and said, “I am going to ask you about three things which nobody knows except a Prophet:

(1) What is the first portent of the Hour?
(2) What will be the first meal taken by the
people of Paradise?

(3) Why does a child resemble its father, and why does it resemble its maternal uncle (mother’s brother)"

Allah’s Messenger ﷺ said, “Jibril (Gabriel) has just now told me of their answers.” ‘Abdullah said, “He (i.e., Jibril), from amongst all the angels, is the enemy of the Jews.” Allah’s Messenger ﷺ said, “As for the first sign of the Hour, it will be a fire that will collect (or gather) the people from the east to the west; the first meal of the people of Paradise will be extra lobe (caudate lobe) of fish-liver. As for the resemblance of the child to its parents: If a man has sexual intercourse with his wife and gets discharge first, the child will resemble the father, and if the woman gets discharge first, the child will resemble her.” On that ‘Abdullah bin Salâm said, “I testify that you are the Messenger of Allah.” ‘Abdullah bin Salâm further said, “O Allah’s Messenger! The Jews are liars, and if they should come to know about my conversion to Islam before you ask them (about me), they would tell a lie about me.”

The Jews came to Allah’s Messenger ﷺ and ‘Abdullãh went inside the house. Allah’s Messenger ﷺ asked (the Jews), “What kind of man is ‘Abdullãh bin Salâm amongst you?” They replied, “He is the most learned person amongst us, and the best amongst us, and the son of the best amongst us.” Allah’s Messenger ﷺ said, “What do you think if he embraces Islam (will you do like him)?”

The Jews said, “May Allah save him from it.” Then ‘Abdullãh bin Salâm came out in front of them saying, “I testify that La ilaha illallah, wa anna Muhammad-ar-Rasûl Allah, (none has the right to be worshipped but Allah and that Muhammad ﷺ is the Messenger of Allah)”. Thereupon they said, “He is the most wicked amongst us,
and the son of the most wicked amongst us,”
So they degraded him and continued talking badly of him.

3330. Narrated Abū Hurairah
The Prophet ﷺ said, “But for the Israelites, meat would not decay, and but for Ḥawwā (Eve), wives would never betray their husbands.” (1)

3331. Narrated Abū Hurairah
Allah’s Messenger ﷺ said, “Treat women nicely, for a woman is created from a rib, and the most curved portion of the rib is its upper portion (2). So, if you should try to straighten it, it will break, but if you leave it as it is, it will remain crooked. So treat women nicely.”

3332. Narrated ‘Abdullāh
Allah’s Messenger ﷺ, the true and truly inspired said, (as regards your creation) everyone of you is collected in the womb of his mother for the first forty days, and then

(1) (H. 3330) The Israelites stored the meat which Allah provided them with, though they were ordered not to do so; therefore Allah caused the meat they had stored, to decay. Ḥawwā (Eve) tempted her husband to eat from the forbidden tree, and by doing so, she cheated him.

(2) (H. 3331) The upper part of the rib may symbolize the woman’s tongue. The breakage of the rib in case one tries to straighten it, stands for divorce which is the natural result of disagreement between wife and her husband.
he becomes a clot for another forty days, and then a piece of flesh for another forty days. Then Allâh sends an angel to write four words: He writes his deeds, time of his death, means of his livelihood, and whether he will be wretched or blessed (in the Hereafter). Then the soul is breathed into his body. So, a man may do deeds characteristic of the people of the (Hell) Fire, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses and he starts doing deeds characteristic of the people of Paradise and enters Paradise. Similarly, a person may do deeds characteristic of the people of Paradise, so much so that there is only the distance of a cubit between him and it and then what has been written (by the angel) surpasses and he starts doing deeds of the people of the (Hell) Fire and enters the (Hell) Fire.” (See H. 3208)

3333. Narrated Anas bin Malik: The Prophet ﷺ said, “Allâh has appointed an angel in the womb, and the angel says, ‘O Lord! Nutafâh! (mixed drops of male and female sexual discharge) O Lord! A clot, O Lord! A piece of flesh.’ And then, if Allâh wishes to complete the child’s creation, the angel will say, ‘O Lord! A male or female? O Lord! Wretched or blessed (in the Hereafter)? What will his livelihood be? What will his age be?’ The angel writes all this while the child is in the womb of its mother.”

3334. Narrated Anas: The Prophet ﷺ said, “Allâh will say to that person of the (Hell) Fire who will receive the
least punishment, ‘If you had everything on the earth, would you give it as a ransom to free yourself (i.e., save yourself from this Fire)?’ He will say, ‘Yes.’ Then Allah will say, ‘While you were in the backbone of Adam, I asked you much less than this, i.e., not to worship others besides Me, but you insisted on worshipping others besides me’.”

3335. Narrated ‘Abdullãh, Allah’s Messenger ﷺ said, “Whenever a person is murdered unjustly, there is a share from the burden of the crime on the first son of Adam, for he was the first to start the tradition of murdering.”

3336. Narrated ‘Aishah, Allah’s ﷺ Grandmother: I heard the Prophet ﷺ saying, “Souls are like recruited troops: Those who are of like qualities are inclined to each other, but those who have dissimilar qualities, differ.”(1)

(1) (H. 3336) The Hadith may also mean that the souls of all the people had been created before the creation of Adam, and then they had acquaintance with each other. The people whose souls had friendly relations will have a similar relation in this physical life, while those whose souls were not on good terms with each other will not have good relations in this physical life. [See Fath al-Bãrî for details].
(3) CHAPTER. The Statement of Allāh: “And indeed We sent Nūh (Noah) to his people...” (V.11:25)

3337. Narrated Ibn ‘Umar: Once Allah’s Messenger stood amongst the people, glorified and praised Allāh as He deserved and then mentioned Ad-Dajjāl saying, “I warn you against him (i.e., Ad-Dajjāl) and there was no Prophet but warned his people against him. No doubt, Nūh (Noah) warned his people against him, but I tell you about him something of which no Prophet told his people before me. You should know that he is one-eyed. and Allāh is not one eyed.”
3338. Narrated Abū Hurairah: Allah’s Messenger said, “Shall I not tell you about Ad-Dajjal, and a thing about him which no Prophet told his people (before)? Ad-Dajjal is one-eyed and will bring with him what will resemble Hell and Paradise, and what he will call Paradise will be actually Hell; so I warn you (against him) as Nūh (Noah) warned his people against him.”

3339. Narrated Abū Sa‘īd: Allah’s Messenger said, “Nūh (Noah) and his people will come (on the Day of Resurrection and Allah will ask Nūh), ‘Did you convey (the Message)?’ He will reply, ‘Yes, O my Lord!’ Then Allah will ask Nūh’s people, ‘Did Nūh convey My Message to you?’ They will reply, ‘No, no Prophet came to us.’ Then Allah will ask Nūh, ‘Who will stand a witness for you?’ He will reply, ‘Muhammad and his followers (will stand witness for me)’. So, I and my followers will stand as witnesses for him (that he conveyed Allah’s Message).’” That is, (the interpretation) of the Statement of Allah. "Thus We have made you (true Muslims—real believers of Islamic Monotheism, true followers of Prophet Muhammad and his Sunna—legal ways), a just (and the best) nation, that you might be witnesses over mankind..." (V.2:143)

3340. Narrated Abū Hurairah: We were in the company of the Prophet at a banquet and a cooked (mutton) forearm was put before him, and he used to like it. He ate a morsel of it and said, “I will be the chief of all the people on the Day of Resurrection.
Do you know how Allah will gather all the first and the last (people) in one level ground, where an observer will be able to see (all) of them and they will be able to hear the announcer, and the sun will come near to them. Then some people will say: Don’t you see, in what condition you are and the state to which you have reached? Why don’t you look for a person who can intercede for you with your Lord? Some people will say: Appeal to your father, Adam. They will go to him and say, ‘O Adam! You are the father of all mankind, and Allah created you with His Own Hands, and breathed into you the Spirit which He created for you and ordered the angels to prostrate for you so they did, and made you live in Paradise. Will you not intercede for us with your Lord? Don’t you see in what miserable state we are, and to what condition we have reached?’ On that Adam will reply, ‘My Lord has become angry as He has never become before and will never become thereafter; (besides), He forbade me (to eat from) the tree, but I disobeyed (Him). Myself! Myself! Go to somebody else; go to Nūḥ (Noah).’ They will go to Nūḥ and say; ‘O Nūḥ! You are the first amongst the Messengers of Allah to the people of the earth, and Allah named you a thankful slave. Don’t you see in what a miserable state we are and to what condition we have reached? Will you not intercede for us with your Lord?’ Nūḥ will reply, ‘Today my Lord has become angry as He had never become before and will never become thereafter. Myself! Myself! Go to the Prophet (Muḥammad ﷺ).’ The people will come to me, and I will prostrate myself underneath Allah’s Throne. Then I will be addressed: ‘O Muḥammad! Raise your
head; intercede, for your intercession will be accepted, and ask (for anything), for you will be given.’”

[See Vol. 9, Hadith No.7440]

3341. Narrated ‘Abdullãh رضي الله عنه: Allah’s Messenger ﷺ recited the following Verse in the usual tone:
‘Fahal mim-muddakir.’ (V.54:15)

(4) CHAPTER. (The Statement of Allah ﷻ):
“And Verily! Iliyãs (Elias) was one of the Messengers. When he said to his people:
“Will you not fear Allah? (up to) and We left for him (a goodly remembrance) among the later generations.” (V.37:123-129)

(And also Allah’s Statement): “Salâm (peace) be upon Ilyãsin (Elias). Verily! Thus do We reward the good-doers. Verily he was one of Our believing slaves.”
(V.37:130-132)

And Ibn Mas’ûd and Ibn ‘Abbûs said that Iliyãs was Idris (himself).

(5) CHAPTER. The reference to Idris ﷺ:
He was Nûh’s (Noah) great-grandfather, and it is said that he was Nûh’s grandfather.

The Statement of Allah ﷻ:
‘We raised him (i.e., Idris) to a high station’. (V.19:57)
3342. Narrated Anas: Abu Dhar used to say that Allah's Messenger said, "While I was at Makkah, the roof of my house was opened and Jibril descended, opened my chest, and poured water with Zamzam into my chest. Then he brought a golden tray full of wisdom and faith, and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the heaven. When Jibril reached the nearest heaven, he said to the gatekeeper of the heaven, 'Open (the gate).' The gatekeeper asked, 'Who is it?' Jibril answered, 'Jibril.' He asked, 'Is there anyone with you?' Jibril replied, 'Muhammad is with me.' He asked, 'Has he been called?' Jibril said, 'Yes.' So, the gate was opened and we went over the nearest heaven, and there we saw a man sitting with Aswida (a large number of people) on his right and Aswida on his left. When he looked towards his right, he laughed and when he looked towards his left he wept. He said to me, 'Welcome, O pious Prophet and pious son.' I said, 'Who is this man O Jibril?' Jibril replied, 'He is Idam, and the people on his right and left are the souls of his offspring. Those on the right are the people of Paradise, and those on the left are the people of the (Hell) Fire. So, when he looks to the right, he laughs, and when he looks to the left he weeps.' Then Jibril ascended with me till he reached the second heaven and said to its gatekeeper, 'Open (the gate). The gatekeeper said to him the same as the gatekeeper of the first heaven had said, and he opened the gate.'"

Anas added: Abu Dhar mentioned that the Prophet met Idris, Mūsā (Moses), Isa (Jesus) and Ibrāhīm (Abraham) over the heavens, but he did not specify their places (i.e., on which heaven each of them was)
but he mentioned that he (the Prophet ﷺ) had met Ádam on the nearest heaven, and Ibráhím on the sixth. Anás said, “When Jibríl and the Prophet ﷺ passed by Idrís, the latter said, ‘Welcome, O pious Prophet and pious brother!’ the Prophet ﷺ asked, ‘Who is he?’ Jibríl said, ‘He is Idrís.’” The Prophet ﷺ added, “Then I passed by Músa who said, ‘Welcome, O pious Prophet and pious brother!’ I said, ‘Who is he?’ Jibríl said, ‘He is Músa.’ Then I passed by Ísá who said, ‘Welcome, O pious Prophet and pious brother!’ I said, ‘Who is he?’ He replied, ‘He is Ísá.’ Then I passed by the Prophet Ibráhím who said, ‘Welcome, O pious Prophet and pious son!’ I said, ‘Who is he?’ Jibríl replied, ‘He is Ibráhím.”

Narrated Ibn ‘Abbás and Abú Háiyyá Al-Ansãrî: The Prophet ﷺ said, “Then Jibríl ascended with me to a place where I heard the creaking of the pens.” Ibn Hazm and Anás bin Málık state that the Prophet ﷺ said, “Alláh enjoined fifty 保驾护航 (prayers) on me. When I returned with this order of Alláh, I passed by Músa who asked me, ‘What has Alláh enjoined on your followers?’ I replied, ‘He has enjoined fifty 保驾护航 (prayers) on them.’ On that Músa said to me, ‘Go back to your Lord (and appeal for reduction), for your followers will not be able to bear it.’ So, I returned to my Lord and asked for some reduction, and He reduced it to half. When I passed by Músa again and informed him about it, he once more said to me, ‘Go back to your Lord, for your followers will not be able to bear it.’ So, I returned to my Lord similarly as before, and half of it was reduced. I again passed by Músa and he said to me, ‘Go back to your Lord, for your followers will not be able to bear it.’ I again returned to my Lord and He said, ‘These are five 保驾护航 (prayers) and they are

حتى أتى السماء الثانية فقال:
قال ابن حزم: فأسلم ابن مالك: قال النبي ﷺ: "ففرض الله عليَّ حمسيي صلاة، فرجعت بذلك حتى أمر بموسى فقال: لين موسي: ما الذي فرض علي
all (equal to) fifty (in reward), for My Word does not change.' I returned to Mūsa, he again told me to return to my Lord (for further reduction) but I said to him 'I feel shy of asking my Lord now.' Then Jibril took me till we reached Sidrat-ul-Muntahā (i.e., lotus tree of utmost boundary) which was shrouded in colours indescribable. Then I was admitted into Paradise where I found small tents (made) of pearls and its earth was musk (a kind of perfume)."

(6) CHAPTER. The Statement of Allāh ṯayyāb al-Qoḥūl al-AllamāHU Ta‘ālā:
"And to ‘Ād (people, We sent), their brother Hüd.” (V.7:65)
And Allāh’s Statement:
“When he warned his people in Al-Ahqāf... (till the end of the Verse...) Thus do We recompense the people who are Mujrimūn.”
(V.46:21-25)

And also the Statement of Allāh ṯayyāb al-Qoḥūl al-AllamāHU Ta‘ālā:
“And as for ‘Ād, they were destroyed by a furious violent wind! Which Allāh imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date-palms. Do you see any remnants of them?” (V.69:6-8)
3343. Narrated Ibn ‘Abbâs: The Prophet ﷺ said, “I have been made victorious with As-Sabā (i.e., an easterly wind) and the people of ‘Ad were destroyed by Ad-Dabûr (i.e., a westerly wind).”

3344. Narrated Abü Sa‘īd: ‘Ali sent a piece of gold to the Prophet ﷺ who distributed it among four persons: Al-Aqra’ bin Ḥâbis Al-Ḥanẓali from the tribe of Mujaššâ‘î, ‘Uyaina bin Badr Al-Fazâ‘ârî, Zaid At-Ṭâ‘î who belonged to (the tribe of) Bani Nabhân, and ‘Alqama bin ‘Ulâtha Al-‘Amäri who belonged to (the tribe of) Bani Kilâb. So, the Quraish and the Ansâr became angry and said, “He (i.e., the Prophet ﷺ) gives to the chiefs of Najd and does not give us.” The Prophet ﷺ said, “(I give them) so as to attract their hearts (to Islam).” Then a man with sunken eyes, prominent checks, a raised forehead, a thick beard and a shaven head came (in front of the Prophet ﷺ) and said, “Be afraid of Allah, O Muhammad!” The Prophet ﷺ said, “Who would obey Allah if I disobeyed Him? (Is it fair that) Allah has trusted all the people of the earth to me while, you do not trust me?” Somebody, who, I think was Khalid bin Al-Walîd, requested the Prophet ﷺ to let him chop that man’s head off, but he prevented him. When the men left, the Prophet ﷺ said, “Among the offspring of this man will be some who will recite the Qur’ân, but the Qur’ân will not reach beyond their throats (i.e., they will recite like parrots and will not
understand it nor act on it), and they will renegade from the religion (i.e., discard Islam) as an arrow goes out through the game's body. They will kill the Muslims but will leave the idolaters. If I should live up to their time I will kill them as the people of 'Ad were killed (i.e., I will kill all of them).

3345. Narrated 'Abdullãh رضي الله عنه: I heard the Prophet سaying: 'Fahal mim-Muddakir.'

[See Hadith No.3341]

(7) CHAPTER. The story of Gog and Magog.

And the Statement of Allâh عزّ وجلّ:

“They said: O Dhul-Qarnain! Verily! Y'ajüj and Ma'jûj (Gog and Magog) are doing great mischief in the land.” (V.18:94)

“And they ask you about Dhul-Qarnain... (up to)... a way.” (V.18:83-85)
3346.Narrated Zainab bint Jahsh that the Prophet ﷺ once came to her in a state of fear and said, “Lā ilāha illāllāh (none has the right to be worshipped but Allāh) Woe unto the Arabs from a danger that has come near. An opening has been made in the wall of Ya’qūb and Mā’jū (Gog and Magog) like this. Making a circle with his thumb and index finger, Zainab bint Jahsh said, “O Allāh’s Messenger! Shall we be destroyed even though there are pious persons among us?” He said, “Yes, when the “Al-Khabūt” (evil persons) will increase.”

(1) (II, 3346) The word “Al-Khabūt” is interpreted as illegal sexual intercourse, illegitimate children, and every kind of evil deed. [See Fath Al-Bāri].
3347. Narrated Abu Hurairah

The Prophet ﷺ said, “Allâh has made an opening in the wall of the Ya’jûj and Ma’jûj (Gog and Magog) (people) like this.” and he made with his hand 90 (with the help of his fingers).

3348. Narrated Abu Sa’îd Al-Khudrî

The Prophet ﷺ said, “Allâh will say (on the Day of Resurrection), ‘O Adam’, Adam will reply, ‘Labbaik waSn daik, and all the good is in Your Hand.’ Allâh will say: ‘Bring out the people of the Fire.’ Adam will say: ‘O Allâh! How many are the people of the Fire?’ Allâh will reply: ‘From every one thousand, take out nine hundred and ninety-nine’. At that time children will become hoary headed, ‘...Every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allâh. (V.22:2).’” The companions of the Prophet ﷺ asked, “O Allâh’s Messenger! Who will be that one from us (saved from the Fire)?” He said, “Rejoice with glad tidings; one person will be from you and one thousand will be from Ya’jûj and Ma’jûj (Gog and Magog).” The Prophet ﷺ further said, “By Him in Whose Hands my soul is, I hope that you will be one-fourth of the
people of Paradise." We shouted, “Allâhu Akbar!” He added, “I hope that you will be one-third of the people of Paradise.” We shouted, “Allâhu Akbar!” He said, “I hope that you will be one-half of the people of Paradise.” We shouted, “Allâhu Akbar!” He further said, “You (Muslims) (compared with non-Muslims) are like a black hair in the skin of a white ox, or like a white hair in the skin of a black ox (i.e., your number is very small as compared with theirs)."

(8) CHAPTER. The Statement of Allâh ﷺ.

"...And Allâh did take Ibrâhîm (Abraham) as a Khâlîl (an intimate friend)." (V.4:125)

And His Statement:

“Verily, Ibrâhîm (Abraham) was an ’Ammah (a leader having all the good righteous qualities or a nation), obedient to Allâh ﷺ, a Qâ’im (i.e., to worship none but Allâh)...’ (V.16:120)

And His Statement:

“Verily, Ibrâhîm (Abraham) was a ’Awwâh (one who invokes Allâh with humility, glorifies Him and remembers Him much) and was forebearing.” (V.9:114)

3349. Narrated Ibûn ’Abbâs ﭼ: The Prophet ﷺ said, “You will be gathered (on the Day of Judgement). bare-footed, naked and not circumcised.” He then recited:

“As We began the first creation. We shall repeat it: (It is) a promise binding upon Us. Truly we shall do it.” (V.21:104)

He added, “The first to be dressed on the Day of Resurrection will be Ibrâhîm (Abraham), and some of my companions will be taken towards the left side [i.e., to the
(Hell) Fire, and I will say: ‘My companions! My companions!’ It will be said: ‘They had been renegades (deserted Islam) after you left them.’ Then I will say as the pious slave of Allah [i.e., 'Isa (Jesus)] said:

‘And I was a witness over them while I dwelt amongst them... (up to)... the All-Wise.’” (V.5:117,118).

[See Hadith No. 3447]

3350. Narrated Abū Hurairah: The Prophet ﷺ said, “On the Day of Resurrection Ibrāhīm (Abraham) will meet his father Azar whose face will be dark and covered with dust. (The Prophet) Ibrāhīm (Abraham) will say (to him): ‘Didn’t I tell you not to disobey me?’ His father will reply: ‘Today I will not disobey you.’ Ibrāhīm (Abraham) will say: ‘O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonouring my father?’ Then Allah will say (to him): ‘I have forbidden Paradise for the disbelievers.’ Then he will be addressed, ‘O Ibrāhīm (Abraham)! Look! What is underneath your feet?’ He will look and there he will see a Dhikh (or hyena — an animal) bloodstained, which will be caught by the legs and thrown in the (Hell) Fire.”

\[(1) (H. 3350) Ibrāhīm’s (Abraham) father will be transformed into an animal and thrown into the Fire, for his Muslim son’s intercession will not avail, as he was an infidel. Ibrāhīm then will repudiate his father.\]
3351. Narrated Ibn ‘Abbās: The Prophet entered Ka’bah and found in it the pictures of (Prophet) Ibrāhīm (Abraham) and Maryam (Mary). On that he said, “What is the matter with them (i.e., Quraish)? They have already heard that angels do not enter a house in which there are pictures; yet this is the picture of Ibrāhīm (Abraham). And why is he depicted as practising divination by arrows?”

3352. Narrated Ibn ‘Abbās: When the Prophet saw pictures in the Ka’bah, he did not enter it till he ordered them to be erased. When he saw (the pictures of) Ibrāhīm (Abraham) and Isma’īl (Ishmael) having the Azlām (arrows of divination) in their hands he said, “May Allah curse them (i.e., the Quraish)! By Allah, neither Ibrāhīm nor Isma’īl practised divination by arrows.”

3353. Narrated Abū Hurairah: The people said, “O Allah’s Messenger! Who is the most honourable amongst the people (with Allah)?” He said, “Al-Muttaqūn (1) (the most pious and righteous) amongst them.” They said, “We do not ask you about this.” He said, “Then Yūsuf (Joseph), Allah’s Prophet, the son of Allah’s Prophet, the son of Allah’s Prophet the son of Allah’s Khālit (2) [i.e., Ibrāhīm

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1. (H. 3353) “Al-Muttaqūn”: means pious and righteous persons who fear Allah much (abstains from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained).

2. (H. 3353) Khālit: See glossary.
(Abraham).]” They said, “We do not want to ask about this.” He said “Then you want to ask about the descent of the Arabs. Those who were the best in the Pre-Islamic Period of Ignorance will be the best in Islam provided they comprehend the religious knowledge.”

3354. Narrated Samura: Allâh’s Messenger ﷺ said, “Two persons came to me at night (in dream) (and took me along with them). We passed by a tall man who was so tall that I was not able to see his head and that person was Ibrâhîm (Abraham) عليه السلام.”

3355. Narrated Mujähid that when the people mentioned before Ibn ‘Abbas that Ad-Dajjâl would have the word Kâfir (i.e., disbeliever) or the letters K F R (the root of the Arabic verb ‘disbelieve’) written on his forehead. I heard Ibn ‘Abbas saying, “I did not hear this, but the Prophet ﷺ said, ‘If you want to see Ibrahim (Abraham), then look at your companion (i.e., the Prophet ﷺ) but Mûsâ (Moses) was a curly-haired, brown man (who used to ride) a red camel, the reins of which was made of fibres of date-palms. As if I were now looking at him descending down a valley.’”


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(1) (H. 3355) Ibrâhîm (Abraham)
(Abraham) did his circumcision with Qaddām (an adze) at the age of eighty."

Narrated Abū Az-Zinād (as above in Hadith No.3356): With Qaddām (a short adze).

Abū Hurairah narrated: "Ibrāhīm (Abraham) did not tell a lie except on three occasions."

Abū Hurairah narrated: "Ibrāhīm (Abraham) did not tell a lie except on three occasions. Twice for the sake of Allah when he said, "I am sick," and he said, "I have not done this but the big idol has done it." The (third was) that while Ibrāhīm (Abraham) and Sārah (his wife) were going (on a journey), they passed by (the territory of) a tyrant from amongst the idolaters.

(1) The idolaters invited Ibrāhīm (Abraham) to join them in their celebrations outside the city, but he refused, claiming that he was sick. When he was left alone, he came to their idols and broke them into pieces. When the idolaters questioned him, he claimed that he had not destroyed their idols but the chief idol had, which Ibrāhīm left undisturbed and on whose shoulder he had put an axe to lay the accusation on it.
the tyrants. Someone said to the tyrant, “This man [i.e., Ibrāhīm (Abraham)] is accompanied by a very charming lady.” So, he sent for Ibrāhīm and asked him about Sārah saying “Who is this lady?” Ibrāhīm (Abraham) said, “She is my sister.” Ibrāhīm (Abraham) went to Sārah and said, “O Sārah! There are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so don’t contradict my statement.” The tyrant then called Sārah and when she went to him, he tried to take hold of her with his hand, but (his hand got stiff and) he was confounded. He asked Sārah, “Pray to Allāh for me, and I shall not harm you.” So Sārah asked Allāh to cure him and he got cured. He tried to take hold of her for the second time, but [his hand got as stiff as (or stiffer than) before and] was more confounded. He again requested Sārah, “Pray to Allāh for me, and I will not harm you.” Sārah asked Allāh again and he became alright. He then called one of his guards (who had brought her) and said, “You have not brought me a human being but have brought me a devil.” The tyrant then gave Hājar as a girl-servant to Sārah. Sārah came back [to Ibrāhīm (Abraham)] while he was offering Ṣalāt (prayer). Ibrāhīm (Abraham) gesturing with his hand, asked, “What has happened?” She replied, “Allāh has spoiled the evil plot of the infidel (or immoral person) and gave me Hājar for service.” (Abū Hurairah then addressed his listeners saying, “That (Hājar) was your mother, O Bani Mā’-is-Sama’ (i.e., the Arabs).”

(1) (H. 3358) Bani Mā’-is-Sama’ means ‘the children of the water of sky (rain)’. It is said that he called the Arabs by this name because they depended for their livelihood on natural pastures grown by means of rain.
3359. Narrated Umm Sharik Ṭabī‘ah: ALLAH’s Messenger Ṭabī‘ah ordered that house-lizards should be killed and said, “It (i.e., the house-lizard) blew (the fire) on Ibrāhīm (Abraham).” ¹(¹)

3360. Narrated ‘Abdullāh L. Ṭabī‘ah: When the following Verse was revealed:

“It is those who believe (in the Oneness of ALLAH and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e., by worshipping others besides ALLAH)...”² (V.6:82)

We said, “O ALLAH’s Messenger! Who is there amongst us who has not done Zulm (wrong) to himself?” He replied, “It is not as you say, for Zulm in the Verse and ‘confuse not their belief, with Zulm means ‘Shirk’ (i.e., joining others in worship with ALLAH). Haven’t you heard Luqmaan’s saying to his son, ‘...O my son! Join not in worship others with ALLAH. Verily! Joining others in worship with ALLAH is a great Zulm (wrong) indeed.’” (V.31:13)

(9) CHAPTER. And ALLAH’s Statement: “… hastening.” (V.37:94)

3361. Narrated Abū Hurairah Ṭabī‘ah: One day some meat was given to the Prophet Ṭabī‘ah and he said, “On the Day of Resurrection ALLAH will gather all the first and the last (people) on one level ground, and the voice of the announcer will reach all of them, and one will be able to see them all, and the sun

¹ (H. 3359) When Ibrāhīm (Abraham) was thrown into the fire, it is said, all the animals tried to extinguish the fire except house-lizard which blew it.

² (H. 3360) The rest of the Verse is: ‘for them (only) there is security and they are the (rightly) guided.’ (V.6:82)
will come near to them.” (The narrator then mentioned the narration of intercession):

“The people will go to Ibrâhîm (Abraham) and say: ‘You are Allâh’s Prophet and His Khalîl on the earth. Will you intercede for us with your Lord?’ Abraham will then remember his lies and say: ‘Myself! Myself! Go to Müsâ (Moses).’” (1) (See H. 3340)

3362. Narrated Ibn ‘Abbâs رضي الله عنهما: The Prophet ﷺ said, “May Allâh bestow His Mercy on the mother of Ismâ’il (Ishmael)! Had she not hastened (to fill her water-skin with water from the Zamzam well), Zamzam would have been a stream flowing on the surface of the earth.”

3363. Ibn ‘Abbâs further added, “(The Prophet) Ibrâhîm (Abraham) brought Ismâ’il (Ishmael) and his mother (to Makkah) and she was suckling Isma’il, and she had a waterskin with her.”

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1) (H. 3361) See Vol. 6, Hadîth No.4712.
The first lady to use a girdle was the mother of Isma'îl (Ishmael). She used a girdle so that she might hide her tracks from Sârah. (1) Ibîrahîm (Abraham) brought her and her son Isma'îl while she used to nurse him at her breast, to a place near the Ka'bah under a tree on the spot of Zamzam, at the highest place in the mosque. During those days there was nobody in Makkah nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Isma'îl’s (Ishmael) mother followed him saying, “O Ibîrahîm! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?” She repeated that to him many times, but he did not look back at her. Then she asked him, “Has Allah ordered you to do so?” He said, “Yes.” She said, “Then He will not neglect us,” and returned while Ibîrahîm proceeded onwards, and on reaching the Thaniya where they could not see him, he faced the Ka'bah, and raising both hands, invoked Allah saying the following supplication:

'O our Lord! I have made some of my offspring to dwell in an uncultivable valley, by Your Sacred House (Ka'bah at Makkah)... so that they may give thanks.'

(V.14:37)

Isma'îl’s mother went on suckling Isma'îl and drinking from the water (she had). When the water in the water-skin had all been used

(1) (H. 3364) When Ibîrahîm (Abraham) married Hâjar (Agar) and she conceived Isma'îl (Ishmael), Abraham’s first wife Sârah, became jealous of her and swore that she would cut three parts from her body. So Hâjar tied a girdle round her waist and ran away, dragging her robe behind her so as to wipe out her tracks lest Sârah should pursue her. (Allah knows better.)
up, she became thirsty and her child also became thirsty. She started looking at him (i.e., Isma’il) tossing in agony. She left him, for she could not endure looking at him, and found that the mountain of Aṣ-Ṣafā was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from Aṣ-Ṣafā and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached Al-Marwa mountain, where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between Aṣ-Ṣafā and Al-Marwa) seven times.”

Ibn Abbas said: The Prophet said, “This is the source of the tradition of Sā’y (the walking) of people between them (i.e., Aṣ-Ṣafā and Al-Marwa). When she reached Al-Marwa (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said, ‘O, (whoever you may be)! You have made me hear your voice; have you got something to help me?’ And behold! She saw an angel at the place of Zamzam, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hands in this way, and started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it.” The Prophet added, “May Allah bestow mercy on Isma’il’s mother! Had she let the Zamzam (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), Zamzam would have been a stream flowing on the surface of the earth.”
The angel said to her, ‘Don’t be afraid of being neglected, for this is the House of Allah which will be built by this boy and his father, and Allah never neglects His people.’ The House (i.e., Ka‘bah) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e., the Jurhum people) were coming through the way of Kada’. They landed in the lower part of Makkah where they saw a bird that had the habit of flying around water and not leaving it. They said, ‘This bird must be flying around water, though we know that there is no water in this valley.’ They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came (towards the water).’ The Prophet added, ‘Isma’il’s mother was sitting near the water. They asked her, ‘Do you allow us to stay with you?’ She replied, ‘Yes, but you will have no right to possess the water.’ They agreed to that.” The Prophet further said, ‘Isma’il’s mother was pleased with the whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child (i.e., Ismā’il) grew up and learnt Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them. After Ismā’il’s mother had died, Ibrāhim (Abraham) came after Ismā’il’s marriage in order to see his family that he
had left long ago, but he did not find Ismā’il there. When he asked Ismā’il’s wife about him, she replied, ‘He has gone in search of our livelihood.’ Then he asked her about their way of living and their condition, and she replied, ‘We are living in misery; we are living in hardship and destitution,’ complaining to him. He said, ‘When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house).’ When Ismā’il came, he seemed to have felt something unusual, so he asked his wife, ‘Has anyone visited you?’ She replied, ‘Yes, an old man of so-and-so description came and asked me about you and I informed him, and he asked about our state of living, and I told him that we were living in hardship and poverty.’ On that Ismā’il said, ‘Did he advise you anything?’ She replied, ‘Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate.’ Ismā’il said, ‘It was my father, and he has ordered me to divorce you. Go back to your family.’ So, Ismā’il divorced her and married another woman from amongst them (i.e., Jurhum). Then Ibrāhīm (Abraham) stayed away from them for a period as long as Allāh wished and called on them again but did not find Ismā’il. So he came to Ismā’il’s wife and asked her about Ismā’il. She said, ‘He has gone in search of our livelihood.’ Ibrāhīm (Abraham) asked her, ‘How are you getting on?’ asking her about their sustenance and living. She replied, ‘We are prosperous and well-off (i.e., we have everything in abundance).’ Then she thanked Allāh. Ibrāhīm (Abraham) asked, ‘What kind of food do you eat?’ She said, ‘Meat.’ He said, ‘What do you drink?’ She said, ‘Water.’ He said, ‘O Allāh! Bless their meat and water.’” The Prophet added, “At that time they did not
have grain, and if they had grain, he would have also invoked Allah to bless it.” The Prophet ﷺ added, “If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Makkah.” The Prophet ﷺ added, “Then Ibrāhīm (Abraham) said to Ismā’īl’s wife, ‘When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate.’ When Ismā’īl came back, he asked his wife, ‘Did anyone call on you?’ She replied, ‘Yes, a good-looking old man came to me,’ so she praised him and added: ‘He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition.’ Ismā’īl asked her, ‘Did he give you any piece of advice?’ She said, ‘Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate.’ On that Ismā’īl said, ‘It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me.’ Then Ibrāhīm (Abraham) stayed away from them for a period as long as Allah wished, and called on them afterwards. He saw Ismā’īl under a tree near Zamzam, sharpening his arrows. When he saw Ibrāhīm (Abraham), he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Ibrāhīm (Abraham) said, ‘O Ismā’īl! Allah has given me an order.’ Ismā’īl said, ‘Do what your Lord has ordered you to do.’ Ibrāhīm (Abraham) asked, ‘Will you help me?’ Ismā’īl said, ‘I will help you.’ Ibrāhīm (Abraham) said, ‘Allah has ordered me to build a house here, pointing to a hillock higher than the land surrounding it.’” The Prophet ﷺ added: “Then they raised the foundations of the House (i.e., the Ka’bah). Ismā’īl brought the stones and Ibrāhīm
(Abraham) was building, and when the walls became high, Ismā'il brought this stone and put it for Ibrāhīm who stood over it and carried on building, while Ismā'il was handing him the stones, and both of them were saying:

'...Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower.' (V.2:127)

The Prophet added, "Then both of them went on building and going round the Ka'bah saying:

'Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower.'" (V.2:127)

3365. Narrated Ibn 'Abbās (On the authority of the Prophet) (See Hadith No. 3364). When Ibrāhīm (Abraham) had differences with his wife, [because of her jealousy of Hājar, Ismā'īl's (Ishmael) mother], he took Ishmael and his mother and went away. They had a water-skin with them containing some water, Ismā'īl's mother used to drink water from the water-skin so that her milk would increase for her child. When Ibrāhīm reached Makkah, he made her sit under a tree and afterwards returned home. Ismā'īl's mother followed him, and when they reached Kada', she called him from behind, 'O Ibrāhīm! To whom are you leaving us?' He replied, '(I am leaving you) to Allah's (Care).'</ref> She said, 'I am satisfied to be with Allah.' She returned to her place and started drinking water from the water-skin, and her milk increased for her child. When the water had all been used up, she said to herself, 'I'd better go and look so that I may see somebody.' She ascended As-Safā mountain and looked, hoping to see somebody, but in vain. When she came down to the valley, she ran till she reached Al-

(1) (H. 3364) See the footnote of Hadith No. 3365.
Marwa mountain. She ran to and fro (between the two mountains) many times. Then she said to herself, ‘I’d better go and see the state of the child,’ she went and found the child in a state of one on the point of dying. She could not endure to watch it dying and said (to herself), ‘If I go and look, I may find somebody.’ She went and ascended Aş-Şafâ mountain and looked for a long while but could not find anybody. Thus she completed seven rounds (of running) between Aş-Şafâ and Al-Marwa. Again she said (to herself), ‘I’d better go back and see the state of the child.’ But suddenly she heard a voice, and she said to that strange voice, ‘Help us if you can offer any help.’ Lo! It was Jibrîl (Gabriel) (who had made the voice). Jibrîl hit the earth with his heel like this (Ibn ‘Abbâs hit the earth with his heel to illustrate it), and so the water gushed out. Ismâ‘îl’s mother was astonished and started digging. (Abul-Qâsim) (i.e., the Prophet) said, “If she had left the water, (flow naturally without her intervention), it would have been flowing like a (stream) on the surface of the earth.” Ismâ‘îl’s mother started drinking from the water and her milk increased for her child. Afterwards some people of the tribe of Jurhum, while passing through the bottom of the valley, saw some birds, and that astonished them, and they said, ‘Birds can only be found at a place where there is water.’ They sent a messenger who searched the place and found the water, and returned to inform them about it. Then they all went to her and said, ‘O Ishmael’s mother! Will you allow us to be with you (or dwell with you)’? (And thus they stayed there.) Later on, her boy reached the age of puberty and married a lady from them. Then an idea occured to İbrahim (Abraham) which he disclosed to his wife (Sârah), ‘I want
to call on my dependents I left (at Makkah).’ When he went there, he greeted (Ismā’īl’s wife) and said, ‘Where is Ismā’īl?’ She replied, ‘He has gone out hunting.’ Ibrāhīm (Abraham) said (to her), ‘When he comes, tell him to change the threshold of his gate.’ When he came, she told him the same whereupon Ismā’īl said to her, ‘You are the threshold, so go to your family (i.e., you are divorced).’ Again Ibrāhīm (Abraham) thought of visiting his dependents whom he had left (at Makkah), and he told his wife (Sārah) of his intentions. Ibrāhīm (Abraham) came to Ismā’īl’s house and asked, ‘Where is Ismā’īl?’ Ismā’īl’s wife replied, ‘He has gone out hunting,’ and added, ‘Will you stay (for some time) and have something to eat and drink?’ Ibrāhīm (Abraham) asked, ‘What is your food and what is your drink?’ She replied, ‘Our food is meat and our drink is water.’ He said, ‘0 Allah! Give Your Blessings in their food and in their drink.’ Abul-Qasim (i.e., Prophet) said, “Because of Ibrāhīm’s invocation there are blessings (in Makkah).” Once more Ibrāhīm (Abraham) thought of visiting his family he had left (at Makkah), so he told his wife (Sārah) of his decision. He went and found Ismā’īl behind the Zamzam well, mending his arrows. He said, “O Ismā’īl, Your Lord has ordered me to build a house for Him.” Ismā’īl said, “Obey (the order of) your Lord.” Ibrāhīm (Abraham) said, “Allah has also ordered me that you should help me therein.” Ishmael said, “Then I will do.” So, both of them rose and Ibrāhīm started building (the Ka’bah) while Ismā’īl went on handing him the stones, and both of them were saying, “Our Lord! Accept (this service) from us. Verily! You are the All-Hearing, the All-Knower.” (V.2:127). When the building became high and the old man
(i.e., Ibrāhīm) could no longer lift the stones (to such a high position), he stood over the stone of Al-Maqām(1) and Ismā‘īl carried on handing him the stones, and both of them were saying, ‘Our Lord! Accept (this service) form us. Verily! You are All-Hearer, All-Knower.’” (V.2:127)

(10) CHAPTER.

3366. Narrated Abū Dhar: I said, “O Allah’s Messenger! Which mosque was first built on the surface of the earth?”
He said, “Al-Masjid-al-Haram (at Makkah).”
I said, “Which (was built) next?” He replied, “Al-Masjid-al-Aqṣā (at Jerusalem).”
I said, “What was the period of construction between the two?” He said, “Forty years.”
He added, “Wherever (you may be, and) the Ṣalāt (prayer) time becomes due, perform the Ṣalāt there, for the best thing is to do so [i.e., to offer the Ṣalāt (prayer) in time].”

3367. Narrated Anas bin Malik: When the mountain of Uhud came in the sight of Allah’s Messenger, he said: “This is a mountain that loves us and is loved by us. O Allah! Ibrāhīm (Abraham) made Makkah a sanctuary, and I make (the area) in between these two mountains (of Al-Madīnah) a sanctuary.”

(1) (H. 3365) This very stone is still preserved in Al-Masjid-al-Haram (the Sacred Mosque in Makkah) and is situated between the Ka’bah and Zamzam, and one can see the footmarks of Ibrāhīm over it.
3368.Narrated 'Āishah the wife of the Prophet, said (to her), “Don't you see that when your folk built the Ka'bah, they did not build it on all the foundations built by Ibrāhīm (Abraham)?” I said, “O Allah’s Messenger! Why don’t we rebuild it on the foundations of Ibrāhīm?” He said, “But for the fact that your folk have recently given up infidelity (1) I would have done so.”

Narrated Ibn ‘Umar, “'Aishah must have heard this from Allah’s Messenger for I see that Allah’s Messenger used not to touch the two corners facing Al-Hijr only because the House (the Ka'bah) had not been built on the foundations of Ibrāhīm.”
on Muhammad and on his wives and on his offspring, as You sent Your Blessings on Ibrahim's family, for You are the Most Praiseworthy, the Most Glorious.”]

3370. Narrated ‘Abdur-Rahman bin Abi Laila: Ka'b bin ‘Ujrah met me and said, “Shall I not give you a present I got from the Prophet؟” ‘Abdur-Rahman said, “Yes, give it to me.” I said, “We asked Allah’s Messenger saying, ‘O Allah’s Messenger! How should one (ask Allah to) send As-Salat on you, the members of the family, for Allah has taught us how to greet you’. He said, ‘Say: Allahuamma salli ‘ala Muhammadin wa ‘ala Ali Muhammadin, kamâ saallaita ‘ala Ibrâhima wa ‘ala Ali Ibrâhima, Innaka Hamidun Majid. Allahumma bârik ‘ala Muhammadin wa ‘ala Ali Muhammadin, kama bârakta ‘ala Ibrâhima wa ‘ala Ali-Ibrâhima, Innaka Hamidun Majid.” [O Allah! Send Your Salat (Graces, Honours and Mercy) on Muhammad and on the family (or the followers) of Muhammad, as You sent Your Salat (Graces, Honours and Mercy) on Abraham and on the family (or the followers) of Ibraheem, for You are the Most Praiseworthy, the Most Glorious. O Allah! Sent Your Blessings on Muhammad and the family (or the followers) of Muhammad, as You sent Your Blessings on Ibraheem and on the family (or the followers) of Ibraheem, for You are the Most Praiseworthy, the Most Glorious.”

3371. Narrated Ibn ‘Abbas: The Prophet used to seek refuge with Allah for Al-Hasan and Al-Husain and say: “Your forefather [i.e., Ibraheem (Abraham)] used to seek refuge with Allah for Isma’il (Ishmael) and Ishaq (Isaac) by reciting the following: ‘O Allah! I seek refuge with Your Perfect Words from every devil and from
poisonous pests and from every evil, harmful, envious eye.'"

(11) CHAPTER. Allâh's Statement:

"And tell them about the guests (the angels) of Ibrâhim (Abraham)." (V.15:51)

And also Allâh's Statement:

"And (remember) when Ibrâhim said, My Lord! Show me how you give life to the dead." (V.2:260)

3372. Narrated Abû Hurairah: Allâh's Messenger ﷺ said, "We are more liable to be in doubt when Ibrâhim (Abraham) when he said, 'Lord! Show me how You give life to the dead.' He (Allâh) said: 'Do you not believe?' He (Ibrâhim) said: 'Yes, (I believe), but to be stronger in Faith...'" (V.2:260)

And may Allâh send His Mercy on Lout (Lot)! Certainly he used to lean on a powerful support. If I were to stay in prison for such a long time as Yûsuf (Joseph) did, I would have accepted the offer (of freedom without insisting on having my guiltlessness declared)."(1)

(12) CHAPTER. The Statement of Allâh

"And mention in the Book (the Qur'an)
Ismā’il (Ishmael): Verily! He was true to what he promised...” (V.19:54)

3373. Narrated Salama bin Al-Akwa’:

The Prophet passed by some persons of the tribe of Aslam practising archery (i.e., the throwing of arrows). Allâh’s Messenger said, “O offspring of Ismā’il (Ishmael)! Practise archery (i.e., arrow-throwing) as your father was a great archer (i.e., arrow-thrower). I am with (on the side of) the sons of so-and-so.” Hearing that, one of the two teams stopped throwing. Allâh’s Messenger asked them, “Why are you not throwing?” They replied, “O Allâh’s Messenger! How shall we throw when you are with the opposite team?” He said, “Throw, for I am with you all.”

(13) CHAPTER. The story of Išhāq (Isaac), the son of Ibrāhîm (Abraham):

(14) CHAPTER.

“Or were you witnesses when death approached Ya’qûb (Jacob)? When he said unto his sons:” (V.2:133)

3374. Narrated Abû Hurairah:

Some people asked the Prophet: “Who is the most honourable amongst the people?” He replied, “The most honourable among them is the one who fears Allâh and keeps his duty to Him.” They said, “O Allâh’s Prophet! We do not ask about this.” He said, “Then the most honourable person is Yusûf (Joseph), Allâh’s Prophet, the son of Allâh’s Prophet, the son of Allâh’s Prophet, the son of Allâh’s Khaṭîl.” They said, “We do not ask about this.” He said, “Then you want...”
to ask me about the Arabs descent?” They said, “Yes.” He said, “Those who were best in the Pre-Islamic Period of Ignorance are the best in Islam, if they comprehend (the religious knowledge).”

(15) CHAPTER. “And (remember) Lout (Lot)! When he said to his people, ‘Do you commit Al-Fâhishah (evil, great sins, every kind of unlawful sexual intercourse, sodomy) (up to) so, evil was the rain of those who were warned.” (V.27:54-58)

3375. Narrated Abû Hurairah: The Prophet (ﷺ) said, “May Allah forgive Lout (Lot): He used to lean on a powerful support.”

(16) CHAPTER.
Then, when the messengers (the angels) came unto the family of Lout (Lot), he said, ‘Verily you are people unknown to me.’” (V.15:61,62)

“Fahal mim-muddakir”
(Then is there any that will remember or receive admonition) (and avoid evil).
(V.54:15)

(17) CHAPTER. The Statement of Allâh

“And to Thamûd (people, We sent) their brother Šâlih ...” (V.7:73)
And His Statement:
“The dwellers of Al-Ḥijr (the rocky tract) denied.” (V.15:80)
Al-Ḥijr is the land of the tribe of Thamûd.

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3377. Narrated ‘Abdullâh bin Zam’a رضي الله عنه: I heard the Prophet ﷺ while referring to the person who killed the she-camel (of the Prophet Šâlih), saying, “The man who was appointed for doing this job was a man of honour and power in his nation like Abû Zam’a.”

3378. Narrated Ibn ‘Umar رضي الله عنهما: When Allâh’s Messenger ﷺ landed at Al-Ḥijr during the Ghâzwa of Tabûk, he ordered his companions neither to drink nor to take water from its well. They said, “We have
already kneaded the dough with its water, and also filled our bags with its water.” On that, the Prophet ﷺ ordered them to throw away the dough and pour out the water.

3379. Narrated ‘Abdullãh bin ‘Umar: The people landed at the land of Thamûd called Al-Hijr along with Allah’s Messenger ﷺ, and they took water from its well for drinking and kneading the dough with it as well. (When Allah’s Messenger ﷺ heard about it) he ordered them to pour out the water they had taken from its wells and feed the camels with the dough, and ordered them to take water from the well whence the she-camel (of Prophet Šālih) used to drink.

3380. Narrated ‘Abdullãh (bin ‘Umar) ﷺ: When the Prophet ﷺ passed by (a place called) Al-Hijr, he said, “Do not enter the house of those who were unjust to themselves unless (you enter) weeping, lest...
you should suffer the same punishment as was inflicted upon them." After that he covered his face with his sheet-cloth while he was on the camel.

3381. Narrated Ibn ‘Umar: Allāh’s Messenger ﷺ said, “Do not enter the ruined dwellings of those who were unjust to themselves unless (you enter) weeping, lest you should suffer the same punishment as was inflicted upon them.”

(18) CHAPTER. “Or were you witnesses when death approached Ya’qūb (Jacob)?...” (V.2:133) (See chapter before Hadīth No.3374)

3382. Narrated Ibn ‘Umar: The Prophet ﷺ said, “The honourable is the son of the honourable, the son the honourable, i.e., Yūsuf (Joseph), the son of Ya’qūb (Jacob), the son of Isḥāq (Isaac), the son of Ibrāhīm (Abraham).”

(19) CHAPTER. The Statement of Allāh ﷻ: “Verily, in Yūsuf (Joseph) and his brethren there were Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) for those who ask.” (V.12:7)
3383. Narrated Abū Hurairah: Allah’s Messenger was asked, “Who is the most honourable amongst the people?” He replied, “The one who fears Allah and keeps his duty to Him”. The people said, “We do not want to ask you about this.” He said, “The most honourable person is Yūsuf (Joseph), Allāh’s Prophet, the son of Allāh’s Prophet, the son of Yūsuf, the son of Allāh’s Khalil (intimate friend).” The people said, “We do not want to ask you about this.” He said, “Then you want to ask me about the metal (origins) of the Arabs? People are like metals (of various natures and origins). The best in the Pre-Islamic Period of Ignorance are the best in Islam, provided they comprehend (the religious knowledge).”

3384. Narrated ‘Aīshah that the Prophet said (to her), “Order Abū Bakr to lead the people in Salāt (prayer).” She replied, “Abū Bakr is a soft-hearted person and when he stands at your place, he will weep (so he will not be able to lead the Salāt).” The Prophet repeated the same order and she gave the same reply. The narrator, Shu’ba said that the Prophet said on the third or fourth time: “You are (like) the female companions of Yūsuf (Joseph).” Order Abū Bakr to lead the Salāt (prayer). (1)

(1) (H. 3384) The women who cut their hands with their knives on looking at Yūsuf (Joseph), for they were fascinated and embarrassed by his beauty.
3385. Narrated Abū Mūsā: When the Prophet ﷺ fell ill, he said, “Order Abū Bakr to lead the people in Salāt (prayer).” ‘Aishah said, “Abū Bakr is a soft-hearted person.” The Prophet ﷺ gave the same order again and she again gave the same reply. He again said, “Order Abū Bakr (to lead the Salāt)! You are (like) the female companions of Yūsuf (Joseph).” Consequently Abū Bakr led the people in Salāt (prayer) in the lifetime of the Prophet ﷺ.


3387. Narrated Abū Hurairah: Allah's Messenger ﷺ said, “May Allah bestow His Mercy on Lōt (Lot). Certainly he used to lean on a powerful support. If I were to stay in prison (for a period equal to) the stay of Yūsuf (Joseph) (in prison) and then the offer of freedom came to me, surely I would have accepted it.”

[See Hādiḥ No. 3372]
3388. Narrated Masruq: I asked ‘Aishah’s mother Umm Ruman, about the accusation forged against ‘Aishah. She said, “While I was sitting with ‘Aishah, an Ansari woman came to us and said, ‘Let Allah condemn such and such person.’ I asked her, ‘Why do you say so?’ She replied, ‘For he has spread the (slanderous) story.’ ‘Aishah said, ‘What story?’ The woman then told her the story. ‘Aishah asked, ‘Have Abu Bakr and Allah’s Messenger heard about it?’ She said, ‘Yes.’ ‘Aishah fell down unconscious (on hearing that), and when she came to her senses, she got fever and shaking of the body. The Prophet came and asked, ‘What is wrong with her?’ I said, ‘She has got fever because of a story which has been rumoured.’ ‘Aishah got up and said: By Allah! Even if I took an oath, you would not believe me, and if I put forward an excuse, you would not excuse me. My example and your example is just like that example of Ya’qub (Jacob) and his sons. ‘It is Allah (Alone) Whose Help can be sought against that (lie) which you describe.” (V.12:18)

“The Prophet left and then Allah revealed the Verses (concerning the matter), and on that ‘Aishah said, ‘Thanks to Allah (only) and not to anybody else.’”

3389. Narrated ‘Urwa: I asked ‘Aishah, the wife of the Prophet about the meaning of the following Verse: “(They
were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people)...” (V.12:110)

‘Aishah replied, “Really, their nations (people) denied them.” I said, “By Allâh! They were definite that their nations treated them as liars and it was not a matter of suspecting.” ‘Aishah said, “O ‘Uraiyya (i.e., ‘Urwa)! No doubt, they were quite sure about it.”

I said, “May the Verse be read in such a way as to mean that the Messengers thought that Allâh did not help them?”(1) ‘Aishah said, “Allâh forbid (impossible)! The Messengers did not suspect their Lord of such a thing. But this Verse is concerned with the Messengers’ followers who had faith in their Lord and believed in their Messengers, and their period of trials was long and Allâh’s Help was delayed till the Messengers gave up hope for the conversion of the disbelievers amongst their nation, and the Messengers thought that their followers treated them as liars, thereupon Allâh’s Help came to them.”

[See Vol. 6, Hadith No. 4695]

3390. Narrated Ibn ‘Umar: The Prophet said, “The honourable, the son of the honourable, the son of the honourable, (was) Yûsuf (Joseph), the son of Ya’qûb (Jacob), the son of Išhâq (Isaac), the son of Ibrâhîm (Abraham).

(1) (H. 3389) The Verse contains a word which may be read as ‘Kudhibû’ or ‘Kudhibu’.

Hence the difference in its interpretation.
(20) CHAPTER. The Statement of Allah

And (remember) Ayyūb (Job), when he cried to his Lord: ‘Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.’” (V.21:83)

3391. Narrated Abū Hurairah Ḥarrān: The Prophet ﷺ said, “While Ayyūb (Job) was taking a bath in a naked state, a swarm of gold locusts fell on him and he started collecting them in his garment. His Lord called him, ‘O Ayyūb! Have I not given you enough so that you are not in need of what you see?’ He said, ‘Yes, O Lord! But I cannot dispense with Your Blessing’.”

(21) CHAPTER:

“And mention in the Book (this Qur’ān) Mūsā (Moses). Verily! He was chosen and he was a Messenger (and) a Prophet. And We called him from the right side of the Mount, and made him to draw near to Us for a talk with him.’ (Mūsā). (V.19:51, 52)

3392. Narrated ‘Āishah Ḥarrān: The Prophet ﷺ returned to Khadija while his heart was beating rapidly. She took him to Waraqa bin Naufal, who was a Christian convert and used to read the Injīl (Gospel)
in Arabic. Waraqa asked (the Prophet ﷺ), “What do you see?” When he told him, Waraqa said, “That is the same angel whom Allāh sent to (the Prophet) Mūsā (Moses). Should I live till you receive the Divine Message, I will support you strongly.” (See H. 3)

(22) CHAPTER. The Statement of Allāh

“And has there come to you the story of Mūsā (Moses)? When he saw a fire... (up to)... in the sacred valley, Ṭuwā.” (V.20:9-12)
لهب: «سنثنئك»: سنجعلك. كلما تغزى شيئا فقد جعلت له عضداً.
وقال غيورها: كلما لم يطرق بحرف أو فيه ترتمية أو قاتلة فهي عقدة: 
أري: ظهري. فيجتازه: فيه كثرة.
فيه كثرة. القدس: نأتيك: نأتيك.
قال: نأتيك. ماذا يقال: نأتيك.
قال: نفساً نفساً. ماذا يقال: نفساً نفساً.
هل أنت الصفهم اليوم؟ يغتي المصلى الذي يظلل فيه.
فأقوس: أضمَّر خوفاً فذهبيت الواو من «فسنة» لكسرة الحاء «في».
شد «نخلا» على شد: مظلل: بلأل.
مصدر ماأه مساساً: كل سفّم.
لميرته الصحاء: الحر. «في».
ابنعي آثره. وقد يكون أن يقص الكلام: عنٍ نقص عليك». عن جنبي: عن بُعيد، وعن جانبي وعن اجناب واحد. قال مجاهد: عن
قدر: ممدد. «ولا بيا»: لا.
تضعننا مكانا سوا منصف بنهم.
سيما: بابس. من ريبة الفوّه.
الحلي الذي استعانوا من آل فرعون: فخدفتها: ألقنها، 
أثلي: ضع. يطس: موسى، هم يقولون: أخطأ ربي: آلا يرجع
إليهم ولا في العجل.
3393. Narrated Mālik bin Ṣa‘ṣā’a: Allāh’s Messenger ﷺ talked to his companions about his Al-Isra (Journey by Night). When he reached the fifth heaven, he met Harūn (Aaron). [Jibril (Gabriel) said to the Prophet ﷺ], “This is Harūn.” The Prophet ﷺ said, “Jibril greeted and so did I, and he returned the greeting saying, ‘Welcome, O pious brother and pious Prophet.’”

(23) CHAPTER:
“And a believing man of Fir‘aun’s (Pharaoh) family, who hid his faith said... (up to)... a Musriف (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar” (V. 40:2)

(24) CHAPTER. The Statement of Allāh ﷺ:
“Has there come to you the story of Mūsā (Moses)?” (V. 79:15)
And Allāh’s Statement:
“...And to Moses Allāh spoke directly.” (V. 4:164)

3394. Narrated Abū Hurairah Ṭ. Allāh’s Messenger ﷺ said, “On the night of my Al-Isra (Journey by Night) (to the heavens), I saw (the Prophet) Mūsā (Moses) who was a thin person with lank hair, looking like one of the men of the tribe of Shānī’a; and I saw ‘Īsā (Jesus) who was of average height with red face as if he had just come out of a bathroom. And I resemble
Prophet Ibrāhīm (Abraham) more than any of his offspring does. Then I was given two cups, one containing milk and the other wine. Jibril (Gabriel) said, ‘Drink whichever you like.’ I took the milk and drank it. Jibril said, ‘You have accepted what is natural (True Religion i.e., Islam), and if you had taken the wine, your followers would have gone astray.’”

3395. Narrated Ibn ‘Abbās: The Prophet ﷺ said, “One should not say that I am better than Yūnūs (Jonah) bin Mattā.” So, he mentioned his father Mattā.

3396. The Prophet ﷺ mentioned the night of his Al-Isra’ (Journey by Night to the heavens) and said, “The Prophet Mūsā (Moses) was brown, and tall person as if from the people of the tribe of Shanu‘a. ‘Isā (Jesus) was a curly-haired man of moderate height.” He also mentioned Malik, the gate-keeper of the (Hell) Fire, and Ad-Dajjāl.

3397. Narrated Ibn ‘Abbās: When the Prophet ﷺ came to Al-Madīna, he found (the Jews) observing fasting on the day of ‘Ashūra’ (i.e., 10th of Muharram). They used to say: “This is a great day on which Allāh saved Mūsā (Moses) and drowned the
folk of Fir’aun (Pharaoh). Mūsa observed the fast on this day, as a sign of gratitude to Allāh.” The Prophet ﷺ said, “I am closer to Mūsa than they.” So, he observed the fast (on that day) and ordered (the Muslims) to observe fasting on that day.

(25) CHAPTER. The Statement of Allāh

“...And We appointed for Mūsa (Moses) thirty nights… (up to)… And I am the first of the believers’ (V.7:142,143)
3399. Narrated Abü Hurairah: The Prophet ﷺ said, "Were it not for Bani Isra'îl, meat would not decay; and were it not for Hawwa (Eve), no woman would ever betray her husband."(1)

[See Hadîth No. 3330]

(26) CHAPTER. Torrential flood.
(Explanation of few Arabic words not translated.)

(27) CHAPTER. The story of Al-Khîdîr with Mûsâ (Moses) .

3400. Narrated Ibn 'Abbâs that he differed with Al-'Hur bin Qais Al-Fazârî regarding the companion of Moses. Ibn 'Abbâs said that he was Al-Khîdîr. Meanwhile Ubaï bin Ka'b passed by them and Ibn 'Abbâs called him saying, "My friend and I have differed regarding Musa's companion whom Musa asked the way to meet. Have you heard Allâh's Messenger ﷺ mentioning something about him?" He said, "Yes, I heard Allâh's Messenger ﷺ saying, 'While Musa was sitting in the company of some Israeîites, a man came and asked (him): Do you know anyone who is more learned than you? Musa replied: No. So, Allâh sent the Divine Revelation to Musa: 'Yes, Our slave, Khîdîr (is more learned

(1) (H. 3399) (A) Israeîites stored the meat which Allâh provided them with, though they were ordered not to do so, therefore Allâh caused the meat to decay. (B) Hawwa (Eve) tempted her husband (Adam) to eat from the forbidden tree, and by doing so, she cheated him.
than you). Mūsā asked how to meet him (i.e., Khidr). So, the fish was made as a sign for him, and he was told that when the fish was lost, he should return and there he would meet him. So, Mūsā went on looking for the sign of the fish in the sea. The boy-servant of Mūsā said to him: Do you know that when we were sitting by the side of the rock, I forgot the fish, and it was only Satan who made me forget to tell (you) about it. Mūsā said: That was what we were seeking after. And both of them returned, following their footmarks and found Khidr; and what happened further to them, is mentioned in Allāh’s Book (the Qur’ān).”

3401. Narrated Sa’īd bin Jubair: I said to Ibn ‘Abbās, “Nauf Al-Bikāli claims that Mūsā, the companion of Al-Khidr was not Mūsā (the Prophet) of the Children of Isrā’īl, but some other Mūsā.” Ibn ‘Abbās said, “Allāh’s enemy (i.e., Nauf) has told a lie. Ubai bin Ka’b told us that the Prophet said, ‘Once Mūsā stood up and addressed Bani Isrā’īl. He was asked who was the most learned man amongst the people. He said, ‘I.’ Allāh admonished him as he did not attribute absolute knowledge to Him (Allāh). So, Allāh said to him, ‘Yes, at the junction of the two seas there is a slave of Mine who is more learned than you.’ Mūsā said, ‘O my Lord! How can I meet him?’ Allāh said, ‘Take a fish and put it in a basket and you will
find him at the place where you will lose the 
fish.' Müsa took a fish and put it in a basket 
and proceeded along with his boy-servant, 
Yūsha' bin Nūn, till they reached the rock 
where they laid their heads (i.e., lay down). 
Moses slept, and the fish, moving out of the 
basket, fell into the sea.

'It took its way into the sea (straight) as in 
a tunnel. Allāh stopped the flow of water 
over the fish and it became like an arch (the 
Prophet pointed out this arch with his 
hands). They travelled the rest of the night, 
and the next day. Müsa said to his boy-
servant, 'Bring us our early meal; indeed, we 
have suffered much fatigue in this journey of 
ours.' Müsa did not feel tired till he crossed 
that place which Allāh had ordered him to 
seek after. His boy-servant said to him, 'Do 
you know that when we betook ourselves to 
the rock, I indeed forgot the fish, and none 
but Satan made me forget to remember it. It 
took its course into the sea in a strange way? 
So there was a tunnel for the fish and for 
them (Mūsā and his servant) there was 
astonishment. Musa said, 'That is what we 
have been seeking.' So, both of them went 
back retracing their footsteps till they 
reached the rock. There they saw a man 
lying covered with a garment. Müsa greeted 
him and he replied saying, 'Is there such a 
greeting in your land?' Müsa said, 'I am 
Mūsā.' The man asked, 'Mūsā of Bani 
Israel?' Müsa said, 'Yes, I have come to 
you so that you may teach me something of 
that knowledge which you have been taught 
(by Allāh).' He said, 'O Mūsā! I have some of 
the knowledge of Allāh, which Allāh has 
taught me, and which you do not know, while 
you have some of the knowledge of Allāh 
which Allāh has taught you and which I do 
not know.' Müsa asked, 'May I follow you?' 
He said, 'But you will not be able to remain
patient with me, for how can you be patient about things which you know not?’ (Mūsā said, ‘You will find me, if Allāh will, truly patient, and I will not disobey you in aught.’) So, both of them set out walking along the seashore, a ship passed by them and they asked the crew of the boat to take them on board. The crew recognized Al-Khīḍr and so they took them on board without fare. When they were on board the ship, a sparrow came and stood on the edge of the boat and dipped its beak once or twice into the sea. Al-Khīḍr said to Mūsā, ‘O Mūsā! My knowledge and your knowledge have not decreased Allāh’s Knowledge except as much as this sparrow has decreased the water of the sea with its beak.’ Then suddenly Al-Khīḍr took an adze and plucked a plank, and Mūsā did not notice it till he had plucked a plank with the adze. Mūsā said to him, ‘What have you done? They took us on board charging us nothing; yet you have intentionally made a hole in their ship so as to drown its passengers. Verily, you have done a dreadful thing.’ Al-Khīḍr replied, ‘Did I not tell you that you would not be able to have patience with me?’ Mūsā replied, ‘Do not blame me for what I have forgotten, and do not be hard upon me for my affair (with you).’ So, the first excuse of Mūsā was that he had forgotten. When they had left the sea, they passed by a boy playing with other boys. Al-Khīḍr took hold of the boy’s head and plucked it with his hand like this. (Sufyān, the subnarrator, pointed with his fingertips as if he was plucking some fruit.) Mūsā said to him, ‘Have you killed an innocent person who has not killed any person? You have really done an horrible thing.’ Al-Khīḍr said, ‘Did I not tell you that you would not be able to have patience with me?’ Mūsā said, ‘If I ask you about anything after this, keep me...
not in your company. You have received an excuse from me.' Then both of them proceeded till they came to some people of a town, and they asked its inhabitants for food but they refused to entertain them as guests. Then they saw therein a wall which was just going to collapse (and Al-Khiḍr repaired it just by touching it with his hands).

(Sufyān, the subnarrator, pointed with his hands, illustrating how Al-Khiḍr passed his hands over the wall upwards.) Mūsā said, ‘These are the people whom we have called on, but they neither gave us food, nor entertained us as guests, yet you have repaired their wall. If you had wished, you could have taken wages for it.’ Al-Khiḍr said, ‘This is the parting between you and me, and I shall tell you the explanation of those things on which you could not remain patient’. The Prophet ﷺ added, ‘We wished that Mūsā could have remained patient by virtue of which Allah might have told us more about their story.’ (Sufyān, the subnarrator, said that the Prophet ﷺ said, ‘May Allah bestow His Mercy on Mūsā! If he had remained patient, we would have been told further more about their case.’)
3402. Narrated Abū Hurairah: The Prophet ﷺ said, “Al-Khīḍr(1) was named so, because if he sat over a barren white land, it turned green with plantation after (his) sitting over it.”

(28) CHAPTER.

3403. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “It was said to Bani Isrā’îl, ‘Enter the gate (of the town) bowing with humility (prostrating yourselves) and saying: Repentance.’ But they changed the word and entered the town crawling on their buttocks and saying: ‘A grain in Sha’āra (a spike or a hair).’”(2) (See H. 4479)

(1) (H. 3402) The word ‘Khīḍr’ in Arabic related to the word ‘Akhdār’ which means green.
(2) (H. 3403) They disobeyed Allah both in action and in word. Thus, Allah punished them severely by sending on them an epidemic of plague disease. [See Tafsīr At-Tabari. (V. 2:59).]
3404. Narrated Abū Hurairah:  
Allāh's Messenger ﷺ said, "(Prophet) Mūsa (Moses) was a shy person and used to cover his body completely because of his extensive shyness. One of the people of Isrāēl annoyed him by saying, 'He covers his body in this way only because of some defect in his skin, either leprosy or scrotal hernia, or he has some other defect.' Allāh wished to clear Mūsa of what they said about him, so one day while Mūsa was in seclusion, he took off his clothes and put them on a stone and started taking a bath. When he had finished the bath, he moved towards his clothes so as to take them, but the stone took his clothes and fled; Mūsa picked up his stick and ran after the stone saying, 'O stone! Give me my garment!' Till he reached a group of Bani Isrāēl who saw him naked then, and found him the best of what Allāh had created, and Allāh cleared him of what they had accused him of. The stone stopped there and Mūsa took and put his garment on and started hitting the stone with his stick. By Allāh, the stone still has some traces of the hitting, three, four or five marks. This was what Allāh said in His Statement:

'O you who believe! Be not like those who annoyed Mūsa, but Allāh cleared him of that which they alleged, and he was honourable before Allāh.'" (V.33:69)

3405. Narrated ‘Abdullāh:  
Once, the Prophet ﷺ distributed something (among his followers). A man said, "This
distribution has not been done (with justice) seeking Allâh’s Countenance.” I went to the 
Prophet ë and told him (of that). He 
became so angry that I saw the signs of 
anger on his face. Then he said, “May Allâh 
bestow His Mercy on Mûsâ (Moses), for he 
was harmed more (in a worse manner) than 
this; yet he endured patiently.”

(29) CHAPTER. Allâh’s Statement: 
“...And they came upon a people devoted to 
some of their idols (in worship)…” 
(V.7:138)

3406. Narrated Jâbir bin ‘Abdullah: We were with Allâh’s Messenger ë picking Al-Kabâth (the fruits of the ‘Arâk 
trees), and Allâh’s Messenger ë said, “Pick 
the black ones for they are the best.” The 
companions asked, “Were you a shepherd?” He replied, “There was none amongst the 
Prophets but was a shepherd.”

(30) CHAPTER: 
“And (remember) when Mûsâ (Moses) said 
to his people: ‘Verily, Allâh commands you 
that you slaughter a cow…”’ (V.2:67) 
(Explanation of some Arabic words not 
translated).
CHAPTER. The death of Mūsā (Moses) and his remembrance after his death.

3407. Narrated Abū Hurairah:

The angel of death was sent to Mūsā (Moses). When he came to Mūsā, Mūsā slapped him, (and spoiled one of his eyes). The angel returned to his Lord (Allāh) and said, "You have sent me to a slave who does not want to die." Allāh (restored his eye and) said, "Return to him and tell him to put his hand on the back of an ox and for every hair that will come under it, he will be granted one year of life." Mūsā said, "O Lord! What will happen after that?" Allāh replied, "Then death." Mūsā said, "Let it come now." Mūsā then requested Allāh to let him die close to the Sacred Land so much so that he would be at a distance of a stone's throw from it." Abū Hurairah added, "Allāh's Messenger said, 'If I were there, I would show you his grave below the red sandhill on the side of the road'.”

[See Vol. 2, Hadith No. 1339]
3408. Narrated Abū Hurairah: A Muslim and a Jew quarrelled. The Muslim taking an oath, said, “By Him Who has preferred Muhammad over all people!” The Jew said, “By Him Who has preferred Mūsā (Moses) over all people.” The Muslim raised his hand and slapped the Jew, who came to the Prophet to tell him what happened between him and the Muslim. The Prophet said, “Don’t give me superiority over Mūsā, for the people will become unconscious (on the Day of Resurrection) and I will be the first to gain consciousness to see Mūsā standing and holding a side of Allāh’s Throne. I will not know if he has been amongst those people who have become unconscious and that he has gained consciousness before me, or he has been amongst those whom Allāh has exempted.”

3409. Narrated Abū Hurairah: Allāh’s Messenger said, “Ādam and Mūsā (Moses) argued with each other. Mūsā said to Ādam, ‘You are Ādam whose mistake expelled you from Paradise.’ Ādam said to him, ‘You are Mūsā whom Allāh selected as His Messenger and as the one to whom He spoke directly; yet you blame me for a thing which had already been preordained for me by Allāh before my creation?’” Allāh’s Messenger said twice, “So, Ādam overpowered Mūsā.”
3410. Narrated Ibn ‘Abbãs: The Prophet ﷺ once came to us and said, “All the nations were displayed in front of me, and I saw a large multitude of people covering the horizon. Somebody said, ‘This is Mûsa (Moses) and his followers.’"

3411. Narrated Abû Mûsa: Allâh’s Messenger ﷺ said, “Many amongst men reached (the level of) perfection but none amongst the women reached this level except ‘Ásiya, Fir’aun’s (Pharaoh) wife; and Maryam (Mary), the daughter of ‘Imrãn. And no doubt, the superiority of ‘Aishah to other women is like the superiority of Tharîd (i.e., a meat and bread dish) to other meals.”

(32) CHAPTER. The Statement of Allâh ﷻ


(33) CHAPTER.

3411. - حَدَّثَنَا يَحَيْبُ بْنُ جَعْفَرِ، رَضِيَ الَّذِي عَنْهُ ﷺ، حَدَّثَنَا وَكِيْبَ، عَنْ سُهَيْبَةَ، عَنْ عَقِبَةَ بْنِ مَرْدِهِ، عَنْ مُوسَى الْهُمَذَانِيَّ، عَنْ أَبِي رَضِيَ الَّذِي عَنْهُ ﷺ، قَالَ: "رُسُولُ اللَّهِ ﷺ كَمَلَ مِنْ الرَّجَالِ كَبِيرٌ وَلَمْ يَكْمِلْ مِنْ النَّسَاءِ إِلَّا آسِيَةٌ امْرَأَةُ فَرْعُوْنَ، وَمَرْضَمُ بْنُ عُمْرَانُ، وَإِنَّ فَضْلٌ عَلَيْهِ مِنْ النَّسَاءِ كَفَضَلِّ الْيَزَّةِ عَلَى سَائِرِ الطَّفَاعٌ". [انظر: 34:33, 63769, 7418] (3)
(Moses) people…” (V.28:76)

(34) CHAPTER: The Statement of Allah
tell:
“And to (the people of) Madyan (Midian),
(We sent) their brother Shu‘aib…” [V.11:84]

(35) CHAPTER: The Statement of Allah
tell:
“And verily, Yūnus (Jonah) was one of the
Messengers… (up to)… and he had done an
act worthy of blame.” (V.37:139-148)
3412. Narrated `Abdulläh: The Prophet ﷺ said, “None of you should say that I am better than Yûnus (Jonah).” Musaddad added, “Yûnus bin Mattâ.”

3413. Narrated Ibn `Abbas: The Prophet ﷺ said, “No slave (of Allâh) should say that I am better than Yûnus (Jonah) bin Mattâ.” So, the Prophet ﷺ mentioned his father’s name with his name.

3414. Narrated Abû Hurairah: Once, while a Jew was selling something, he was offered a price that he was not pleased with. So, he said, “No, by Him Who gave Mûsa (Moses) superiority over all human beings!” Hearing him, an Ansârî man got up and slapped him on his face and said, “You say: By Him Who gave Mûsa superiority over all human beings although the Prophet
(Mūhammad) is present amongst us!” The Jew went to the Prophet and said, “O Abul-Qāsim! I am under the assurance and contract of security, so what right does so-and-so have to slap me?” The Prophet asked the other, “Why have you slapped him on his face”. He told him the whole story. The Prophet became angry till anger appeared on his face, and said, “Don’t give superiority to any Prophet amongst Allah’s Prophets, for when the trumpet will be blown, everyone on the earth and in the heavens will become unconscious except those whom Allah will exempt. The trumpet will be blown for the second time and I will be the first to be resurrected to see Mūsa holding Allah’s Throne. I will not know whether the unconsciousness which Mūsa received on the Day of Tūr has been sufficient for him, or he has got up before me.”

3415. The Prophet added: “And I do not say that there is anybody who is better than Yūnūs (Jonah) bin Matta.”

3416. Narrated Abū Hurairah: The Prophet said, “None should say that I am better than Yūnūs (Jonah) bin Matta.”

(36) CHAPTER. The Statement of Allah:

“And ask them (O Mūhammad) about the town that was by the sea, when they transgressed in the matter of the Sabbath.”

(1) (Ch. 36) Fishing was prohibited to Israélites on the Sabbath day, and fish used to
When their fish came to them openly on the Sabbath day, and did not come... (up to)... Be you monkeys, despised and rejected..." (V.7:163-166)

(37) CHAPTER. The Statement of Allah

"And to David We gave the Zabûr (Psalms)..." (V.4:163)

“And indeed We bestowed grace on Dāwûd (David) from Us (saying): ‘O you mountains, glorify (Allah) with him! And you birds (also)! And We made the iron soft for him.... (up to) I am the All-Seer of what you do” (V.34:10,11)

3417. Narrated Abû Hurairah: The Prophet ﷺ said, “The reciting of the Zabûr (Psalms) was made easy for Dāwûd (David) عليه السلام. He used to order that his riding animals be saddled, and would finish reciting the Zabûr before they were saddled. And he would never eat except from the earnings of his manual work.”

=come up openly to their water pools only on the Sabbath day and this tempted them greatly, so they could not resist it and when they transgressed Allâh’s Prohibitions, He said to them: “Be you monkeys.” And so they were.
3418. Narrated 'Abdullāh bin 'Amr: Allah's Messenger ﷺ was informed that I have said: “By Allah, I will observe Saum (fast) all the days and offer Salāt (prayers) all the nights as long as I live.” On that, Allah’s Messenger ﷺ asked me: “Are you the one who says: ‘I will observe Saum (fast) all the days and offer Salāt (prayer) all the nights as long as I live?” I said, “Yes, I have said it.” He said, “You cannot do that. So, observe Saum (fast) and do not fast (for a period). Offer Salāt (prayer) and sleep. Observe Saum (fast) for three days a month, for the reward of a good deed is multiplied by ten time, and so the fasting of three days a month equals the fasting of a year.” I said, “O Allah’s Messenger! I can do more than this.” He said, “Observe Saum (fast) on every third day. I said, “I can do more than that.” He said, “Fast on alternate days and this was the fasting of Dawūd (David) which is the best sort of observing fast.” I said, “O Allah’s Messenger! I can do more than that.” He said, “There is nothing better than that.”

3419. Narrated 'Abdullāh bin 'Amr bin Al-'Āṣ: The Prophet ﷺ said to me, “I have been informed that you offer
Salāt (prayer) all the nights and observe Saum (fast) all the days; is this true?” I replied, “Yes.” He said, “If you do so, your eyes will become weak and you will get bored. So observe Saum (fast) three days a month, for this will be the Saum (fast) of a whole year.” I said, “I find myself able to observe Saum (fast) more.” He said: “Then observe Saum (fast) like the fasting of (the Prophet) Dāwūd (David) who used to fast on alternate days and would not flee on facing the enemy.”

(38) CHAPTER. The most beloved Salāt (prayer) to Allāh was the Salāt (prayer) of (the Prophet) Dāwūd (David), and the most beloved Saum (fasting) to Allāh was the Saum (fast) of (the Prophet) Dāwūd. He used to sleep the (first half) of the night and offer Salāt (prayer) for one-third of it and sleep one-sixth of it, and he used to observing fasting on alternate days.

‘Āishah said, “When the Prophet was in my house, he always slept before dawn [after performing the night Salāt (prayer)].”

3420. Narrated ‘Abdullāh bin ‘Amr: Allah’s Messenger said to me, “The most beloved Saum (fasting) to Allāh was the Saum (fast) of (the Prophet) Dāwūd (David) who used to observe Saum (fast) on alternate days. And the most beloved Salāt (prayer) to Allāh was the Salāt (prayer) of Dāwūd who used to sleep for (the first) half of the night and offer Salāt (prayer) for 1/3 of it and (again) sleep for a sixth of it.”
(39) CHAPTER. The Statement of Allah

“And remember Our slave Dāwūd (David), endowed with power. Verily, he was ever oft-returning in all matters and in repentance (toward Allāh)... (up to)... And sound judgement in speech and decision.”
(V.38:17-20)

3421. Narrated Mujāhid: I asked Ibn 'Abbās, “Should we perform a prostration on reciting Sūrat Sād?” He recited (the Sūrah) including: ‘...And among his progeny, Dāwūd (David), Sulaimān
(Solomon) ... (up to)... so follow their guidance...’ (V.6:84-91)

And then he said, “Your Prophet is amongst those people who have been ordered to follow them (i.e., the preceding Messengers).”

3422. Narrated Ibn ‘Abbās: The prostration in Sūrat Sād is not amongst the compulsory prostrations, though I saw the Prophet prostrating on reciting it.

(40) CHAPTER.
The Statement of Allāh: “And to Dāwūd (David) We gave Sulaimān (Solomon). How excellent (a) slave! Verily, he was ever oft-returning in repentance (to Us).” (V.38:30)

And His Statement: “and bestow upon me a kingdom such as shall not belong to any other after me...” (V.38:35)

And His Statement: “They followed what the devils gave out (falsely of the magic) in the lifetime of Sulaimān (Solomon)...”’” (V.2:102)

And His Statement: “And to Sulaimān (We subjected) the wind, its morning (stride from sunrise till midday) was a month’s (journey), and its afternoon (stride from midday till the decline of the sun to sunset), was a month’s (journey, i.e., in one day he could travel two months journey.) And We caused a fount of (molten) brass to flow for him; and there were jinn that worked in front of him by the Leave of his Lord; and whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire. They worked for
him what he desired, (making) high rooms, images, basins as large as reservoirs and (cooking) cauldrons fixed (in their places). 'Work you, O family of Dāwūd (David), with thanks!' But few of My slaves are grateful. Then, when We decreed death for him (Sulaimān), nothing informed them (jinn) of his death except a little worm of the earth, which kept (slowly) gnawing away at his stick, so when he fell down... (up to)... in the humiliating torment.” (V.34:12-14)

3423. Narrated Abū Hurairah

The Prophet ﷺ said, “A strong demon from the jinns came to me yesterday suddenly, so as to spoil my Šalāt (prayer), but Allāh enabled me to overpower him, and so I caught him and intended to tie him to one of the pillars of the mosque so that all of you might see him, but I remembered the invocation of my brother Sulaimān (Solomon): ‘...And bestow upon me a kingdom such as shall not belong to any other after me...’ (V.38:35) So, I let him go disgraced.”
3424. Narrated Abū Hurairah: The Prophet said, “Sulaimān (Solomon) the son of Dāwūd (David) said, ‘Tonight I will sleep with seventy ladies, each of whom will conceive a child who will be a knight fighting for Allāh’s Cause. His companion said to him (say): ‘If Allāh will.’ But Sulaimān did not say so; therefore none of those women got pregnant except one, who gave birth to a half child.’” The Prophet further said, “If the Prophet Sulaimān had said it (i.e., ‘If Allāh will’) he would have begotten children who would have fought in Allāh’s Cause.”

[Shu‘a‘ib and Ibn Abī Az-Zinād said, “Ninety (women) is more correct (than seventy).”]

3425. Narrated Abū Dhar: I said, “O Allāh’s Messenger! Which mosque was built first?” He replied, “Al-Masjid-al-Harām.” I asked, “Which (was built) next?” He replied, “Al-Masjid-al-Aqṣā (at Jerusalem).” I asked, “What was the period of construction in between them?” He replied, “Forty (years).” He then added, “Wherever the time for the Salāt (prayer) is due, you should perform the Salāt (prayer), for all the earth is a place of worship for you.”

3426. Narrated Abū Hurairah: Allāh’s Messenger said, “My example and the example of the people is like that of a
person who lit a fire; moths, and other insects started falling into it.”

[This is a part of Hadith No.6483, Vol.8. Please see it for details].

3427. Narrated Abû Hurairah: I heard Allah’s Messenger saying: “There were two women, each of whom had a child with her. A wolf came and took away the child of one of them, whereupon the other said, ‘It has taken your child.’ The first said, ‘But it has taken your child.’ So, they both carried the case before Dâwûd (David) who judged that the living child be given to the elder lady. So, both of them went to Sulaimân (Solomon) the son of Dâwûd (David) and informed him (of the case). He said, ‘Bring me a knife so as to cut the child into two pieces and distribute it between them.’ The younger lady said, ‘May Allah be Merciful to you! Don’t do that, for it is her (i.e., the other lady’s) child.’ So, he gave the child to the younger lady.”

(41) CHAPTER. The Statement of Allâh

“And indeed We bestowed upon Luqman Al-Hikmah (wisdom and religious understanding) (up to) a great Zulm (wrong) indeed.” (V.31:12,13)

3428. Narrated ‘Abdullâh: When the Verse: “...Those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their belief with Zulm (wrong)…” (V.6:82), was revealed, the companions of the Prophet ﷺ said, “Who amongst us has not confused his belief with Zulm (wrong)?” Then Allâh revealed:
...Join not in worship others with Allâh, Verily! Joining others in worship with Allâh is a great Zulm (wrong) indeed.” (V.31:13)

3429. Narrated ‘Abdullâh b. Ubâdah (r): When the Verse: “Those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their belief with Zulm (wrong)” (V.6:82), was revealed, the Muslims felt it very hard and said, “O Allâh’s Messenger! Who amongst us has not done Zulm (wrong) to himself?” He replied, “The Verse does not mean this. But that Zulm (wrong) means to associate others in worship to Allâh. Don’t you listen to what Luqmân said to his son when he was advising him, “...O my son! Join not others in worship with Allâh. Verily! Joining others in worship with Allâh is a great Zulm (wrong) indeed.’” (V.31:13)

(42) CHAPTER. “And put forward to them a similitude; the (story of the) Dwellers of the Town [It is said that the town was Antioch (Antakiya) — now it is a town in Turkey].” (V.36:13)

(43) CHAPTER. The Statement of Allâh (r): “(This is) a mention of the mercy of your Lord to His slave Zakariya (Zachariah) ... (up to) We have given that name to none before (him).” (V.19:2-7)

“He said: ‘My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age... (up to)’ three nights...” (V.19:8-10)“Then he (Zakariyâ) came out to his people from Al-Mihrab (a praying place or a private room) and he told them by signs to glorify Allâh’s Praises in the morning and in the afternoon. (It was said to his son): ‘O
Yahya (John)! Hold fast the Scripture…’ (up to)… and the day he will be raised up to life (again)!” (V.19:11-15)

3430. Narrated Malik bin Sa’aa’a that the Prophet talked to them about his Al-Isra’ (Journey by Night to the heavens). He said, ‘[Then Jibril (Gabriel) took me] and ascended up till he reached the second heaven where he asked for the gate to be opened, but it was asked, ‘Who is it?’ Jibril replied, ‘I am Jibril.’ It was asked, ‘Who is accompanying you?’ He replied, ‘Muhammad.’ It was asked, ‘Has he been called?’ He said, ‘Yes.’ When we reached over the second heaven, I saw Yahya (John) and ‘Isa (Jesus) who were cousins. Jibril said, ‘These are Yahya (John) and ‘Isa (Jesus), so greet them.’ I greeted them and they returned the greeting saying, ‘Welcome, O pious brother and pious Prophet!’”

(44) CHAPTER. The Statement of Allah

“And mention in the Book (the Qur’an, O Muhammad, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east.” (V.19:16)

“(Remember) when the angels said: ‘O Maryam (Mary)! Verily, Allah gives you the glad tidings of a Word [Be! — and he was! i.e., ‘Isa (Jesus) the son of Maryam (Mary)]
from Him...” (V.3:45)
“الله chose أَدَم, نُوح (Noah), the family of إِبْرَاهِيم (Abraham), and the family of ابْنِ عَبَاس: أَكْرَمَنَّى إِبْرَاهِيم وآَخَرْهُ عِمْراً، وَأَيْتَى بَيْنَيْنِي وَأَمْهَيْنِي. فَيَقُولُون: ِ إِنَّكَ أَولُ آدَمَ إِلَى جَمِيعِ ِ الفُلُوْدُوْغَةُ. (V.3:33-37).
Ibn ‘Abbās said, “The believers among the families of إِبْرَاهِيم (Abraham), ابْنِ عَبَاس, يَسِين and مُحَمَّد (are meant here). إِلَى جَمِيعِ ِ الفُلُوْدُوْغَةُ: وَيَقُولُ: أَلَّا يَعْفَوَ أَهْلُ ِ بَعْضٌ. فَإِذًا ِ الفُلُوْدُوْغَةُ. (V.3:68), those who follow him are the believers.”


(45) CHAPTER. “And (remember) when the angels said: O Maryam (Mary)! Verily, الله has chosen you... (up to)... As to which of them should be charged with the care of Maryam (Mary)…” (V.3:42-44)
3432. Narrated `Ali: I heard the Prophet saying, “Maryam (Mary), the daughter of `Imrân, was the best among the women (of the world of her time) and Khadija is the best amongst the women (of this nation).”

3433. Narrated Abû Mûsâ Al-Ash'arî: The Prophet said, “The superiority of `Aishah to other ladies is like the superiority of Tharîd (i.e., meat and bread dish) to other meals. Many men reached the level of perfection, but no woman reached such a level except Maryam (Mary), the daughter of `Imrân and Asiya, the wife of Fir`aun (Pharaoh).”
3434. Narrated Abū Hurairah: I heard Allâh’s Messenger saying, “Amongst all those women who ride camels (i.e., Arabs), the ladies of Quraish are the best. They are merciful and kind to their offspring and the best guardians of their husbands’ properties.” Abū Hurairah added, “Maryam (Mary) the daughter of ‘Imrân never rode a camel.”

3435. Narrated ‘Ubāda: ‘The Prophet said, “If anyone testifies that ‘Lā ilāha illallah’ (none has the right to be worshipped but Allâh Alone), Who has no partners, and that Muhammad is His slave and His Messenger, and that ‘Isâ (Jesus) is Allah’s slave and His Messenger and His Word (“Be!” — and he was) which He bestowed on Maryam (Mary) and a Ruh (spirit) created by Him, and that Paradise is the truth and Hell is the truth,’ Allâh will admit him into Paradise with the deeds which he had done even if those deeds were few.” (Junāda, the subnarrator said, “‘Ubāda added, ‘Such a person can enter Paradise through any of its eight gates he likes.’”)

(47) CHAPTER. The Statement of Allâh

“O people of the Scriptures (Jews and Christians)! Do not exceed the limits in your religion... (up to) ... as a Disposer of affairs.” (V.4:171)
And mention in the Book (the Qur’an, O Muhammad) the story of Maryam (Mary), when she withdrew in seclusion from her family…” (V.19:16)

3436. Narrated Abū Hurairah: The Prophet said, “None spoke in cradle but three: (The first was) ‘Īsā (Jesus), (the second was:) There was a man from Bāni Isrā‘īl called Juraij. While he was offering prayer, his mother came and called him. He said (to himself), ‘Shall I answer her or keep on offering prayer (He went on offering prayer and did not answer her). His mother said, ‘O Allāh! Do not let him die till he sees the faces of prostitutes.’ So, while he was in his hermitage, a lady came and sought to seduce him, but he refused. So, she went to a shepherd and presented herself to him to commit illegal sexual intercourse with her and...
then later on she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him and dismantled his hermitage and expelled him out of it and abused him. Juraij performed the ablution and offered prayer and then came to the child and said, ‘O child! Who is your father?’ The child replied, ‘The shepherd.’ (After hearing this) the people said, ‘We shall rebuild your hermitage of gold,’ but he said, ‘No, of nothing but mud.’

(The third was the hero of the following story:) A lady from Bani Isra'il was nursing her child at her breast when a handsome rider passed by her. She said, ‘O Allah! Make my child like him.’ On that the child left her breast, and facing the rider said, ‘O Allah! Do not make me like him.’ The child then started sucking her breast again. [Abu Hurairah further said, “As if I were now looking at the Prophet sucking his finger (in way of demonstration.”)]

(1016:6) [Abu Hurairah continued], “After a while they (some people) passed by, with a lady-slave and she (i.e., the child’s mother) said, ‘O Allah! Do not make my child like this (slave-girl)!’ On that the child left her breast and said, ‘O Allah! Make me like her.’ When she asked why, the child replied, ‘The rider is one of the tyrants while this slave-girl is falsely accused of theft and illegal sexual intercourse’.”

3437. Narrated Abu Hurairah:

The Prophet said, “I met Musa (Moses) on the night of my Al-Isra’ (Journey by Night to the heavens).” The Prophet then described him saying, “As I think, he was a tall person with lank hair as if he belonged to the people of the tribe of Shanu’a.” The Prophet further said, “I met Isa (Jesus).” The Prophet described him saying, “He was one of moderate height and was red-faced as if he had just come out of a
bathroom. I saw Ibrāhīm (Abraham) whom I resembled more than any of his offspring did.” The Prophet  further said, “(That night) I was given two cups; one full of milk and the other full of wine. I was asked to take either of them which I liked, and I took the milk and drank it. On that it was said to me, ‘You have taken the right path (religion). If you had taken the wine, your (Muslim) nation would have gone astray.’”

3438. Narrated Ibn ‘Umar: The Prophet  said, “I saw Mūsā (Moses), ‘Īsā (Jesus) and Ibrāhīm (Abraham) on the night of Al-Isrā’ (Journey by Night to the heavens). ‘Īsā was of red complexion, curly hair and a broad chest. Mūsā was of brown complexion, straight hair and tall stature as if he was from the people of Az-Zuṭṭ.”

3439. Narrated ‘Abdullāh: The Prophet  mentioned Al-Masīḥ Ḩad-Dājjāl in front of the people saying, “Allāh is not one-eyed while Al-Masīḥ Ḩad-Dājjāl is blind in the right eye and his eye looks like a bulging out grape.”
3440. While sleeping near the Ka'bah last night, I saw in my dream a man of brown colour, the best one can see amongst brown colour, and his hair was so long that it fell between his shoulders. His hair was lank and water was dribbling from his head and he was placing his hands on the shoulders of two men while circumambulating the Ka'bah. I asked, ‘Who is this?’ They replied, ‘This is ‘Isā (Jesus), son of Maryam (Mary)’. Behind him I saw a man who had short and curly hair and was blind in the right eye, resembling Ibn Qatān in appearance. He was placing his hands on the shoulders of a person while performing Ṭawāf around the Ka'bah. I asked, ‘Who is this?’ They replied, ‘Al-Masih Ad-Dajjāl.’”

3441. Narrated Sālim from his father: No, By Allah, the Prophet did not tell that ‘Isā (Jesus) was of red complexion but said, “While I was sleeping, (in my dream) I saw myself circumambulating the Ka'bah, suddenly I saw a man of brown complexion and lank hair walking between two men, and water was dropping from his head. I asked, ‘Who is this?’ The people said, ‘He is the son of Maryam (Mary).’ Then I looked behind and I saw a red-complexioned, fat, curly-haired man, blind in the right eye which looked like a bulging out grape. I asked, ‘Who is this?’ They replied, ‘He is Ad-Dajjāl.’ The one who resembled to him among the people, was Ibn Qatān.” (Az-Zuhrī said, “He (i.e., Ibn Qatān) was a man from the Khuza‘a tribe who died in the pre-Islamic period.”)
3442. Narrated Abū Hurairah: I heard Allah’s Messenger ﷺ saying, “I am the nearest of all the people to the son of Maryam (Mary), and all the Prophets are paternal brothers, and there has been no Prophet between me and him [i.e., Ḥusayn (Jesus)].”

3443. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “Both in this world and in the Hereafter, I am the nearest of all the people to Ḥusayn (Jesus), the son of Maryam (Mary). The Prophets are paternal brothers; their mothers are different, but their religion is one (i.e., Islamic Monotheism).”

3444. Narrated Abū Hurairah: The Prophet ﷺ said, “Ḥusayn (Jesus), the son of Maryam (Mary) seeing a man stealing, asked him, ‘Did you steal?’ He said, ‘No, by Allah, except Whom there is no other Ilāh (God). Lā ilāha illallāh (none who has the right to be worshipped but Allah).’ Iesa said, ‘I believe in Allah and deny (or suspect) my eyes.’”
3445. Narrated 'Umar: I heard the Prophet saying, "Do not exaggerate in praising me as the Christians praised the son of Maryam (Mary), for I am only a slave. So, call me the slave of Allāh and His Messenger."

3446. Narrated Abū Mūsa Al-Ash'ari: Allāh’s Messenger said, “If a man teaches his slave-girl good manners properly, educates her properly, and then manumits and marries her, he will get a double reward. And if a man believes in 'Īsā (Jesus) and then believes in me, he will get a double reward. And if a slave fears, obeys, and keeps his duty to his Lord (i.e., Allāh) and (also) obeys his masters, he too will get a double reward.” (See H. 97)

3447. Narrated Ibn 'Abbās: Allāh’s Messenger said, “You will be resurrected (and assembled) barefooted, naked and uncircumcised.” The Prophet

(1) (H. 3445) The Christians over-praised 'Īsā (Jesus) till they took him as an Ilāh (God) besides Allāh.
then recited the Divine Verse:

"...As We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it." (V.21:104)

He added, “The first to be dressed will be Ibrāhīm (Abraham). Then some of my companions will be taken to the right and to the left. I will say: ‘My companions!’ It will be said, ‘They had been renegades (deserted Islam) since you left them.’ I will then say what the pious slave ‘Īsā (Jesus), the son of Maryam (Mary) said: ‘...And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world). If You punish them, they are Your slaves, and if You forgive them, You, only You are the All-Mighty, the All-Wise’.”

(V.5:117,118)

Narrated Qābīṣa, “Those were the apostates who deserted Islam during the caliphate of Abū Bakr, who fought them”.

[See Hadith No. 3349]

(49) CHAPTER. The advent (descent) of ‘Īsā (Jesus), son of Maryam (Mary)

3448. Narrated Abū Hurairah Ḥasan: Allah’s Messenger ﷺ said, “By Him (Allāh) in Whose Hands my soul is, surely [Īsā (Jesus)] is the son of Maryam (Mary) will shortly descend amongst you (Muslims) and will judge mankind justly by the law of the Qur'ān (as a just ruler); he will break the Cross and kill the pigs and there will be no
Jizya\(^{(1)}\) (i.e., taxation taken from non-Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allâh [in Salât (prayers)] will be better than the whole world and whatever is in it.” Abû Hurairah added: “If you wish, you can recite (this Verse of the Qur’an):–

> And there is none of the people of the Scripture (Jews and Christians), but must believe in him (i.e., ‘Isâ, son of Maryam, as only a Messenger of Allâh and a human being) before his [‘Isâ عليه السلام or a Jew’s or a Christian’s] death; (at the time of the appearance of the angel of death). And on the Day of Resurrection he (‘Isâ عليه السلام) will be a witness against them.”’ (V.4:159)

(See Fath Al-Bârî) [According to the quotation of Kushmaihani there is “Al-Jizya” instead of Al-Harb”].

3449. Narrated Abû Hurairah: Allâh’s Messenger ﷺ said, “How will you be when the son of Maryam (Mary) [‘Isâ عليه السلام] descends amongst you, and he will judge people by the law of the Qur’an and not by the law of the Gospel.”

[See Fath Al-Bârî].

(50) CHAPTER. What has been said about Bani Isrâîl.

3450. Narrated Rib’î bin Hirâsh: ‘Uqba bin ‘Amr said to Ḥudhaifa, “Won’t you relate to us of what you have heard from Allâh’s Messenger ﷺ?” He said, “I heard him saying, ‘When Ad-Dajjâl appears, he will have fire and water along with him.’ What the

(1) (H. 3448) Al-Jizya: A tax imposed on non-Muslims, who would keep their own religion rather than embrace Islâm. This will not be accepted by ‘Isâ (Jesus) عليه السلام, but all people will be required to embrace Islâm and there will be no other alternative.
people will consider as fire, will be cold water and what the people will consider as cold water, will be fire that will burn (things). So, if anyone of you comes across this, he should fall in the thing which will appear to him as fire, for in reality, it will be fresh cold water.'"

3451. Hudhaifa added, "I also heard him (i.e., the Prophet ﷺ) saying, 'From among the people preceding your generation, there was a man whom the angel of death visited to take away his soul. (So his soul was taken away) and he was asked if he had done any good deed.' He replied, 'I don’t remember any good deed.' He was asked to think it over. He said, 'I do not remember, except that I used to trade with the people in the world; and I used to give a respite to the rich and forgive the poor (among my debtors). So, Allah made him enter Paradise.'"

3452. Hudhaifa further said, "I also heard him saying, 'Once there was a man on his deathbed, who, losing every hope of surviving said to his family: When I die, gather for me a large heap of wood and make a fire (to burn me). When the fire eats my meat and reaches my bones, and when the bones have burnt, take and crush them into powder and wait for a windy day to throw it (i.e., the powder) over the sea'. They did so, but Allah collected his particles and asked him: 'Why did you do so?' He replied: 'For fear of You'. So Allah forgave him.'"

‘Uqba bin ‘Amr said, “I heard him saying that the Israeli used to dig the grave of the dead (to steal their shrouds).”
3453, 3454. Narrated 'Aishah and Ibn 'Abbās: On his deathbed Allah's Messenger put a sheet over his face and when he felt hot, he would remove it from his face. When in that state (of putting and removing the sheet) he said, "May Allah's Curse be on the Jews and the Christians for they built places of worship at the graves of their Prophets." (By that) he intended to warn (the Muslims) from what they (i.e., Jews and Christians) had done. (See H. 435)

3455. Narrated Abū Hurairah: The Prophet, "The Isrā'īlites used to be ruled and guided by Prophets. Whenever a Prophet died, another would take over his place. There will be no Prophet after me, but there will be caliphs who will increase in number." The people asked, "O Allah's Messenger! What do you order us (to do)?" He said, "Obey the one who will be given the Bai'a (pledge) first. Fulfil their (i.e., the caliphs') rights, for Allah will ask them about (any shortcomings) in ruling those whom Allah has put under their guardianship."

3456. Narrated Abū Sa'īd: The Prophet said, "You surely will follow the ways of those nations who were before you, (1) (H. 3455) If the Bai'a (pledge) is given to a caliph and after a while another caliph is given the Bai'a by some members of the society, the common Muslims should abide by the Bai'a given to the first Caliph, for the election of the second is invalid.
span by span and cubit by cubit (i.e., inch by inch) so much so that even if they entered the hole of a mastigar (sand lizard), you would follow them." We said, "O Allah's Messenger! Do you mean the Jews and the Christians?" He replied, "Whom else?" (meaning, of course, the Jews and the Christians.)

[See Vol. 9, Hadith No. 7320]

3457. Narrated Anas: The people mentioned the fire and the bell [as means proposed for announcing the time of Salat (prayer)] and by such a suggestion they referred to the Jews and the Christians. But Bilal was ordered, "Pronounce the words of the Adhân (i.e., call for the Salat) by saying its wordings twice in doubles, and for the Iqâma by saying its wordings once in singles." (1)

3458. Narrated 'Aishah: that she used to hate that one should keep his hands on his flanks while offering Salât (prayer). She said that the Jews used to do so.

3459. Narrated Ibn 'Umar: Allah's Messenger said, "Your period (i.e., the Muslims' period) in comparison to the periods of the previous nations, is like the period between the Salât-ul-'Asr ('Asr prayer) and sunset. And your example in comparison

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(1) (H. 3457) The suggestion that they should use fire or a bell to announce the time of the Salât (prayer) was rejected, and the Adhân was adopted instead. [See Vol. 1, Hadith No. 603]
to the Jews and the Christians is like the example of a person who employed some labourers and asked them, ‘Who will work for me till midday for one Qirat each?’ The Jews worked for half a day for one Qirat each. The person asked, ‘Who will do the work for me from midday to the time of the Salat-ul-‘Asr for one Qirat each?’ The Christians worked from midday till the Salat-ul-‘Asr for one Qirat. Then the person asked, ‘Who will do the work for me from the Salat-ul-‘Asr till sunset for two Qirats each?’ The Prophet added, “It is you (i.e., Muslims) who are doing the work from the Salat-ul-‘Asr till sunset, so you will have a double reward. The Jews and the Christians got angry and said, ‘We have done more work but got less wages.’ Allah said, ‘Have I been unjust to you as regards your rights?’ They said, ‘No.’ So Allah said, ‘Then it is My Blessing which I bestow on whomever I like.’”

3460. Narrated Ibn ‘Abbás: I heard ‘Umar saying, “May Allah curse so-and-so! Doesn’t he know that the Prophet said, ‘May Allah curse the Jews, for though they were forbidden (to eat) fat, they melted (liquified) it and sold it.”

[References: 416]
3461. Narrated 'Abdullāh bin 'Amr: The Prophet ﷺ said, “Convey (my teachings) to the people even if it were a single Verse or a sentence (from the Qur’ān or As-Sunna) and tell others the stories of Bānī Isrā’īl (which have been taught to you), for it is not sinful to do so. And whoever tells a lie against me intentionally, then surely let him occupy his seat in the (Hell) Fire.”

3462. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “The Jews and the Christians do not dye (their grey hair), so you shall do the opposite of what they do (i.e., dye your grey hair and beards).”

3463. Narrated Jundub: Allāh’s Messenger ﷺ said, “Amongst the nations before you there was a man who got a wound, and growing impatient (with its pain), he took a knife and cut his hand with it and the blood did not stop till he died. Allāh Teāla said, ‘My slave hurried to bring death upon himself so I have forbidden him (to enter) Paradise.’”
(51) CHAPTER. (The tale of three Israelites, a leper, a bald man and a blind man.)

3464. Narrated Abü Hurairah that he heard Allah's Messenger saying, "Allah willed to test three Israelites who were a leper, a blind man and a bald-headed man. So He sent them an angel who came to the leper and said, 'What thing do you like most?' He replied, 'Good colour and good skin, for the people have a strong aversion to me.' The angel touched him and his illness was cured, and he was given a good colour and beautiful skin. The angel asked him, 'What kind of property do you like best?' He replied, 'Camels (or cows).'

(The narrator is in doubt, for either the leper or the bald-headed man demanded camels and the other demanded cows.) So he (i.e the leper) was given a pregnant she-camel, and the angel said (to him), 'May Allah bless you in it.'

"The angel then went to the bald-headed man and said, 'What thing do you like most?' He said, 'I like good hair and wish to be cured of this disease, for the people feel repulsion for me.' The angel touched him and his illness was cured, and he was given good hair. The angel asked (him), 'What kind of property do you like best?' He replied, 'Cows.' The angel gave him a pregnant cow and said, 'May Allah bless you in it.' The angel went to the blind man and asked, 'What thing do you like best?' He said, '(I like) that Allah may restore my eyesight to me so that I may see the people.' The angel touched his eyes and Allah gave him back his eye-sight. The angel asked him, 'What kind of property do you like best?' He replied, 'Sheep.' The angel gave him a pregnant ewe. Afterwards, all the three pregnant animals gave birth to young ones, and multiplied and brought forth so much
that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, 'I am a poor man, who has lost all means of livelihood while on a journey. So, none will satisfy my need except Allâh and then you. In the Name of Him Who has given you such nice colour and beautiful skin and so much property, I ask you to give me a camel so that I may reach my destination'. The man replied, 'I have many obligations (so I cannot give you)'. The angel said, 'I think I know you; were you not a leper to whom the people had a strong aversion? Weren't you a poor man, and then Allâh gave you (all this property)?' He replied, 'This is all wrong, I got this property through inheritance from my forefathers'. The angel said, 'If you are telling a lie, then let Allâh make you as you were before.'

"Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said, 'If you are telling a lie, then let Allâh make you as you were before.'

"The angel, disguised in the shape of a blind man, went to the blind man and said, 'I am a poor man and a traveller, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except Allâh, and after Him, you yourself. I ask you in the Name of Him Who has given you back your eyesight to give me a sheep, so that with its help, I may complete my journey'. The man said, 'No doubt, I was blind and Allâh gave me back my eye-sight; I was poor and Allâh made me rich; so take anything you
wish from my property. By Allah, I will not stop you for taking anything (you need) of my property which you may take for Allah's sake.' The angel replied, 'Keep your property with you. You (i.e., three men) have been tested and Allah is pleased with you and is angry with your two companions.'

(52) CHAPTER.
(Allah's Statement): "Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave)?" (V.18:9)

(53) CHAPTER. The tale of the cave.
3465. Narrated Ibn `Umar: Allah's Messenger ﷺ said, "Once, three persons (from the previous nations) were travelling, and suddenly it started raining and they took shelter in a cave. The entrance of the cave got closed (suddenly by the falling of
a huge rock) while they were inside. They said to each other, 'O you! Nothing can save you except the truth, so each of you should ask Allah's Help by referring to such a deed as he thinks he did sincerely (i.e just for gaining Allah's Pleasure).'

So one of them said, 'O Allah! You know that I had a labourer who worked for me for one Faraq (i.e., three 5a') of rice, but he departed, leaving it (i.e., his wages). I sowed that Faraq of rice and with its yield I bought cows (for him). Later on when he came to me asking for his wages, I said to him, 'Go to those cows and drive (take) all of them.' He said to me, 'But you have to pay me only a Faraq of rice.' I said to him, 'Go to those cows and take them, for they are the product of that Faraq (of rice).'

So he drove (took) them. O Allah! If You consider that I did that for fear of You, then please remove the rock.' The rock shifted a bit from the mouth of the cave.

The second one said, 'O Allah! You know that I had old parents whom I used to provide with the milk of my sheep every night. One night I was delayed and when I came, they had slept, while my wife and children were crying with hunger. I used not to let them (i.e., my family) drink unless my parents had drunk first. So I disliked to wake them up and also disliked that they should sleep without drinking it. I kept on waiting (for them to wake) till it dawned. O Allah! If You consider that I did that for fear of You, then please remove the rock.'

The (third) one said, 'O Allah! You know that I had a cousin (i.e., my paternal uncle's daughter) who was most beloved to me and I sought to seduce her, but she refused, unless I paid her one hundred Dinár (i.e., gold pieces). So, I collected the amount and brought it to her, and she allowed me to
sleep with her. But when I sat between her legs, she said: Be afraid of Allah, and do not deflower me but legally. I got up and left the hundred Dinãr (for her). O Allah! If You consider that I did that for fear of You then please remove the rock’. So, Allah released them (removed the rock) and they came out (of the cave)."

[This Hadith indicates that one can only ask Allah for help directly or through his performed good deeds. But to ask Allah through dead or absent (Prophets, saints, spirits, holy men, angels etc.) is absolutely forbidden in Islam and it is a kind of ‘Shirk’ — polytheism].

(54) CHAPTER.

3466. Narrated Abû Hurairah that he heard Allah’s Messenger saying, “While a lady was nursing her child, a rider passed by and she said, ‘O Allah! Don’t let my child die till he becomes like this (rider).’ The child said, ‘O Allah! Don’t make me like him,’ and then returned to her breast (sucking it). (After a while) they (some people) passed by a lady who was being pulled and teased (by the people). The child’s mother said, ‘O Allah! Do not make my child like her.’ The child said, ‘O Allah! Make me like her.’ Then he said, ‘As for the rider, he is a disbeliever (an infidel), while the lady is accused of illegal sexual intercourse (falsely) and she says: Allah is Sufficient for me (He knows the truth), and they also accuse her of theft (falsely) and she says: Allah is Sufficient for me.’”

[See Hadith No. 3436]
3467. Narrated Abū Hurairah: The Prophet ﷺ said, “While a dog was going round a well and was about to die of thirst, an Israeli prostitute saw it and took off her shoe (and used the shoe to draw water from the well) and watered it. So Allāh forgave her because of that good deed.” (See H. 3321)

3468. Narrated Humaid bin ‘Abdur-Rahmān that he heard Mu‘āwiya bin Abī Sufyān (talking) on the pulpit in the year when he performed the Hajj. He took a tuft of hair that was in the hand of an orderly and said, “O people of Al-Madīna! Where are your learned men? I heard the Prophet ﷺ forbidding such a thing as this (i.e., false hair) and he used to say, ‘The Isrā‘elites were destroyed when their ladies practised this habit (of using false hair to lengthen their locks)’."

3469. Narrated Abū Hurairah: The Prophet ﷺ said, “Amongst the people preceding you there used to be Muhaddithūn (i.e., persons who can guess things that come true later on, as if those persons have been inspired divinely), and if there are any such persons amongst my followers, it is ‘Umar bin Al-Khaṭṭāb.”
3470. Narrated Abū Sa‘īd Al-Khudrī: The Prophet ﷺ said, "There was a man from Banī Isrā‘el who murdered ninety-nine persons. Then he set out asking (whether his repentance could be accepted or not). He came upon a monk and asked him if his repentance could be accepted. The monk replied in the negative and so the man killed him. He kept on asking till a man advised him to go to such a village. (So he left for it) but death overtook him on the way. While dying, he turned his chest towards that village (where he had hoped his repentance would be accepted), and so the angels of mercy and the angels of punishment quarrelled amongst themselves regarding him. Allāh ordered the village (towards which he was going) to come closer to him, and ordered the village ( whence he had come), to go far away, and then He ordered the angels to measure the distances between his body and the two villages. So, he was found one span closer to the village (he was going to). So he was forgiven."

3471. Narrated Abū Hurairah: Once, Allah's Messenger ﷺ offered the morning Salàt (prayer) and then faced the people and said, "While a man was driving a cow, he rode over it and beat it. The cow said, 'We have not been created for this, but we have been created for ploughing.'" On that the people said astonishingly, "Glorified be Allāh! A cow speaks!" The Prophet ﷺ said, "I believe this, and Abū Bakr and ‘Umar, too, believe it, although neither of them was present there." The Prophet ﷺ added: "While a person was amongst his sheep, a wolf attacked and took one of the sheep. The man chased the wolf till he
rescued it (the sheep) from the wolf, whereupon the wolf said, ‘You have rescued it (the sheep) from me; but who will guard it on the day of the wild beasts when there will be no shepherd to guard them except I?’” The people said surprisingly, “Glorified be Allah! A wolf speaks!” The Prophet ﷺ said, “But I believe this and Abu Bakr and ‘Umar, too, believe this, although neither of them was present there.”

[See Vol. 3, Hadith No. 2324 and also Vol. 5, Hadith No. 3663]

3472. Narrated Abu Hurairah: Allah’s Messenger ﷺ said, “A man bought a piece of land from another man, and the buyer found an earthenware jar filled with

(1) (H. 3471) It has been written that a wolf also spoke to a shepherd during the Prophet’s lifetime near Al-Madina as narrated in Musnad Imam Ahmad in the Musnad of Abu Sa’id Al-Khudri رضي الله عنه: Narrated Abu Sa’id Al-Khudri: (While a shepherd was in his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: “Be afraid of Allah, you have taken the provision from me which Allah gave me”. The shepherd said: “What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being”. The wolf said: “Shall I tell you something more amazing than this? There is Muhammad, the Messenger of Allah ﷺ in Yathrib (Al-Madina) informing the people about the news of the past”. Then the shepherd (after hearing that) proceeded (towards Al-Madina) driving his sheep till he entered Al-Madina, cornered his sheep in a place, and came to Allah’s Messenger (Muhammad ﷺ) and informed the whole story. Allah’s Messenger ordered for the proclamation of a congregational Salah (prayer) صلاة جامعة, then he ﷺ came out and asked the shepherd to inform the people (about his story), and he informed them. Then Allah’s Messenger ﷺ said: “He (the shepherd) has spoken the truth. By Him (Allah) in Whose Hands my soul is, the Day of Resurrection will not be established till beasts of prey (سبيع) speak to the human beings, and the stick lash and the shoe-laces of a person speak to him and his thigh informs him about his family as to what happened to them after him.”

[See Vol. 3, Hadith No. 2324 and also Vol. 5, Hadith No. 3663]
gold in the land. The buyer said to the seller, ‘Take your gold, as I have bought only the land from you, but I have not bought the gold from you.’ The (former) owner of the land said, ‘I have sold you the land with everything in it.’ So both of them took their case before a man who asked, ‘Do you have children?’ One of them said, ‘I have a boy.’ The other said, ‘I have a girl.’ The man said, ‘Marry the girl to the boy and spend the money on both of them and give the rest of it in charity.’”

3473. Narrated Usâma bin Zaid: Allah’s Messenger ﷺ said, “Plague was a means of torture sent on a group of Israélites (or on some people before you). So, if you hear of its spread in a land, don’t approach it, and if plague should appear in a land where you are present, then don’t leave that land in order to run away from it (i.e., plague).”
3474. Narrated 'Aishah, the wife of the Prophet ﷺ: I asked Allah’s Messenger ﷺ about the plague. He told me that it was a punishment sent by Allah on whom he wished, and Allah made it a source of mercy for the believers, for if one at the time of the spread of a plague epidemic stays in his country patiently hoping for Allah’s Reward, and believing that nothing will befall him except what Allah has written for him, he will get a reward similar to that of a martyr.

3475. Narrated 'Aishah: The people of Quraish worried about the lady from Baní Makhzûm who had committed theft. They asked, “Who will intercede for her with Allah’s Messenger ﷺ?” Some said, “No one dare to do so except Usâma bin Zaid, the beloved one to Allah’s Messenger ﷺ.” When Usâma spoke about that to Allah’s Messenger ﷺ; Allah’s Messenger ﷺ said (to him), “Do you try to intercede for somebody in a case connected with Allah’s prescribed punishments?” Then he got up and delivered a Khutba (religious talk) saying, “What destroyed the nations preceding you was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would inflict Allah’s punishment on him. By Allah, if Fâtima, the daughter of Muhammad stole, I would cut off her hand.”

3476. Narrated Ibn Mas'ûd: I heard a person reciting a (Qur’anic) Verse in
a certain way, and I had heard the Prophet reciting the same Verse in a different way. So, I took him to the Prophet and informed him of that but I noticed the sign of disapproval on his face, and then he said, “Both of you are correct, so don’t differ, for the nations before you differed, so they were destroyed.”

3477. Narrated ‘Abdullâh (bin Mas’ûd) [رضي الله عنه]: As if I saw the Prophet talking about one of the Prophets whose nation had beaten him and caused him to bleed, while he was cleaning the blood off his face and saying, “O Allâh! Forgive my nation, for they have no knowledge.”

3478. Narrated Abû Sa‘îd Ĥârîrî [رضي الله عنه]: The Prophet said, “Amongst the people preceding your age, there was a man whom Allâh had given a lot of wealth. While he was in his deathbed, he called his sons and said, ‘What type of father have I been to you?’ They replied, ‘You have been a good father.’ He said, ‘I have never done a single good deed; so when I die, burn me and crush my body, and scatter the resulting ashes on a windy day.’ His sons did accordingly, but Allâh gathered his particles and asked (him), ‘What made you do so?’ He replied, ‘Fear of You.’ So Allâh bestowed His Mercy upon him (forgave him).”
3479. Narrated Rib‘i bin Hirāsh: ‘Uqba said to Ḥudhaifa, “Won’t you narrate to us what you heard from Allāh’s Messenger ﷺ?” Ḥudhaifa said, “I heard him saying, ‘Death approached a man and when he had no hope of surviving, he said to his family, ‘When I die, gather for me much wood and build a fire (to burn me). When the fire has eaten my flesh and reached my bones, take the bones and grind them and scatter the resulting powder in the sea on a hot (or windy) day.’ (That was done.) But Allāh collected his particles and asked (him), ‘Why did you do so?’ He replied, ‘For fear of You.’ So Allāh forgave him.”

Narrated ‘Abdul Malik as above, saying, “On a windy day.”

3480. Narrated Abu Hurairah: Allāh’s Messenger ﷺ said, “A man used to give loans to the people and used to say to his servant, ‘If the debtor is poor, forgive him, so that Allāh may forgive us.’ So, when he met Allāh (after his death), Allāh forgave him.”
3481. Narrated Abū Hurairah: The Prophet ﷺ said, “A man used to do sinful deeds, and when death came to him, he said to his sons, ‘After my death, burn me and then crush me, and scatter the powder in the air, for by Allah, if Allāh would get hold of me, He will give me such a punishment as He has never given to anyone else.’ When he died, his sons did accordingly. Allāh ordered the earth saying, ‘Collect what you hold of his particles.’ It did so, and behold! There he was (the man) standing. Allāh asked (him), ‘What made you do what you did?’ He replied, ‘O my Lord! I was afraid of You.’ So Allāh forgave him.”

Another narrator said, “The man said, ‘Fear of You, O Lord!’ ”

3482. Narrated ‘Abdullāh bin ‘Umar: Allāh’s Messenger ﷺ said, “A lady was punished because of a cat which she had imprisoned till it died. She entered the (Hell) Fire because of it, for she neither gave it food nor water as she had imprisoned it, nor set it free to eat from the vermin of the earth.”

(See H. 745, 3318)
3483. Narrated Abū Mas‘ūd ‘Uqba: The Prophet ﷺ said, “One of the (basic) sayings of An-Nubuwwa (the Prophethood) which the people have got is, ‘If you do not feel ashamed, then do whatever you like.’”

[See Vol. 8, Ḥadīth No. 6120]

3484. Narrated Abū Mus‘ūd: The Prophet ﷺ said, “One of the sayings of An-Nubuwwa (the Prophethood) which the people have got is, ‘If you do not feel ashamed, then do whatever you like.’”

3485. Narrated Ibn ‘Umar: The Prophet ﷺ said, “While a man was walking, dragging his dress with pride, he was caused to be swallowed by the earth and will go on sinking in it till the Day of Resurrection.”

3486. Narrated Abū Hurairah: The Prophet ﷺ said, “We (Muslims) are the last (to come) but we will be the foremost on the Day of Resurrection, though the former nations were given the Book (i.e., Scripture) before us, and we were given the Holy Book after them. This (i.e., Friday) is the day about which they differed (but Allah gave us the guidance for that). So the next day (i.e., Saturday) was prescribed for the Jews and the day after it (i.e., Sunday) for the
It is obligatory on every Muslim to (take a bath) wash his head and body once (i.e., Friday) at least) in every seven days."
(See Vol. 2, Hādīth No. 897)

3488. Narrated Sa‘īd bin Al-Musaiyab:
When Mu‘āwiya bin Abī Sufyān came to Al-Madīnā for the last time, he delivered a Ḥuṭba (religious talk) before us. He took out a tuft of hair and said, “I never thought that someone other than the Jews would do such a thing (i.e., use false hair). The Prophet named such a practice, Az-Zūr (i.e., falsehood), meaning the use of false hair.”

الْوُمَّ النِّهَادُ نَفْعًا، فِيهِ، فَعَدًا لِلْبَيْهُودِ
وَبِعْدٌ عَلِىَّ للْيَسَارِيِّ. [رَجَعُ: ٤٨٧]

٣٤٨٧ - «وَإِلَى كُلٍّ مُسْلِمٍ فِي كُلِّ سَبِيعَةٍ أَيَّامٌ يُؤْمَنُ بِعِيلٍ لَّا يَسْتَحْذَرُ أَبْنَاءُهُ وَجَسَّدهُ.»
[رَجَعُ: ٨٩٧]

٣٤٨٨ - حَدَّنا آَمَنَ: حَدَّنا شَعْبَةُ: حَدَّنَا عَمْرُو بْنُ هَرَوْةَ: سَمِعْتُ سَمِعْتُ سَمِعْتُ: بْنُ الْمُسْبِبِ قَالَ: قُدِّمَ مَعَاهُ بْنُ أَبِي سَفِينَةِ الْمَدِينَةِ أَحَرُّ قَدَمَةٍ قَدِيمَهَا فَحَظَنَا فَأَخْرَجَ كَثِيرًا مِنْ شَعْرِهِ قَالَ: مَا كَتَبْ أَرْيَ أَنَّ أَحَدًا يُقَعُّ هَذَا عَجْرًا الْبَيْهُودِ؟ إِنَّ الْبَيْهُدِ سَمَّاهُ الْزَّوْرِ، يَعْمَي الْوِلاَةَ فِي الْسَّعْرِ. [رَجَعُ: ٤٨٦٨]
(1) CHAPTER. The Statement of Allâh: ‘O Mankind! We have created you from a male and a female. (V.49:13)
And Allâh’s Statement:
...And fear Allâh through Whom you demand your mutual (rights), and (do not cut the relations of) the womb (kinship). Surely, Allâh is Ever an All-Watcher over you.” (V.4:1)
The prohibition of bad customs of the Period of Ignorance.

3489. Narrated Ibn ‘Abbas regarding the Verse:
‘And (We) made you Shu‘ûba (nations) and Qâbâ’il (tribes) that you may know one another...’ (V.49:13)
That Shu‘ûba means the big Qâbâ’il (i.e., nations) while the Qâbâ’il (i.e., tribes) means the branch tribes.

3490. Narrated Abû Hurairah: Once, Allâh’s Messenger was asked, “Who is the most honourable amongst the people?” He said, “The one who fears Allâh and keeps his duty to Him.” They said, “We do not ask you about this.” He said, “Then Yûsuf (Joseph), the Prophet of Allâh.”

3491. Narrated Kulaib bin Wa’il: I asked Zainab bint Abî Salama (i.e., daughter of the wife of the Prophet), “Tell me about the Prophet. Did he belong to the tribe of Muçlar?” She replied, “Yes, he belonged to the tribe of Muçlar and was from the offspring
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3492. Narrated Kulaib: I was told by the Rabiba (i.e., daughter of the wife of the Prophet * who, I think, was Zainab, that the Prophet * forbade the utensils (of wine called) Ad-Dubbā', Al-Hantam, Al-Muqaiyar and Al-Muzaffal. I said to her, “Tell me as to which tribe the Prophet * belonged; was he from the tribe of Muçlar?” She replied, “He belonged to the tribe of Muçlar and was from the offspring of An-Naçlr bin Kinâna.”

3493. Narrated AbU Hurairah: Allah’s Messenger * said, “You see that the people are (like) metals (of different origins and natures). Those who were the best in the Pre-Islamic Period of Ignorance are also the best in Islam if they comprehend religious knowledge. You see that the best amongst the people in this respect (i.e., ambition of ruling) are those who hate it most."

3494. (Allah’s Messenger * added:) And you see that the worst among people is the double faced (person) who appears to these with one face and to the others with another face (i.e., hypocrite)."

3495. Narrated AbU Hurairah: The Prophet * said, “The tribe of Quraish has precedence over the people in this connection (i.e., the right of ruling). The Muslims follow the Muslims amongst them,
and the infidels follow the infidels amongst them.

3496. (Allāh’s Messenger ﷺ added:) And people are (like) metals (of different origins and natures). The best amongst them in the Pre-Islamic Period of Ignorance are the best in Islam provided they comprehend the religious knowledge. You will find that the best amongst the people in this respect (i.e., of ruling) is he who hates it (i.e., the idea of ruling) most, till he is given the Bai‘a pledge.”

3497. Narrated Tāwūs: Ibn ‘Abbās رضي الله عنهم recited the Qur’ānic Verse:
“...Except to be kind to me for my kinship with you...” (V.42:23)
Sa‘īd bin Jubair said, “(The Verse implies) the kinship of Muḥammad ﷺ.” Ibn ‘Abbās said, “There was not a single house (i.e., sub-tribe) of Quraish but had a kinship with the Prophet ﷺ; and so the above Verse was revealed in this connection, and its interpretation is: ‘O Quraish! You should keep good relations between me (i.e., Muḥammad ﷺ) and you.’”

3498. Narrated Abū Ma‘ṣūd رضي الله عنه: The Prophet ﷺ said, “From this side, pointing towards the east, Al-Fitan (trials and afflictions) will appear. Rudeness and lack of mercy are characteristics of the rural bedouins who are busy with their camels and cows (and pay no attention to religion). Such are the tribes of Rabī‘a and Muḍar.”
3499. Narrated Abū Hurairah (may Allah’s blessing be upon him) saying, “Pride and arrogance are characteristics of the rural bedouins, while calmness is found among the owners of sheep. Belief is Yemenite, and wisdom is also Yemenite (i.e., the Yemenites are well-known for their true belief and wisdom).” Abū ‘Abdullāh (Al-Bukhāri) said, “Yemen was called so because it is situated to the right of the Ka’bah, and Sham was called so because it is situated to the left of the Ka’bah.”

(2) CHAPTER. Virtues of Quraish.

3500. Narrated Muḥammad bin Jubair bin Muṭ‘im, that while he was with a delegation from Quraish to Mu‘āwiyah, the latter heard the news that ‘Abdullāh bin ‘Amr bin Al-‘Aṣi said that there would be a king from the tribe of Qaḥṭān. On that Mu‘āwiyah became angry, got up and then praised Allah as He deserved, and said, “Now then, I have heard that some men amongst you narrate things which are neither in Allah’s Book (Qur’an), nor have been told by Allah’s Messenger (peace and blessings of Allah be upon him). Those men are the ignorant amongst you. Beware of such hopes as make the people go astray, for I heard Allah’s Messenger saying, ‘Authority of ruling will remain with Quraish, and whoever bears hostility to them, Allah will destroy him as

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(1) (H. 3499) The Arabic words for right and left have great resemblance to the words ‘Yemen and Sham.’
long as they abide by the laws of the religion.”

3501. Narrated Ibn ‘Umar: The Prophet ﷺ said, “Authority of ruling will remain with Quraish, even if only two of them remained.”

3502. Narrated Jubair bin Mu’tim: ‘Uthmân bin ‘Affân ﷺ went (to the Prophet ﷺ) and said, “O Allah’s Messenger! You gave property to Bani Al-Muttalib and did not give us, although we and they are of the same degree of relationship to you.” The Prophet ﷺ said, “Only Bani IHlãshim and Bani Al-Muttalib are one thing (as regards family status).”

3503. Narrated ‘Urwa bin Az-Zubair: ‘Abdullah bin Az-Zubair went with some women of the tribe of Bani Zuhra to ‘Aishah who used to treat them nicely because of their relation to Allah’s Messenger ﷺ.

3504. Narrated Abû Hurairah: Allah’s Messenger ﷺ said, “The tribes of Quraish, Al-Ansâr, the (people of the tribe
of) Juhaina, Muzaina, Aslam, Ash'a, and Ghifâr are my Mawâdî (helpers, protectors) and they have no Maulâ (Protector, helper) except Allâh and His Messenger."

3505. Narrated 'Urwa bin Az-Zubair : 'Abdullâh bin Az-Zubair was the most beloved person to 'Aishah excluding the Prophet and Abu Bakr, and he in his turn, was the most devoted to her. 'Aishah used not to withhold the money given to her by Allâh, but she used to spend it in charity. ('Abdullah) bin Az-Zuhair said, 'Aishah should be stopped from doing so.' (When 'Aishah heard this), she said protestingly, "Shall I be stopped from doing so? I vow that I will never talk to 'Abdullâh bin Az-Zubair.”

On that, Ibn Az-Zubair asked some people from Quraish and particularly the two uncles of Allâh’s Messenger to intercede with her, but she refused (to talk to him). Az-Zuhriyün, the uncles of the Prophet, including 'Abdur-Rahmân bin Al-Aswad bin 'Abd Yaghûth and Al-Miswar bin Makhrama said to him, "When we ask for the permission to visit her, enter her house alone with us (without taking her leave)." He did accordingly (and she accepted their intercession). He sent her ten slaves whom she manumitted as an expiation for (not keeping) her vow. ‘Aishah manumitted more slaves for the same purpose till she manumitted forty slaves. She said, “I wish I had specified what I would have done in case of not fulfilling my vow when I made the vow,
so that I might have done it easily.”(1)

(3) CHAPTER. The Qur’an was revealed in the language of Quraish.

3506. Narrated Anas:

‘Uthmân called Zaid bin Thãbit, Abdullãh bin Az-Zubair, Sa’d bin Al-‘Aṣ and ‘Abdur-Rahmân bin Al-Ḥãrîth bin Hishâm, and then they wrote the manuscripts of the Noble Qur’an in the form of book in several copies. ‘Uthmân said to the three Quraishi persons, “If you differ with Zaid bin Thãbit on any point of the Qur’an, then write it in the language of Quraish, as the Qur’an was revealed in their language.” So, they acted accordingly. (Zaid bin Thãbit was an Anṣârî and not from Quraish).

(4) CHAPTER. The descent of the Yemenites from Ismã’il (Ishmael). Among such Yemenites are the tribes of Aslam bin Afṣa bin Ḥãrîth and ‘Amir from Khuzâ’a.

3507. Narrated Salama:

Allâh’s Messenger passed by some people from the tribe of Aslam practising archery. He said, “O children of Ismã’il (Ishmael)! Throw (arrows), for your father was an archer. I am on the side of Bani so-and-so (meaning one of the two teams).” The other team stopped throwing; whereupon the Prophet said, “What has happened to them?” They replied, “How shall we throw while you are with Bani so-and-so?”” He said, “Throw, for I am with all of you.”
3508. Narrated Abu Dhar: The Prophet said: "None claims to be the son of any other than his real father knowingly, but he has disbelieved in Allah, and if somebody claims to belong to some folk to whom he does not belong, then let such a person take his place in the (Hell) Fire."

3509. Narrated Wāthila bin Al-Asqa': Allah's Messenger said, "Verily, one of the worst lies is to claim falsely to be the son of someone other than one's real father, or to claim to have had a dream one has not had, or to attribute to me what I have not said."

3510. Narrated Ibn 'Abbas: The delegates of 'Abdul-Qais came to Allah's Messenger and said, "O Allah's Messenger! We are from the tribe of Rabî'a and the infidels of Muðar tribe intervene between us and you, so that we cannot come to you except in the Sacred Months. Therefore we would like you to give us some instructions which we may follow and convey to our people staying behind us." The Prophet said, "I order you to observe four
things and forbid you (to do) four things:

I order you: (1) To believe in Allah i.e., to testifying that \textit{La ilaha illallah} (none has the right to be worshipped except Allah), (2) to perform (the prayer) \textit{As-Salat} (Iqamat-as-Salât), (3) to pay the Zakât, (4) and to give one-fifth of the war booty to Allah. And I forbid you to use \textit{Ad-Dubbà}, \textit{Al-Hantam}, \textit{An-Naqir} and \textit{Al-Muzaffat}.” (These are names of utensils in which alcoholic drinks used to be prepared).

3511.Narrated ‘Abdullàh bin ‘Umar,RadhiALLAH uttanma: I heard Allah’s Messenger on the pulpit saying, “Verily, Al-Fitnah (trial and affliction) (will start) from here,” pointing towards the east, “whence the side of the head of Satan comes out.”

3512. Narrated Abû Hurairah, RadhiALLAH uttanma: The Prophet, Peace be upon him, said, “The tribes of Quraysh, Al-Ansâr, (people of the tribes of) Juhaîna, Muzaina, Aslam, Ghifâr and Ashja’re my Mawâli (helpers, etc.) and they have no Mau‘la (Protector, Helper) except Allah and His Messenger.”

[See Hadîth No. 3504]

3513. Narrated ‘Abdullàh (bin ‘Umar, RadhiALLAH uttanma): While Allah’s Messenger, \textit{La ilaha illallah} (none has the right to be worshipped except Allah), was on the pulpit, he said, “(The tribe of) Ghifâr,
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Allâh forgave them. And the tribe of Aslam, Allâh saved them. The tribe of ‘Uṣaiya disobeyed Allâh and His Messenger.”

3514. Narrated Abû Hurairah

The Prophet ﷺ said, “The tribe of Aslam, Allâh saved them. And the tribe of Ghifâr, Allâh forgave them.”

3515. Narrated Abû Bakra

The Prophet ﷺ said, “Do you think that the tribes of Juhaina, Muzaina, Aslam and Ghifâr are better than the tribes of Bani Tamîm, Bani Asad, Bani ‘Abdullâh bin Ghatafan and Bani ‘Amir bin Sa’â’â’?” A man said, “They were unsuccessful and losers.” The Prophet ﷺ added, “(Yes), they are better than the tribes of Bani Tamîm, Bani Asad, Bani ‘Abdullâh bin Ghatafan and Bani ‘Amir bin Sa’â’â’.”

3516 (A). Narrated Abû Bakra

Al-Aqra’ bin Ḥabis said to the Prophet ﷺ, “Nobody gave you the Bai’a (pledge) but the robbers of the pilgrims (i.e., those who used to rob the pilgrims) from the tribes of Aslam, Ghifâr, Muzaina.” (Ibn Abî Ya’qûb is in
doubt whether Al-Aqra’ added, ‘And Juhaina.’) The Prophet ﷺ said, “Don’t you think that the tribes of Aslam, Ghifār, Muzaina (and also perhaps) Juhaina are better than the tribes of Banī Tamīm, Banī ‘Amir, Asad, and Ghatafan?” Somebody said, “They were unsuccessful and losers!” The Prophet ﷺ said, “Yes, by Him in Whose Hands my soul is, they (i.e., the former) are better than they (i.e., the latter).”

3516 (B). Narrated Abū Hurairah رضي الله عنه: (The Prophet ﷺ said), “(The people of) Banī Aslam, Ghifār and some people of Muzaina (or some people of Juhaina or Muzaina) are better with Allāh (or on the Day of Resurrection) than the tribes of Asad, Tamīm, Hawāzin and Ghatafan.’”

(7) CHAPTER. The mention of Qahtān tribe.

3517. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, “The Hour will not be established unless a man from the tribe of Qahtān appears, driving the people with his stick (ruling them with violence and oppression).

(8) CHAPTER. What is forbidden of the Da’wah (call, tradition or custom) of the (Pre-Islāmic) Period of Ignorance.
3518. Narrated Jābir ibn Abī Hurayrā: We were in the company of the Prophet  in a Ghazwa. A large number of Muhājrūn (emigrants) joined him, and among the Muhājrūn there was a person who used to play jokes (or play with spears); so he (jokingly) stroked an Aņsārī man on the hip. The Aņsārī got so angry that both of them called their people. The Aņsārī said, “Help, O Aņsārī!” And the Muhājrīn said, “Help, O Muhājrīn!” The Prophet  came out and said, “What is wrong with the people (as they are calling) this call of the (Pre-Islāmic) Period of Ignorance?” Then he said, “What is the matter with them?” He was told about the stroke of the Muhājrīn to the Aņsārī. The Prophet  said, “Stop this for it is an evil call.” ‘Abdullāh ibn Ubaï ibn Salūl (a hypocrite) said, “The Aņsārī have called and (gathered against us); so when we return to Al-Madīna, surely, the more honourable people will expel therefrom the meaner.” Upon that ‘Umar said, “O Allāh’s Prophet! Shall we not kill this Khulāth (evil person i.e., Abdullāh ibn Ubaï ibn Salūl)?” The Prophet  said, “(No), lest the people should say that Muhammad used to kill his companions.”

3519. Narrated ‘Abdullāh (bin Mas‘ūd): The Prophet  said, “Whoever slaps his face or tears the front of his dress, or calls the calls of the (Pre-Islāmic) Period of Ignorance, is not from us.”
(9) CHAPTER. The story of Khuzã’a.

3520. Narrated Abû Hurairah: Allah’s Messenger ﷺ said, “‘Amr bin Luḥa’il bin Qam’a bin Khindif was the father of Khuzã’a.”

3521. Narrated Sa’îd bin A-Musaiyab: Al-Bahira was a she-camel whose milk was spared for the idols and other deities, and so nobody was allowed to milk it. As-Sâ’iba was a she-camel which they (i.e., infidels) used to set free in the names of their gods so that it would not be used for carrying anything. Abû Hurairah said, “The Prophet ﷺ said, ‘I saw ‘Amr bin ‘Amir bin Luhâ’il Al-Khuzi dragging his intestines in the (Hell) Fire, for he was the first man who started (the tradition of As-Sâ’iba) (setting free she-camels in the names of their false gods—idols and other false deities).’”

(10) CHAPTER. The story of the conversion of Abû Dhar Al-Ghifari to Islam.

3522 (A). Narrated Ibn ‘Abbas: When the news of the advent of the Prophet reached Abû Dhar, he said to his brother, “Ride to this valley and bring me the news of this man (i.e., the Prophet ﷺ) who
claims to be a Prophet receiving information from the Heaven. Listen to him and then come to me." His brother set out till he met the Prophet and listened to his speech and returned to Abū Dhar and said to him, "I have seen him exhorting people to virtues and his speech was not like poetry." Abū Dhar said, "You have not satisfied me as to what I wanted." So, he took his journey-food and a water-skin full of water and set out till he reached Makkah, where he went to the mosque looking for the Prophet, whom he did not know, and he would not like to ask someone about him. So, a portion of the night had passed when 'Ali saw him and realised that he was a stranger. Abū Dhar followed him (to his house), but neither of them asked the other about anything till it was morning, when he carried his water-skin and food and went to the mosque. He spent that day without being observed by the Prophet till it was night, when he returned to his sleeping place. 'Ali again passed by him and said, "Hasn't the man (i.e. Abū Dhar) recognised his dwelling place yet?" So, 'Ali let him get up and took him (to his house), but neither of them asked the other about anything, till it was the third day when 'Ali had the same experience with him and Abū Dhar again stayed with him. 'Ali then asked, "Won't you tell me what has brought you here?" He replied, "If you give me a promise and a convention that you will guide me, then I will tell you." When 'Ali did, Abū Dhar informed him (of his purpose). 'Ali said, "It is the Truth, and he (i.e., Muhammad) is the Messenger of Allah. So when the morning comes, follow me, and if I should perceive any danger threatening you, I will give you a hint by pretending to go to pass water (the water closet). But if I carried on walking, follow me..."
till you enter the place that I will enter." Abū Dhar agreed and followed 'Ali till he entered the place of the Prophet. And Abū Dhar entered with him. He then listened to the speech of the Prophet and embraced Islam on that very spot. The Prophet said to him, “Go back to your people and inform them (of this religion) till you receive my (further) orders.” Abū Dhar said, “By Him in Whose Hands my soul is! I will proclaim my conversion to Islam publicly amongst them (i.e. infidels).” He went out till he reached the mosque and announced as loudly as possible: “I testify that La ilāha illallah (none has the right to be worshipped but Allah) and that Muḥammad is the Messenger of Allah.” The people then got up and beat him till they knocked him down. Al-Abbās came and threw himself over him (to protect him) saying, “Woe to you! Don’t you know that he is from Ghifar and there is the route (road) to your merchants towards Sham (i.e. through the place where this tribe dwells)?” Thus he saved him from them. Abū Dhar did the same on the next day and the people beat him again and Al-Abbās threw himself over him (to save him as before).

(11) CHAPTER. The story of Zamzam. (See H. 3369 and 3370)
what is evil.' I said to him, 'You have not satisfied me with this little information.' So, I took a water-skin and a stick and proceeded towards Makkah. Neither did I know him (i.e., the Prophet ﷺ), nor did I like to ask anyone about him. I kept on drinking Zamzam water and staying in the mosque. Then 'Ali passed by me and said, 'It seems you are a stranger?' I said, 'Yes.' He proceeded to his house and I accompanied him. Neither did he ask me anything, nor did I tell him anything. Next morning, I went to the mosque to ask about the Prophet ﷺ but no one told me anything about him. 'Ali passed by me again and asked, 'Hasn't the man recognised his dwelling place yet?' I said, 'No.' He said, 'Come along with me.' He asked me, 'What is your business? What has brought you to this town?' I said to him, 'If you keep my secret, I will tell you.' He said, 'I will do.' I said to him, 'We have heard that a person has appeared here, claiming to be a Prophet. I sent my brother to speak to him and when he returned, he did not bring a satisfactory report; so I thought of meeting him personally.' 'Ali said (to Abū Dhar), 'You have reached your goal; I am going to him just now, so follow me, and wherever I enter, enter after me. If I should see someone who may cause you trouble, I will stand near a wall pretending to mend my shoes (as a warning), and you should go away then.' 'Ali proceeded and I accompanied him till he entered a place, and I entered with him to the Prophet ﷺ to whom I said, 'Present (the principles of) Islam to me.' When he did, I embraced Islam immediately. He (ﷺ) said to me, 'O Abū Dhar! Keep your conversion a secret and return to your town; and when you hear of our victory, return to us.' I said, 'By Him Who has sent you with the Truth, I will announce my
conversion to Islam publicly amongst them (i.e., the infidels).’ Abū Dhar went to the mosque, where some people from Quraish were present, and said, ‘O folk of Quraish! I testify that Lā ilāha illā Allāh (none has the right to be worshipped but Allah), and I (also) testify that Muḥammad is His (Allāh’s) slave and His Messenger.’ (Hearing that) the Quraishi men said, ‘Get at this Sābi (i.e., Muslim)!’ They got up and beat me nearly to death. A’-Abbas saw me and threw himself over me to protect me. He then faced them and said, ‘Woe to you! You want to kill a man from the tribe of Ghifar, although your trade and your communications are through the territory of Ghifar?’ They therefore left me. The next morning I returned (to the mosque) and said the same as I have said on the previous day. They again said, ‘Get at this Sābi!’ I was treated in the same way as on the previous day, and again A’-Abbas found me and threw himself over me to protect me and told them the same as he had said the day before.’ So, that was the conversion of Abū Dhar (may Allah be Merciful to him) to Islam.”

(12) CHAPTER. The story of Zam-zam and the ignorance of the Arabs.

3523. Narrated Abū Hurairah: The Prophet said, (The people of) Aslām, Ghifār and some people of Muzaina and
Juhaina or said (some people of Juhaina or Muzaina) are better with Allâh or said (on the Day of Resurrection) than the tribe of Asad, Tamîm, Hawâzîn and Ghatafân.

3524. Narrated Ibn 'Abbas: If you wish to know about the ignorance of the Arabs, read Sûrat Al-An'am, (No.6) after Verse No.130:

"Indeed lost are they who have killed their children, foolishly without knowledge. (up to) they have indeed gone astray and were not guided." (V.6:140)

(13) CHAPTER. Whoever related kinship to his forefathers either in Islâm or in the Pre-Islamic Period of Ignorance.

Narrated Ibn 'Umar and Abu Hurairah: The Prophet said, "The honourable, the son of the honourable, the son of the honourable, i.e., Yûsuf (Joseph), the son of Ya'qûb (Jacob), the son of Ishâq (Isaac), the son of Ibrâhîm (Abraham), the Khalîl of Allâh."

Narrated Al-Bara': The Prophet said, "I am the son of 'Abdul-Mu'talib."

3525. Narrated Ibn 'Abbas: When the Verse:

"And warn your tribe (O Miîmmad) of near kindred" (V.26:214) was revealed, the Prophet started calling (the Arab

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(1) (Ch. 13) Khalîl: See glossary.
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3526. Narrated Ibn ‘Abbas: When the Verse:

“And warn your tribe (O Muhammad) of near kindred.” (V.26:214) was revealed, the Prophet started calling every tribe by its name.

3527. Narrated Abü Hurairah: The Prophet said, “O Banī ‘Abd Munāf! Buy yourselves(1) from Allāh; O Banī ‘Abdul-Muţṭalib! Buy yourselves from Allāh; O mother of Az-Zubair bin Al-Awwām, the aunt of Allāh’s Messenger, and O Fāṭima bint Muḥammad! Buy yourselves from Allāh, for I cannot defend you before Allāh. You (both) can ask me from my property as much as you like.”

(14) CHAPTER. The son of some people’s sister is considered as belonging to the same people; and the freed slave of some people belongs to those people (who have freed him).

(1) (H. 3527) Buying oneself from Allāh means saving oneself from the (Hell) Fire by obeying Allāh and His Messenger, and leading a pious righteous life.
3528. Narrated Anas: The Prophet sent for the Ansâr (and when they came), he asked, ‘Is there any stranger amongst you?” They said, “No, except the son of our sister.” Allâh’s Messenger said, “The son of the sister of some people belongs to them.”

(15) CHAPTER. The story of the Ethiopians, and the saying of the Prophet, “O Bani Arfida!”

3529. Narrated ‘Aishah, that during the Minâ days, Abû Bakr came to her while there were two girls with her, beating drums, and the Prophet was lying covering himself with his garment. Abû Bakr rebuked the two girls, but the Prophet uncovered his face and said, “O Abû Bakr! Leave them, for these are the days of ‘Eid (festival).” Those days were the days of Minâ.

3530. ‘Aishah added, “I was being screened by the Prophet while I was watching the Ethiopians playing in the mosque. ‘Umar rebuked them, but the Prophet said, “Leave them, O Bani Arfida! Play, (for) you are safe.”

(16) CHAPTER. Whoever liked that his ancestors should not be abused.

3531. Narrated ‘Aishah: Once Hassan bin Thâbit asked the permission of
the Prophet ﷺ to lampoon (i.e., compose satirical poetry defaming) the infidels. The Prophet ﷺ said, “What about the fact that I have common descent with them?” Ḥassān replied, “I shall take you out of them as a hair is taken out of dough.”

Narrated ‘Urwa: I started abusing Ḥassān in front of ‘Āishah, whereupon she said, “Don’t abuse him, for he used to defend the Prophet ﷺ (with his poetry).”

(17) CHAPTER. What has been said about the names of Allah’s Messenger ﷺ.

And the Statement of Allah ﷻ:

“Muḥammad (ﷺ) is the Messenger of Allah. And those who are with him are severe against the disbelievers…” (V.48:29)

And His Statement:

“...And remember when ‘Īsā (Jesus), son of Mary, said: O Children of Israel! I am the Messenger of Allah unto you, confirming the Torah (which came) before me, and giving glad tidings of a Messenger to come after me, whose name shall be Aḥmad…” (The second name of Prophet Muḥammad ﷺ) (V.61:6)

3532. Narrated Jubair bin Muṭ‘īm: Allah’s Messenger ﷺ said, “I have five names: I am Muhammad and Aḥmad; I am Al-MAḥī through whom Allah will eliminate Al-Kufr (i.e., disbelief—in fidelity); I am Al-Hāṣīr who will be the first to be resurrected, the people being resurrected thereafter; and I am also Al-‘Aqīb (i.e., there will be no Prophet after me).”
**3533. Narrated Abū Hurairah**

Allāh’s Messenger ﷺ said, “Doesn’t it astonish you how Allāh protects me from the Quraish’s abusing and cursing? They abuse Mudhammam and curse Mudhammam while I am Muḥammad (and not Mudhammam).”

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(1) (H. 3533) ‘Muḥammad’ literally means ‘highly praised,’ while Mudhammam means ‘greatly dispraised’. The infidels, out of hatred, refrained from calling the Prophet ﷺ by his right name: they called him by a name bearing bad sense. The curses and abuses then fell on that name which was not the name of the Prophet ﷺ.

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**3534. Narrated Jābir bin ‘Abdullāh**

The Prophet ﷺ said, “My example and the example of the other Prophets is that of a man who has built a house completely and excellently, except for a place of one brick. When the people entered the house, they wondered at its beauty and said, ‘But for the place of this brick (how splendid the house will be)!’ [So I am that brick—last (end) of all the Prophets].”

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**3535. Narrated Abū Hurairah**

Allāh’s Messenger ﷺ said, “My example and the example of the other Prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go round about it and wonder at its beauty, but say: ‘Would that this brick be put in its place!’ So I...”
am that brick, and I am the end (last) of all the Prophets."

(19) CHAPTER. The death of the Prophet

3536. Narrated 'Aishah : The Prophet died when he was sixty-three years old.

(20) CHAPTER. The Kunya of the Prophet

3537. Narrated Anas : While the Prophet was in the market, a man called (somebody), "O Abul-Qasim!" The Prophet turned to him and said "Name yourselves after me but do not call yourselves by my Kunya."

3538. Narrated Jâbir : The Prophet said, "Name yourselves after me, but do not call yourselves by my Kunya."

(1) (Ch. 20) Kunya means calling a man: O father of so-and-so, or a woman: O mother of so-and-so and this is a custom of Arabs.
3539. Narrated Abū Hurairah: (The Prophet) Abul-Qāsim said, “Name yourselves after me, but do not call yourselves by my Kunya.”

(21) CHAPTER.

3540. Narrated Al-Ju‘aid bin ‘Abdur-Rahmān: I saw As-Sā‘ib bin Yazīd when he was ninety-four years old, quite strong and of straight figure. He said, “I know that I enjoyed my hearing and seeing powers only because of the invocation of Allāh’s Messenger. My aunt took me to him and said, ‘O Allāh’s Messenger! My nephew is sick; will you invoke Allāh for him?’ So he invoked (Allāh) for me.”

3541. Narrated As-Sā‘ib bin Yazīd: My aunt took me to Allāh’s Messenger and said, “O Allāh’s Messenger! My nephew is sick”. The Prophet passed his hands over my head and invoked Allāh to bless me. Then he performed ablution and I drank the remaining water. Then I stood behind him and saw the seal of Prophethood in between his shoulders.

(22) CHAPTER. The seal of Prophethood.
3542. Narrated ‘Uqba bin Al-Ḥārith: (Once) Abü Bakr offered the ‘Asr prayers and then went out walking and saw Al-Ḥasan playing with the boys. He lifted him on his shoulders and said, “Let my parents be sacrificed for your sake! (You) resemble the Prophet ﷺ and not ‘Ali,” while ‘Ali was smiling.

3543. Narrated Abū Juhaifa: I saw the Prophet ﷺ, and Al-Ḥasan resembled him.

3544. Narrated Ismā’īl bin Abi Khālid: I heard Abū Juḥaifa saying, “I saw the Prophet ﷺ, and Al-Ḥasan bin ‘Ali resembled him.” I said to Abū Juḥaifa, “Describe him for me.” He said, “He was white and his beard was black with some white hair. He promised to give us thirteen (13) young she-camels, but he expired before we could get them.”
3545. Narrated Wahb Abü Juhaifa As-Sawwâ'i: I saw the Prophet ﷺ and saw some white hair below his lower lip above the chin.

3546. Narrated Ḥarîz bin ‘Uthmân that he asked ‘Abdullâh bin Busr (i.e., the companion of the Prophet ﷺ), “Did you see the Prophet ﷺ when he was old?” He said, “He had a few white hair between the lower lip and the chin.”

3547. Narrated Rabî‘a bin Abî ‘Abdur-Rahmân: I heard Anas bin Mâlik describing the Prophet ﷺ saying, “He was of medium height amongst the people, neither tall nor short; he had a rosy complexion, neither absolutely white nor deep brown; his hair was neither completely curly nor quite lank. Divine Revelation was revealed to him when he was forty years old. He stayed ten years in Makkah receiving the Divine Revelation, and stayed in Al-Madîna for ten more years. When he expired, he had scarcely twenty white hair in his head and beard.”

Rabî‘a said, “I saw some of his hair and it was red. When I asked about that, I was told that it turned red because of perfume.”

[See Vol. 5, Hâdiîth No. 3851]

3548. Narrated Anas: Allâh’s Messenger ﷺ was neither very tall nor short,
neither absolutely white nor deep brown. His hair was neither curly nor lank. Allāh sent him (as a Messenger) when he was forty years old. Afterwards he resided in Makkah for ten years and in Al-Madīna for ten more years. When Allāh took him unto Him, there were scarcely twenty white hair in his head and beard.

[See Vol. 5, *Hadith No. 3851*]

3549. Narrated Al-Barā’ī: Allāh’s Messenger ﷺ was the most handsome of all the people, and had the best appearance. He was neither very tall nor short.

3550. Narrated Qatāda: I asked Anas, “Did the Prophet ﷺ use to dye (his) hair?” He said, “No, for there were only a few white hair on his temples.”

3551. Narrated Al-Barā’ī: The Prophet ﷺ was of moderate height, having broad shoulders (long) hair reaching his earlobes. Once, I saw him in a red cloak and I had never seen a more handsome person than him.”
3552. Narrated Abū Ishâq: Al-Barâ’ was asked, “Was the face of the Prophet (as bright) as a sword?” He said, “No, but (as bright) as a moon.”

3553. Narrated Abū Juhaifa: Once, Allah’s Messenger went to Al-Bâṭhâ’ at noon, performed the ablution and offered two Rak’a of Zuhr prayer and two Rak’a of ‘Asr prayer while a spear-headed stick was planted in front of him (as a Sutra); and the passersby were passing behind that (Sutra). [After the Salât (prayer),] the people got up and held the hands of the Prophet and passed them on their faces. I also took his hand and kept it on my face and noticed that it was colder than ice, and its smell was nicer than musk.

3554. Narrated Ibn ‘Abbâs: The Prophet was the most generous of all the people, and he used to become more generous in Ramadân when Jibrîl (Gabriel) met him. Jibrîl used to meet him every night during Ramadân to revise the Qurân with him. Allâh’s Messenger then used to be more generous than the fair wind.
3555. Narrated ‘Aishah that Allah’s Messenger ﷺ came to her in a happy mood with his features glittering with joy, and said, “Have you not heard what the Qa’if(1) has said about Zaid and Usâma? He saw their feet and remarked, ‘These belong to each other.’” (i.e., they are father and son).

3556. Narrated ‘Abdullãh bin Ka’b: I heard Ka’b bin Mãlik talking after his failure to join (the Ghazwa of) Tabûk. He said, “When I greeted Allah’s Messenger ﷺ his face was glittering with happiness, for whenever Allah’s Messenger ﷺ was happy, his face used to glitter, as if it was a piece of the moon, and we used to recognise it (i.e., his happiness) from his face.”

3557. Narrated Abû Hurairah: Allah’s Messenger ﷺ said, “I have been sent…\(\text{[sent by Allah with glad tidings (rain) (in readiness and haste to do charitable deeds)]}\) [See Vol. 1, Hadith No. 6]

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(1) Qa’if is one who is expert in recognising whether somebody is the son of another by examining some of their physical features.
(as a Messenger) in the best century of all the generations of Adam's offspring since their creation."

3558. Narrated Ibn 'Abbās: Allah's Messenger used to let his hair hang down while the infidels used to part their hair. The people of the Scriptures were used to letting their hair hang down and Allah's Messenger liked to follow the people of the Scriptures in the matters about which he was not instructed otherwise. Then Allah's Messenger parted his hair.

3559. Narrated 'Abdullāh bin 'Amr: The Prophet was neither a Fāhish nor a Mutafahhish (never used bad language). He used to say, "The best amongst you are those who have the best manners and character." [See Hadith No. 6029, Vol. 8]

3560. Narrated 'Aishah: Whenever Allah's Messenger was given the choice of one of two matters, he would choose the easier of the two, as long as it was not sinful to do so, but if it was sinful to do

(1) (H. 3559) Fāhish: one who speaks bad words. Mutafahhish: one who speaks obscene evil words to make the people laugh.
so, he would not approach it. Allāh’s Messenger ﷺ never took revenge (over anybody) for his own sake but (he did) only when Allāh’s Legal Laws and Bindings were outraged, in which case he would take revenge for Allāh’s sake.

3561. Narrated Anas ﷺ: I have never touched silk or Dībāj (i.e., thick silk) softer than the palm of the Prophet ﷺ, nor have I smelt a perfume nicer than the sweat of the Prophet ﷺ.

3562. Narrated Abū Sa‘īd Al-Khudri ﷺ: The Prophet ﷺ was shier than a veiled virgin girl. (1)

Narrated Shu‘ba a similar Hadīth as above with this addition: And if he (i.e., the Prophet ﷺ) disliked something, the sign of aversion would appear on his face.

3563. Narrated Abū Hurairah ﷺ: The Prophet ﷺ never criticized any food (presented to him), but he would eat it if he liked it; otherwise, he would leave it (without expressing his dislike).

(1) (H. 3562) This means that he refrained from doing or saying anything shameful or indecent, and disliked to see people doing such things in front of him.
3564. Narrated ‘Abdullãh bin Málîk bin Bußaina Al-Asdî: When the Prophet ﷺ prostrated, he used to keep his arms so widely apart that we used to see his armpits. (The subnarrator, Ibn Bukair said, “The whiteness of his armpits.”)

3565. Narrated Anas: Allâh’s Messenger ﷺ did not use to raise his hands in his invocations except in the Istimqâ (i.e., invoking Allâh for the rain) in which he used to raise his hands so high that one could see the whiteness of his armpits.

[Note: It may be that Anas did not see the Prophet (as) raising his hands but it has been narrated that the Prophet (as) used to raise his hands for invocations other than Istisqâ.

[See Vol. 2, Hâdîth No. 1751, 1752 and Vol. 5 and Hâdîth No. 4323].

3566. Narrated Abu Ju’fa: By chance I went to the Prophet ﷺ at noon while he was at Al-Abtâh (resting) in a tent. Bilal came out (of the tent) and pronounced the Adhân for the Salah (prayer), and entering again, he brought out the water which was left after Allâh’s Messenger ﷺ had performed the ablution. The people rushed to take some of the water. Bilal again went in and brought out a spear-headed stick, and then Allâh’s Messenger ﷺ came out. As if I were now looking at the whiteness of his leg. Bilal fixed the stick [to act as a Sutra for the Salah (prayer)] and then the Prophet ﷺ offered two Rak’a Zuhr prayer and two Rak’a ‘Asr prayer, while women and donkeys were passing in front of the
The Prophet ﷺ (beyond the stick).

3567. Narrated ‘Aishah رضي الله عنها: The Prophet ﷺ used to talk so clearly that if somebody wanted to count the number of his words, he could do so.

3568. Narrated ‘Urwa bin Az-Zubair: ‘Aishah رضي الله عنها said (to me), “Don’t you wonder at Abu so-and-so(1) who came and sat by my dwelling and started relating something on the authority of Allāh’s Messenger ﷺ intending to let me hear that, while I was offering an optional Salah (prayer). He left before I finished my optional Salah (prayer). Had I found him still there, I would have said to him, ‘Allah’s Messenger ﷺ never talked so quickly and vaguely as you do.’”

(24) CHAPTER. The eyes of the Prophet ﷺ used to sleep, but his heart used not to sleep.(2)

Jābir narrated it on the authority of the Prophet ﷺ.

3569. Narrated Abu Salama bin ‘Abdur-Rahmān that he asked ‘Aishah رضي الله عنها, “How was the Salah (prayer) of Allāh’s Messenger ﷺ in the month of Ramadān?” She replied, “He used not to offer Salah (prayer) during the month of Ramadān.”

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(1) (H. 3568) Abū Hurairah.
(2) (Ch. 24) His eyes were closed while sleeping but he was conscious.
(prayer) more than eleven Rak'a whether in Ramaḍān or in any other month. He used to offer four Rak'a — let alone their beauty and length, and then four Rak'a — let alone their beauty and length. Afterwards he would offer three Rak'a. I said, 'O Allāh’s Messenger! Do you go to bed before offering the Witr prayer?' He said, 'My eyes sleep, but my heart does not sleep.’”

3570. Narrated Shārīk bin ‘Abdullāh bin Abī Namr: I heard Anas bin Mālik telling us about the night [journey to the heavens (Al-Isra' and Al-Mi'raj)] when the Prophet ﷺ was made to travel from the Ka’bah Mosque (Al-Masjid-al-Harām). Three persons (i.e., angels) came to the Prophet ﷺ before he was divinely inspired (as a Messenger), while he was sleeping in Al-Masjid-al-Harām. The first (of the three angels) said, “Which of them is he?” The second said, “He is the best of them.” The last of them said, “Take best of them.” That was all that happened then, and he did not see them till they came at another night and he perceived their presence with his heart, for the eyes of the Prophet ﷺ were closed when he was asleep, but his heart was not asleep. This is characteristic of all the Prophets: Their eyes sleep but their hearts do not sleep. Then Jibril (Gabriel) took charge of the Prophet ﷺ and ascended along with him to the heaven. (See H. 3207, 3886, 3887)

(25) CHAPTER. The signs of Prophethood in Islām.
Narrat. ‘Imrân bin Ḥuṣain: 

3571. That they were with the Prophet on a journey. They travelled the whole night, and when dawn approached, they took rest and sleep overwhelmed them till the sun rose high in the sky. The first to get up was Abū Bakr. Allâh’s Messenger used not to be awakened from his sleep, but he would wake up by himself. ‘Umar woke up and then Abū Bakr sat by the side of the Prophet’s head and started saying: “Allâhu Akbar” raising his voice till the Prophet woke up, (and after travelling for a while) he dismounted and led us in the morning prayer. A man amongst the people failed to join us in the prayer. When the Prophet had finished the prayer, he asked (the man), “O so-and-so! What prevented you from offering the prayer with us?” He replied, “I am Junub.” Allâh’s Messenger ordered him to perform Tayammum with clean earth. The man then offered the prayer. Allâh’s Messenger ordered me and a few others to go ahead of him. We had become very thirsty. While we were on our way (looking for water), we came across a lady (riding an animal), hanging her legs between two waterskins. We asked her, “Where can we get water?” She replied, “Oh! There is no water.” We asked, “How far is your house from the water?” She replied, “A distance of a day and a night.” We said, “Come on to Allâh’s Messenger.” She asked, “What is Allâh’s Messenger?” So we brought her to Allâh’s Messenger against her will, and she told him what she had told us before and added that she was the mother of orphans. So, the Prophet ordered that her two waterskins be brought and he touched or rubbed the mouths of the waterskins (with his hand). As we were thirsty, we drank till
we quenched our thirst and we were forty men. We also filled all our water-skins and other utensils with water, but we did not water the camels. The water-skin was so full that it was almost about to burst. The Prophet then said, “Bring what (foodstuff) you have.” So, some dates and pieces of bread were collected for the lady, and when she went to her people, she said, “I have met either the greatest magician or a Prophet as the people claim.” So, Allah guided the people of that village through that lady. She embraced Islam and they all embraced Islam.

[See Vol. 1, Hadith No. 344]

3572. Narrated Anas: A bowl of water was brought to the Prophet while he was at Az-Zaurā'. He placed his hand in it and the water started flowing among his fingers. All the people performed ablution (with that water).

Qatada asked Anas, “How many people were you?” Anas replied, “Three hundred, or nearly three hundred.”

3573. Narrated Anas bin Malik: I saw Allah’s Messenger at the time when the Salāt-ul-‘Aṣr (‘Aṣr prayer) was due. Then the people were searching for water for ablution but they could not find any. Then some water was brought to Allah’s Messenger and he placed his hand in the pot and ordered the people to perform the ablution with the water. I saw water flowing from underneath his fingers and the people started performing the ablution till all of them performed the ablution.
3574. Narrated Anas bin Malik: The Prophet went out on one of his journeys with some of his companions. They went on travelling till the time of the Salat (prayer) became due. They could not find water to perform the ablution. One of them went away and brought a little amount of water in a pot. The Prophet took it and performed the ablution, and then stretched his four fingers on to the pot and said (to the people), “Get up to perform the ablution.” They started performing the ablution till all of them performed the ablution and they were nearly seventy or so.

3575. Narrated Humaid: Anas bin Malik said, “Once the time of the Salat (prayer) became due and the people whose houses were close to the mosque went to their houses to perform ablution, while the others remained (sitting there). A stone pot containing water was brought to the Prophet, who wanted to put his hand in it, but it was too small for him to spread his hand in it, and so he had to bring his fingers together before putting his hand in the pot. Then all the people performed the ablution (with that water).” I asked Anas, “How many persons were they?” He replied, “There were eighty men.”
3576. Narrated Sālim bin Abī Al-Ja’d: Jābir bin ‘Abdullāh (رضي الله عنه) said, “The people became very thirsty on the day of Al-Hudaiya (Treaty). A small pot containing some water was in front of the Prophet ﷺ and when he had finished the ablution, the people rushed towards him. He asked, ‘What is wrong with you?’ They replied, ‘We have no water either for performing ablution or for drinking except what is present in front of you.’ So, he placed his hand in that pot and the water started flowing among his fingers like springs. We all drank and performed ablution (from it).’ I asked Jābir, ‘How many were you?’ He replied, ‘Even if we had been one hundred thousand, it would have been sufficient for us, but we were fifteen hundred.’

3577. Narrated Al-Barā’ (رضي الله عنه): We were one thousand and four hundred persons on the day of Al-Hudaiya (Treaty), and (at) Al-Hudaiya (there) was a well. We drew out its water not leaving even a single drop. The Prophet ﷺ sat at the edge of the well and asked for some water with which he rinsed his mouth, and then he threw it out into the well. We stayed for a short while and then drew water from the well and quenched our thirst, and even our riding animals drank water to their satisfaction.

3578. Narrated Anas bin Malik (رضي الله عنه): Abū Ṭalḥa said to Umm Sulaim, “I have noticed feebleness in the voice of Allāh’s Messenger ﷺ which I think, is caused by hunger. Have you got any food?” She said,
“Yes.” She brought out some loaves of barley and took out a veil belonging to her, and wrapped the bread in part of it and put it under my arm and wrapped part of the veil round me and sent me to Allâh’s Messenger ﷺ. I went carrying it and found Allâh’s Messenger ﷺ in the mosque sitting with some people. When I stood there, Allâh’s Messenger ﷺ asked, “Has Abû Talha sent you?” I said, “Yes”. He asked, “With some food?” I said, “Yes” Allâh’s Messenger ﷺ then said to the men around him, “Get up!” He set out (accompanied by them) and I went ahead of them till I reached Abû Talha and told him (of the Prophet’s visit). Abû Talha said, “O Umm Sulaim! Allâh’s Messenger ﷺ is coming with the people and we have no food to feed them.” She said, “Allâh and His Messenger know better.” So, Abû Talha went out to receive Allâh’s Messenger ﷺ. Allâh’s Messenger ﷺ came along with Abû Talha. Allâh’s Messenger ﷺ said, “O Umm Sulaim! Bring whatever you have.” She brought the bread which Allâh’s Messenger ﷺ ordered to be broken into pieces. Umm Sulaim poured on them some butter from an oil-skin. Then Allâh’s Messenger ﷺ recited what Allâh wished him to recite, and then said, “Let ten persons come (to share the meal).” Ten persons were admitted, ate their fill and went out. Then he again said, “Let another ten do the same.” They were admitted, ate their fill and went out. Then he again said, “Let another ten persons (do the same.)” They were admitted, ate their fill and went out. Then he said, “Let another ten persons come.” In short, all of them ate their fill, and they were seventy or eighty men.
3579. Narrated 'Abdullãh: We used to consider miracles as Allah's Blessings, but you people consider them to be a warning. Once, we were with Allah's Messenger on a journey, and we ran short of water. He said, "Bring the water remaining with you." The people brought a utensil containing a little water. He placed his hand in it and said, "Come to the blessed water, and the Blessing is from Allah." I saw the water flowing from among the fingers of Allah's Messenger, and no doubt, we used to hear the meals (food) glorifying Allah, when it was being eaten (by him).

3580. Narrated Jâbir: My father had died in debt. So, I came to the Prophet and said, "My father (died) leaving unpaid debts, and I have nothing except the yield of his date-palms; and their yield for many years will not cover his debts. So, please come with me, so that the creditors may not misbehave with me." The Prophet went round one of the heaps of dates and invoked (Allah), and then did the same with another heap and sat on it and said, "Measure (for them)." He paid them their rights and what
remained was as much as had been paid to them.

3581. Narrated ‘Abdur-Rahmān bin Abī Bakr: The companions of Suffa were poor people. The Prophet  once said, “Whoever has food enough for two persons, should take a third one (from among them), and whoever has food enough for four persons, should take a fifth or a sixth (or said something similar).” Abū Bakr brought three persons while the Prophet took ten. And Abū Bakr with his three family member (who were I, my father and my mother) (the subnarrator is in doubt whether ‘Abdur-Rahmān said, “My wife and my servant who was common for both my house and Abū Bakr’s house.”). Abū Bakr took his supper with the Prophet  and stayed there till he offered the ‘Ishā prayer. He returned and stayed till Allāh’s Messenger  took his supper. After a part of the night had passed, he returned to his house. His wife said to him, “What has detained you from your guests?” He said, “Have you served supper to them?” She said, “They refused (to take supper) until you come. They (i.e., some members of the household) presented the meal to them but they refused (to eat).” I went to hide myself and he said, “O Ghunthar [ignorant (boy)!]” He invoked Allāh to cause my ears to be cut and he rebuked me. He then said (to them): “Please eat!” and added, “I will never eat the meal.” By Allāh, whenever we took a handful of the meal, the meal grew more underneath than that handful till everybody ate to his satisfaction; yet the remaining food was more than the original meal. Abū Bakr saw
that the food was as much or more than the original amount. He called his wife, "O sister of Bani Firäs!" She said, "O pleasure of my eyes. The food has been tripled in quantity than it was before." Abû Bakr then started eating thereof and said, "It (i.e., my oath not to eat) was because of Satan." He took a handful from it, and carried the rest to the Prophet ﷺ. So, that food was with the Prophet ﷺ. There was a treaty between us and some people, and when the period of that treaty had elapsed, he divided us into twelve groups, each being headed by a man. Allâh knows how many men were under the command of each leader. Anyhow, the Prophet ﷺ surely sent a leader with each group. Then all of them ate of that meal.

[See Vol. 8, Hadith No. 6141]

3582. Narrated Anas ﷺ: Once during the lifetime of Allah's Messenger ﷺ, the people of Al-Madina suffered from drought. So, while the Prophet ﷺ was delivering Khutba (religious talk) on a Friday, a man got up saying, "O Allah's Messenger! The horses and sheep have perished. Will you invoke Allah to bless us with rain?" The Prophet ﷺ lifted both his hands and invoked (Allah). The sky at that time was as clear as glass. Suddenly a wind blew, raising clouds that gathered together, and it started raining heavily. We came out (of the mosque) wading through the flowing water till we reached our homes. It went on raining till the next Friday, when the same man or some other man stood up and said, "O Allâh's Messenger! The houses have
collapsed: please invoke Allāh to withhold the rain.” On that the Prophet ﷺ smiled and said, “O Allāh, (let it rain) around us and not on us.” I then looked at the clouds to see them separating, forming a sort of a crown round Al-Madīna. (See H. 933)

3583. Narrated Ibn ‘Umar رضي الله عنهم: The Prophet ﷺ used to deliver his Khutba (religious talk) while standing beside a trunk of a date-palm. When he had the pulpit made, he used it instead. The trunk started crying and the Prophet ﷺ went to it, rubbing his hand over it (to stop its crying).

[See Vol. 2, Hadith No.918]

3584. Narrated Jābir bin ‘Abdullāh رضي الله عنهم: The Prophet ﷺ used to stand by a tree or a date-palm (trunk) on Friday. Then an Anṣārī woman or man said, “O Allāh’s Messenger! Shall we make a pulpit for you?” He replied, “If you wish.” So they made a pulpit for him and when it was Friday, he proceeded towards the pulpit [for delivering the Khutba (religious talk)]. The date-palm cried like a child! The Prophet ﷺ descended (from the pulpit) and embraced it while it continued moaning like a child being
quietened. The Prophet \( 
\text{say}, \) said, “It was crying for (missing) what it used to hear of religious knowledge given near it.”

3585. Narrated Anas bin Malik that he heard Jābir bin ‘Abdullāh Ḥārūn 
\\( 
\text{say}, \) saying, “The roof of the mosque was built over the trunks of date-palms which were as pillars (for the roof). When the Prophet \( 
\text{delivered a } \Khuṭba \text{ (religious talk)}, \) he used to stand by one of those trunks till the pulpit was made for him, and he used it instead. Then we heard the trunk emitting a sound like that of a pregnant she-camel till the Prophet \( 
\text{came to it, and put his hand over it, then it became quiet.”}

3586. Narrated Ḥudhaifa: Once ‘Umar bin Al-Khaṭṭāb Ḥārūn \( 
\text{said}, \) said, “Who amongst you remembers the statement of Allāh’s Messenger \( 
\text{regarding the } \Al-Fīṭnah \text{ (trial or affliction)?}” \) Ḥudhaifa replied, “I remember what he said exactly.” ‘Umar said, “Tell (us), you are really a daring man!” Ḥudhaifa said, “Allāh’s Messenger \( 
\text{said}, \) said, ‘A man’s \( 
\text{Al-Fīṭnah \ (trial or afflictions), i.e.,\ wrong deeds) concerning his relation to his family, his property and his neighbours are expiated by his } \Salāt \text{ (prayer), } \As-Sādaqā \text{ (giving in charity) and enjoining } \Al-Ma’rūf \text{ (Islāmic Monotheism and all that Islām ordains) forbidding } \Al-Munkar \text{ (polytheism,}}

\( \)
disbelief and all that Islam forbids).” ‘Umar said, “I don’t mean these but the Al-Fitnah that will be heaving up and down like waves of the sea.” Ḥudhaifa replied, “O chief of the believers! You need not fear that as there is a closed door between you and it.” ‘Umar asked, “Will that door be opened or broken?” Ḥudhaifa replied, “No, it will be broken.” ‘Umar said, “Then it is very likely that the door will not be closed again.” Later on the people asked Ḥudhaifa, “Did ‘Umar know what that door meant?” He said, “Yes, ‘Umar knew it as everyone knows that there will be night before tomorrow morning. I narrated to ‘Umar an authentic narration, not lies.” We dared not ask Ḥudhaifa; therefore we requested Masrūq who asked him, “What does the door stand for?” He said, “‘Umar.”

3587. Narrated Abū Hurairah: The Prophet ﷺ said, “The Hour will not be established till you fight a nation wearing hairy shoes, and till you fight the Turks, who will have small eyes, red faces and flat noses; and their faces will be like flat shields.”

3588. (The Prophet ﷺ added:) “And you will find that the best people are those who hate most to be a ruler, till they are chosen to be the rulers. (1) And the people are (like)
metals (of different natures). The best in the Pre-Islamic Period of Ignorance are the best in Islam.”

3589. (The Prophet said:) “A time will come when one of you will love to see me rather than to have his family and property doubled.”

3590. Narrated Abū Hurairah: The Prophet said, “The Hour will not be established till you fight with the Khūza and the Kirmān from among the non-Arabs. They will be of red faces, flat noses and small eyes; their faces will look like flat shields, and their shoes will be of hair.”

3591. Narrated Abū Hurairah: I enjoyed the company of Allāh's Messenger for three years, and during the other years of my life, never was I so anxious to understand the (Prophet's) narrations (sayings) as I was during those three years. I heard him saying, beckoning with his hand in this way, “Before the Hour you will fight with people who will have hairy shoes and live in Al-Bāriz.” (Sufyān, the subnarrator once said, “And they are the people of Al-Bāzir.”)

3592. Narrated ‘Umar bin Taglib: I heard Allāh's Messenger saying, “Near the Hour you will fight with people who will wear hairy shoes; and you will also fight people with flat faces like shields.”
3593. Narrated ‘Abdullãh bin ‘Umar
I heard Allah’s Messenger saying,
“The Jews will fight with you, and you will be
given victory over them so that a stone will
say, ‘O Muslim! There is a Jew behind me; kill him!’”

3594. Narrated Abû Sa‘îd Al-Khudrî
The Prophet said, “A time will
come when the people will fight a holy battle,
and it will be asked, ‘Is there any amongst
you who has enjoyed the company of Allah’s
Messenger?’ They will say: ‘Yes.’ And
then victory will be bestowed upon them.
Then again they will fight a holy battle, and it
will be asked: ‘Is there any among you who
has enjoyed the company of the companions
of Allah’s Messenger?’ They will say:
‘Yes.’ And then victory will be bestowed on them.”

3595. Narrated ‘Adî bin Ḥatîm
While I was in the city of the Prophet, a
man came and complained to him (the
Prophet) of destitution and poverty.
Then another man came and complained of
robbery. The Prophet said, “‘Adî! Have
you been to Al-Ḥira?” I said, “I haven’t been
to it, but I was informed about it.” He said,
“If you should live for a long time, you will certainly see that a lady in a *Howdaj* travelling from Al-Ḥira will (safely reach Makkah and) perform the *Tawaf* of the Ka'bah, fearing none but Allah.” I said to myself, “What will happen to the robbers of the tribe of Ṭaʾi who have spread evil throughout the country?” The Prophet ﷺ further said, “If you should live long, the treasures of Khosrau will be opened (and taken as spoils).” I asked, “You mean Khosrau, son of Hurmuz?” He said, “Khosrau, son of Hurmuz; and if you should live long, you will see that one will carry a handful of gold or silver and go out looking for a person to accept it from him, but will find none to accept it from him. And each one of you will meet Allah, on the Day of his Meeting with Him, and there will be no translator between him and Allah to translate for him, and Allah will say to him: ‘Didn’t I send a Messenger to convey Our Message (of Islamic Monotheism) to you?’ He will say: ‘Yes.’ Allah will say: ‘Didn’t I give you wealth and preferred you with favours?’ He will say: ‘Yes.’ Then he will look to his right and see nothing but Hell, and look to his left and see nothing but Hell.

‘Adi further said: I heard the Prophet ﷺ saying, “Save yourself from the (Hell) Fire even with half a date (to be given in charity) and if you do not find a half date, then with a good pleasant word.”’ ‘Adi added: (Later on) I saw a lady in a *Howdaj* travelling from Al-Ḥira till she performed the *Tawaf* of the Ka'bah, fearing none but Allah. And I was one of those who opened (conquered) the treasures of Khosrau, son of Hurmuz. If you should live long, you will see what the Prophet Abul-Qasim ﷺ had said: ‘A person will come out with a handful of gold...’ etc.
3596. Narrated ‘Uqba bin ‘Amir: The Prophet once came out and offered the funeral prayer for the martyrs of Uhud, and proceeded to the pulpit and said, “I shall be your predecessor and a witness on you, and I am really looking at my Haud (Al-Kauthar) now, and no doubt, I have been given the keys of the treasures of the world. By Allāh, I am not afraid that you will worship others along with Allāh, but I am afraid that you will envy and fight one another for worldly fortunes.”

3597. Narrated Usāmai: Once, the Prophet stood on one of the high buildings (of Al-Madīna) and said, “Do you see what I see? I see Al-Fitan (trials and afflictions) pouring among your houses like raindrops.”
3598. Narrated Zainab bint Jahsh that the Prophet ﷺ came to her in a state of fear saying, “La ilaha illallah (none has the right to be worshipped but Allah)! Woe to the Arabs because of evil that has come near. Today, a hole has been made in the wall of Ya’jūj and Ma’jūj (Gog and Magog) as large as this,” pointing with two of his fingers making a circle. Zainab said: I said, “O Allah’s Messenger! Shall we be destroyed though amongst us there are pious people?” He said, ‘Yes, if Al-Khabath(1) increased(2).”

3599. Narrated Umm Salama: The Prophet ﷺ woke up and said, “Glorified be Allah: What great (how many) treasures have been sent down, and what great (how many) Al-Fitan (trials and afflictions) have been sent down!”

3600. Narrated Sa‘ā’ā: Abū Sa‘īd Al-Khudri said to me, “I notice that you like sheep and you keep them; so take care of them and their food, for I have heard Allah’s Messenger ﷺ saying, ‘A time will come upon the people when the best of a Muslim’s property will be sheep, which he will take to the tops of mountains and to the places of rainfalls to run away with his religion in order to save it from Al-Fitan”

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(1) (H. 3598). Al-Khabath: [Is interpreted as illegal sexual intercourse, and illegitimate children, and every kind of evil deed] will increase and majority of the people will indulge in evil deeds and will act against the Islamic Law. See Fath Al-Bārī
(2) (H. 3598) i.e., majority of the people will indulge in evil deeds and will act against the Islamic Law.
(trials and afflictions)."

3601. Narrated Abū Hurairah: Allah's Messenger said, "There will be Fitān (trials and afflictions) (at that time) the sitting person will be better than the standing one, and the standing one will be better than the walking one, and the walking one will be better than the running one. And whoever will expose himself to these Fitān, they will destroy him, whoever will find a refuge or a shelter, should take refuge in it."

[See Vol. 9, Hadith No. 7081, 7082]

3602. The same narration is reported by Abū Bakr, with the addition, "(The Prophet said), 'Among the Salāt (prayer) there is a Salāt (prayer) the missing of which will be to one like losing one’s family and property.'" (See H. 552, 553)

3603. Narrated Ibn Mas'ūd: The Prophet said, "Soon others will be preferred to you, and there will be things which you will not like." The companions of the Prophet asked, "O Allah's Messenger!"

(1) (H. 3602) The Salāt (prayer) meant here is the 'Asr prayer.
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What do you order us to do (in this case)?” He said, “(I order you) to give the rights that are on you and to ask your rights from Allāh.”

3604. Narrated Abū Hurairah: Allah’s Messenger said, “This branch from Quraish will ruin the people.” The companions of the Prophet asked, “What do you order us to do (then)?” He said, “I would suggest that the people should keep away from them.”

3605. Narrated Sa‘īd Al-Umāwī: I was with Marwān and Abū Hurairah, and heard Abū Hurairah saying, “I heard the trustworthy, truly inspired one (i.e., the Prophet) saying, ‘The destruction of my followers will be brought about by the hands of some youngsters from Quraish.’” Marwān asked, “Youngsters?” Abū Hurairah said, “If you wish, I would name them: They are the children of so-and-so and the children of so-and-so.”

3606. Narrated Ḥudhaifa bin Al-Yamān: The people used to ask Allāh’s Messenger
about good, but I used to ask him about evil for fear that it might overtake me. Once, I said, “O Allah’s Messenger! We were in ignorance and in evil and Allah has bestowed upon us the present good: will there be any evil after this good?” He said, “Yes.” I asked, “Will there be good after that evil?” He said, “Yes, but it would be tainted with little evil.” I asked, “What will its Dakhan be?” He said, “There will be some people who will lead (people) according to principles other than my Sunna (legal ways). You will see their actions and disapprove of them.” I said, “Will there be any evil after that good?” He said, “Yes, there will be some people who will invite others to the gates of Hell, and whoever accepts their invitation to it, will be thrown in it (by them).” I said, “O Allah’s Messenger! Describe those people to us.” He said, “They will belong to us and speak our language.” I asked, “(O Allah’s Messenger)! What do you order me to do if such a thing should take place in my life?” He said, “Adhere to the group of Muslims and their chief.” I asked, “If there is neither a group (of Muslims) nor a chief (what shall I do)?” He said, “Keep away from all those different sects, even if you had to bite (i.e., eat) the root of a tree, till you meet Allah while you are still in that state.”

3607. Narrated Hudhaifa "My companions learned (something about) good
The Day of Judgement will not be established till there is a fight—war between two groups whose claims (to religion) will be the same.

The Hour will not be established till there are about thirty liars, all of whom will be claiming to be the messengers of Allah.
in such a way that you will consider your Salāt (prayer) negligible in comparison to theirs and observe ʿSaum (fast) in such a way that you will consider your fasting (negligible in comparison) to theirs. They recite the Qurān but it does not go beyond their throats (i.e., they do not act on it) and they will desert Islam as an arrow goes out through a victim's body, so that the hunter, on looking at the arrow's blade, would see nothing on it; he would look at its Risāf and see nothing: he would look at its Nādi and see nothing, and he would look at its Qudādhā (1) and see nothing (neither flesh nor blood), for the arrow has been too fast even for the blood and excretions to smear. The sign by which they will be recognized is that among them there will be a black man, one of whose arms will resemble a woman's breast or a lump of meat moving loosely. Those people will appear when there will be differences amongst the people.” Abū Saʿīd added: I testify that I heard this narration from Allah’s Messenger ﷺ, and I testify that ‘Ali bin Abī Talib fought with such people, (2) and I was in his company. He ordered that the man (described by the Prophet ﷺ) should be looked for. The man was brought and I looked at him and noticed that he looked exactly as the Prophet ﷺ had described him.

3611.Narrated ‘Ali bin Abī Talib: I relate the narrations of Allah’s Messenger ﷺ to you for I would rather fall from the sky than attribute something to him falsely. But when I tell you

(1) (H. 3610) Risāf, Nādi and Qudādhā are the names of the different parts of an arrow.

(2) (H. 3610) This example means that those people, in spite of their efforts in the way of worshipping Allah, will gain nothing because of their insincerity.
a thing which is between you and me, then no doubt, war is guile. I heard Allâh’s Messenger ﷺ saying, “In the last days of this world there will appear some young foolish people who will use (in their claim) the best speech of all people (i.e., the Qur’ân) and they will abandon Islâm as an arrow going out through the game. Their belief will not go beyond their throats (i.e., they will have practically no belief), so wherever you meet them, kill them, for he who kills them shall get a reward on the Day of Resurrection.”

3612. Narrated Khabbâb bin Al-Aratt: We complained to Allâh’s Messenger ﷺ (of the persecution inflicted on us by the infidels) while he was sitting in the shade of the Ka’bâh, leaning over his Burd (i.e., covering sheet). We said to him, “Would you seek help for us? Would you pray to Allâh for us?” He said, “Among the nations before you a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones or nerves, yet that would not make him abandon his religion. By Allâh, this religion (i.e., Islâm) will prevail till a traveller from San’â (in Yemen) to Ḥaḍramaut will fear none but Allâh, (not fear) a wolf as regards his sheep, but you (people) are hasty.”
3613. Narrated Anas bin Malik:
The Prophet noticed the absence of Thabit bin Qais. A man said, “O Allah’s Messenger! I shall bring you his news.” So, he went to him and saw him sitting in his house drooping his head (sadly). He asked Thabit, “What’s the matter?” Thabit replied, “An evil situation: A man used to raise his voice over the voice of the Prophet so all his good deeds have been annulled and he is from the people of Hell.” The Prophet then said to the man, “Go and say to Thabit: You are not from the people of Fire, but from the people of Paradise.”

3614. Narrated Al-Barā’ bin ‘Azib:
A man recited ‘Sura Al-Kahf [in his Salāt (prayer)] and in the house there was a (riding) animal which got frightened and started jumping. The man finished his Salāt (prayer) with Taslīm, but behold! A mist or a cloud hovered over him. He informed the Prophet of that and the Prophet said, “O so-and-so! Recite, for this (mist or cloud) was As-Sakīna (tranquillity—a sign of peace and reassurance along with angels) descended because of the recitation of the Qur’ān.” (See H. 5011)
3615. Narrated Al-Barã’ bin ‘Ázib: Abû Bakr came to my father who was at home and purchased a saddle from him. He said to ‘Ázib, “Tell your son to carry it with me.” So I carried it with him and my father followed us so as to take the price (of the saddle). My father said, “O Abû Bakr! Tell me what happened to you on your journey with Allâh’s Messenger (during emigration).” He said, “Yes, we travelled the whole night and also the next day till midday, when nobody could be seen on the way (because of the severe heat). Then there appeared a long rock having shade beneath it, and the sunshine had not come to it yet. So, we dismounted there and I levelled a place and covered it with an animal hide or dry grass for the Prophet to sleep on (for a while). I then said, ‘Sleep, O Allâh’s Messenger, and I will guard you.’ So, he slept and I went out to guard him. Suddenly, I saw a shepherd coming with his sheep to that rock with the same intention we had had. When he came to it, I asked (him), ‘To whom do you belong, O boy?’ He replied, ‘I belong to a man from Al-Madina or Makkah.’ I said, ‘Do your sheep have milk?’ He said, ‘Yes.’ I said, ‘Will you milk them for us?’ He said, ‘Yes.’ He caught hold of an ewe and I asked him to clean its teat from dust, hair and dirt. (The subnarrator said that he saw Al-Barã’ striking one of his hands with the other, demonstrating how the shepherd removed the dust.) The shepherd milked a little milk in a wooden container and I had a leather container which I carried for the Prophet to drink and perform the ablution from it. I went to the Prophet hating to wake him up, but when I reached there, the Prophet had already woken up, so I poured water over the middle part of the milk container, till the milk was cold. Then I
said, ‘Drink, O Allah’s Messenger!’ He drank till I was pleased. Then he asked, ‘Has the time for our departure come?’ I said, ‘Yes.’ So, we departed after midday. Surāqā b. Mālik followed us and I said, ‘We have discovered, O Allah’s Messenger!’ He said, ‘Be not sad (or afraid). Surely! Allah is with us.’ The Prophet invoked evil on him (i.e., Surāqā) and so the legs of his horse sank into the earth up to its belly. (The subnarrator, Zuhair is not sure whether Ḥabīb b. ‘Abbās said, “(It sank into solid earth.”) Surāqā said, ‘I see that you have invoked evil on me. Please invoke good on me, and by Allah, I will cause those who are seeking after you to return.’ The Prophet invoked good on him and he was saved. Then, whenever he met somebody on the way, he would say, ‘I have looked for him here in vain.’ So, he caused whomever he met to return. Thus Surāqā fulfilled his promise.”

3616. Narrated Ibn ‘Abbās: The Prophet paid a visit to a sick bedouin. The Prophet when visiting a patient used to say, “No harm will befall you, if Allah will, it will be an expiation (for your sins).” So, the Prophet said to the bedouin, “No harm will befall you, if Allah will, it will be an expiation (for your sins).” The bedouin said, “You say an expiation? No, it is but a fever
that is boiling or harassing an old man, and will lead him to the grave." The Prophet ﷺ said, "Yes, then may it be as you say."

3617. Narrated Anas ﷺ: There was a Christian who embraced Islam and read Surat Al-Baqarah and Al-Hujurat, and he used to write (the revelations) for the Prophet ﷺ. Later on he reverted to Christianity again, and he used to say: "Muhammad (ﷺ) knows nothing but what I have written for him." Then Allah caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They said, "This is the act of Muhammad (ﷺ) and his companions. They dug the grave of our companion and took his body out of it because he had run away from them." They again dug the grave deeply for him (and buried him), but in the morning they again saw that the earth had thrown his body out. They said, "This is an act of Muhammad (ﷺ) and his companions. They dug the grave of our companion and threw his body outside it, for he had run away from them." They dug the grave for him as deep as they could (and buried him), but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground).

3618. Narrated Abu Hurairah ﷺ: Allah’s Messenger ﷺ said, "When Khosrau perishes, there will be no (more) Khosrau after him, and when Caesar perishes, there will be no more Caesar after him. By Him in
Whose Hands Muḥammad's soul is, you will spend the treasures of both of them in Allāh's Cause."

3619. Narrated Jābir bin Samura: The Prophet ﷺ said, "When Khosrau perishes, there will be no more Khosrau after him, and when Caesar perishes, there will be no more Caesar after him." The Prophet ﷺ also said, "You will spend the treasures of both of them in Allāh's Cause."

3620. Narrated Ibn ‘Abbās: Musailima Al-Kadhāb (i.e., the liar) came in the lifetime of Allāh's Messenger ﷺ with many of his people (to Al-Madīna) and said, "If Muḥammad (ﷺ) makes me his successor, I will follow him." Allāh's Messenger ﷺ went up to him with Thābit bin Qais bin Shammas; and Allāh's Messenger ﷺ was carrying a piece of a palm leaf-stalk in his hand. He stood before Musailima (and his companions) and said, "If you asked me even this piece (of a palm leaf-stalk), I would not give it to you. You cannot avoid the fate you are destined to by Allāh. If you reject Islām, Allāh will destroy you. I think that you are most probably the same person whom I have seen in the dream."
3621. (The narrator added:) Abû Hurairah told me that Allah’s Messenger said, “While I was sleeping, I saw (in a dream) two gold bracelets round my arm, and that worried me too much. Then I was instructed Divinely in my dream, to blow them off, and so I blew them off, and they flew away. I interpreted the two bracelets as symbols of two liars who would appear after me. And so one of them was Al-‘Ansî and the other was Musailima Al-Kadhdhâb from Al-Yamâma.”

3622. Narrated Abû Musa: The Prophet said, “In a dream I saw myself emigrating from Makkah to a place having plenty of date-palm (trees). I thought that it was Al-Yamâma or Hajar, but it came to be Al-Madina i.e., Yathrib. In the same dream I saw myself moving a sword and its blade got broken. It came to symbolize the defeat which the Muslims suffered from, on the Day of Uhud. I moved the sword again, and it became normal as before, and that was the symbol of the victory Allah bestowed upon Muslims and their gathering together. I saw cows in my dream, and by Allah, that was a blessing, and they symbolized the believers on the Day of Uhud. And the blessing was the good Allah bestowed upon us and the reward of true belief which Allah gave us after the day of (the battle of) Badr.”
3623. Narrated ‘Aishah (may Allah be pleased with her): Once Fāṭima came walking and her gait resembled the gait of the Prophet. The Prophet said, “Welcome, O my daughter!” Then he made her sit on his right or on his left side, and then he told her a secret and she started weeping. I asked her, “Why are you weeping?” He again told her a secret and she started laughing. I said, “I never saw happiness so near to sadness as I saw today.” I asked her what the Prophet had told her. She said, “I would never disclose the secret of Allāh’s Messenger.” When the Prophet died, I asked her about it.

3624. She (Fatimah bint Mس�) replied, “(The Prophet said), ‘Every year Jibril (Gabriel) used to revise the Qur’ān with me once only, but this year he has done so twice. I think this portends my death, and you will be the first of my family to follow me.’ So, I started weeping. Then he said, ‘Don’t you like to be chief of all the ladies of Paradise or chief of all the lady-believers?’ So I laughed for that.” (See H. 6286)

3625. Narrated ‘Aishah (may Allah be pleased with her): The Prophet in his fatal illness, called his daughter Fāṭima and told her a secret because of which she started weeping. Then he called her and told her another secret, and she started laughing. When I asked her about that.
3626. She (Fátima) replied, "The Prophet told me that he would die in his fatal illness, and so I wept, but then he secretly told me that from amongst his family, I would be the first to join him, and so I laughed."

3627. Narrated Sa‘īd bin Jubair about Ibn ‘Abbás: ‘Umar bin Al-Khaṭṭāb used to treat Ibn ‘Abbás very favourably. ‘Abdur Raḥmān bin ‘Auf said to him, "We also have sons that are equal to him (but you are partial to him)." ‘Umar said, "It is because of his knowledge."

Then ‘Umar asked Ibn ‘Abbás about the interpretation of the Verse:

“When come the Help of Allah (to you O Muhammad) against your enemies) and the conquest (of Makkah)” (V.110:1)

Ibn ‘Abbás said, “It portended the death of Allāh’s Messenger which Allāh had informed him of.” ‘Umar said, “I do not know from this Verse but what you know.”

3628. Narrated Ibn ‘Abbás: Allāh’s Messenger in his fatal illness came out, wrapped with a sheet, and his head was wrapped with an oiled bandage. He sat on the pulpit, and after praising and glorifying Allāh, he said, “Now then, people will increase but the Ansār will decrease in number, so much so that they, compared with the people, will be just like the salt in the
meals. So, if any of you should take over the authority by which he can either benefit some people or harm some others, he should accept the goodness of their good people (i.e., Ansār) and excuse the faults of their wrongdoers.” That was the last gathering which the Prophet attended.

3629. Narrated Abū Bakra: Once, the Prophet brought out Al-Hasan and took him up the pulpit along with him and said, “This son of mine is a Sayyid (i.e., chief) and I hope that Allāh will help him bring about reconciliation between two Muslim groups.”

3630. Narrated Anas bin Mālik: The Prophet had informed us of the death of Ja‘far and Zaid before the news of their death reached us, and his eyes were overflowing with tears.

3631. Narrated Jābir: (Once) the Prophet said, “Have you got carpets?” I replied, “Whence can we get carpets?” He said, “But you shall soon have carpets.” I used to say to my wife, “Remove your carpets from my sight,” but she would say, “Didn’t the Prophet tell you that you would soon have carpets?” So I would give up my request.
3632. Narrated 'Abdullâh bin Ma'sûd:

"Sa’d bin Mu’âdh came to Makkah with the intention of performing 'Umra, and stayed at the house of Umaiyya bin Khalaf Abî Şafwân, for Umaiyya himself used to stay at Sa’d’s house whenever he passed by Al-Madîna on his way to Sham. Umaiyya said to Sa’d, “Will you wait till midday when the people are (at their homes), then you may go and perform the Tawâf round the Ka’bah?”

So, while Sa’d was going around the Ka’bah, Abû Jahl came and asked, “Who is that who is performing Tawâf?” Sa’d replied, “I am Sa’d.” Abû Jahl said, “Are you circumambulating the Ka’bah safely although you have given refuge to Muḥammad and his companions?” Sa’d said, “Yes,” and they started quarrelling. Umaiyya said to Sa’d, “Don’t shout at Abû Hakam (i.e., Abû Jahl), for he is chief of the valley (of Makkah).” Sa’d then said (to Abû Jahl), “By Allâh, if you prevent me from performing the Tawâf of the Ka’bah, I will spoil your trade with Sham.” Umaiyya kept on saying to Sa’d, “Don’t raise your voice,” and kept on taking hold of him. Sa’d became furious and said (to Umaiyya), “Keep away from me, for I have heard Muḥammad saying that he will kill you.” Umaiyya said, “Will he kill me?” Sa’d said, “Yes.” Umaiyya said, “By Allâh! When Muḥammad says a thing, he never tells a lie.” Umaiyya went to his wife and said to her, “Do you know what and why he is saying?” The woman replied, “Muḥammad has said, ‘The Lord of the heavens and the earth will not say to a created thing, ‘Do this and I will prevent you from doing that.’’”
my brother from Yathrib (i.e., Al-Madina) has said to me?” She said, “What has he said?” He said, “He claims that he has heard Muḥammad claiming that he will kill me.” She said, “By Allāh! Muḥammad never tells a lie.” So, when the infidels started to proceed for Badr (battle) and declared fighting (against the Muslims), his wife said to him, “Don’t you remember what your brother from Yathrib told you?” Umaiyya decided not to go but Abū Jahl said to him, “You are from the nobles of the valley (of Makkah), so you should accompany us for a day or two.” He went with them and thus Allāh got him killed.

3633. Narrated Abū ʿUthmān: I got the news that Jibril (Gabriel) came to the Prophet  while Umm Salama was present. Jibril started talking (to the Prophet  and then left). The Prophet  said to Umm Salama, “(Do you know) who it was?” (or a similar question). She said, “It was Dihya (a handsome person amongst the companions of the Prophet ).” Later on Umm Salama said, “By Allāh! I thought he was none but Dihya, till I heard the Prophet  talking about Jibril in his Khuṭba (religious talk).” (The subnarrator asked Abi ʿUthmān, “From where have you heard this narration?” He replied, “From Usāma bin Zaid.”)

[See Hadith No. 4980].

3634. Narrated ʿAbdullāh (bin ʿUmar  رضي الله عنهم) : Allāh’s Messenger  said, “I saw
(in a dream) the people assembled in a gathering, and then Abū Bakr got up and drew one or two buckets of water (from a well) but there was weakness in his drawing. May Allāh forgive him. Then ‘Umar took the bucket and in his hands it turned into a very large bucket. I had never seen anyone stronger amongst the people who could draw the water as strongly as ‘Umar, till all the people drank their fill and watered their camels that knelt down there.”

(26) CHAPTER. The Statement of Allāh

"[Those to whom We gave the Scripture (Jews and Christians)] recognise him (Muḥammad or the Ka'bah at Makkah) as they recognise their own sons. But verily, a party of them conceal the truth while they know it — [i.e., the qualities of Muḥammad which are written in the Taurāt (Torah) and the Injeel (Gospel)]. (V.2:146)

3635. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: The Jews came to Allāh’s Messenger ﷺ and told him that a man and a woman from amongst them had committed illegal sexual intercourse. Allāh’s Messenger ﷺ said to them, “What do you find in the Taurāt [Torah (Old Testament)] as regarding the legal punishment of Ar-Rajm(1) (i.e., stoning

(1) (H. 3635) Ar-Rajm: (In Islāmic law) it means to stone to death those married persons who commit the crime of illegal sexual intercourse.
to death those married persons who commit the crime of illegal sexual intercourse?"
They replied, "(But) we announce their crime and lash them." ‘Abdullah bin Salâm said, "You are telling a lie; the Taurât (Torah) contains the order of Rajm." They brought and opened the Taurât (Torah) and one of them placed his hand on the verse of Rajm and read the verses preceding and following it. ‘Abdullah bin Salâm said to him, "Lift your hand." When he lifted his hand, the verse of Rajm was written there. They said, "Muhammed (ﷺ) has told the truth; in the Taurât (Torah) there is the verse of Rajm." The Prophet ﷺ then gave the order that both of them should be stoned to death.

(‘Abdullah bin ‘Umar said, "I saw the man leaning over the woman to shelter her from the stones.")

(27) CHAPTER. The demand of Al-Mushrikûn(1) to the Prophet ﷺ to show them a miracle. The Prophet ﷺ showed them the splitting of the moon.

3636. Narrated ‘Abdullah bin Mas‘ûd: During the lifetime of the Prophet ﷺ the moon was split into two parts and on that the Prophet ﷺ said, "Bear witness (to this)."

3637. Narrated Anas: that the Makkân people requested Allah’s Messenger ﷺ to show them a miracle, and so he showed

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(1) (Ch. 27) Al-Mushrikûn: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad (ﷺ).
them the splitting of the moon.

The moon was split into two parts during the lifetime of the Prophet ﷺ.

(28) CHAPTER.

3638. Narrated Ibn ‘Abbās ﷺ: The moon was split into two parts during the lifetime of the Prophet ﷺ.

3639. Narrated Anas ﷺ: “Once, two men from the companions of Allah’s Messenger ﷺ went out of the house of the Prophet ﷺ on a very dark night. They were accompanied by (two things) that resembled two lamps lighting the way in front of them, and when they parted, each of them was accompanied by one of those two (things) lamps till they reached their homes.

3640. Narrated Al-Mughīra bin Shu’ba: The Prophet ﷺ said, “Some people from my followers will remain victorious (and on the right path) till Allah’s Order (the Last Day) comes, and they will still be victorious.”
3641. Narrated Mu‘awiyah: I heard the Prophet ﷺ saying, “A group of people amongst my followers will remain obedient to Allah’s Orders (i.e., following strictly the Qur’ân and the Prophet’s Sunna) and they will not be harmed by anyone who will desert them and also who will oppose them, till Allah’s Order (the Last Day) comes upon them while they are still on the right path.”

3642. Narrated ‘Urwa that the Prophet ﷺ gave him one Dinãr so as to buy a sheep for him. ‘Urwa bought two sheep for him with the money. Then he sold one of the sheep for one Dinãr, and brought one Dinãr and a sheep to the Prophet ﷺ. On that, the Prophet ﷺ invoked Allah to bless him in his deals. So, ‘Urwa used to gain (from any deal) even if he bought dust.

3643. (In another narration) ‘Urwa said, “I heard Allah’s Messenger ﷺ saying,
“There is always goodness in the forelocks of horses (meant for *Jihād*) till the Day of Resurrection.” (The subnarrator added, ‘I saw 70 horses in ‘Urwa’s house.’) (Sufyān said, “The Prophet  asked ‘Urwa to buy a sheep for him as a sacrifice.”)

3644. Narrated Ibn ‘Umar  Ṭābi‘: Allah’s Messenger  said, “There is always goodness in the forelocks of horses (meant for *Jihād* in Allah’s Cause) till the Day of Resurrection.”

3645. Narrated Anas  Ṭābi‘: The Prophet  said, “There is always goodness in the forelocks of horses (meant for *Jihād* in Allah’s Cause).”

3646. Narrated Abū Hurairah  Ṭābi‘: The Prophet  said, “A horse may be kept for one of three purposes: For a man it may be a source of reward; for another it may be a means of living; and for a third it may be a burden (a source of committing sins). As for the one for whom it is a source of reward, he is the one who keeps his horse for the sake of *Jihād* in Allah’s Cause; he ties it with a long rope on a pasture or in a garden. So, whatever its rope allows it to eat, will be regarded as good rewardable deeds (for its owner). And if it breaks off its rope and jumps over one or two hillocks, even its dung will be considered amongst his good deeds. And if it passes by a river and drinks water from it, that will be considered as good deeds...”
(for his benefit) even if he has had no intention of watering it. A horse is a shelter for the one who keeps it so that he may earn his living honestly and takes it as a refuge to keep him from following illegal ways (of gaining money), and does not forget the rights of Allâh (i.e., paying the Zakât and allowing others to use it for Allâh’s sake). But a horse is a burden (and a source of committing sins) for him who keeps it out of pride and show-off and with the intention of harming the Muslims.”

The Prophet ﷺ was asked about donkeys. He replied, “Nothing has been revealed to me concerning them except this comprehensive Verse (which covers everything):

‘So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.’” (V.99:7,8)

3647. Narrated Anas bin Malik ﷺ: Allâh’s Messenger ﷺ reached Khaibar in the early morning and the people of Khaibar came out with their spades, and when they saw the Prophet ﷺ they said, “Muhammad and his army!” and returned hurriedly to take refuge in the fort. The Prophet ﷺ raised his hands and said, “Allâhu Akbar (Allâh is the Most Great)! Khaibar is ruined! When we approach near to a nation, then evil will be the morning of those who had been warned.”

3648. Narrated Abû Hurairah ﷺ: Whether their owner gets a reward for taking care of them and using them for Allâh’s Cause.
said, “O Allāh’s Messenger! I hear many narrations from you but I forget them.” He said, “Spread your covering sheet.” I spread my sheet and he moved both his hands as if scooping something and emptied them in the sheet and said, “Wrap it.” I wrapped it round my body, and since then I have never forgotten a single Hadīth (narration).
 صحيح البخاري

The Translation of the Meanings of

Sahîh Al-Bukhârî

Arabic-English

Volume 5

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دار السلام

للنشر والتوزيع

الرياض — المملكة العربية السعودية

DARUSSALAM
Publishers and Distributors
Riyadh — Saudi Arabia
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فإن الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهايلي والدكتور محمد خالد خان قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيها اتفق عليه البخاري وسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهم في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفسح لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المحذور فيها والله ولي التوفيق.

وصلى الله وسلم على نبينا محمد وآله وصحبه.

الرئيس العام
إدارات البحوث العلمية والإفتاء والدعوة والإرشاد

عبد العزيز بن عبد الله بن باز
لم يمه الأمير

الدكتور محمد تقي الدين الهلالي:

الدكتور محمد حسن خان:

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معاني القرآن الكريم باللغة الإنجليزية وترجمة صحيح البخاري بها
أيضاً.

ولقد سدت بحمد الله فراغاً كبيراً يحتاج العالم الإسلامي لملته. كما أن
المذكورين بمتاز بحسن العقيدة السليمة من الشروائبة، وبالصفات
الحميدة.

وبناء على الرغبة أعطيا هذا الشهادة، والله ولي التوفيق.

وصلى الله وسلم وبارك على نبينا محمد وعلى آلله وصحبه.

الأمين العام للجامعة

عمر محمد فلااته
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3649. Narrated Abū Saʿīd Al-Khūdri: Allah’s Messenger ﷺ said, “A time will come upon the people, when a group of people will fight a holy battle and it will be said, ‘Is there amongst you anyone who has enjoyed the company of Allah’s Messenger ﷺ?’ They will say, ‘Yes.’ And so victory will be bestowed on them. Then a time will come upon the people when a group of people will fight a holy battle, and it will be said, ‘Is there amongst you anyone who has enjoyed the company of the Companions of Allah’s Messenger ﷺ?’ They will say, ‘Yes.’ And so victory will be bestowed on them. Then a time will come upon the people when a group of people will fight a holy battle, and it will be said, ‘Is there amongst you anyone who has enjoyed the company of the companions of the Companions of Allah’s Messenger ﷺ?’ They will say, ‘Yes.’ And victory will be bestowed on them.”

[See Vol. 4, Hadith No. 3594]

3650. Narrated ‘Imrān bin Ḥusayn: Allah’s Messenger ﷺ said, “The best of my followers are those living in my century (generation), then those coming after them and then those coming after the latter”. ‘Imrān added, “I do not remember whether
he mentioned two or three centuries (generations) after his century (generation), then the Prophet added, 'There will come after you, people who will bear witness without being asked to give witness, and they will be dishonest and not trustworthy, and they will vow and will not fulfil their vows; and fatness will appear among them.'”

[See Vol. 3, Hadith No.2651].

3651. Narrated ‘Abdullãh: The Prophet said, “The best amongst the people are those living in my century (generation), and then those coming after them, and then those coming after the latter. Then there will come some people whose witness will precede their oaths, and their oaths will precede their witness.”(1) (Ibrahim, a subnarrator said, “We were beaten for taking oaths by saying: 'I bear witness by the Name of Allãh' or 'by the Covenant of Allãh', when we were still children.”)

[See Vol. 3, footnote of Hadith No.2652]

(2) CHAPTER. The virtues of the emigrants (i.e., Muhãjirûn) and their merits.

Among them is Abû Bakr ‘Abdullãh bin Abû Quhãfa At-Taimi.

The Statement of Allãh: “(And there is also a share in this booty) for the poor emigrants who were expelled from their homes and their property, seeking bounties from Allãh and to please Him. And helping Allãh (i.e. helping His religion — Islamic Monothesim), and His Messenger (Muhammad) such are indeed the truthful (to what they say).” (V.59:8)

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(1) (H. 3651) They will be ready to bear witness or take oaths (falsely) readily as required.
And also the Statement of Allāh، ﷺ:

“If you help him (Muhammad ﷺ) not (it does not matter), for Allāh did indeed help him... (till the end of the Verse).” (V.9:40)

‘Āishah، ﷺ، Aba Sa‘īd and Ibn ‘Abbās رضي الله عنهم said, “Abū Bakr was with the Prophet ﷺ in the cave (of the mountain called Ath-Thūr at Makkah).”

3652. Narrated Al-Barā’ ﷺ: Abū Bakr ﷺ bought a (camel) saddle from ‘Azīb for thirteen Dirham. Abū Bakr said to ‘Azīb, “Tell Al-Barā’ to carry the saddle for me.” ‘Azīb said, “No, unless you relate to me what happened to you and Allāh’s Messenger ﷺ when you left Makkah while Al-Mushrikūn were in search of you.” Abū Bakr said, “We left Makkah and we travelled continuously for that night and the following day till it was midday. I looked (around) searching for shade to take as shelter, and suddenly I came across a rock, and found a little shade there. So I cleaned the place and spread a bed for the Prophet ﷺ in the shade and said to him, ‘Lie down, O Allāh’s Messenger.’ So the Prophet ﷺ lay down and I went out, looking around to see if there was any person pursuing us. Suddenly I saw a shepherd driving his sheep towards the rock, seeking what we had already sought from it. I asked him, ‘To whom do you belong, O boy?’ He said, ‘I belong to a man from Quraish.’ He named the man and I recognized him. I asked him, ‘Is there any milk with your sheep?’ He said, ‘Yes.’ I said, ‘Will you then milk (some) for us?’ He said, ‘Yes.’ Then I asked him to tie the legs of one of the ewe and clean its udder, and then ordered him to clean his hands from dust. Then the shepherd cleaned his hands by striking his hands against one another. After doing so, he milked a small amount of milk. I used to...
keep for Allâh’s Messenger a leather water-container, the mouth of which was covered with a piece of cloth. I poured water on the milk container till its lower part was cold. Then I took the milk to the Prophet, whom I found awake. I said to him, ‘Drink, O Allâh’s Messenger.’ So he drank till I became pleased. Then I said, ‘It is time for us to move, O Allâh’s Messenger!’ He said, ‘Yes.’ So we set out while the people (i.e., Quraish Mushrikûn) were searching for us, but none found us except Surâqa bin Mâlik bin Ju’shum who was riding his horse. I said, ‘These are our pursuers who have found us, O Allâh’s Messenger!’ He said, ‘Do not be sad (or afraid), surely, Allâh is with us.’”

[See Vol. 4, Hadîth No.3615].

3653. Narrated Abû Bakr: I said to the Prophet while I was in the cave, “If any of them should look under his feet, he would see us.” He said, “O Abû Bakr! What do you think of two (persons) the third of whom is Allâh?”
(3) CHAPTER. The saying of the Prophet ﷺ, “Close the gates (in the Mosque), except the gate of Abū Bakr.”

This is narrated by Ibn ‘Abbas on the authority of the Prophet ﷺ.

3654. Narrated Abū Sa‘īd Al-Khudrī: Allah’s Messenger ﷺ addressed the people saying, “Allāh gave a choice to one of (His) slave to choose this world or what is with Him. The slave chose what is with Allāh.” Abū Bakr wept, and we were astonished at his weeping caused by what the Prophet ﷺ mentioned as to a slave (of Allāh) who had been offered a choice, (we learned later on) that Allāh’s Messenger ﷺ himself was the person who was given the choice, and that Abū Bakr knew more than us. Allāh’s Messenger ﷺ added, “Abū Bakr has favoured me much with his company and property (wealth) more than anybody else. If I were to take a Khallī(1) other than my Lord, I would have taken Abū Bakr, but the Islamic brotherhood and friendship is sufficient. Close all the gates in the mosque except the gate of Abū Bakr.”

[See Vol. 1, Hadith No. 466]

(4) CHAPTER. The merits of Abū Bakr as next to those of the Prophet ﷺ (in excellence).

3655. Narrated Ibn ‘Umar: We used to compare the people as to who was better during the lifetime of Allāh’s

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(1) (H. 3654) Khalīl: This word in Arabic means the one whose love is mixed with one’s soul, it is superior than a friend or a beloved. The Prophet ﷺ had only one Khalīl i.e., Allāh but he had many friends.
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We used to regard Abû Bakr as the best, then 'Umar, and then 'Uthmân (رضي الله عنهم).

(5) CHAPTER. The saying of the Prophet ﷺ: “If I were to take a Khalil...”.

This is said by Abû Sa'id.

3656. Narrated Ibn 'Abbas ﷺ: The Prophet ﷺ said, “If I were to take a Khalil, I would have taken Abû Bakr, but he is my brother and my companion (in Islâm).”

3657. Narrated Ayyûb: The Prophet ﷺ said, “If I were to take a Khalil, I would have taken him (i.e., Abu Bakr) as a Khalil, but the Islâmic brotherhood is better.”

Narrated Ayyûb as above.

3658. Narrated 'Abdullâh bin Abû Mulaika: The people of Kûfa sent a letter to Ibn Az-Zubair, asking about (the inheritance of) (paternal) grandfather. He replied that the right of the inheritance of (paternal) grandfather is the same as that of father if the father is dead, and added, "Allâh's Messenger ﷺ said, 'If I were to take..."
a Khalil from this nation, I would have taken him (i.e., Abū Bakr)’.”

3659. Narrated Jubair bin Mut‘im: A woman came to the Prophet who ordered her to return to him again. She said, “What if I came and did not find you?” as if she wanted to say, “If I found you dead?” The Prophet said, “If you should not find me, go to Abū Bakr.”

3660. Narrated ‘Ammār: I saw Allah’s Messenger and there was none with him but five slaves, two women and Abū Bakr (i.e., those were the only converts to Islam then).

3661. Narrated Abū Ad-Dardā': While I was sitting with the Prophet, Abū Bakr came, lifting up one corner of his garment uncovering his knee. The Prophet said, “Your companion has had a quarrel.” Abū Bakr greeted (the Prophet) and said, “O Allah’s Messenger! There was something (i.e., quarrel) between me and the son of Al-Khattāb. I talked to him harshly and then regretted that, and requested him to forgive me, but he refused. This is why I have come to you.” The Prophet said thrice, “O Abū Bakr! May Allāh forgive you.” In the meanwhile,
Umar regretted (his refusal of Abu Bakr’s excuse) and went to Abu Bakr’s house and asked if Abu Bakr was there. They replied in the negative. So he came to the Prophet ﷺ and greeted him, but signs of displeasure appeared on the face of the Prophet ﷺ till Abu Bakr pitted (Umar), so he knelt and said twice, “O Allah’s Messenger! By Allah! I was more unjust to him (than he was to me).”

The Prophet ﷺ said, “Allah sent me (as a Prophet) to you (people) but you said (to me), ‘You are telling a lie,’ while Abu Bakr (believed in me and) said (to the people), ‘He has said the truth,’ and consoled me with himself and his money.” He then said twice, “Won’t you then give up harming my companion?” After that nobody harmed Abu Bakr.


3663. Narrated Abu Hurairah: I heard Allah’s Messenger ﷺ saying, “While a
shepherd was amongst his sheep, a wolf attacked them and took away one sheep. When the shepherd chased the wolf, the wolf turned towards him and said, ‘Who will be its guard on the day of wild animals when nobody except I will be its shepherd’. (1)

And while a man was driving a cow with a load on it, it turned towards him and spoke to him saying, 'I have not been created for this purpose (i.e., to carry burden), but for ploughing.' The people said, "Glorified be Allah." The Prophet (ﷺ) said, "But I believe in it and so does Abū Bakr and ‘Umar (رضي الله عنهما)."

3664. Narrated Abū Hurairah (رضي الله عنه): I heard Allah's Messenger (ﷺ) saying, "While I was sleeping, I saw myself standing at a well, on it there was a bucket. I drew water from

(1) (H. 3663) It has been written that a wolf also spoke to a shepherd during the Prophet's lifetime near Al-Madina as narrated in Musnad Imām Ahmad in the Musnad of Abu Sa‘īd Al-Khudrī: Narrated Abu Sa‘īd Al-Khudrī (رضي الله عنه): (While a shepherd was in his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: "Be afraid of Allah, you have taken the provision from me which Allah gave me". The shepherd said: "What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being." The wolf said: "Shall I tell you something more amazing than this? There is Muhammad, the Messenger of Allah (ﷺ) in Yathrib (Al-Madina) informing the people about the news of the past." Then the shepherd (after hearing that) proceeded (towards Al-Madina) driving his sheep till he entered Al-Madina, cornered his sheep in a place, and came to Allah's Messenger (Muhammad ﷺ) and informed the whole story. Allah's Messenger ordered for the proclamation of a congregational prayer (صلاة جامعة) then he came out and asked the shepherd to inform the people (about his story) and he informed them. Then Allah's Messenger said: "He (the shepherd) has spoken the truth. By Him (Allah) in Whose Hands my soul is, the Day of Resurrection will not be established till beasts of prey (ṣay) speak to the human beings, and the stick lash and the shoe-laces of a person speak to him and his thigh informs him about his family as to what happened to them after him.

[Musnad Imām Ahmad, in the Musnad of Abū Sa‘īd Al-Khudrī]
the well as much as Allâh wished. Then Ibn Abî Qûfâ (i.e., Abû Bakr) took the bucket from me and brought out one or two buckets (of water) and there was weakness in his drawing the water. May Allâh forgive him, his weakness. Then the bucket turned into a very big one and Ibn Al-Khaṭṭâb took it over and I had never seen such a strong person amongst the people as him in performing such hard work, till the people drank to their satisfaction and watered their camels that knelt down there.”

[See Vol. 9, Hadîth No.7019]

3665. Narrated ‘Abdullâh bin ‘Umar that Allâh’s Messenger  said, “Allâh will not look on the Day of Judgement at him who drags his robe (behind him) out of conceit (pride, etc.).”

Abû Bakr said, “One side of my robe slacks down unless I get very cautious about it.” Allâh’s Messenger  said, “But you do not do out of conceit (with pride).”

[See Vol. 7, Hadîth No.5784]

3666. Narrated Abû Hurairah: I heard Allâh’s Messenger  saying, “Anybody who spends two things in Allâh’s Cause will be called from all the gates of Paradise, ‘O Allâh’s slave! This is good.’ He who is amongst those who offer Salât (prayer) will be called from the gate of the Salât (prayers) (in Paradise) and he who is from
the people of Jihād, will be called from the gate of Jihād, and he who is from those who give As-Sādaqa (charity, Zakāt, etc.) will be called from the gate of As-Sādaqa, and he who is amongst those who observe Sa‘īm (fast) will be called from the gate of As-Siyām the gate of Ar-Rahān.” Abū Bakr said, “He who is called from all those gates will need nothing.” He added, “Will anyone be called from all those gates, O Allah’s Messenger?” He (ﷺ) said, “Yes, and I hope you will be among those, O Abū Bakr.”

3667. Narrated ‘Aishah, the wife of the Prophet ﷺ: Allah’s Messenger ﷺ died while Abū Bakr was at a place called As-Sunb (Al-‘Āliya), ‘Umar stood up and said, “By Allah! Allah’s Messenger ﷺ is not dead!” ‘Umar (later on) said, “By Allah! Nothing occurred to my mind except that.” He said, “Verily! Allah will resurrect him and he will cut the hands and legs of some men.” Then Abū Bakr came and uncovered the face of Allah’s Messenger ﷺ, kissed him and said, “Let my mother and father be sacrificed for you, (O Allah’s Messenger), you are good (in both states), alive or dead. By Allah in Whose Hands my soul is, Allah will never make you taste death twice.” Then he went out and said, “O oath-taker! Don’t be hasty.” When Abū Bakr spoke, ‘Umar sat down.
Abu Bakr praised and glorified Allah and said, “No doubt! Whoever worshipped Muhammad (ﷺ), then Muhammad is dead, but whoever worshipped Allah, then Allah is Alive and shall never die.” Then he recited Allah’s Statement:

“Verily, you (O Muhammad) will die, and verily, they (too) will die.” (V.39:30)

He also recited: “Muhammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful.” (V.3:144)

The people wept loudly, and the Ansâr had assembled with Sa’d bin ‘Ubâda in the shed of Bani Sâ’ida. They said (to the emigrants), “There should be one ‘Amir (ruler, leader etc.) from us and one from you.” Then Abû Bakr, ‘Umar bin Al-Khattâb and Abû ‘Ubaida bin Al-Jarrâh went to them. ‘Umar wanted to speak but Abû Bakr stopped him. ‘Umar later on used to say, “By Allah, I intended only to say something that appealed to me and I was afraid that Abû Bakr would not speak so well.” Then Abû Bakr spoke and his speech was very eloquent. He said in his statement, “We are the rulers and you (Ansâr) are the ministers”. Hubâb bin Al-Mundhir said, “No, by Allah we won’t accept this. But there must be a ruler from us and a ruler from you.” Abû Bakr said, “No, we will be the rulers and you will be the...
ministers, for they (i.e., Quraish) are the best family amongst the Arabs and of best origin. So you should elect either 'Umar or Abū 'Ubaida bin Al-Jarrāh as your ruler.' ‘Umar said (to Abū Bakr), “No, but we elect you, for you are our chief and the best amongst us and the most beloved from all of us to Allāh’s Messenger ﷺ.” So, ‘Umar took Abū Bakr’s hand and gave the Bai’a (pledge), and the people too gave the Bai’a to Abū Bakr. Someone said, “You have killed Sa’d bin Ubāda.” ‘Umar said, “Allah has killed him.”

3669. ‘Āishah said (in another narration): “When the Prophet ﷺ was on his death-bed) he looked up and said thrice, ‘(Amongst) the highest companions’.” (See the Qur’an V.4:69). ‘Āishah said, “Allah benefited the people by their (two) speeches. ‘Umar frightened the people, some of whom were hypocrites whom Allāh caused to abandon Islam because of ‘Umar’s speech.

3670. Then Abū Bakr led the people to true guidance and acquainted them with the right path that they were to follow, so they went out reciting: ‘Muḥammad ﷺ is no more than a Messenger and indeed many Messengers have passed away before him... (up to)... those who are grateful.” (V.3:144)

'Uthmān, so I said, “Then you?” He said, “I am only (an ordinary) man from amongst the Muslims.” [See Fath Al-Bāri]

3672. Narrated ‘Aishah: We went out with Allāh’s Messenger on one of his journeys till we reached Al-Baidā’ or Dhāt-ul-Jaish, where a necklace of mine was broken (and lost). Allāh’s Messenger stayed there to search for it and the people too stopped with him. There was no water at that place and they had no water with them. So, they went to Abū Bakr and said, “Don’t you see what ‘Aishah has done? She has made Allāh’s Messenger stop where there is no water and they have no water with them.” Abū Bakr came while Allāh’s Messenger was sleeping with his head on my thigh, and said, “You have detained Allāh’s Messenger and the people stop where there is no water and they have no water.” He then admonished me and said what Allāh wished him to say and pinched me at my flanks with his hand. Nothing prevented me from moving (because of pain) but the position of Allāh’s Messenger on my thigh. Allāh’s Messenger woke up when dawn broke and there was no water. Then Allāh revealed the Divine Verses of Tayammum, and the people performed Tayammum. Usaid bin Al-Huḍair said, “O family of Abū Bakr! This is not the first blessings of yours.” Then the camel on which I was riding was caused to move from its place and the necklace was found beneath it.

[See Vol. 1, Hadith No. 334]
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3673. Narrated Abū Sa‘īd ʿAzzā: The Prophet ﷺ said, “Do not abuse my Companions, for if anyone of you spent gold equal to Uḥud (mountain) (in Allāh’s Cause) it would not be equal to a Mudd (two-third of a kilogram) or even a half Mudd spent by one of them.”

3674. Narrated Abū Mūsā Al-Ash‘ārī: I performed ablution in my house and then went out and said, “Today I shall stick to (or remain constantly with) Allāh’s Messenger ﷺ and stay with him all this day of mine (in his service).” I went to the mosque and asked about the Prophet ﷺ. They said, “He had gone in this direction.” So I followed his way, asking about him till he entered a place called Bi’r Arīs. I sat at its gate that was made of date-palm leaves till the Prophet ﷺ finished answering the call of nature and performed ablution. Then I went up to him to see him sitting at the well of Arīs at the middle of its edge with his legs uncovered, hanging in the well. I greeted him and went back and sat at the gate. I said, “Today I will be the gatekeeper of the

(1) (H. 3673) The Prophet’s Companions were so pious and faithful that the reward they desired for spending a little amount would be greater than the reward given to others for spending in abundance.
Prophet ﷺ.” Abû Bakr came and pushed the gate. I asked, “Who is it?” He said, “Abu Bakr.” I told him to wait, went in and said, “O Allah’s Messenger! Abû Bakr asks the permission to enter.” He said, “Admit him and give him the glad tidings that he will enter Paradise.” So I went out and said to Abû Bakr, “Come in, and Allah’s Messenger ﷺ gives you the glad tidings that you will enter Paradise.” Abû Bakr entered and sat on the right side of Allah’s Messenger ﷺ on the built edge of the well and hung his legs in the well as the Prophet ﷺ did, and uncovered his legs. I then returned and sat (at the gate). I had left my brother performing ablution and he intended to follow me. So I said (to myself), “If Allah wants good for so-and-so (i.e., my brother), He will bring him here.” Suddenly somebody moved the door. I asked, “Who is it?” He said, “‘Umar bin Al-Khattãb.” I asked him to wait, went to Allah’s Messenger ﷺ, greeted him and said, “‘Umar bin Al-Khattãb asks the permission to enter.” He said, “Admit him, and give him the glad tidings that he will enter Paradise.” I went to ‘Umar and said, “Come in, and Allah’s Messenger ﷺ gives you glad tidings that you will enter Paradise.” So, he entered and sat beside Allah’s Messenger ﷺ on the built edge of the well on the left side and hung his legs in the well. I returned and sat (at the gate) and said, (to myself), “If Allah wants good for so-and-so, He will bring him here.” Somebody came and moved the door. I asked “Who is it?” He replied, “‘Uthmãn bin ‘Affãn.” I asked him to wait and went to the Prophet ﷺ and informed him. He said, “Admit him, and give him the glad tidings of entering Paradise after a calamity that will befall him.” So, I went up to him and said to him, “Come in, Allah’s Messenger ﷺ gives
you the glad tidings of entering Paradise after a calamity that will befall you.” ‘Uthmān then came in and found that the built edge of the well was occupied, so he sat opposite to the Prophet on the other side. Sa‘īd bin Al-Musaiyab said, “I interpret this (narration) in terms of their graves.”

3675. Narrated Anas bin Malik: The Prophet once climbed the mountain of Uhud with Abū Bakr, ‘Umar and ‘Uthmān. The mountain shook with them. The Prophet said (to the mountain), “Be firm, O Ubud! For on you there are no more than a Prophet, a Ṣiddiq and two martyrs.”

3676. Narrated ‘Abdullāh bin ‘Umar: Allāh’s Messenger said, “While (in a dream), I was standing by a well, drawing water from it. Abū Bakr and ‘Umar came to me. Abū Bakr took the bucket (from me) and drew one or two buckets of water, and there was some weakness in his drawing. May Allāh forgive him. Then Ibn Al-Khāṭṭāb took the bucket from Abū Bakr, and the bucket turned into a very large one in his hands. I had never seen such a strong person
amongst the people as him in performing such hard work. He drew so much water that the people drank to their satisfaction and watered their camels that knelt down there." (Wahb, a sub-narrator said, "till their camels drank and knelt down.")

3677. Narrated Ibn ‘Abbās: While I was standing amongst the people who were invoking Allāh for ‘Umar bin Al-Khattāb who was lying (dead) on his bed, a man behind me rested his elbows on my shoulder and said, "(O ‘Umar!) May Allāh bestow His Mercy on you. I always hoped that Allāh will keep you with your two companions, for I often heard Allāh’s Messenger saying, ‘I, Abū Bakr and ‘Umar were (somewhere). I, Abū Bakr and ‘Umar did (something). I, Abū Bakr and ‘Umar set out.’ So I hoped that Allāh will keep you with both of them.” I turned back to see that the speaker was Ali bin ‘Abi Ṭālib.

3678. Narrated ‘Urwa bin Az-Zubair: I asked ‘Abdullāh bin ‘Amr, “What was the worst thing Al-Mushrikūn(1) did to Allāh’s Messenger?” He said, “I saw ‘Uqba bin..."
Abi Mu’ait coming to the Prophet while he was offering Salat (prayer). ‘Uqba put his sheet round the Prophet’s neck and squeezed it very severely. Abū Bakr came and pulled ‘Uqba away from the Prophet and said, “Do you intend to kill a man just because he says: ‘My Lord is Allah, and he has brought forth to you the Evident Signs from your Lord?’”

(6) CHAPTER. The merits of ‘Umar bin Al-Khaṭṭāb Abi Ḥafṣ Al-Qurashi Al-‘Adawi


(1) (H. 3679) Ghairā: This Arabic word covers a wide meaning including self-respect, jealousy as regard women and it is a feeling of fury with great anger when one’s honour and prestige is challenged or injured.
620. Narrated Abū Hurairah: While we were with Allāh’s Messenger, he said, “While I was sleeping, I saw myself in Paradise, and suddenly I saw a woman performing ablution beside a palace. I asked, ‘For whom is this palace?’ They replied, ‘It is for ‘Umar.’ Then I remembered ‘Umar’s Ghaïra (self-respect) and went away quickly.’ ‘Umar wept and said, ‘O Allāh’s Messenger! How dare I think of my Ghaïra being offended by you?’

621. Narrated Hāmza’s father: Allāh’s Messenger said, “While I was sleeping, I saw myself drinking (milk), and I was so contented that I noticed its (the milk) wetness coming out of my nails. Then I gave (the milk) to ‘Umar.” They (i.e., the Companions of the Prophet) asked, “What have you interpreted (about the dream)?” He said, “It is (religious) knowledge.”

622. Narrated ‘Abdullāh bin ‘Umar: The Prophet said, “In a dream I saw myself drawing water from a well with a bucket. Then Abū Bakr came and drew a bucket or two and there was some weakness in his drawing. May Allāh forgive him. Then ‘Umar bin Al-Khattāb came and the bucket turned into a very large one in his hands. I had never seen such a strong person as him in doing such hard work. He drew so much water that the people drank to their
satisfaction and watered their camels that knelt down there.

3683. Narrated Sa’d bin Abi Waqqās: ‘Umar bin Al-Khattāb asked permission of Allah’s Messenger to see him while some Quraishī women were sitting with him, talking to him and asking him for more expenses, raising their voices above the voice of Allah’s Messenger. When ‘Umar asked for the permission to enter, the women quickly put on their veils. Allah’s Messenger allowed him to enter and ‘Umar came in while Allah’s Messenger was smiling. ‘Umar said, “O Allah’s Messenger! May Allah always keep you smiling.” The Prophet said, “These women who have been here, roused my wonder, for as soon as they heard your voice, they quickly put on their veils.” ‘Umar said, “O Allah’s Messenger! You have more right to be feared by them than I.” Then ‘Umar addressed the women saying, “O enemies of yourselves! You fear me more than you fear Allah’s Messenger?” They replied, “Yes, for you are harsher and stern than Allah’s Messenger.” Then Allah’s Messenger said, “O Ibn Al-Khattāb! By Him in Whose Hands my soul is! Never does Satan lead you going on a way, but he takes one away other than yours.”
3684. Narrated ‘Abdullãh: We have been powerful since ‘Umar embraced Islãm.

3685. Narrated Ibn ‘Abbas: When (the dead body of) ‘Umar was put on his deathbed, the people gathered around him and invoked (Allãh) and prayed for him before the body was taken away, and I was amongst them. Suddenly I felt somebody taking hold of my shoulder and found out that he was ‘Ali bin Abi ڤlib. ‘Ali invoked Allãh’s Mercy for ‘Umar and said, “O ‘Umar! You have not left behind you a person whose deeds I like to imitate and meet Allãh with more than I like your deeds. By Allãh! I always thought that Allãh would keep you with your two companions, for very often I used to hear the Prophet saying, ‘I, Abû Bakr and ‘Umar went (somewhere); I, Abû Bakr and ‘Umar entered (somewhere); and I, Abû Bakr and ‘Umar went out’.”
3686. Narrated Anas bin Malik: The Prophet ascended the mountain of Uhud and he was accompanied by Abu Bakr, Umar and Uthman. The mountain shook beneath them. The Prophet struck it with his foot and said, "O Uhud! Be firm, for on you there is none but a Prophet, a Siddiq and two martyrs."

3687. Narrated Aslam: Ibn Umar asked me about some matters concerning Umar. He said, "Since Allah's Messenger died, I have never seen anybody more serious, hard working and generous than Umar bin Al-Khattab (till the end of his life)."

3688. Narrated Anas: A man asked the Prophet about the Hour (i.e., Day of Judgement) saying, "When will the Hour be?" The Prophet said, "What have you prepared for it?" The man said, "Nothing, except that I love Allah and His Messenger." The Prophet said, "You will be with those whom you love." We had never been so glad as we were on hearing that...
saying of the Prophet ﷺ, i.e., “You will be with those whom you love.” Hence, I love the Prophet ﷺ, Abū Bakr and ‘Umar, and I hope that I will be with them because of my love for them though my deeds are not similar to theirs.

3689. Narrated Abū Hurairah ﷺ: Allāh’s Messenger ﷺ said, “Among the nations (who lived) before you there were Muhaddathūn (people who were inspired, though they were not Prophets). And if there is any of such a person amongst my followers, it is ‘Umar.”

Narrated Abū Hurairah ﷺ: The Prophet ﷺ said, “Among the nation (who lived) before you from Bani Isrā‘il, there were men who used to be inspired with guidance, though they were not Prophets, and if there is any of such persons amongst my followers, it is ‘Umar.”

3690. Narrated Abū Hurairah ﷺ: Allāh’s Messenger ﷺ said, “While a shepherd was amongst his sheep, a wolf attacked them and took away one sheep. The shepherd chased it and got that sheep freed from the wolf. The wolf turned towards the shepherd and said, ‘Who will be its guard on the day of wild animals when it will have no shepherd except I?’” The people said,
"Glorified be Allah." The Prophet ﷺ said, "But I believe in it and so do Abū Bakr and 'Umar," although Abū Bakr and 'Umar were not present there (at the place of the event). (1) (See H. 2324, 3471 and 3663)

3691. Narrated Abū Sa'id Al-Khudri ﷺ: I heard Allah's Messenger ﷺ saying, "While I was sleeping, (some) people were displayed before me (in a dream). They were wearing shirts, some of which were merely covering their (chests), and some were a bit longer. Then there passed before me 'Umar and his shirt was so long that he was dragging it." They asked, "What have you interpreted it, O Allah's Messenger?" He said, "Religion."

(1) (H. 3690) It has been written that a wolf also spoke to a shepherd during the Prophet's lifetime near Al-Madina as narrated in Musnad Imām Ahmad in the Musnad of Abu Sa'id Al-Khudri ﷺ (Vol. 3): Narrated Abu Sa'id Al-Khudri ﷺ: (While a shepherd was in his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: "Be afraid of Allah, you have taken the provision from me which Allah gave me". The shepherd said: "What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being." The wolf said: "Shall I tell you something more amazing than this? There is Muhammad, the Messenger of Allah (ﷺ) in Yathrib (Al-Madina) informing the people about the news of the past." Then the shepherd (after hearing that) proceeded (towards Al-Madina) driving his sheep till he entered Al-Madina, cornered his sheep in a place, and came to Allah's Messenger (Muhammad ﷺ) and informed the whole story. Allah's Messenger ﷺ ordered for the proclamation of a congregational prayer (صلاة جامعة), then he ﷺ came out and asked the shepherd to inform the people (about his story) and he informed them. Then Allah's Messenger said: "He (the shepherd) has spoken the truth. By Him (Allah) in Whose Hand the shoe-laces of a person speak to him and his thigh informs him about his family as to what happened to them after him." (Musnad of Ahmad, Musnad Abi Sa'id Al-Khudri).
3692. Narrated Al-Miswar bin Makhrama: When 'Umar was stabbed, he showed signs of agony. Ibn 'Abbās, as if intending to encourage 'Umar, said to him, "O chief of the believers! Never mind what has happened to you, you have been in the company of Allah's Messenger and you kept good relations with him and you parted with him (i.e., he died) while he was pleased with you. Then you were in the company of Abū Bakr and kept good relations with him and you parted with him (i.e., he died) while he was pleased with you. Then you were in the company of the Muslims, and you kept good relations with them, and if you leave them, you will leave them while they are pleased with you." 'Umar said, (to Ibn 'Abbās), "As for what you have said about the company of Allah's Messenger and his being pleased with me, it is a favour, Allah did to me; and as for what you have said about the company of Abū Bakr and his being pleased with me, it is a favour, Allah did to me; and concerning my impatience which you see, is because of you and your companions. By Allah! If (at all) I had gold equal to the earth (quantity), I would have ransomed myself with it from the punishment of Allah before I meet Him."

وَعَلَّهُمْ قَمَّصًا اجْتَرَهُ، قَالُوا: فَمَا أُوْلِيهَا يَا رَسُولُ اللّهِ؟ قَالَ: «الذِينَ».

[راجع: 37]
3693. Narrated Êbû Mûsa: While I was with the Prophet in one of the gardens of Al-Madina, a man came and asked me to open the gate. The Prophet said to me, “Open the gate for him and give him the glad tidings that he will enter Paradise.” I opened the gate for him, and behold! It was Abû Bakr. I informed him of the glad tidings the Prophet had said, and he praised and thanked Allah. Then another man came and asked me to open the gate. The Prophet said to me, “Open (the gate) and give him the glad tidings of entering Paradise.” I opened (the gate) for him, and behold! It was ‘Umar. I informed him of what the Prophet had said, and he praised and thanked Allah. Then another man came and asked me to open the gate. The Prophet said to me, “Open (the gate) for him and inform him of the glad tidings of entering Paradise with a calamity which will befall him.” Behold! It was ‘Uthmân. I informed him of what Allah’s Messenger had said. He praised and thanked Allah and said, “It is Allah Whose Help I seek.”

3694. Narrated ‘Abdullâh bin Hishâm: We were with the Prophet while he was holding ‘Umar bin Al-Khaṭṭâb by the hand.

(7) CHAPTER. The virtues of ‘Uthmân bin ‘Affân Abî ‘Amr Al-Qurashi.

The Prophet said, “He who digs the well of Rûma will have Paradise.” ‘Uthmân dug it. He also said, “He who equips the
army of Al-'Usra (i.e., Ghazwã of Tabûk) will have Paradise.” ‘Uthmãn equipped it.

3695. Narrated Abû Músâ: The Prophet entered a garden and ordered me to guard its gate. A man came and asked permission to enter. The Prophet said, “Admit him and give him the glad tidings of entering Paradise.” Behold! It was Abû Bakr. Another man came and asked the permission to enter. The Prophet said, “Admit him and give him the glad tidings of entering Paradise.” Behold! It was ‘Umar. Then another man came, asking the permission to enter. The Prophet kept silent for a short while and then said, “Admit him and give him the glad tidings of entering Paradise with a calamity which will befall him.” Behold! It was ‘Uthmãn bin ‘Affãn. (‘Asim, in another narration said that the Prophet was sitting in a place where there was water, and he was uncovering both his knees or his knee, and when ‘Uthmãn entered, he covered them).

3696. Narrated ‘Ubaydullãh bin ‘Adî bin Al-Khiyãr: Al-Miswar bin Makhrama and ‘Abdur-Rahmân bin Al-Aswad bin ‘Abd Yaghþúth said (to me), “What forbids you to talk to ‘Uthmãn about his brother Al-Walid because people have talked much about him?” So, I went to ‘Uthmãn and when he went out for Salât (prayer) I said (to him), “I have something to say to you and it is a piece
of advice for you.” ‘Uthmān said, “O man, from you.” (Ma’mar said: I see that he said, “I seek refuge with Allāh from you.”) So I left him and went to them. Then the messenger of ‘Uthmān came and I went to him (i.e., ‘Uthmān), ‘Uthmān asked, “What is your advice?” I replied, “Allāh sent Muḥammad ﷺ with the Truth, and revealed the Divine Book (i.e., the Qur’ān) to him, and you were amongst those who followed Allāh and His Messenger, and you participated in the two emigrations (to Ethiopia and to Al-Madīna) and enjoyed the company of Allāh’s Messenger ﷺ and saw his way. No doubt, the people are talking much about Al-Walīd.” ‘Uthmān said, “Did you receive your knowledge directly from Allāh’s Messenger ﷺ?” I said, “No, but his knowledge did reach me and it reached (even) to a virgin in her seclusion.” ‘Uthmān said, “Amma Ba’du” (then after), Allāh sent Muḥammad ﷺ with the Truth, and I was amongst those who followed Allāh and His Messenger and I believed in whatever he (i.e., the Prophet ﷺ) was sent with, and participated in two emigrations, as you have said, and I enjoyed the company of Allāh’s Messenger ﷺ and gave the Bā‘a (pledge) to him. By Allāh! I never disobeyed him, nor did I cheat him till Allāh took him unto Him. Then I treated Abū Bakr and then ‘Umar similarly and then I was made caliph. So, don’t I have rights similar to theirs?” I said, “Yes.” He said, “Then what are these talks reaching me from you people? Now, concerning what you mentioned about the question of Al-Walīd, if Allah will, I shall deal with him according to what is right.” Then he called ‘Ali and ordered him to flog him, and ‘Ali flogged him (i.e., Al-Walīd) eighty lashes.
3697. Narrated Anas: Allah’s Messenger ascended the (mountain) of Uhud with Abu Bakr, ‘Umar and ‘Uthmân and it shook. Allah’s Messenger said, “Be calm, O Uhud!” I think he struck it with his foot and added, “There is none on you but a Prophet, a Siddiq and two martyrs.” (The two martyrs were ‘Umar and ‘Uthmân) (See Hadith No.3675)

3698. Narrated Ibn ‘Umar: During the lifetime of the Prophet we considered nobody as equal to Abu Bakr and then ‘Umar and then ‘Uthmân (coming next to him in superiority), and then we used not to differentiate between the Companions of the Prophet.

3699. Narrated ‘Uthmân, the son of Mauhab: An Egyptian who came and performed the Hajj (pilgrimage) to the House (Ka‘bah at Makkah) saw some people sitting. He enquired, “Who are these people?” Somebody said, “They are the Quraish.” He said, “Who is the old man sitting amongst them?” The people replied, “He is ‘Abdullâh bin ‘Umar.” He said, “O
Ibn 'Umar! I want to ask you about something; please tell me about it. Do you know that 'Uthmân fled away on the day (of the battle) of Uḥud?” Ibn 'Umar said, “Yes.” The (Egyptian) man said, “Do you know that 'Uthmân was absent on the day (of the battle) of Badr and did not join it?” Ibn 'Umar said, “Yes.” The man said, “Do you know that he failed to attend Ar-Ridwân Pledge and did not witness it (i.e., Hudaibiya Pledge)?” Ibn 'Umar said, “Yes.” The man said, “Allâhu Akbar!” Ibn 'Umar said, “Let me explain to you (all these three things). As for his flight on the day of Uḥud, I testify that Allah has excused him and forgiven him; and as for his absence from the (battle of) Badr, it was due to the fact that the daughter of Allah’s Messenger was his wife and she was sick then, Allah’s Messenger would have sent him instead of him. No doubt, Allah’s Messenger had sent him, and the incident of Ar-Ridwân Pledge happened after ‘Uthmân had gone to Makkah. Allah’s Messenger held out his right hand saying, ‘This is ‘Uthmân’s hand.’ He stroke his (other) hand with it saying, ‘This (pledge) is on behalf of ‘Uthmân.’” Then Ibn 'Umar said to the man, “Bear (these) excuses in mind with you.”

Narrated Anas: Allah’s Messenger ascended the (mountain) of Uḥud with Abû Bakr, ‘Umar and ‘Uthmân

(1) (H. 3699) Ibn ‘Umar agreed that ‘Uthmân had been absent in these three cases referred to by the Egyptian, but at the same time he defended him and proved that ‘Uthmân was no longer to blame for that.
and it shook. Allah's Messenger said, "Be calm, O Uhud!" I think he struck it with his foot and added, "There is none on you but a Prophet, a Siddiq, and two martyrs."

(8) CHAPTER. The story of the Bai'a (pledge) (after 'Umar) and the unanimous election of 'Uthmân bin 'Affân as a caliph.

3700. Narrated 'Amr bin Maimûn: I saw 'Umar bin Al-Khaṭṭāb a few days before he was stabbed in Al-Madîna. He was standing with Hudhaifa bin Al-Yamân and 'Uthmân bin Hunaif to whom he said, "What have you done? Do you think that you have imposed more taxation on the land of As-Swad (i.e., 'Iraq) than it can bear?" They replied, "We have imposed on it what it can bear because of its great yield." 'Umar again said, "Check whether you have imposed on the land what it can not bear." They said, "No, (we haven’t)." 'Umar added, "If Allah should keep me alive I will let the widows of 'Iraq need no men to support them after me." But only four days had elapsed when he was stabbed (to death). The day he was stabbed, I was standing and there was nobody between me and him (i.e., 'Umar) except 'Ahdûlâh bin 'Abbâs. Whenever 'Umar passed between the two rows, he would say, "Stand in straight lines." When he saw no defect (in the rows), he would go forward and start the Salāt (prayer) with Takbîr. He would recite Surat Yusuf or An-Nâl or the like in the first Rak'a so that the people may have the time to join the Salāt (prayer). As soon as he said Takbîr, I heard him saying, "The dog has killed or eaten me," at the time he (i.e., the murderer) stabbed him. A non-Arab
infidel proceeded on, carrying a double-edged knife and stabbing all the persons he passed by on the right and left (till) he stabbed thirteen persons out of whom seven died. When one of the Muslims saw that, he threw a cloak on him. Realising that he had been captured, the non-Arab infidel killed himself. ‘Umar held the hand of ‘Abdur-Rahmān bin ‘Āuf and let him lead the Ṣalāt (prayer). Those who were standing by the side of ‘Umar saw what I saw, but the people who were in the other parts of the mosque did not see anything, but they lost the voice of ‘Umar and they were saying, “Subhān Allāh! Subhān Allāh!” (i.e. Glorified be Allāh).” ‘Abdur-Rahmān bin ‘Āuf led the people in a short Ṣalāt (prayer). When they finished the Ṣalāt (prayer), ‘Umar said, “O Ibn ‘Abbās! Find out who attacked me.” Ibn ‘Abbās kept on looking here and there for a short time and came to say, “The slave of Al-Mughīra.” On that ‘Umar said, “The craftsman?” Ibn ‘Abbās said, “Yes.” ‘Umar said, “May Allāh curse him. I did not treat him unjustly. All the praises and thanks be to Allāh Who has not caused me to die at the hands of a man who claims himself to be a Muslim. No doubt, you and your father (Abbās) used to love to have more non-Arab infidels in Al-Madīna.” Al-‘Abbās had the greatest number of slaves. Ibn ‘Abbās said to ‘Umar, “If you wish, we will do.” He meant, “If you wish we will kill them.” ‘Umar said, “You are mistaken (for you can’t kill them) after they have spoken your language, offered prayers towards your Qiblah, and performed Hajj like yours.” Then ‘Umar was carried to his house, and we went along with him, and the people were as if they had never suffered any calamity before that day. Some said, “Do not worry (he will be alright soon).” Some said, “We are afraid (that he...
Then an infusion of dates was brought to him and he drank it but it came out (of the wound) of his belly. Then milk was brought to him and he drank it, and it also came out of his belly. The people realised that he would die. We went to him, and the people came, praising him. A young man came saying, “O chief of the believers! Receive the glad tidings from Allah to you due to your company with Allah’s Messenger and your superiority in Islam which you know. Then you became the ruler (i.e., caliph) and you ruled with justice and finally you have been martyred.” ‘Umar said, “I wish that all these privileges will counterbalance (my shortcomings) so that I will neither lose nor gain anything.” When the young man turned back to leave, his clothes seemed to be touching the ground. ‘Umar said, “Call the young man back to me.” (When he came back) ‘Umar said, “O son of my brother! Lift your clothes, for this will keep your clothes clean and save you from the punishment of your Lord.” ‘Umar further said, “O ‘Abdullãh bin ‘Umar! See how much I am in debt to others.” When the debt was checked, it amounted to approximately eighty-six thousand. ‘Umar said, “If the property of ‘Umar’s family covers the debt, then pay the debt thereof; otherwise request it from Bani ‘Adi bin Ka’b, and if that too, is not sufficient, ask for it from Quraish tribe, and do not ask for it from anyone else, and pay this debt on my behalf.” ‘Umar then said (to ‘Abdullah), “Go to ‘Aishah (Mother of the believers) and say: ‘Umar is paying his salutation to you.” But don’t say: chief of the believers, because today I am not chief of the believers. And say: ‘Umar bin Al-Khaṭṭāb asks the permission to be buried with his two companions (i.e., the Prophet and Abû
Bakr).’ Abdullah greeted ‘Aishah and asked for the permission for entering, and then entered to her and found her sitting and weeping. He said to her, ‘‘Umar bin Al-Khaṭṭāb is paying his salutations to you, and asks the permission to be buried with his two companions.’ She said, ‘I had the idea of having this place for myself, but today I prefer ‘Umar to myself.’ When he returned it was said (to ‘Umar), ‘‘Abdullah bin ‘Umar has come.’ ‘Umar said, ‘Make me sit up.’ Somebody supported him against his body and ‘Umar asked (‘Abdullah), ‘What news do you have?’ He said, ‘O chief of the believers! It is as you wish. She has given the permission.’ ‘Umar said, ‘Praise be to Allâh, there was nothing more important to me than this. So when I die, take me, and greet ‘Aishah and say: ‘‘Umar bin Al-Khaṭṭāb asks the permission (to be buried with the Prophet ﷺ), and if she gives the permission, bury me there, and if she refuses, then take me to the graveyard of the Muslims.’’ Then Ḥafṣa (the Mother of the believers) came with many other women walking with her. When we saw her, we went away. She went in (to ‘Umar) and wept there for sometime. When the men asked for permission to enter, she went into another place, and we heard her weeping inside. The people said (to ‘Umar), ‘O chief of the believers! Appoint a successor.’ ‘Umar said, ‘I do not find anyone more suitable for the job than the following persons, or group, whom Allâh’s Messenger ﷺ had been pleased with before he died.’ Then ‘Umar mentioned ‘Ali, ‘Uthmân, Az-Zubair, Ṭalḥa, Sa’d and ‘Abdur-Raḥmân (bin ‘Aüf) and said, ‘‘Abdullah bin ‘Umar will be a witness to you, but he will have no share in the rule. His being a witness will compensate him for not sharing the right of ruling. If Sa’d
becomes the ruler, it will be alright; otherwise, whoever becomes the ruler should seek his help, as I have not dismissed him because of incompetence or dishonesty.” ‘Umar added, “I recommend that my successor takes care of the early emigrants; to know their rights and protect their honour and sacred things. I also recommend that he be kind to the Ansār who had lived in Al-Madīna before the emigrants and Belief had entered their hearts before them. I recommend that the (ruler) should accept the good of the righteous among them and excuse their wrongdoers, and I recommend that he should do good to all the people of the towns (Al-Ansār), as they are the protectors of Islām and the source of wealth and the source of annoyance to the enemy. I also recommend that nothing be taken from them except from their surplus with their consent. I also recommend that he do good to the Al-A’rāb (Arab bedouins), as they are the origin of the Arabs and the material of Islām. He should take from what is inferior, amongst their properties and distribute that to the poor amongst them. I also recommend him concerning Allāh’s and His Messenger’s protégées (i.e., Dhimmi) to fulfil their contracts and to fight for them and not to overburden them with what is beyond their ability.” So when ‘Umar expired, we carried him out and set out walking. ‘Abdullāh bin ‘Umar greeted (‘Āishah) and said, “‘Umar bin Al-Khaṭṭāb asks for the permission.” ‘Āishah said, “Bring him in.” He was brought in and buried beside his two companions. When he was buried, the group (recommended by ‘Umar) held a meeting. Then ‘Abdur-Rahmān said, “Reduce the candidates for rulership to three of you.” Az-Zubair said, “I give up
my right to ’Ali.”  Tālha said, “I give up my right to ’Uthmān,” Sa’d said, “I give up my right to ’Abdur-Rahmān bin ’Aūf.” ’Abdur-Rahmān then said (to ’Uthmān and ’Ali), “Now which of you is willing to give up his right of candidacy so that he may choose the better of the two, bearing in mind that Allah will be his witness and so will be Islām.” So both the sheikhs (i.e., ’Uthmān and ’Ali) Kept silent. ’Abdur-Rahmān said, “Will you both leave this matter to me, and I take Allah as my Witness that I will not choose but the better of you?” They said, “Yes.” So ’Abdur-Rahmān took the hand of one of them (i.e., ’Ali) and said, “You are related to Allah’s Messenger and one of the earliest Muslims, as you know well. So, I ask you by Allah to promise that if I select you as a ruler you will do justice, and if I select ’Uthmān as a ruler, you will listen to him and obey him.” Then he took the other (i.e., ’Uthmān) aside and said the same to him. When ’Abdur-Rahmān secured (their agreement to) this covenant, he said, “O ’Uthmān! Raise your hand.” So he (i.e., ’Abdur-Rahmān) gave him (i.e., ’Uthmān) the Bai’ā (pledge), and then ’Ali gave him the Bai’ā and then all the people of Al-Madīnā gave him the Bai’ā.

(9) CHAPTER. The merits of ’Ali bin Abī Ṭālib Al-Qurashi Al-Ḥāshimi, Abul-Ḥasan رضي الله عنهِ. 

The Prophet said to ’Ali, “You are from me and I am from you.” ’Umar said (about ’Ali), “Before Allāh’s Messenger died, he had been pleased with him.”

3701. Narrated Sahl bin Sa’d رضي الله عنهِ: Allāh’s Messenger said, “Tomorrow I will
give the flag to a man with whose leadership Allah will grant (the Muslims) victory.” So the people kept on thinking the whole night as to who would be given the flag. The next morning the people went to Allah’s Messenger and everyone of them hoped that he would be given the flag. The Prophet said, “Where is ‘Ali bin Abi Talib?” The people replied, “He is suffering from eye trouble, O Allah’s Messenger”. He said, “Send for him and bring him to me.” So when ‘Ali came, the Prophet spat in his eyes and invoked good on him, and he became alright as if he had had no ailment. The Prophet then gave him the flag. ‘Ali said, “O Allah’s Messenger! Shall I fight them (i.e., enemy) till they become like us?” The Prophet said, “Proceed to them steadily till you approach near to them and then invite them to Islām, and inform them of their duties towards Allah which Islām prescribed for them, for by Allah, if one man is guided on the right path (i.e., converted to Islām) through you it would be better for you than (a great number of) red camels.”

3702. Narrated Salama: ‘Ali happened to stay behind the Prophet and (did not join him) during the battle of Khaibar for he was having eye trouble. Then he said, “How could I remain behind Allah’s Messenger?” So, ‘Ali set out following the Prophet. When it was the eve of the day in the morning of which Allah helped (the Muslims) to conquer it, Allah’s Messenger said, “I will give the flag (to a man), or tomorrow a man whom Allah and His Messenger love will take the flag,” or said, “A man who loves...”
Allah and His Messenger; and Allah will grant victory under his leadership.” Suddenly ‘Ali came whom we did not expect. The people said, “This is ‘Ali.” Allah’s Messenger gave him the flag and Allah granted victory under his leadership.

3703. Narrated Abu Hazim: A man came to Sahl bin Sa’d and said, “This is so-and-so,” meaning the governor of Al-Madina, “He is calling ‘Ali bad names near the pulpit.” Sahl asked, “What is he saying?” He (i.e., the man) replied, “He calls him (i.e., ‘Ali) Abu Turab.” Sahl laughed and said, “By Allah, none but the Prophet called him by this name and no name was dearer to ‘Ali than this.” So I asked Sahl to tell me more, saying, “O Abu Abbas! How was this name given to ‘Ali?” Sahl said, “‘Ali went to Fatima and then came out and slept in the mosque. The Prophet asked Fatiha, ‘Where is your cousin?’ She said, ‘In the mosque.’ The Prophet asked him and found that his (i.e., Ali’s) covering sheet had slipped of his back and dust had soiled his back. The Prophet started wiping the dust off his back and said twice, ‘Get up! O Abu Turab (i.e., O man with the dust)”

3704. Narrated Sa’d bin Ubaida: A man came to Ibn ‘Umar and asked about ‘Uthman, and Ibn ‘Umar mentioned his good deeds and said to the questioner, “Perhaps these facts annoy you?” The other
said, “Yes.” Ibn ‘Umar said, “May Allāh stick your nose in the dust (i.e., degrade you)!” Then the man asked him about ‘Ali. Ibn ‘Umar mentioned his good deeds and said, “It is all true, and that is his house in the midst of the houses of the Prophet ﷺ. Perhaps these facts have hurt you?” The questioner said, “Yes.” Ibn ‘Umar said, “May Allāh stick your nose in the dust (i.e., degrade you or make you do things which you hate)! Go away and do whatever you can against me.”

3705. Narrated ‘Ali ﷺ: Fāṭima complained of the suffering caused to her by the hand-mill. Some captives were brought to the Prophet ﷺ. She came to him but did not find him at home. ‘Aishah was present there to whom she told (of her desire for a servant). When the Prophet ﷺ came, ‘Aishah informed him about Fāṭima’s visit. ‘Ali added, “So the Prophet ﷺ came to us, while we had gone to our bed, I wanted to get up but the Prophet ﷺ said, “Remain at your place.” Then he sat down between us till I found the coolness of his feet on my chest. Then he said, “Shall I teach you a thing which is better than what you have asked me? When you go to bed, say, Allāhu Akbar thirty-four times, and Subhān Allāh thirty-three times, and Alhamdu lillāh thirty-three time(1) for that is better for you both than a servant.”

(1) (H. 3705) The three expressions mean respectively: ‘Allāh is the Most Great,’ ‘Glorified be Allāh,’ and ‘All praises and thanks be to Allāh.’
3706. And narrated Sa’d that the Prophet ﷺ said to ‘Ali, “Will you not be pleased from this that you are to me like Harûn (Aaron) was to Mûsa (Moses)?”

3707. Narrated `Ubaida: ‘Ali said (to the people of Iraq), “Judge as you used to judge, for I hate differences (and I do my best) till the people unite as one group or I die as my companions have died.”

(10) CHAPTER. The merits of Ja'far bin Abi Talib Al-Hashimi ﷺ:

The Prophet ﷺ said (to him), “You resemble me both in appearance and character.”

3708. Narrated Abû Hurairah ﷺ: The people used to say, “Abû Hurairah narrates too many narrations.” In fact, I used to keep close to Allah’s Messenger ﷺ and was satisfied with what filled my stomach. I ate no leavened bread and dressed no decorated striped clothes, and never did a man or a woman serve me, and I often used to press my belly against gravel because of hunger, and I used to ask a man to recite a Qur’ânic Verse to me although I knew it, so that he would take me to his home and feed me. And the most generous of all the people to the poor was Ja'far bin Abi Talib. He used
to take us to his home and offer us what was available therein. He would even offer us an empty folded leather container (of butter) which we would split and lick whatever was in it.

3709. Narrated Ash-Sha’bi: Whenever Ibn ‘Umar greeted Ibn Ja’far, he used to say: “As-Salāmu ‘Alaika (i.e., greetings of salutation and peace be on you) O son of Dhul-Janāhain (son of the two-winged person).”(1)

3710. Narrated Anas: Whenever there was drought, Umar bin Al-Khattāb used to ask Allāh for rain through Al-‘Abbās bin ‘Abdul-Muṭṭalib, saying, “O Allāh! We used to request our Prophet to ask You for rain, and You would give us. Now we request the uncle of our Prophet to ask You for rain, so give us rain.” So Allāh used to provide them with rain.”(2)

(1) (H. 3709) The Prophet (in another Hadith) said, “I saw Ja’far bin Abi Talib flying with the angels”.
(2) (H. 3710) This Hadith indicates that you can only ask a living person to invoke =
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(12) CHAPTER. The virtues of the relatives of Allah’s Messenger ﷺ. And the merits of Fāṭima bint Ḥabībah, the daughter of the Prophet ﷺ, and the Prophet ﷺ said, “Fāṭima is the chief of the women in Paradise.”

3711. Narrated 'Aishah: “Fāṭima sent somebody to Abū Bakr asking him to give her, her inheritance from the Prophet ﷺ from what Allah had given to His Messenger ﷺ through Fai’ (i.e., booty gained without fighting). She asked from the Sadaqa (i.e., wealth assigned for charitable purposes) of the Prophet ﷺ at Al-Madīnah, and Fadak, and what remained of the Khumus (i.e., one-fifth) of the Khaibar booty.

3712. Abū Bakr said, “Allāh’s Messenger ﷺ said, ‘We (Prophets), our property is not inherited, and whatever we leave is Sadaqa, but Muḥammad’s family can eat from this property, i.e., Allāh’s property, but they have no right to take more than the food they need.’ By Allāh! I will not bring any change in dealing with the Sadaqa of the Prophet ﷺ (and will keep them) as they used to be observed in his (i.e., the Prophet’s) lifetime, and I will dispose with it as Allāh’s Messenger ﷺ used to do.” Then ‘Alī said, “I testify that La ilaha illallah (none has the right to be worshipped but Allāh), and that Muḥammad is His Messenger,” and added, “O Abū
Bakr! We acknowledge your superiority.” Then he (i.e., 'Ali) mentioned their own relationship to Allah’s Messenger and their right. Abu Bakr then spoke saying, “By Allah in Whose Hands my soul is. I love to do good to the relatives of Allah’s Messenger rather than to my own relatives.”

3713. Abu Bakr added, “Look at Muhammad through his family (i.e., if you are not good to his family you are not good to him).”

3714. Narrated Al-Miswar bin Makhrama: Allah’s Messenger said, “Fatima is a part of me. and he who makes her angry, makes me angry.”

3715. Narrated Aishah: The Prophet called his daughter Fatima during his illness in which he died, and told her a secret whereupon she wept. Then he called her again and told her a secret whereupon she laughed, when I asked her about that.

3716. She replied: “The Prophet spoke to me in secret and informed me that he would die in the course of the illness, during which he died, so I wept. He again spoke to me in secret and informed me that I would be
the first of his family to follow him (after his death) and on that I laughed.”

(13) CHAPTER. The merits of Az-Zubair bin Al-'Awwâm.

Ibn 'Abbâs said, “He (i.e., Az-Zubair) was the Hawâri (i.e., disciple) of the Prophet ﷺ. And the Hawârîyûn(1) were called so because of the whiteness of their clothes.”

3717. Narrated Marwân bin Al-Ḥakâm:

‘Uthmân bin ‘Affân was afflicted with severe nose-bleeding in the year when such illness was prevalent and that prevented him from performing Hajj, and (because of it) he made his will. A man from Quraish came to him and said, “Appoint your successor.” “Uthmân asked, “Did the people name him? (i.e., the successor).” The man said, “Yes.” ‘Uthmân asked, “Who is that?” The man remained silent. Another man came to ‘Uthmân and I think it was Al-Hârîth. He also said, “Appoint your successor.” ‘Uthmân asked, “Did the people name him?” The man replied, “Yes.” ‘Uthmân said, “Who is that?” The man remained silent. ‘Uthmân said, “Perhaps they have mentioned Az-Zubair?” The man said, “Yes.” ‘Uthmân said, “By Him in Whose Hands my soul is, he is the best of them as I know, and the dearest of them to Allah’s Messenger ﷺ.”

3718. Narrated Marwân bin Al-Ḥakâm:

While I was with ‘Uthmân, a man came to him and said, “Appoint your successor.” ‘Uthmân said, “Has such successor been

(1) (Ch. 13) Plural of Hawârî.
named?” He replied, “Yes, Az-Zubair.” ‘Uthmân said, thrice, “By Allâh! Indeed you know that he is the best of you.”

3719. Narrated Jãbir: The Prophet ñ said, “Every Prophet used to have a Hawãri (i.e., disciple), and my Hawãri is Az-Zubair bin Al-‘Awwâm.”

3720. Narrated ‘Abdullãh bin Az-Zubair: During the battle of Al-Ahzâb (the Confederates), I and ‘Umar bin Abi Salama were kept behind with the women. Behold! I saw (my father) Az-Zubair riding his horse, going to and coming from Bani Qurãiza twice or thrice. So when I came back I said, “O my father! I saw you going to and coming from Bani Qurãiza?” He said, “Did you really see me, O my son?” I said, “Yes.” He said, “Allâh’s Messenger ñ said, ‘Who will go to Bani Qurãiza and bring me their news?’ So I went, and when I came back, Allâh’s Messenger ñ mentioned for me both his parents saying, ‘Let my father and mother be sacrificed for you.’”

3721. Narrated ‘Urwa: On the day of the battle of Al-Yarmûk, the Companions of the
Prophet said to Az-Zubair, “Will you attack the enemy vigorously so that we may attack them along with you?” So, Az-Zubair attacked them, and they inflicted two wounds over his shoulder, and in between these two wounds there was an old scar he had received on the day of the battle of Badr. When I was a child, I used to insert my fingers into those scars in play.

(14) CHAPTER. (Narrations) about Ṭalḥa bin ‘Ubaidullāh رضي الله عنه.
‘Umar said, “Before the Prophet died, he was pleased with him.”

3722, 3723. Narrated Abū ‘Uthmān: During one of the Ghazawāt in which Allah’s Messenger was fighting, none remained with the Prophet but Ṭalḥa and Sa’d.

3724. Narrated Qais bin Abī Hāzim: I saw Ṭalḥa’s paralysed hand with which he had protected the Prophet (from an arrow).

(15) CHAPTER. The merits of Sa’d bin Abī Waqqāṣ Az-Zuhri رضي الله عنهما.
Banū Zuhra were maternal uncles of the Prophet and he (i.e., Sa’d) was Sa’d bin Mālik.
3725. Narrated Sa'd: On the day of the battle of Uḥud, the Prophet mentioned for me both his parents (i.e., saying, “Let my parents be sacrificed for you.”)

3726. Narrated Sa'd: No doubt, (for sometime) I stood for one-third of the Muslims. (1)

3727. Narrated Sa'd bin Abi Waqqās: No man embraced Islam before the day on which I embraced Islam, and no doubt, I remained for seven days as one-third of the then extant Muslims.

3728. Narrated Qais: I heard Sa'd saying, “I was the first amongst the Arabs who shot an arrow in Allāh's Cause. We used to fight along with the Prophet, while we had nothing to eat except the leaves of trees so that one’s excreta would look like the excreta balls of camel or a sheep, containing nothing to mix them together. Today, Banū saying, “I was the first amongst the Arabs who shot an arrow in Allāh’s Cause. We used to fight along with the Prophet, while we had nothing to eat except the leaves of trees so that one’s excreta would look like the excreta balls of camel or a sheep, containing nothing to mix them together. Today, Banū

(1) (H. 3726) He was one of the first three persons who embraced Islam according to his knowledge.
Asad tribe blame me for not having understood Islam. I would be a loser if my deeds were in vain." Those people complained about Sa'id to 'Umar, claiming that he did not offer Salât (prayers) perfectly.

(16) CHAPTER. Narrations about the sons-in-law of the Prophet ﷺ and one of them is Abū Al-ʿĀs bin Ar-Rabīʿ.

3729. Narrated Al-Miswar bin Makhrama: ‘Ali demanded the hand of the daughter of Abū Jahl. Fāṭima heard of this and went to Allāh’s Messenger ﷺ saying, “Your people think that you do not become angry for the sake of your daughters as ‘Ali is now going to marry the daughter of Abū Jahl.” On that Allāh’s Messenger ﷺ got up and after his recitation of Tashahhud(1) I heard him saying, “Then after! I married one of my daughters to Abū Al-ʿĀs bin Ar-Rabīʿ (the husband of Zainab, the daughter of the Prophet ﷺ before Islam and whenever he spoke to me, he spoke the truth. No doubt, Fāṭima is a part of me, I hate to see her being troubled. By Allāh, the daughter of Allāh’s Messenger ﷺ and the daughter of Allāh’s enemy cannot be the wives of one man.” So ‘Ali gave up that engagement.

Al-Miswar further said: “I heard the Prophet ﷺ talking and he mentioned a son-in-law of his belonging to the tribe of Bani ‘Abd-Shams. He praised him highly concerning his relationship and said (whenever) he spoke to me, he spoke the truth, and whenever he promised me, he fulfilled his promise.”

(1) (H. 3729) To testify that Lā ilāha illāllāh, (none has the right to be worshipped but Allāh) and that Muhammad is the Messenger of Allāh.
(17) CHAPTER. The virtues of Zaid bin Ḥāritha, the freed slave of the Prophet ﷺ.

Narrated Al-Barā’ that the Prophet ﷺ said (to Zaid bin Ḥāritha), “You are our brother and our freed slave.”

3730. Narrated ‘Abdullāh bin ‘Umar: The Prophet ﷺ sent an army under the command of Usāma bin Zaid. When some people criticized his leadership, the Prophet ﷺ said, “If you are criticizing Usāma’s leadership, you used to criticize his father’s leadership before. By Allāh! He was worthy of leadership and was one of the dearest persons to me, and (now) this (i.e., Usāma) is one of the dearest to me after him (Zaid).”

3731. Narrated ‘Urwa: ‘Āishah said, “A Qā’if (i.e., one skilled in recognizing the lineage of a person through physiognomy and through examining the body parts of an infant) came to me while the Prophet ﷺ was present, and Usāma bin Zaid and Zaid bin Ḥāritha were lying asleep. The Qā’if said, ‘These feet (of Usāma and his father) are of persons belonging to the same lineage.’” The Prophet ﷺ was pleased with that saying which won his admiration, and he told ‘Āishah of it.
(18) CHAPTER. Narrations about Usâma bin Zaid.

3732. Narrated ‘Aishah: The people of the Quraish tribe were worried about the Makhzumiyah woman. They said, “Nobody dare speak to him (i.e., the Prophet) except Usâma bin Zaid as he is the most beloved to Allah’s Messenger.”

3733. ‘Aishah said, “A woman from Bani Makhzumiyah committed a theft and the people said, ‘Who can intercede with the Prophet for her?’ So, nobody dared speak to him (i.e., the Prophet) but Usâma bin Zaid spoke to him. The Prophet said, ‘If a man of high rank amongst the children of Bani Israel committed a theft, they used to forgive him, but if a poor man of a low rank committed a theft, they would cut his hand. But I would cut even the hand of Fatîma (i.e., the daughter of the Prophet) if she committed a theft.’”

3734. Narrated ‘Abdullâh bin Dinâr: One day, Ibn ‘Umar, while in the mosque, looked at a man who was dragging his clothes while walking in one of the corners of the mosque. He said, “See who is that. I wish he was near to me.”(1) Somebody then said (to Ibn

(1) (H. 3734) Ibn ‘Umar wished that the man had been near to him so that he might advise him not to walk in that way.
‘Umar), “Don’t you know him, O Abū ‘Abdur-Rahmān? He is Muḥammad bin Usāma.” On that Ibn ‘Umar bowed his head and dug the earth with his hands and then said, “If Allāh’s Messenger had seen him, he would have loved him.”

3735. Narrated Usāma bin Zaid that the Prophet used to take him (i.e., Usāma) and Al-Ḥasan (in his lap) and say: “O Allāh! Love them, as I love them.”

3736. The freed slave of Usāma bin Zaid said, “Al-Ḥajjāj bin Aiman bin Umm Aiman, and Aiman bin Umm Aiman was Usāma’s brother from the maternal side and he was one of the Ansār, was seen by Ibn ‘Umar not performing his bowing and prostrations in a perfect manner. So, Ibn ‘Umar told him to repeat his Salāt (prayer).”

3737. Ḥarmala, the freed slave of Usāma bin Zaid said that while he was in the company of ‘Abdullāh bin ‘Umar, Al-Ḥajjāj bin Aiman came in and [while offering Salāt (prayer)] he did not perform his bowing and prostrations properly. So, Ibn ‘Umar told...
him to repeat his *Salāt* (prayer). When he went away, Ibn 'Umar asked me, “Who is he?” I said, “Al-Ḥajjāj bin Aiman bin Umm Aiman.” Ibn 'Umar said, “If Allāh’s Messenger saw him, he would have loved him.” Then Ibn 'Umar mentioned the love of the Prophet for the children of Umm Aiman. Sulaimān said that Umm Aiman was one of the nurses of the Prophet.

(19) The merits of 'Abdullāh bin 'Umar bin Al-Khaṭṭāb.

3738. Narrated Ibn 'Umar: If a man saw a dream during the lifetime of the Prophet he would narrate it to the Prophet. Once, I wished to see a dream and narrate it to the Prophet. I was young, unmarried, and used to sleep in the mosque during the lifetime of the Prophet. I dreamt that two angels took me and went away with me towards the (Hell) Fire which looked like a well with the inside walls built up, and had two sidewalls like those of a well. There I saw some people in it whom I knew. I started saying, “I seek refuge with Allāh from the (Hell) Fire, I seek refuge with Allāh from the (Hell) Fire.” Then another angel met those two and said to me, “Do not be afraid.” I narrated my dream to Hafṣa.
3739. Ibn ‘Umar added: Hafsa narrated my dream to the Prophet ﷺ. He said, “What an excellent man ‘Abdullāh is if he only observes the night Salāt (prayer).”

Narrated Sālim, as above and added: “Since then ‘Abdullāh used not to sleep at night but very little.”

3740, 3741. Narrated Ibn ‘Umar on the authority of his sister Hafsa that, the Prophet ﷺ had said to her, “‘Abdullāh is a pious man.”

(20) CHAPTER. The virtues of ‘Ammār (bin Yasir) and Ḥudhaifa (bin Al-Yamān)

3742. Narrated ‘Alqama: I went to Sham and offered a two Rak’a prayer and then said, “O Allāh! Bless me with a righteous pious companion.” So I went to some people and sat with them. An old man came and sat by my side. I asked, “Who is he”? They replied, “(He is) Abū Ad-Darda.’” I said (to him), “I prayed to Allāh to bless me with a pious companion and He sent you to me.” He asked me, “From where are you?” I replied, “From the people of Al-Kūfa.” He said, “Isn’t there amongst you Ibn Umm ‘Abd, the one who used to carry the shoes, the cushion (or pillow) and the water for ablution?” Is there amongst you the one whom Allāh gave refuge from Satan through the request of His Prophet ﷺ?

(1) (H. 3742) The person meant here was ‘Abdullah bin Mas’ūd who used to carry the things mentioned here for the Prophet ﷺ.
(2) (H. 3742) The person meant here is ‘Ammār.
who keeps the secrets of the Prophet 
which nobody knows except him?" (1) Abū Ad-Dardā’ further asked, "How does ʿAbdullāh (bin Masʿūd) recite the Sūrah starting with, 'By the night as it envelops.'" (V.92:1) Then I recited before him:

"By the night as it envelops; and by the day as it appears in brightness; and by male and female." (V.92:1-3) (2)

On this Abū Ad-Dardā’ said, "By Allāh, the Prophet 
made me recite the Sūrah in this way while I was listening to him (reciting it)."

3743. Narrated Ibrāhīm: ‘Alqama went to Sham and when he entered the mosque, he said, “O Allāh! Bless me with a righteous, pious companion.” So he sat with Abū Ad-Dardā’. Abū Ad-Dardā’ asked him, “Where are you from?” ‘Alqama replied, “From the people of Kūfa.” Abū Ad-Dardā’ said, “Isn’t there amongst you the keeper of the secret which nobody else knows i.e., Hudhaifa?” ‘Alqama said, “Yes.” Then Abū Ad-Dardā’ further asked, “Isn’t there amongst you the person whom Allāh gave refuge from Satan through the invocation of His Prophet 
namely ‘Ammār?’ ‘Alqama replied in the affirmative. Abū Ad-Dardā’ said, “Isn’t

(1) (H. 3742) The person meant here is Ḥudhaifa.
(2) (H. 3742) The third Verse of Sūrah 92 in the Qur’a n is:

‘Wa mā khalāqadh-dhakara wal-unthā.’
‘By Him Who created male and female.’

Abū Ad-Dardā’ and ʿAbdullāh bin Masʿūd used to read this Verse as:

‘Wadh-dhakara wal-unthā.’
‘And by male and female,’

excluding, Wamā Khiṭaqa. i.e., by Him Who created.

Perhaps they did not hear the complete Verse from the Prophet 
while many other Companions of the Prophet 
did.
there amongst you the person who carries the Siwāk or the secrets (i.e., of the Prophet namely ‘Abdullāh bin Mas‘ūd)?’ ‘Aqāma said, “Yes.” Then Abū Ad-Dārđa’ asked, “How (Abdullāh bin Mas‘ūd) used to recite the Sūrah starting with: ‘By the night as it envelopes; by the day as it appears in brightness?’” (V.92:1,2). ‘Aqāma said, “And by male and female.” Abū Ad-Dārđa’ then said, “These people (of Sham) tried hard to make me accept something other than what I had heard from the Prophet.”

(21) CHAPTER. The virtues of Abū ‘Ubaida bin Al-Jarrāḥ.

3744. Narrated Anas bin Mālik: Allah’s Messenger (ﷺ) said, “Every nation has an Āmin (trustworthy man), and the Āmin (trustworthy man) of this (i.e., Muslim) nation is Abū ‘Ubaida bin Al-Jarrāḥ.”

3745. Narrated Ḥudhaifa: The Prophet (ﷺ) said to the people of Najrān, “I will send you the most trustworthy man.” (Every one of) the Companions of the Prophet (ﷺ) was looking forward (to be that person). He then sent Abū ‘Ubaida.

CHAPTER. The mention of Muṣ‘ab bin ‘Umair. (See Vol. 2, “The Book of Funerals, Hadith” No.1276)
(22) CHAPTER. The merits of Al-Hasan and Al-Husain.

Narrated Abü Hurairah: The Prophet took and put Al-Hasan, over his shoulder.

3746. Narrated Abü Bakra: I heard the Prophet talking at the pulpit while Al-Hasan was sitting beside him, and he (i.e., the Prophet) was once looking at the people and at another time Al-Hasan, and saying, "This son of mine is a Sayyid (i.e., chief) and perhaps Allah will bring about an agreement between two sects of the Muslims through him."

3747. Narrated Usāma bin Zaid: that the Prophet used to take him and Al-Hasan, and used to say, "O Allah! I love them, so please love them," or said something similar.

3748. Narrated Muḥammad: Anas bin Mālik said, "The head of Al-Husain bin 'Ali was brought to 'Ubaidullah bin Ziyād and was put in a tray, and then Ibn Ziyād started playing with a stick at the nose and mouth of Al-Husain's head and saying something about his handsome features." Anas then said (to him), "Al-Husain resembled the Prophet more than the others did." Anas added, "His (i.e., Al-Husain's) hair was dyed with Wasma (i.e., a kind of plant used as a dye)."
3749. Narrated Al-Barâ’i: I saw the Prophet ã while Al-Hasan was over his shoulder, saying, “O Allâh! I love him, so please love him.”


3751. Narrated Ibn ‘Umar ã: Abû Bakr used to say, “In order to please (the Prophet) Muhammad ã do good to his family.”

3752. Narrated Anas ã: None resembled the Prophet ã more than Al-Hasan bin ‘Ali did.
3753. Narrated Ibn Abi Nu'aim: A person asked ‘Abdullāh bin ‘Umar whether a Muhrim (a person in the state of Ihram) could kill flies. I heard him saying (in reply), “The people of Iraq are asking about the killing of flies while they themselves murdered the son of the daughter of Allāh’s Messenger ﷺ. And the Prophet ﷺ said, ‘They (i.e., Al-Hasan and Al-Ḥusain) are my two sweet basils(1) in this world.’”

3754. Narrated Jābir bin ‘Abdullāh: ‘Umar used to say, “Abū Bakr is our chief, and he manumitted our chief,” meaning Bilāl.

3755. Narrated Qais: Bilāl said to Abū Bakr, “If you bought me for yourself then keep me (for yourself), but if you have bought me for Allāh’s sake, then leave me for Allāh’s Work.”

(23) The merits of Bilāl bin Rabāh, the freed slave of Abū Bakr ﷺ.

The Prophet ﷺ said (to Bilāl), “I heard the sound of your shoes in Paradise just in front of me.”

(24) Narrated Jabir bin ‘Abdullāh: ‘Umar used to say, “Abū Bakr is our chief, and he manumitted our chief,” meaning Bilāl.

3753. (H. 3753) The Prophet ﷺ compared Al-Ḥasan and Al-Ḥusain to two sweet basils because he used to embrace and smell them.
(24) CHAPTER. Narrations about Ibn 'Abbãs.

3756. Narrated Ibn 'Abbãs: Once, the Prophet embraced me (pressed me to his chest) and said, "O Allah, teach him Al-Hikmah (i.e., the understanding of the knowledge of the Qur’an)."

Narrated ‘Abdul-Warith the same but said, "O Allah, teach him (Ibn ‘Abbãs) the Book (i.e., the understanding of the knowledge of the Qur’an)."

Narrated Khãlid as above.

(25) CHAPTER. The merits of Khãlid bin Al-Walid.

3757. Narrated Anas: The Prophet announced about the death of Zaid, Ja’far and Ibn Rawãha to the people before the news of their death reached them. He said with his eyes overflowing with tears, "Zaid took the flag and was martyred; then Ja’far took the flag and was martyred, and then Ibn Rawãha took the flag and was martyred. Finally the flag was taken by a sword from Allah’s Swords (i.e., Khãlid bin Al-Walid) and Allah gave them (i.e., the Muslims) victory.”

(26) CHAPTER. The merits of Sãlim, the freed slave of Abû Hudhaifa.

3758. Narrated Masrûq: ‘Abdullah (bin Mas‘ûd) was mentioned before ‘ Abdullãh bin...
The latter said, “That is a man I continue to love because I heard Allah’s Messenger saying, ‘Learn the recitation of the Qur’an from (any of these) four persons: ‘Abdulläh bin Mas‘ūd, Sālim the freed slave of Abū Hudhaifa, Ubai bin Ka‘b, and Mu‘ādh bin Jabal.’” I do not remember whether he mentioned Ubai first or Mu‘ādh.

(27) CHAPTER. The merits of ‘Abdulläh bin Mas‘ūd

3759. Narrated ‘Abdulläh bin ‘Amr: Allah’s Messenger was neither a Fāhish (one who talks evil) nor a Mutafahhish (one who conveys evil talk). He used to say, “The most beloved to me amongst you is the one who has the best character and manners.” (See H. 3559, 6029 and 6035)

3760. He added, “Learn the Qur’an from (any of these) four persons: ‘Abdulläh bin Mas‘ūd, Sālim the freed slave of Abū Hudhaifa, Ubai bin Ka‘b, and Mu‘ādh bin Jabal.”

[See Hadith No.3806]

3761. Narrated ‘Alqama: I went to Sham and was offering a two Rak‘a Salât (prayer); I said, “O Allah! Bless me with a (pious) companion.” Then I saw an old man coming towards me, and when he came near I said,
(to myself), “I hope Allâh has granted me my request.” The man asked (me), “Where are you from?” I replied, “I am from the people of Kûfa.” He said, “Weren’t there amongst you the one who used to carry the (Prophet’s) shoes, Siwâk and the ablution water container? Wherever you are amongst you, the one who used to carry the shoes, Siwâk and the ablution water container? Weren’t there amongst you the man who was given Allâh’s refuge from the Satan? And weren’t there amongst you the man who used to keep the (Prophet’s) secrets which nobody else knew? How did Ibn Umm ‘Abd (i.e., ‘Abdul-lâh bin Mas’ûd) use to recite Surât Al-Lail (No. 92)?” I recited:

“By the night as it envelops, by the day as it appears in brightness, and by male and female”. (V.92:1-3)

On that, Abû Ad-Dardâ’ said, “By Allâh, the Prophet made me read the Verse in this way after listening to him, but these people (of Sham) tried their best to let me say something different.”

3762. Narrated ‘Abdur-Rahmân bin I zi: We asked Hûdhaifa to tell us of a person resembling (to some extent) the Prophet in good appearance and straightforward behaviour so that we may learn from him (good manners and acceptable conduct). Hûdhaifa replied, “I do not know anybody resembling the Prophet (to some extent) in appearance and conduct more than Ibn Umm ‘Abd (i.e., ‘Abdul-lâh bin Mas’ûd).

3763. Narrated Abû Mûsâ Al-Ash’ârî: My brother and I came from Yemen, and for some time we continued to consider

1) (H. 3761) The person meant here was ‘Abdul-lâh bin Mas’ûd.
2) (H. 3761) The person meant here was Ammar bin Yâsir.
3) (H. 3761) The person meant here was Hûdhaifa.
4) (H. 3761) See footnote of Hadîth No. 3743.
‘Abdullāh bin Mas‘ūd as one of the members of the family of the Prophet ṣaḥīḥ because we used to see him and his mother going in the house of the Prophet ṣaḥīḥ very often.

(28) CHAPTER. Narration about Mu‘āwiyah ṣaḥīḥ.

3764. Narrated Ibn Abū Mulaika:
Mu‘āwiyah offered one Rak‘ah Witr prayer after the ‘Ishā prayer, and at that time a freed slave of Ibn ‘Abbās was present. He (i.e., the slave) went to Ibn ‘Abbās (and told him that Mu‘āwiyah offered one Rak‘ah in Witr prayer). Ibn ‘Abbās said, “Leave him, for he was in the company of Allāh’s Messenger ṣaḥīḥ.”

3765. Narrated Ibn Abī Mulaika:
Somebody said to Ibn ‘Abbās, “Can you speak to chief of the believers Mu‘āwiyah, as he does not offer except one Rak‘ah as Witr?” Ibn ‘Abbās replied, “He is a Faqīh (i.e., a learned man who can give religious verdict).”

3766. Narrated Ḥumrān bin Abbān:
Mu‘āwiyah ṣaḥīḥ said (to the people), “You offer a Salāt (prayer) which we, who were the Companions of the Prophet ṣaḥīḥ never saw the Prophet ṣaḥīḥ offering, and he forbade its offering, i.e., the two Rak‘ah after

(1) (H. 3764) Mu‘āwiyah must have seen the Prophet ṣaḥīḥ doing the same.
the compulsory 'Asr prayer."

(29) CHAPTER. The merits of Fāṭima

The Prophet ﷺ said, "Fāṭima is the chief mistress of the women in Paradise."

3767. Narrated Al-Miswar bin Makhrama: Allâh's Messenger ﷺ said, "Fāṭima is a part of me, and whoever makes her angry, makes me angry."

(30) CHAPTER. The superiority of 'Āishah

3768. Narrated Abû Salama: 'Āishah ﷺ said, "Once, Allâh's Messenger ﷺ said (to me), 'O 'Āish (Âishah)! This is Jibrîl (Gabriel) greeting you.' I said, 'Peace and Allâh's Mercy and Blessings be on him, you see what I don't see.'" She was addressing Allâh's Messenger ﷺ.

3769. Narrated Abû Mûsâ Al-Ash'ârî: Allâh's Messenger ﷺ said, "Many amongst men attained perfection but amongst women none attained the perfection except Maryam (Mary), the daughter of 'Imrân, and Âsîya, the wife of
Fir‘aun (Pharaoh). And the superiority of ‘Āishah to other women is like the superiority of Tharid (i.e., an Arabic dish) to other meals.”

3770. Narrated Anas bin Mālik: Allah’s Messenger ﷺ said, “The superiority of ‘Āishah over other women is like the superiority of Tharid to other meals.”

3771. Narrated Al-Qāsim bin Mu‘ammad: Once ‘Āishah became sick and Ibn ‘Abbas went to see her and said, “O Mother of the believers! You are leaving for truthful forerunners, i.e., for Allah’s Messenger ﷺ and Abū Bakr.

3772. Narrated Abū Wā’il: When ‘Ali sent ‘Ammār and Al-Ḥasan to (the people of) Kūfa to urge them to fight, ‘Ammār addressed them saying, “I know that she (i.e., ‘Āishah) is the wife of the Prophet ﷺ in this world and in the Hereafter, but Allah has put you to test, whether you will follow Him (i.e., Allāh) or her.”(1)

(1) (H. 3772) Allāh’s Order is to obey the Imām (i.e., ‘Ali ﷺ) and for the ladies to stay at home. [See the Qur’ān (V. 33:33)].
3773. Narrated 'Aishah that she borrowed a necklace from Asmâ’ and it was lost. Allâh’s Messenger ﷺ sent some of his Companions to look for it. During their journey the time of Salât (prayer) was due and they offered the Salât (prayer) without ablution. When they returned to the Prophet ﷺ they complained about it. So the Divine Verse of Tawârîsh was revealed. Usaid bin Hûdais said (to ‘Aishah), “May Allâh reward you handsomely. By Allâh, whenever you have a difficulty, Allâh took you out of it and brought it with a blessing for the Muslims.”

3774. Narrated Hishâm’s father: When Allâh’s Messenger ﷺ was in his fatal illness, he started visiting his wives and saying, “Where will I be tomorrow?” He was anxious to be in ‘Aishah’s home. ‘Aishah said, “So, when it was my day, the Prophet ﷺ became silent (no longer asked the question).”

3775. Narrated Hishâm’s father: The people used to send presents to the Prophet ﷺ on the day of ‘Aishah’s turn. ‘Aishah said, “My companions (i.e., the other wives of the Prophet ﷺ) gathered in the house of Umm Salama and said, “O Umm Salama! By Allâh, the people choose to send presents on the day of ‘Aishah’s turn and we too, love
the good (i.e., presents etc.) as ‘Aishah does. You should tell Allâh’s Messenger to tell the people to send their presents to him wherever he may be, or wherever his turn may be.” Umm Salama said that to the Prophet and he turned away from her, and when the Prophet returned to her (i.e., Umm Salama), she repeated the same, and the Prophet again turned away, and when she told him the same for the third time, the Prophet said, “O Umm Salama! Don’t trouble me by harming ‘Aishah, for by Allâh, the Divine Revelation never came to me while I was under the blanket of any woman amongst you except her.”
63 – THE MERITS OF AL-ANSÄR

(1) CHAPTER. The merits of Al-Ansär

And the Statement of Allâh: “Those who gave (them) asylum and help.” (V.8:72, 74)
“And those who, before them, had homes (in Al-Madîna) and had adopted the Faith, – love those who emigrate to them, and have no jealousy in their breasts for that which they have been given…” (V.59:9)

3776. Narrated Ghâilân bin Jarîr: I asked Anas, “Tell me about the name Al-Ansâr. Did you call yourselves by this name or did Allâh call you by it?” He said, “Allâh called us by this name.” We used to visit Anas (at Baṣrâh) and he used to narrate to us the virtues and deeds of Al-Ansâr, and he used to address me or a person from the tribe of Al-Azd and say, “Your tribe did so-and-so on such and such a day.”

3777. Narrated ‘Âishah: The day of Bu‘ãth [i.e., day of fighting between the two tribes of the Ansâr, the ‘Aûs and Al-Khazraj] was brought about by Allâh for the good of His Messenger so that when Allâh’s Messenger reached (Al-Madîna), the tribes of Al-Madîna had already divided and their chiefs had been killed and wounded. So, Allâh had brought about the battle for the good of His Messenger in order that they (i.e., the Ansâr) might embrace Islâm.
3778. Narrated Anas: On the day of the conquest of Makkah, when the Prophet had given the Quraish (from the booty), the Ansãr said, “By Allah, this is indeed very strange. While our swords are still dribbling with the blood of Quraish, our war booty are distributed amongst them.” When this news reached the Prophet he called the Ansãr and said, “What is this news that has reached me from you?” They used not to tell lies, so they replied, “What has reached you is true.” He said, “Doesn’t it please you that the people take the booty to their homes and you take Allah’s Messenger to your homes? If the Ansãr took their way through a valley or mountain path, I would take the Ansãr’s valley and their mountain path.”

(2) CHAPTER. The statement of the Prophet: “But for the emigration, I would have been one of the Ansãr.”

This narration of the Prophet has come through ‘Abdullah bin Zaid.

3779. Narrated Abu Hurairah: The Prophet or Abû-Qâsim said, “If the Ansãr took their way through a valley or a mountain path, I would take Ansãr’s valley. And but for the emigration, I would have been one of the Ansãr.” Abu Hurairah used to say, “The Prophet is not unjust (by saying so). May my parents be sacrificed for him, for the Ansãr sheltered and helped him,” or said a similar sentence.
(3) CHAPTER. The Prophet ﷺ established the bond of brotherhood (fraternity) between the Ansâr and the Muhâjirûn (i.e., emigrants).

3780. Narrated Sa’d’s father: When the emigrants reached Al-Madîna, Allâh’s Messenger ﷺ established the bond of brotherhood (fraternity) between ‘Abdur-Rahmân and Sa’d bin Ar-Rabi’. Sa’d said to ‘Abdur-Rahmân, “I am the richest of all the Ansâr, so I want to divide my property (between us), and I have two wives, so see which of the two you like and tell me, so that I may divorce her, and when she finishes her prescribed period (i.e., ‘Idda’\(^{(1)}\)) of divorce, then marry her.” ‘Abdur-Rahmân said, “May Allâh bless your family and property for you, where is your market?” So they showed him the Qainuqa’ market. (He went there and) returned with a profit in the form of dried yoghurt and butter. He continued going (to the market) till one day he came, bearing the traces of yellow scent. The Prophet ﷺ asked, “What is this (scent)?” He replied, “I got married.” The Prophet ﷺ asked, “How much Mahr did you give her?” He replied, “I gave her a date-stone of gold or a gold piece equal to the weight of a date-stone.” (The narrator, Ibrâhîm, is in doubt as to which is correct.)

3781. Narrated Anas: When ‘Abdur-Rahmân bin ‘Auf came to us, Allâh’s Messenger ﷺ made a bond of brotherhood (fraternity) between him and Sa’d bin Ar-Rabi’ who was a rich man. Sa’d said, “The

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\(^{(1)}\) (H. 3780) ‘Idda here means a period of three monthly courses for which a divorced woman should wait before she remarries.
Anṣār know that I am the richest of all of them, so I will divide my property into two parts between me and you, and I have two wives; see which of the two you like so that I may divorce her and you can marry her after she becomes lawful to you, by passing her "Iddā" (the prescribed period of divorce)."

'Abdur Rahman said, “May Allah bless your family (i.e., wives) for you.” (But ‘Abdur-Rahmn went to the market) and did not return on that day except with some gain of dried yoghurt and butter. He went on trading just a few days till he came to Allah’s Messenger bearing the traces of yellow scent over his clothes. Allah’s Messenger asked him, “What is this scent?” He replied, “I have married a woman from the Anṣār.” Allah’s Messenger asked, “How much Mahr have you given to her?” He said, “A date-stone weight of gold or a golden date-stone.” The Prophet said, “Give a Walima (marriage banquet party), even with a sheep.”

3782. Narrated Abu Hurairah: The Anṣār said (to the Prophet), “Please divide the date-palm trees between us and them (i.e., emigrants).” The Prophet said, “No.” The Anṣār said, “Let them (i.e., the emigrants) do the labour for us in the gardens and share the date-fruits with us.” The emigrants said, “We accept this.”

3783. Narrated Al-Barā‘: I heard the Prophet saying (or the Prophet
said), “None loves the Anṣār but a believer, and none hates them but a hypocrite. So, Allāh will love him who loves them, and He will hate him who hates them.”

3784. Narrated Anas bin Mālik
The Prophet said, “The sign of Belief is to love the Anṣār, and the sign of hypocrisy is to hate the Anṣār.”

3785. Narrated Anas: The Prophet saw the women and children (of the Anṣār) coming forward. (The sub-narrator said, “I think that Anas said, ‘They were returning from a wedding party.’”) The Prophet stood up and said thrice, “By Allāh! You are from the most beloved people to me.”

3786. Narrated Anas bin Mālik: Once an Anṣārī woman, accompanied by a son of hers, came to Allāh’s Messenger. Allāh’s Messenger spoke to her and said twice, “By Him in Whose Hand my soul is, you are the most beloved people to me.”
(6) CHAPTER. The followers of the Anṣār.

3787. Narrated Zaid bin Al-Arqam: The Anṣār said, “O Allāh’s Messenger! Every Prophet has his followers and we have followed you. So please invoke Allāh to let our followers be considered from us (as Anṣār too)?” So he invoked Allāh accordingly.

3788. Narrated Abū Ťāsī, a man from the Anṣār: The Anṣār said, “Every nation has followers and (O Prophet) we have followed you, so invoke Allāh to let our followers be considered from us (as Anṣār like ourselves).” So the Prophet invoked Allāh accordingly.

(7) CHAPTER. The superiority of the families (houses) of the Anṣār.

3789. Narrated Abū Usaid: The Prophet said, “The best of the Anṣār’s
families (homes) are those of Banū An-Najjar and then (those of) Banū 'Abdal-Ashhal, then (those of) Banū Al-Ḥarīth bin Al-Khazraj and then (those of) Banū Sā'ida; nevertheless, there is good in all the families (houses) of the Ansār." On this, Sa'd (bin 'Ubāda)(1) said, “I see that the Prophet has preferred some people to us.” Somebody said (to him), “No, but he has given you superiority to many.”

3790. Narrated Abu Usaid that he heard the Prophet saying, “The best of the Ansār, or the best of the Ansār families (homes) are Banū An-Najjar, Banū 'Abdal-Ashhal, Banū Al-Ḥarīth and Banū Sā'ida.”

3791. Narrated Abu Ḥumaid: The Prophet said, “The best of the Ansār families (homes) are the families (homes) of Banū An-Najjar, and then that of Banū 'Abdal-Ashhal, and then that of Banū Al-Ḥarīth, and then that of Banū Sā'ida, and there is good in all the families (homes) of the Ansār.” Sa'd bin 'Ubāda followed us and said, “O Abu Usaid! Don’t you see that the

(1) (H. 3789) Sa’d belonged to Banū Sā’ida.
Prophet compared the Ansâr and made us the last of them in superiority?” Then Sa’îd met the Prophet and said, “O Allâh’s Messenger! In comparing the Ansâr’s families (homes) as to the degree of superiority, you have made us the last of them.” Allâh’s Messenger replied, “Isn’t it sufficient that you are regarded amongst the best?”

(8) CHAPTER. The statement of the Prophet to the Ansâr: “Be patient till you meet me at Al-Haud [the tank (i.e., Al-Kauthar)].”

3792. Narrated Usâid bin Hudâir: A man from the Ansâr said, “O Allâh’s Messenger! Will you appoint me as you have appointed so-and-so?” The Prophet said, “After me you will see others given preference to you; so be patient till you meet me at Al-Haud [the tank (i.e., Al-Kauthar)] (on the Day of Resurrection).”

3793. Narrated Anas bin Malik: The Prophet said to the Ansâr, “After me you will see others given preference to you; so be patient till you meet me, and your promised place (of meeting) will be Al-Haud [the tank (i.e., Al-Kauthar)].”
3794. Narrated Yahya bin Sa'id that he heard Anas bin Malik (when he went with him to Al-Walid), saying, “Once, the Prophet called the Anṣār in order to give them the territory of Bahrain. They said, ‘No, unless you give to our emigrant brethren a similar share.’ On that he said, ‘If you do not agree to it, then be patient till you meet me, for after me others will be given preference to you.’”

(9) CHAPTER. The invocation of the Prophet: “O Allah! Improve and make right the state of the Anṣār and the Muhājirūn (i.e., the emigrants).”

3795. Narrated Anas bin Malik: Allah’s Messenger said, “There is no life except the life of the Hereafter; so, O Allah! Improve and make right the state of the Anṣār and the Muhājirūn.” And Anas added that the Prophet also said, “O Allah! Forgive the Anṣār.”

3796. Narrated Anas bin Malik: On the day of the battle of Ghazwat-ul-Khandaq (i.e., the battle of Trench) the Anṣār used to say, “We are those who have given the Bai’a (pledge) to Muhammad for Jihad (i.e., holy fighting) as long as we live.” The Prophet, replied to them, “O Allah! There is no life except the life of the Hereafter; so please honour the Anṣār and the Muhājirūn.”
3797. Narrated Sahl: Allah's Messenger came to us while we were digging the trench and carrying out the earth on our backs. Allah's Messenger then said, "O Allah! There is no life except the life of the Hereafter, so please forgive the Muhãjirin and the Ansår."

3798. Narrated Abú Hurairah: A man came to the Prophet (as a guest), so he sent a messenger to his wives (to bring something for that man to eat) but they said that they had nothing except water. Then Allah's Messenger said, "Who will take this (person), or entertain him as a guest?" A man from the Ansår said, "I." So he took him to his wife and said to her, "Entertain generously the guest of Allah's Messenger." She said, "We have got nothing except the meals of our children." He said, "Prepare your meal, light your lamp and let your children sleep if they ask for supper." So, she prepared her meal, lighted her lamp and made her children sleep, and then stood up pretending to mend her lamp, but she put it off. Then both of them (the husband and wife) pretended to be eating, but they really went to bed hungry. In the morning the Ansârî went to Allah's Messenger who said, "Tonight Allah laughed, or wondered at your action."
Then Allâh revealed:

"...And give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful." (V.59:9)

(11) CHAPTER. The statement of the Prophet ﷺ: “Accept the good (deeds) of the good-doers amongst them, and excuse the wrong-doers amongst them.”

3799. Narrated Anas bin Mâlik: Abû Bakr and Al-'Abbās passed by one of the gatherings of the Anṣâr who were weeping then. He (i.e., Abû Bakr or Al-'Abbâs) asked, “Why are you weeping?” They replied, “We are weeping because we remember the gathering of the Prophet ﷺ with us.”(1) So, Abû Bakr went to the Prophet ﷺ and told him of that. The Prophet ﷺ came out, tying his head with a piece of the hem of a sheet. He ascended the pulpit which he never ascended after that day. He glorified and praised Allâh and then said, “I request you to take care of the Anṣâr as they are my near companions to whom I confided my private secrets. They have fulfilled their obligations and rights which were enjoined on them but there remains what is for them. So, accept the good (deeds) of the good-doers amongst them and excuse the wrong-doers amongst them.”

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(1) (H. 3799) The Prophet ﷺ was then seriously ill and his Companions were afraid that they would never see him in their gatherings.
3800. Narrated Ibn ‘Abbãs: Allah’s Messenger (in his fatal illness) came out wrapped in a sheet covering his shoulders and his head was tied with an oily type of cloth till he sat on the pulpit, and after praising and glorifying Allah, he said, “Then after, O people! The people will go on increasing, but the Ansãr will go on decreasing till they become just like salt in a meal. So, whoever amongst you will be the ruler and have the power to harm or benefit others, should accept the good (deeds) of the good-doers amongst them and excuse the wrong-doers amongst them.”

3801. Narrated Anas bin Malik: The Prophet said, “The Ansãr are my near companions to whom I confided my private secrets. People will go on increasing but the Ansãr will go on decreasing; so, accept the good (deeds) of the good-doers amongst them and excuse the wrong-doers amongst them.”

3802. Narrated Al-Barã: A silken cloth was given as a present to the Prophet. His Companions started touching it and admiring its softness. The Prophet said, “Are you admiring its
softness? The handkerchiefs of Sa'd bin Mu'adh (in Paradise) are better and softer than it."

3803. Narrated Jābir: I heard the Prophet saying, "The Throne (of Allah) shook at the death of Sa'd bin Mu'adh."

Through another group of narrators, Jābir added, "I heard the Prophet saying, 'The Throne of the Most Gracious (Allah) shook because of the death of Sa'd bin Mu'adh.'" (1)

3804. Narrated Abū Sa'īd Al-Khudrī: Some people (i.e., the Jews of Banī Quraizah) agreed to accept the verdict of Sa'd bin Mu'adh; so the Prophet sent for him (i.e., Sa'd bin Mu'adh). He came riding a donkey, and when he approached the mosque, the Prophet said, "Get up for the best amongst you," or said, "Get up for your chief." Then the Prophet said, "O Sa'd! These people have agreed to accept

(1) (H. 3803) This means the Throne was pleased with the ascent of Sa'd's soul to the heavens.
your verdict.” Sa’d said, “I judge that their warriors should be killed and their children and women should be taken as captives.” The Prophet said, “You have given a judgment similar to Allâh’s Judgement (or the King’s judgement)”\(^{(1)}\).

\(1\) (H. 3804) “King” here means “Allâh”.

3805. Narrated Anas: Two men (Usaid and ‘Abbâd) left the Prophet on a very dark night. Suddenly a light came in front of them, and when they separated, the light also separated into two, one with each of them two.

3806. Narrated ‘Abdullâh bin ‘Amr: I heard the Prophet saying, “Learn the recitation of the Qur’ân from four persons: Ibn Mas‘ûd, Sûlûm, the freed slave of Abû Ḥudâifa, Ubaí and Mu’âdh bin Jabal.”

\(13\) CHAPTER. The merits of Usaid bin Ḥudâiîr and ‘Abbâd bin Bîshr

\(14\) CHAPTER. The virtues of Mu’âdh bin Jabal

[Text continues]
15) CHAPTER The virtues of Sa'd bin Ubâda

‘Āishah narrated: “Before that, he (i.e., Sa’d) was a pious man.”

3807. Narrated Abū Usaid: Allah’s Messenger said, “The best of the Ansâr’s houses are those of Bani An-Najjar, then those of Bani ‘Abdul-Ash‘al, then those of Bani Al-Hārith bin Al-Khazraj, then those of Bani Sa’ida; but there is goodness in all the houses of the Ansâr.” Sa’d bin ‘Ubâda who was one of those who embraced Islam early, said, “I see that Allah’s Messenger is giving others superiority above us.” Some people said to him, “But he has given you superiority above many other people.”

16) CHAPTER. The virtues of Ubayy bin Ka‘b.

3808. Narrated Masrûq: ‘Abdullâh bin Mas‘ûd was mentioned before ‘Abdullâh bin ‘Amr who said, “That is a man I still love, as I heard the Prophet saying, ‘Learn the recitation of the Qur’ân from four: from ‘Abdullâh bin Mas‘ûd — he started with him — Salîm, the freed slave of Abû Hudhaifa, Mu‘âdh bin Jabal and Ubai bin Ka‘b’.” (See H. 3806)

(1) (H. 3807) This Hadîth is a part of the long Hadîth of blame (the story of Ifk) laid upon ‘Āishah (i.e., the slander against ‘Āishah).
3809. Narrated Anas bin Malik:
The Prophet ﷺ said to Ubaï, “Allâh has ordered me to recite to you: ‘Those who disbelieve (Sûrat Al-Baiyinah, No. 98).’” Ubaï said, “Has He mentioned my name?” The Prophet ﷺ said, “Yes.” (On hearing that, Ubaï started weeping).

3810. Narrated Qatâda: Anas said, “The Qur’ân was collected in the lifetime of the Prophet ﷺ by four (men), all of whom were from the Ansâr: Ubaï, Mu‘âd bin Jabal, Abû Zaid and Zaid bin Thâbit.” I asked Anas, “Who is Abû Zaid?” He said, “One of my uncles.”

3811. Narrated Anas: On the day of the battle of Uhud, the people ran away, leaving the Prophet ﷺ, but Abû Ta‘lîh was shielding the Prophet with his shield in front of him. Abû Ta‘lîh was a strong,
experienced archer who used to keep his arrow bow strong and well stretched. On that day he broke two or three arrow bows. If any man passed by carrying a quiver full of arrows, the Prophet ﷺ would say to him, "Empty it in front of Abū Ṭalḥa." When the Prophet ﷺ started looking at the enemy by raising his head, Abū Ṭalḥa said, "O Allāh’s Prophet! Let my parents be sacrificed for your sake! Please don’t raise your head and make it visible, lest an arrow of the enemy should hit you. Let my neck and chest be wounded instead of yours." (On that day) I saw ‘Aīshah, the daughter of Abū Bakr and Umm Sulaim both lifting their dresses up so that I was able to see the ornaments of their legs, and they were carrying the waterskins on their arms to pour water into the mouths of the thirsty people and then go back and fill them and come to pour water into the mouths of the people again. (On that day) Abū Ṭalḥa’s sword fell from his hand twice or thrice.

(19) CHAPTER. The virtues of ‘Abdullāh bin Salām ﷺ.

3812. Narrated Sa’d bin Abī Waqqās ﷺ: I have never heard the Prophet ﷺ saying about anybody walking on the earth that he is from the people of Paradise except ‘Abdullāh bin Salām. The following Verse was revealed concerning him:

‘...And a witness from among the Children of Isrāēl (Abdullāh bin Salām ﷺ) testifies that this Qur’ān is from Allāh [like the Taurāt (Torah)]…’ (V.46:10)
3813. Narrated Qais bin ‘Ubād: While I was sitting in the mosque of Al-Madina, there entered a man (‘Abdullāh bin Salām) with signs of solemnity over his face. The people said, “He is one of the people of Paradise.” He offered two light Rak’a and then left. I followed him and said, “When you entered the mosque, the people said, ‘He is one of the people of Paradise.’” He said, “By Allāh, one ought not say what he does not know; and I will tell you why. In the lifetime of the Prophet ﷺ I had a dream which I narrated to him. I saw as if I were in a garden.” He then described its vastness and greenery. He added: “In its centre there was an iron pillar whose lower end was fixed in the earth and the upper end was in the sky, and at its upper end there was a (ring-shaped) hand-hold. I was told to climb it. I said, ‘I can’t.’ Then a servant came to me and lifted my clothes from behind and I climbed till I reached the top (of the pillar). Then I got hold of the hand-hold, and I was told to hold it tightly, then I woke up and (the effect of) the hand-hold was in my hand. I narrated all that to the Prophet ﷺ who said, ‘The garden is Islām, and the hand-hold is the Most Truthworthy Hand-hold. So you will remain as a Muslim till you die.’” (The narrator added): “The man was ‘Abdullāh bin Salām.”
3814. Narrated Abū Burda: When I came to A. dīna, I met ‘Abdullāh bin Salām. He said, “Will you come to me so that I may serve you with Sāwīq (i.e., powdered barley) and dates, and let you enter a (blessed) house that in which the Prophet entered?” Then he added, “You are in a country where the practice of Ribā(1) is prevalent; so if somebody owes you something and he sends you a present of a load of chopped straw, or a load of barley, or a load of provender then do not take it, as it is Ribā.”

(20) CHAPTER. The marriage of the Prophet with Khadija and her superiority.

3815. Narrated ‘Ali: I heard Allāh’s Messenger saying (as below). Narrated ‘Ali: The Prophet said, “The best of the world’s women is Maryam (Mary) (at her lifetime), and the best of the world’s women is Khadija (at her lifetime).”

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(1) (H. 3822) Ribā: See the glossary.
3816. Narrated 'Aishah: I did not feel jealous of any of the wives of the Prophet (although) she died before he married me; for I often heard him mentioning her; and Allâh had told him to give her the good tidings that she would have a palace of Qasab (i.e., pipes of precious stones and pearls in Paradise), and whenever he slaughtered a sheep, he would send to her women-friends a good share of it.

3817. Narrated 'Aishah: I did not feel jealous of any woman as much as I did of Khadija; because Allah's Messenger used to mention her very often. He married me after three years of her death, and his Lord or Jibrîl (Gabriel) ordered him to give her the good tidings of having a palace of Qasab in Paradise. (See H. 1791)

3818. Narrated 'Aishah: I did not feel jealous of any of the wives of the

(1) (H. 3816) Qasab: See the glossary.
Prophet as much as I did of Khadija though I did not see her. The Prophet used to mention her very often, and whenever he slaughtered a sheep, he would cut its parts, and send them to the women-friends of Khadija. When I sometimes said to him, “(You treat Khadija in such a way) as if there is no woman on earth except Khadija,” he would say, “Khadija, was such and such, and from her I had children.” (See H. 1791)

3819. Narrated Ismā'il: I asked ‘Abdullāh bin Abī Atīfa, “Did the Prophet give glad tidings to Khadija?” He said, “Yes, of a palace made of Qasab (in Paradise) where there will be neither any noise nor any toil (fatigue, trouble, etc.).”

3820. Narrated Abū Hurairah: Jibrīl (Gabriel) came to the Prophet and said, “O Allah’s Messenger! This is Khadija, coming to you with a dish having meat soup (or some food or drink). When she reaches you, greet her on behalf of her Lord (Allah) and on my behalf, and give her the glad tidings of having a palace made of Qasab in Paradise, wherein there will be neither any noise nor any toil (fatigue, trouble, etc.).”

3821. Narrated ‘Āishah: Once Hāla bint Khuwailid, Khadija’s sister, asked
the permission of the Prophet ﷺ to enter. On that, the Prophet ﷺ remembered the way Khadija used to ask permission, and that upset him. He said, “O Allah! Halal!” So, I became jealous and said, “What makes you remember an old woman amongst the old women of Qurashi (with a toothless mouth) of red gums who died long ago, and in whose place Allâh has given you somebody better than her?”

(21) CHAPTER. The narration about Jarîr bin ‘Abdullâh Al-Bajâli رضي الله عنه

3822. Narrated Jarîr bin ‘Abdullâh رضي الله عنه: Allâh’s Messenger ﷺ has never refused to admit me since I embraced Islâm, and whenever he saw me, he would smile.

3823. (In another narration) Jarîr bin ‘Abdullâh narrated: There was a house called Dhûl-Khalasa(1) in the pre-Islamic period and it was also called Al-Ka’ba Al-Yamânîya or Al-Ka’ba Ash-Shâmîya. Allâh’s Messenger ﷺ said to me, “Will you relieve me from Dhûl-Khalasa?” So I left for it with 150 cavalry men from the tribe of Ahmâs and then we destroyed it and killed whoever we found there. Then we came to the Prophet ﷺ and informed him about it. He invoked good upon us and upon the tribe of Ahmâs.

(1) (H. 3823) Dhûl-Khalasa: See the glossary.
(22) CHAPTER. The narration about Hudhaifa bin Al-Yamân Al-‘Absy.

3824. Narrated ‘Âishah: “On the day of the battle of Uḥud, Al-Mushrikûn [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad (a)] were defeated completely. Then Satan shouted loudly, “O Allah’s slaves! Beware the ones behind you!” So the front files attacked the back ones. Then Hudhaifa looked and saw his father, and said loudly, “O Allah’s slaves! My father! My father!” By Allah, they did not stop till they killed him (i.e., Hudhaifa’s father). Hudhaifa said, “May Allah forgive you!” The subnarrator said, “By Allah, Hudhaifa continued asking Allah’s Forgiveness for the killers of his father till he met Allah (i.e., died).”

[See Hadith No.4065]

(23) CHAPTER. The narration about Hind bint ‘Utba bin Rabi’a.

3825. Narrated ‘Âishah: Hind bint ‘Utba came and said, “O Allah’s Messenger! (Before I embraced İslâm) there was no family on the surface of the earth I wished to see in degradation more than I did your family, but today there is no family on the surface of the earth I wish to see honoured more than I did yours.” The Prophet ﷺ said, “I thought similarly, by Him in Whose Hand my soul is!” She further said, “O Allah’s Messenger! Abû Sufyân is a miser, so, is it sinful of me to feed my children from his property?” He said, “I do not allow it unless you take for your needs what is just and reasonable.”
(24) CHAPTER. Narration about Zaid bin 'Amr bin Nufail.

3826. Narrated 'Abdullãh bin 'Umar: The Prophet met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Baldah before any Divine Revelation came to the Prophet. A meal was presented to the Prophet but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter at your Ansãb (in the name of your idols etc.). I eat only those (animals) on which Allah's Name has been mentioned at the time of (their) slaughtering." Zaid bin 'Amr used to criticize the way Quraish used to slaughter their animals, and used to say, "Allah has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in others than the Name of Allah. He used to say so, for he rejected that practice and considered it as something abominable.

3827. Narrated Ibn 'Umar: Zaid bin 'Amr bin Nufail went to Sham, enquiring about a True Religion to follow. He met a Jewish religious scholar and asked...
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Zaid bin 'Amr bin Nufail narrated: I saw Zaid bin 'Amr bin Nufail standing with his back against the Ka'bah and he said, "I intend to embrace your religion, so tell me something about it." The Jew said, "I do not know any other religion except the Hanif (Islamic Monotheism)." Zaid enquired, "What is Hanif?" He replied, "Hanif is the religion of (the Prophet) Abraham, who was neither a Jew nor a Christian and who used to worship none but Allah (Alone) (i.e. Islamic Monotheism)."

The Christian said, "I do not know any other religion except the Hanif (Islamic Monotheism)." Zaid enquired, "What is Hanif?" He replied, "Hanif is the religion of (the Prophet) Abraham, who was neither a Jew nor a Christian and who used to worship none but Allah (Alone) (i.e. Islamic Monotheism)."

Zaid left that place, and when he came out, he raised both his hands and said, "O Allah! I make You my Witness that I am on the religion of Ibrahim (Abraham)."

Reported by Asma' bint 'Abd Bakr, may Allah be pleased with her.
saying, “O people of Quraish! By Allâh, none amongst you is on the religion of Ibrâhîm except me.” (She added:) He (Zaid) used to preserve the lives of little girls: If somebody wanted to kill his daughter he would say to him, “Do not kill her for I will feed her on your behalf.” So, he would take her, and when she grew up nicely, he would say to her father, “Now if you will (wish), I will give her to you, and If you will (wish), I will feed her on your behalf.”

(25) CHAPTER. The building of the Ka’bah.

3829. Narrated Jâbir bin ‘Abdullâh: When the Ka’bah was re-built, the Prophet ﷺ and ‘Abbâs went to carry stones. ‘Abbâs said to the Prophet ﷺ, “(Take off and) put your waist-sheet over your neck so that the stones may not hurt you.” (But as soon as he took off his waist-sheet) he fell unconscious on the ground with both his eyes towards the sky. When he came to his senses, he said, “My waist-sheet! My waist-sheet!” Then he tied his waist-sheet (round his waist).

3830. Narrated ‘Amr bin Dînâr and ‘Ubaidullâh bin Abî Yazîd: In the lifetime of the Prophet ﷺ there was no wall around the Ka’bah and the people used to offer Salât (prayer) around the Ka’bah till ’Umar became the caliph and he built the wall around it. ‘Ubaidullâh further said, “Its wall was low, so Ibn Az-Zubair built it.”
3831. Narrated 'Aishah \(\text{H. 3831}\):

\(\text{Ashūrā}' (i.e., the tenth of Muharram) was a day on which the tribe of Quraish used to observe fasting in the Pre-Islamic Period of Ignorance. The Prophet also used to observe \(\text{Saum}\) (fast) on this day. So when he emigrated to Al-Madina, he observed fasting on it and ordered (the Muslims) to fast on it. When the fasting of (the month of) Ramaḍān was enjoined, it became optional for the people to observe fast or not to observe fast on the day of \(\text{Ashūrā}'.

3832. Narrated Ibn 'Abbas \(\text{H. 3832}\):

The people used to consider the performance of \(\text{Umra}\) in the months of \(\text{Hajj}\) an evil deed on the earth, and they used to call the month of Muḥarram as Ṣafar and used to say, "When (the wounds over) the backs (of the camels) have healed and the footmarks (of the camels) have vanished (after coming from \(\text{Hajj}\)), then \(\text{Umra}\) becomes legal for the one who wants to perform \(\text{Umra}'."

Allāh’s Messenger and his Companions reached Makkah assuming \(\text{Ihram}\) for \(\text{Hajj}\) on the fourth of Dhul-Hijja. The Prophet ordered his Companions to perform \(\text{Umra}\) (with that \(\text{Ihram}\) instead of \(\text{Hajj}\)). \(\text{H. 3832}\) They asked, "O Allāh’s Messenger! What kind of finishing of \(\text{Ihram}\)?" The Prophet said, "Finish the \(\text{Ihram}\) completely."

3833. Narrated Sa‘īd bin Al-Musayyab’s grandfather: In the Pre-Islamic Period of Ignorance a flood of rain came and filled the

\(\text{(1)}\) (H. 3832) The Prophet ordered them to perform \(\text{Umra}\) and then finish the \(\text{Ihram}\).
valley in between the two mountains (around the Ka'bah).

3834. Narrated Qais bin Abi Hazim: Abū Bakr went to a lady from the Ahmas tribe called Zainab bint Al-Muhajir and found that she refused to speak. He asked, “Why does she not speak?”? The people said, “She has intended to perform Hajj without speaking.” He said to her, “Speak, for it is illegal not to speak, as it is an action (i.e., tradition) of the Pre-Islamic Period of Ignorance. So she spoke and said, “Who are you?” He said, “A man from the emigrants.” She asked, “Which emigrants?” He replied, “From Quraish.” She asked, “From which branch of Quraish are you?” He said, “You ask too many questions; I am Abū Bakr.” She said, “How long shall we enjoy this good order (i.e., Islamic religion) which Allah has brought after the Period of Ignorance?” He said, “You will enjoy it as long as your Imām keep on abiding by its rules and regulations.” She asked, “What are the Imām?” He said, “Were there not heads and chiefs of your nation who used to order the people and they used to obey them?” She said, “Yes.” He said, “So they (i.e., the Imām) are those whom I meant.”

3835. Narrated ‘Āishah: A black lady slave of some of the Arabs embraced Islām and she had a hut in the
mosque. She used to visit us and talk to us, and when she finished her talk, she used to say: “The day of the scarf was one of our Lord’s Wonders. Verily! He has delivered me from the land of Kufr.” When she said the above verse many times, I (‘Aishah) asked her, “What was the day of the scarf?” She replied, “Once the daughter of some of my masters went out and she was wearing a leather scarf (round her neck) and the leather scarf fell from her and a kite descended and picked it up, mistaking it for a piece of meat. They (i.e., my masters) accused me of stealing it and they tortured me to such an extent that they even looked for it in my private parts. So, while they all were around me, and I was in great distress, suddenly the kite came over our heads and threw the scarf and they took it. I said to them “This is what you accused me of stealing, though I was innocent.”

3836. Narrated Ibn ‘Umar. The Prophet ﷺ said, “If anybody has to take an oath, he should swear only by Allah. The people of Quraysh used to swear by their fathers, but the Prophet ﷺ said, “Do not swear by your fathers.”

3837. Narrated ‘Abdur-Rahmän bin Al-Qāsim: Al-Qāsim used to walk in front of the funeral procession. He used not to get up for
funeral procession (in case it passed by him). And he narrated from ‘Aishah that she said, “The people of the Pre-Islamic Period of Ignorance used to stand up for the funeral procession. When they saw it they used to say twice: ‘You were noble in your family. What are you now?’”

3838.Narrated ‘Umar: Al-Mushrikūn used not to leave Jam‘ (i.e., Muzdalifah) till the sun had risen on Thabir mountain. The Prophet ک  contradicted them by leaving (Muzdalifah) before the sun rose.

3839. Narrated Ḥusayn that ‘Ikrimah said, Kā‘san Dīhāqa, means glass full (of something) followed successively with other full glasses.”

3840. Ibn ‘Abbās said, “In the Pre-Islamic Period of Ignorance I heard my father saying, “Provide us with Kā‘san Dīhāqa.”

3841. Narrated Abū Hurairah: The Prophet  said, “The most true words said by a poet were the words of Labid.” He (Labid) said, ‘Verily, everything except Allāh is Batil (perishable),’ and Umaiyya bin Aṣ-Ṣalt was about to be a Muslim (but he did not embrace Islām).

[See Fath Al-Bārī]

(1) (H. 3837) The saying was a way of expressing sorrow.
3842. Narrated ‘Aishah رضي الله عنها: Abū Bakr had a slave who used to give him some of his earnings. Abū Bakr used to eat from it. One day he brought something and Abū Bakr ate from it. The slave said to him, “Do you know what is this?” Abū Bakr then enquired, “What is it?” The slave said, “Once, in the Pre-Islamic Period of Ignorance I foretold somebody’s future though I did not know this knowledge of foretelling, but I cheated him, and when he met me he gave me something for that service, and that is what you have eaten from.” Then Abū Bakr put his hand in his mouth and vomited whatever was there in his stomach.”

3843. Narrated Ibn ‘Umar رضي الله عنهما: In the Pre-Islamic Period of Ignorance the people used to bargain with the meat of camels on the principle of Ḥabal-al-Ḥabala which meant the sale of a she-camel that would be born by a she-camel that had not yet been born. The Prophet ﷺ forbade them such a transaction.

3844. Narrated Ghailān bin Jarīr: We used to visit Anas bin Mālik رضي الله عنه, and he
used to talk to us about the Ansār, and used to say to me, “Your people did so-and-so on such and such a day, and your people did so-and-so on such and such a day.”

(27) CHAPTER. Al-Qasāma in the Pre-Islamic Period of Ignorance.

3845. Narrated Ibn ‘Abbās: The first event of Qasāma in the Pre-Islamic Period of Ignorance was practised by us (i.e., Banū Hāshim). A man from Banū Hāshim was employed by a Quraishi man from another branch-family. The Hāshimi labourer set out with the Quraishi driving his camels. There passed by him another man from Banū Hashim. The leather rope of the latter’s bag had broken so he said to the labourer, “Will you help me by giving me a rope in order to tie the handle of my bag, lest the camels should run away from me?” The labourer gave him a rope and the latter tied his bag with it. When the caravan halted, all the camels’ legs were tied with their fetters except one camel. The employer asked the labourer, “Why, from among all the camels has this camel not been fettered?” He replied, “There is no fetter for it.” The Quraishi asked, “Where is its fetter?” and hit the labourer with a stick that caused his death. (Later on just before his death) a man from Yemen passed by him. The labourer asked (him), “Will you go for the pilgrimage?” He replied, “I do not think I will attend it, but perhaps I will attend it.” The Hāshimi labourer said, “Will you

(1) (Ch.2) Al-Qasāma means the oath taken by some people concerning the accusation of killing somebody, (also see the glossary).
please convey a message for me once in your life?” The other man said, “Yes.” The labourer wrote: “When you intend the pilgrimage, call the family of Quraish, and if they respond to you, call the family of Banu Hashim, and if they respond to you, ask about Abū Talib and tell him that so-and-so has killed me for a fetter.” Then the labourer expired.

When the employer reached (Makkah), Abū Talib visited him and asked, “What has happened to our companion?” He said, “He became ill and I looked after him nicely (but he died) and I buried him.” Then Abū Talib said, “The deceased deserved this from you.” After some time, the messenger whom the labourer has asked to convey the message, reached (Makkah) during the pilgrimage season. He called, “O the family of Quraish!” The people replied, “This is Quraish.” Then he called, “O the family of Banu Hashim!” The people replied, “This is Banu Hashim.” He asked, “Who is Abū Talib?” The people replied, “This is Abū Talib.” He said, “So-and-so has asked me to convey a message to you that so-and-so has killed him for a fetter (of a camel).” Then Abū Talib went to the (Quraish) killer and said to him, “Chose one of three alternatives: (i) If you wish, give us one hundred camels because you have murdered our companion, (ii) or if you wish, fifty of your men should take an oath that you have not murdered our companion, and if you do not accept this, (iii) we will kill you in Qisas.(1)" The killer went to his people and they said, “We will take an oath.” Then a woman from Banu Hashim who was married to one of them (i.e., the Quraishis) and had given birth to a child from him, came to Abū

(1) (H. 3845) Qisas: The law of equality in punishment. See Volume 9, Sahih Al-Bukhari "The Book of Blood-Money (Diyār)."
Tālib and said, “O Abū Tālib! I wish that my son, from among the fifty men, should be excused from this oath, and that he should not take the oath when the oath-taking is carried on.” Abū Tālib excused him. Then another man from them came (to Abū Tālib) and said, “O Abū Tālib! You want fifty persons to take an oath instead of giving a hundred camels, and that means each man has to give two camels (in case he does not take an oath). So, there are two camels I would like you to accept from me, and excuse me from taking an oath when the oaths are taken.” Abū Tālib accepted them from him. Then 48 men came and took the oath. (Ibn ‘Abbās further said:) By Him in Whose Hand my soul is, before the end of that year, none of those 48 persons remained alive.

3846. Narrated ‘Aishah: The day of Bu’ath (i.e., the day of fighting between the two tribes of Anṣār) was brought about by Allāh for the good of His Messenger so that when Allāh’s Messenger reached Al-Madina, those people were already divided (in different groups) and their chiefs had been killed and wounded. So, Allāh made that day precede Allāh’s Messenger so that they (i.e., the Anṣār) might embrace Islam.

3847. Narrated Ibn ‘Abbās: To run along the valley between two green pillars of As-Ṣafā and Al-Marwa (mountains) was not Sunna, but the people in the Pre-Islamic Period of Ignorance used to run along it, and used to say: “We do not cross this rain stream except running in great haste.”

(1) (H. 3847) This statement of Ibn ‘Abbās is wrong as most of the religious scholars consider it As-Sunna of the Prophet.
3848. Narrated Abū As-Safar: I heard Ibn 'Abbās saying, "O people! Listen to what I say to you, and let me hear whatever you say, and don't go (without understanding), and start saying, 'Ibn 'Abbās said so-and-so, Ibn 'Abbās said so-and-so, Ibn 'Abbās said so-and-so.' He who wants to perform the Tawāf around the Ka'bah should go behind Al-Hijr (i.e., a portion of the Ka'bah left out unroofed) and do not call it Al-Hātim, for in the Pre-Islamic Period of Ignorance if any man took an oath, he used to throw his whip, shoes or bow in it.\(^1\)

3849. Narrated 'Amr bin Maimūn: During the Pre-Islamic Period of Ignorance I saw a she-monkey surrounded by a number of monkeys. They were all stoning it, because it had committed illegal sexual intercourse. I too, stoned it along with them.

3850. Narrated Sufyān: 'Ubaidullāh said: "I heard Ibn 'Abbās saying, 'Following are some traits of the people of the Pre-Islamic Period of Ignorance: (i) to defame the ancestry of other families, (ii) and to wail over the dead.'" 'Ubaidullāh forgot the third trait. Sufyān said, "They say it (i.e., the third trait) was to believe that rain was caused by the influence of stars (i.e., if a special star appears it will rain)."

(28) CHAPTER: The advent of the Prophet (as Messenger of Allāh).

(He is) Muḥammad bin 'Abdullāh bin \(\text{مُحَمَّدُ بن عَبْدُ اللَّهِ بِن عَبْدِ} \)}}
3851. Narrated Ibn 'Abbas: Allah’s Messenger received Divine Revelation at the age of forty. Then he stayed in Makkah for thirteen years, and then was ordered to emigrate, and he emigrated to Al-Madîna and stayed there for ten years and then died.

(29) CHAPTER. (The troubles which) the Mushrikûn [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad (SAW)] of Makkah caused the Prophet and his Companions to suffer.

3852. Narrated Khâbâb: I came to the Prophet while he was leaning against his Burdâ (sheet cloak) in the shade of the Ka‘bah. We were suffering much from the Mushrikûn [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad (SAW)] in those days. I said (to him), “Will you invoke Allâh (to help us)?” He sat down with a red face and said, “(A believer among) those who were before you used to be combed with iron combs so that nothing of his flesh, or nerves would remain on his bones; yet that would never make him desert his religion. A
saw might be put over the parting of his head which would be split into two parts, yet all that would never make him abandon his religion. Allâh will surely complete this religion (i.e., Islâm) so that a traveller from San‘â to Haḍramaut will not be afraid of anybody except Allâh.” (The sub-narrator, Bayân added, “Or the wolf, lest it should harm his sheep.”)

3853. Narrated ‘Abdullãh i: The Prophet ﷺ recited Sûrat An-Najm and prostrated, and there was nobody who did not prostrate then except a man whom I saw taking a handful of pebbles, lifting it, and prostrating on it. He then said, “This is sufficient for me.” No doubt I saw him killed as a disbeliever afterwards.

3854. Narrated ‘Abdullãh i: While the Prophet ﷺ was prostrating, surrounded by some of Quraish, ‘Uqba bin Abî Mu‘âit brought the intestines (i.e., abdominal contents) of a camel and put them over the back of the Prophet ﷺ. The Prophet ﷺ did not raise his head (till) Fâtîma came and took it off his back and cursed the one who had done the harm. The Prophet ﷺ said, “O Allâh! Destroy the chiefs of Quraish, Abû Jahl bin Hishâm, ‘Utba bin Rabî‘a, Shaiba bin Rabî‘a. Umaiyya bin Khalaf or Ubaî bin Khalaf.” (The subnarrator Shu‘ba, is not sure of the last name.) I saw these people killed on the day of (the battle of) Badr and thrown in the well, except Umaiyya or Ubaî whose body parts
were mutilated but he was not thrown in the well.

3855. Narrated Sa‘īd bin Jubair: ‘Abdur-Rahmān bin Abzā said, “Ask Ibn ‘Abbās about these two Qur’ānic Verses: ‘...Nor kill such life as Allāh has forbidden, except for just cause...’ (V.25:68)

‘And whoever kills a believer intentionally...’ (V.4:93)

So, I asked Ibn ‘Abbās who said, “When the Verse that is in Sūrat Al-Furqān (1) was revealed, Mushrikān (2) of Makkah said, ‘But we have slain such life as Allāh has made sacred, and we have invoked other gods along with Allāh, and we have also committed illegal sexual intercourse’. So Allāh revealed:

‘Except those who repent and believe (in Islamic Monotheism)...’ (V.25:70)

So this Verse was concerned with those people. As for the Verse in Sūrat An-Nisā (2) (V.4:93), it means that if a man, after understanding Islām and its laws and obligations, murders somebody, then his punishment is to dwell in the (Hell) Fire forever.” Then I mentioned this to Mujāhid who said, “Except the one who regrets (i.e., repents one’s crime).”

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(1) (H. 3855) The Verse meant here is: “And those who invoke not any other ilah (god) along with Allāh, nor kill such life as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse...” (V.25:68)

(2) (H. 3855) See the footnote of Hadith No. 3678.
3856. Narrated ‘Urwā bin Az-Zubair: I asked Ibn ‘Amr bin Al-‘Āṣ, “Tell me of the worst thing which Al-Mushrikūn [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in his Messenger Muhammad (ṣallallāhu ‘alayhi wa sallam)] did to the Prophet ﷺ.” He said, “While the Prophet ﷺ was offering Salāt (prayer) in the Hijr of the Ka’bah, ‘Uqba bin Abī Mu‘āt came and put his garment around the Prophet’s neck and throttled him violently. Abū Bakr came and caught him by his shoulder and pushed him away from the Prophet ﷺ and said, “Would you kill a man just because he says, ‘My Lord is Allah?’”

Narrated ‘Urwā as above.

(30) CHAPTER. The conversion of Abū Bakr As-Ṣiddīqī to Islām.

3857. Narrated ‘Ammār bin Yasīr رضي الله عنه: I saw Allāh’s Messenger ﷺ, and the only converts (to Islām) with him, were five slaves, two women and Abū Bakr.
(31) CHAPTER. The conversion of Sa‘d رضي الله عنه to Islām.

3858. Narrated Abū Iṣḥāq Sa‘d bin Abī Waqqās رضي الله عنه: None embraced Islām, except on the day I embraced it. And for seven days I was one of the three persons who were Muslims (one-third of Islām). (1)

(32) CHAPTER. Narrations about jinns

And the Statement of Allāh ﷺ: “Say (O Muḥammad ﷺ): ‘It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur’ān).’” (V.72:1)

3859. Narrated ‘Abdūr-Rahmān ﷺ: “I asked Masrūq, ‘Who informed the Prophet ﷺ about the jinn at the night when they heard the Qur’ān?’ He said, ‘Your father ‘Abdullāh informed me that a tree informed the Prophet ﷺ about them.’”

3860. Narrated Abū Hurairah رضي الله عنه, that once he was in the company of the Prophet ﷺ carrying a water pot for his ablution and for cleaning his private parts.

(1) (H. 3858) Sa‘d means by ‘one-third of Islām’ that he was one of the three persons who formed the whole Muslim society then.
While he was following him carrying it (i.e., the pot), the Prophet said, “Who is this?” He said, “I am Abu Hurairah.” The Prophet said, “Bring me stones in order to clean my private parts, and do not bring any bones or animal dung.” Abu Hurairah went on narrating: So, I brought some stones, carrying them in the corner of my robe till I put them by his side and went away. When he finished, I walked with him and asked, “What about the bone and the animal dung?” He said, “They are of the food of jinn. The delegate of jinn of (the city of) Nasibin came to me — and how nice those jinn were — and asked me for the remains of the human food. I invoked Allah for them that they would never pass by a bone or animal dung but find food on them.”

(33) CHAPTER. The conversion of Abu Dhar Al-Ghifari to Islam.

3861. Narrated Ibn ‘Abbas: When Abu Dhar received the news of the advent of the Prophet he said to his brother, “Ride to this valley (of Makkah) and try to find out the truth of the person who claims to be a Prophet and is informed of the news of heaven. Listen to what he says and come back to me.” So, his brother set out and came to the Prophet and listened to some of his talks, and returned to Abu Dhar and said to him, “I have seen him enjoining virtuous behaviour and saying something that is not poetry.” Abu Dhar said, “You have not satisfied me as to what I wanted.” He then took his journey-food and carried a water-skin of his, containing some water till he reached Makkah. He went to the mosque and searched for the Prophet and though
he did not know him, he hated to ask anybody about him. When a part of the night had passed away, 'Ali saw him and knew that he was a stranger. So when Abū Dhar saw 'Ali, he followed him, and none of them asked his companion about anything, and when it was dawn, Abū Dhar took his journey-food and his water-skin to the mosque and stayed there all the day long without being perceived by the Prophet ﷺ, and when it was evening, he came back to his retiring place. 'Ali passed by him and said, "Has the man not known his dwelling place yet?" So, 'Ali let him get up and took him to his house and none of them spoke to the other about anything. When it was the third day, 'Ali did the same and Abū Dhar stayed with him. Then 'Ali said, "Will you tell me what has brought you here?" Abū Dhar said, "If you give me a firm promise that you will guide me, then I will tell you." 'Ali promised him, and he informed 'Ali about the matter. 'Ali said, "It is true, and he is the Messenger of Allāh. Next morning when you get up, accompany me, and if I see any danger for you, I will stop as if to pass water, but if I go on, follow me and enter the place which I will enter." Abū Dhar did so, and followed 'Ali till he entered the place of the Prophet ﷺ, and Abū Dhar went in with him. Abū Dhar listened to some of the Prophet's talks and embraced Islam on the spot. The Prophet ﷺ said to him, "Go back to your people and inform them (about it) till you receive my order." Abū Dhar said, "By Him in Whose Hand my soul is, I will proclaim my conversion loudly amongst them (i.e., Al-Mushrikün)." So he went out, and when he reached the mosque, he said as loudly as possible, "I bear witness that 'La ilāha illallāh wa anna Muhammad Rasūl Allāh (none has the right to be worshipped but Allāh, and
Muḥammad ﷺ is the Messenger of Allāh). The people got up and beat him painfully. Then Al-Ḥabīb came and knelt over him (to protect him) and said (to the people), “Woe to you! Don’t you know that this man belongs to the tribe of Ghifār, and your trade to Sham is through their way? So, he rescued him from them. Abū Dhar again did the same the next day. They beat him and took vengeance on him and again Al-Ḥabīb knelt over him (to protect him).

(34) CHAPTER. The conversion of Saʿīd bin Zaid to Islām.

3862. Narrated Qais: I heard Saʿīd bin Zaid bin ‘Amr bin Nufail saying in the mosque of Al-Kūfa, “By Allāh, I have seen myself tied and forced by ‘Umar to leave Islām before ‘Umar himself embraced Islām. And if the mountain of Uhud could move from its place for the evil which you people have done to ‘Uthmān, then it would have the right to move from its place.”

(35) CHAPTER. The conversion of ‘Umar bin Al-Khaṭṭāb to Islām.

3863. Narrated ‘Abdullāh bin Mus‘ūd: We have been powerful since ‘Umar embraced Islām.
3864. Narrated 'Abdullâh bin 'Umar : While 'Umar was at home in a state of fear, there came Al-'Âs bin Wâ'il As-Sahmî Abû 'Amr, wearing an embroidered cloak and a shirt having silk hems. He was from the tribe of Banî Sahm who were our allies during the Pre-Islamic Period of Ignorance. Al-'Âs said to 'Umar, "What is wrong with you?" He said, "Your people claim that they would kill me if I become a Muslim." Al-'Âs said, "Nobody will harm you after I have given protection to you." So Al-'Âs went out and met the people streaming in the whole valley. He said, "Where are you going?" They said, "We want Ibn Al-Khaṭṭâb who has embraced Islâm." Al-'Âs said, "There is no way for anybody to touch him." So the people retreated.

3865. Narrated 'Abdullâh bin 'Umar : When 'Umar embraced Islâm, all the people (disbelievers) gathered around his home and said, "'Umar has embraced Islâm." At that time I was still a boy and was on the roof of my house. There came a man wearing a cloak of Dibâj (i.e., a kind of silk), and said, "'Umar has embraced Islâm. Nobody can harm him for I am his protector." I then saw the people going away from 'Umar, and I asked who the man was, and they said, "Al-'Âs bin Wâ'il."
3866. Narrated `Abdullāh bin `Umar: 'I never heard `Umar saying about something that he thought it would be so-and-so, but he was quite right. Once, while `Umar was sitting, a handsome man passed by him. 'Umar said, "If I am not wrong, this person is still on his religion of the Pre-Islamic Period of Ignorance or he was their foreteller. Call the man to me." When the man was called to him, he told him of his thought. The man said, "I have never seen such a day on which a Muslim is faced with such an accusation." 'Umar said, "I am determined that you should tell me the truth." He said, "I was a foreteller in the Pre-Islamic Period of Ignorance." Then 'Umar said, "Tell me the most astonishing thing your female jinn has told you of." He said, "One day, while I was in the market, she came to me scared and said, 'Haven't you seen the jinn and their despair and they were overthrown after their defeat (and prevented from listening to the news of the heaven) so that they (stopped going to the sky and) kept following camel-riders (i.e., Arabs)?'" 'Umar said, "He is right," and added, "one day, while I was near their idols, there came a man with a calf and slaughtered it as a sacrifice (for the idols). An (unseen) creature shouted at him, and I have never heard harsher than his voice. He was crying, 'O you bold evil-doer! A matter of success! An eloquent man is saying: Lā ilāha illa Anta' [none has the right to be worshipped but You (O Allah)].' On that the people fled, but I said, 'I shall not go away till I know what is behind this.' Then the cry came again: 'O you bold evil-doer! A matter of success! An eloquent man is saying: Lā ilāha illa Anta.' I
then went away and a few days later it was said, 'A Prophet (Muḥammad ﷺ) has appeared.'

3867. Narrated Qais: I heard Sa’īd bin Zaid saying to the people, “If you but saw me and ‘Umar’s sister tied and forced by ‘Umar to leave Ӏsλαm while he was not yet a Muslim. And if the mountain of Uhud could move from its place for the evil which you people have done to ‘Uṯmān, it would have the right to do that.”

(36) CHAPTER. The splitting of the moon (into two pieces).

3868. Narrated Anas bin Malik: The people of Makkah asked Allāh’s Messenger ﷺ to show them a miracle. So, he showed them the moon split in two halves till they saw the Ḥiřā’ mountain,¹ in between them.

3869. Narrated ‘Abdullāh: The moon was split (into two pieces) while we were with the Prophet ﷺ in Minā. He said, “Be witnesses.” Then a piece of the moon went towards the mountain.

¹ (H. 3868) This means that each of the two parts of the moon was on the either side of the mountain of Ӏḥirā. See also ‘Miracles from Allāh to the Prophet ﷺ’.
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3870. Narrated 'Abdullãh bin 'Abbãs رضي الله عنهما: During the lifetime of Allah's Messenger ﷺ the moon was split (into two pieces).

3871. Narrated 'Abdullãh رضي الله عنه: The moon was split (into two pieces).

(37) CHAPTER. The emigration to Ethiopia.

Narrated 'Aishah رضي الله عنها: The Prophet ﷺ said, "I have been shown the place of your emigration, a land of date-palm trees situated between two mountains." So some emigrated towards Al-Madina and all those people who had emigrated to Ethiopia returned to Al-Madina.

3872. Narrated 'Ubaidullãh bin 'Adî bin Al-Khiyãr that Al-Miswar bin Makhrama and 'Abdur-Rahmãn bin Al-Aswad bin 'Abd Yaghûth had said to him, "What prevents you from speaking to your uncle 'Uthmãn regarding his brother Al-Walid bin 'Uqba?" The people were speaking against the latter for what he had done. 'Ubaidullãh said, "So,
I kept waiting for 'Uthmân, and when he went out for the ِـَـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِـَِ~

(1) (H. 3872) Tashahhud: See the footnote of Hadith No. 3729.
him to die. Then Allah made Abū Bakr caliph, and by Allah, I was never disobedient to him, nor did I cheat him. Then ‘Umar became caliph, and by Allah, I was never disobedient to him, nor did I cheat him. Then I became caliph. Have I not then the same rights over you as they had over me?’ I replied in the affirmative. ‘Uthmān further said, ‘Then what are these talks which are reaching me from you? As for what you have mentioned about Al-Walid bin ‘Uqba, if Allah will, I shall give him the legal punishment justly’, then ‘Uthmān ordered that Al-Walid be flogged forty lashes. He ordered ‘Ali to flog him and he himself flogged him as well.”
3873. Narrated 'Aishah: Umm Ḥabiba and Umm Salama mentioned a church they had seen in Ethiopia, and in the church there were pictures. When they told the Prophet this, he said, "Those people are such that if a pious man amongst them died, they build a place of worship over his grave and paint these pictures in it. Those people will be the most evil creatures before Allah on the Day of Resurrection."

[See Vol. 1, Hadith No. 434]

3874. Narrated Umm Khālid bint Khalid: When I came from Ethiopia (to Al-Madīna), I was a young girl. Allah's Messenger made me wear a sheet having marks on it. Allah's Messenger was rubbing those marks with his hands saying, "Sanāh! Sanāh!" (i.e., good, good).

3875. Narrated 'Abdullāh: We used to greet the Prophet while he used to be in Salāt (prayers), and he used to reply to our greetings. But when we came back from Najāshi (the king of Ethiopia) we greeted him [while he was offering Salāt (prayer)] and he did not reply to us. We said, "O Allah's Messenger! We used to greet you in the past
and you used to reply to us.” He said, “Verily, one is occupied and busy with more important matter during the Salāt (prayer).”

3876. Narrated Abū Mūsa: We received the news of the departure of the Prophet (to Al-Madīnā) while we were in Yemen. So, we went on board a ship but our ship took us away to An-Najāshī (the Negus) in Ethiopia. There we met Ja‘far bin Abī Ṭālib and stayed with him till we came (to Al-Madīnā) by the time when the Prophet had conquered Khairāb. The Prophet said, “O you people of the ship! You will have (the reward of) two emigrations.”

(38) CHAPTER. The death of An-Najāshī (the Negus).

3877. Narrated Jābir: When Negus died, the Prophet said, “Today a pious man has died. So, get up and offer the funeral prayer for your brother Aṣhāma.

3878. Narrated Jābir bin ‘Abdullāh Al-Anṣārī: Allāh’s Messenger led the funeral Salāt (prayer) for the Negus and
made us stand in rows behind him and I was in the second or third row.

3879. Narrated Jābir bin ‘Abdullāh رضي الله عنهما: The Prophet ﷺ offered the funeral Salāt (prayer) for Aṣhama, the Negus, with four Takbīr.

3880. Narrated Abū Hurairah that Allāh’s Messenger ﷺ informed them (i.e., his Companions) of the death of Negus, the king of Ethiopia, on the very day on which the latter died, and said, “Ask Allāh’s Forgiveness for your brother”.

3881. Abū Hurairah رضي الله عنه further said, “Allāh’s Messenger ﷺ made them (i.e., the Muslims) stand in rows at the Musāllā (i.e., praying place) and led the funeral Salāt (prayer) for the Negus and said four Takbīr.”
(39) CHAPTER. The oath taken by the Mushrikūn [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ṣallīllāhu ‘alayhi wa sallam)] against the Prophet ﷺ.

3882. Narrated Abu Hurairah: Allah’s Messenger ﷺ while going out for the battle of Hunain, said, “Tomorrow if Allāh will, we will encamp at Khāif Bani Kināna (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ṣallīllāhu ‘alayhi wa sallam)) (of Quraish) took the oath of Kufr (against the Prophet ﷺ i.e., to be loyal to heathenism, by boycotting Banū Ḥāshim, the Prophet’s folk).

[See Hadith No. 1589 Vol. 2]

(40) CHAPTER. The story of Abū Ṭalib.

3883. Narrated Al-‘Abbas bin ‘Abdul-Muṭṭalib: “You have not come to avail to your uncle (Abū Ṭalib), (though) by Allāh, he used to protect you and used to become angry on your behalf.” The Prophet ﷺ said, “He is in a shallow fire, and had it not been for me, he would have been in the bottom of the (Hell) Fire.”

3884. Narrated Al-Musayyab: When Abū Ṭalib was in his deathbed, the Prophet ﷺ went to him while Abū Jahl was sitting beside him. The Prophet ﷺ said, “O my uncle! Say: ‘La ilāha illāllāh (none has the right to be worshipped but Allāh), an expression with which I will defend your case with, before Allāh.” Abū Jahl and ‘Abdullāh bin Umayya
said, “O Abū Tālib! Will you leave the religion of ‘Abdul-Muṭṭalib?” They kept on saying this to him so that the last statement he said to them (before he died) was: “I am on the religion of ‘Abdul-Muṭṭalib.” Then the Prophet ﷺ said, “I will keep on asking for Allāh’s Forgiveness for you unless I am forbidden to do so.” Then the following Verse was revealed:

“It is not (proper) for the Prophet and those who believe to ask Allāh’s Forgiveness for the Mushrikūn [polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ] even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).’ (V.9:113)

The other Verse was also revealed: “Verily! You (O Muḥammad ﷺ) guides not whom you like…” (V.28:56)

3885. Narrated Abū Saʿīd Al-Khudrīرضي الله عنَّهُ that he heard the Prophet ﷺ when somebody mentioned his uncle (Abū Tālib), saying, “Perhaps my intercession will be helpful to him on the Day of Resurrection so that he may be put in a shallow fire reaching only up to his ankles, with which his brain will boil.”

(41) CHAPTER. The narration about Al-Isra’ (Journey by Night)

And the Statement of Allāh تعالى:

“Glorified (and Exalted) be He (Allāh) [above all that (evil) they associate with
Him], Who took His slave (Muhammad ﷺ) for a journey by night.” (V.17:1)

3886. Narrated Jâbir bin ‘Abdullãh ﷺ that he heard Allah’s Messenger ﷺ saying, “When the people of Quraish did not believe me [i.e., in the story of my Al-Isra’ (Night Journey)], I stood up in Al-Hijr and Allah displayed Jerusalem in front of me, and I began describing it to them while I was looking at it.”

(42) CHAPTER. Al-Mi’râj (i.e., Ascension of the Prophet ﷺ to the heavens with his body and soul).

3887. Narrated Anas bin Malik : Mâlik bin Sa’âsa’a ﷺ said that Allah’s Messenger ﷺ described to them his Night Journey and said: “While I was lying in Al-Haţim or Al-Hijr, suddenly someone came to me and cut open my body from here to here.” I asked Al-Jârûd who was by my side, “What does he mean?” He said, “It means from his throat to his pubic area,” or said, “From the top of the chest.” The Prophet ﷺ further said, “He then took out my heart. Then a golden tray full of Belief was brought to me and my heart was washed and was filled (with Belief) and then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me.” On this Al-Jârûd asked, “Was it the Burâq, O Abu Hamza?” I (i.e., Anas) replied in the affirmative. The Prophet ﷺ said, “The animal’s step (was so wide that it) reached the farthest point within the reach of the animal’s sight. I was carried on it, and Jibrîl (Gabriel) set out with me till we
reached the nearest heaven. When he asked for the gate to be opened, it was asked, ‘Who is it?’ Jibril answered, ‘Jibril.’ It was asked, ‘Who is accompanying you?’ Jibril replied, ‘Muḥammad (k).’ It was asked, ‘Has Muḥammad (k) been called?’ Jibril replied in the affirmative. Then it was said, ‘He is welcome. What an excellent visit his is!’ The gate was opened, and when I went over the first heaven, I saw Ādām there. Jibril said (to me), ‘This is your father, Ādām; pay him your greetings.’ So I greeted him and he returned the greeting to me and said, ‘You are welcome, O pious son and pious Prophet.’ Then Jibril ascended with me till we reached the second heaven. Jibril asked for the gate to be opened. It was asked, ‘Who is it?’ Jibril answered, ‘Jibril.’ It was asked, ‘Who is accompanying you?’ Jibril replied, ‘Muḥammad (k).’ It was asked, ‘Has he been called?’ Jibril answered in the affirmative. Then it was said, ‘He is welcome. What an excellent visit his is!’ The gate was opened. When I went over the second heaven, there I saw Yāhya (John) and ‘Īsā (Jesus) who were cousins. Jibril said (to me), ‘These are Yāhya and ‘Īsā; pay them your greetings.’ So I greeted them and both of them returned my greetings to me and said, ‘You are welcome, O pious brother and pious Prophet.’ Then Jibril ascended with me to the third heaven and asked for its gate to be opened. It was asked, ‘Who is it?’ Jibril answered, ‘Jibril.’ It was asked, ‘Who is accompanying you?’ Jibril (Gabriel) replied, ‘Muḥammad (k).’ It was asked, ‘Has he been called?’ Jibril replied in the affirmative. Then it was said, ‘He is welcome. What an excellent visit his is!’ The gate was opened, and when I went over the third heaven there I saw Yūsuf (Joseph). Jibril said (to me), ‘This is Yūsuf; pay him your greetings.’ So I
greeted him and he returned the greeting to me and said, ‘You are welcome, O pious brother and pious Prophet.’ Then Jibril ascended with me to the fourth heaven and asked for its gate to be opened. It was asked, ‘Who is it?’ Jibril replied, ‘Jibril.’ It was asked, ‘Who is accompanying you?’ Jibril replied, ‘Muhammad (ﷺ).’ It was asked, ‘Has he been called?’ Jibril replied in the affirmative. Then it was said, ‘He is welcome, what an excellent visit his is!’ The gate was opened, and when I went over the fourth heaven, there I saw Idris. Jibril said (to me), ‘This is Idris; pay him your greeting.’ So I greeted him and he returned the greeting to me and said, ‘You are welcome, O pious brother and pious Prophet.’ Then Jibril ascended with me to the fifth heaven and asked for its gate to be opened. It was asked, ‘Who is it?’ Jibril replied, ‘Jibril.’ It was asked, ‘Who is accompanying you?’ Jibril replied, ‘Muhammad (ﷺ).’ It was asked, ‘Has he been called?’ Jibril replied in the affirmative. Then it was said, ‘He is welcome. What an excellent visit his is!’ So when I went over the fifth heaven, there I saw Harun (Aaron). Jibril said, (to me), ‘This is Aaron; pay him your greetings.’ I greeted him and he returned the greeting to me and said, ‘You are welcome, O pious brother and pious Prophet.’ Then Jibril ascended with me to the sixth heaven and asked for its gate to be opened. It was asked, ‘Who is it?’ Jibril replied, ‘Jibril.’ It was asked, ‘Who is accompanying you?’ Jibril (Gabriel) replied, ‘Muhammad (ﷺ).’ It was asked, ‘Has he been called?’ Jibril replied in the affirmative. It was said, ‘He is welcome. What an excellent visit his is!’ When I went (over the sixth heaven), there I saw Mūsa (Moses). Jibril said (to me), ‘This is Mūsa; pay him
your greeting.' So I greeted him and he returned the greetings to me and said, 'You are welcome, O pious brother and pious Prophet.' When I left him (i.e., Mūsā) he wept. Someone asked him, 'What makes you weep?' Mūsā said, 'I weep because after me there has been sent (Mukhammad as a Prophet) a young man, whose followers will enter Paradise in greater numbers than my followers.' Then Jibrīl ascended with me to the seventh heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibrīl replied, 'Jibrīl.' It was asked, 'Who is accompanying you?' Jibrīl replied, 'Muḥammad (眚).' It was asked, 'Has he been called?' Jibrīl replied in the affirmative. Then it was said, 'He is welcome. What an excellent visit his is!' So when I went (over the seventh heaven), there I saw Ibrāhīm (Abraham). Jibrīl said (to me), 'This is your father; pay your greetings to him.' So I greeted him and he returned the greetings to me and said, 'You are welcome, O pious son and pious Prophet.' Then I was made to ascend up to Sidrat-ul-Muntahā (i.e., the lote tree of the utmost boundary). Behold! Its fruits were like the jars of Hajar (a place near Al-Madīnah) and its leaves were as big as the ears of elephants. Jibrīl said, 'This is the lote-tree of the utmost boundary.' Behold! There were four rivers, two were hidden and two were visible. I asked, 'What are these two kinds of rivers, O Jibrīl?' He replied, 'As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.' Then Al-Bait-ul-Ma’mūr (i.e., the Sacred House) was shown to me. Then a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Jibrīl remarked, 'This is the Islamic religion which you and your followers are following.' Then the Ṣalāt...
(prayers) were enjoined on me. They were fifty Salát (prayers) a day. When I returned, I passed by Mūsā who asked (me), ‘What have you been ordered to do?’ I replied, ‘I have been ordered to offer fifty Salát (prayers) a day.’ Mūsā said, ‘Your followers cannot bear fifty Salát (prayers) a day, and by Allāh, I have tried my level best with Bani Isrā’īl (in vain). Go back to your Lord and ask for reduction to lessen your followers’ burden.’ So I went back, and Allāh reduced ten Salát (prayers) for me. Then again I came to Mūsā, but he repeated the same as he had said before. Then again I went back to Allāh, and He reduced ten more Salát (prayers). When I came back to Mūsā he said the same. I went back to Allāh and He ordered me to observe ten Salát (prayers) a day. When I came back to Mūsā, he repeated the same advice, so, I went back to Allāh and was ordered to observe five Salát (prayers) a day. When I came back to Mūsā, he said, ‘What have you been ordered?’ I replied, ‘I have been ordered to observe five Salát (prayers) a day.’ He said, ‘Your followers cannot bear five Salát (prayers) a day,’(1) and no doubt, I have got an experience of the people before you, and I have tried my level best with Bani Isrā’īl, so go back to your Lord and ask for reduction to lessen your followers’ burden.’ I said, ‘I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allāh’s Order.’ When I left, I heard a voice saying, ‘I have passed My Order and have lessened the burden of My worshippers.”’

(1) (H. 3887) See “Iqamat-as-Salát” in the glossary.
3888. Narrated Ibn ‘Abbās: Regarding the Statement of Allāh:
"...And We made not the vision which We showed you (O Muhammad as an actual eye-witness and not as a dream on the night of Al-Isra') but a trial for the mankind..." (V.17:60)
Ibn Abbās added: The sights which Allāh’s Messenger was shown on Al-Isra’ (Night Journey) when he was taken to Bait-ul-Maqdis (Jerusalem) were actual eye-witnesses (not dreams). And the accursed tree (mentioned) in the Qur’ān is the tree of Az-Zaqqām (itself).

(43) CHAPTER. The deputation of the Ansār to the Prophet at Makkah, and the Al-Aqaba Pledge.
3889. Narrated ‘Abdullāh bin Ka‘b, who was Ka‘b’s guide when Ka‘b turned blind: I heard Ka‘b bin Malik narrating when he remained behind (i.e., did not join) the Prophet in the Ghazwâ of Tabūk. Ibn Bukair, in his narration stated that Ka‘b said, "I witnessed with the Prophet the night of Al-Aqaba Pledge, when we jointly agreed to be confident and firm in Islam with all our efforts. I would not like to have attended the battle of Badr instead of that ‘Aqaba Pledge although, the people consider the battle of Badr superior to it (‘Aqaba Pledge).

3890. Narrated Jābir bin ‘Abdullāh: I was present with my two maternal...
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uncles at Al-'Aqaba (where the pledge was given). (Ibn ‘Uyaina said, “One of the two was Al-Bara’ bin Ma‘rūr.”)

3891. Narrated Jābir: My father, my two maternal uncles and I were among those who took part in the ‘Aqaba Pledge.

3892. Narrated ‘Ubāda bin As-Sāmit, who had taken part in the battle of Badr with Allāh’s Messenger and had been amongst his Companions on the night of Al-'Aqaba Pledge: Allāh’s Messenger, surrounded by a group of his Companions, said, “Come along and give me the Bai’a (pledge) that you will not worship anything besides Allāh, will not steal, will not commit illegal sexual intercourse, will not kill your children, will not utter slander invented by yourself, and will not disobey me if I order you to do Ma‘rūf (Islamic Monotheism and all that Islām has ordained). Whoever among you will respect and fulfil this pledge, will be rewarded by Allāh. And if one of you commits any of these sins and is punished in this world then that will be his expiation for it, and if one of you commits any of these sins and Allāh screens his sin, then his matter will rest with Allāh. If He will, He will punish him and if He will, He will excuse him.” The narrator added: “So I gave the Bai’a (pledge) to him on these conditions.
3893. Narrated ‘Ubáda bin Aš-Šámit: I was one of the *Naqib*\(^{1}\) who gave the \(\text{‘Aqaba}^{2}\) Pledge to Allâh’s Messenger. We gave the *Bai’a* (pledge) to him that we will not associate anything in worship with Allâh, will not steal, will not commit illegal sexual intercourse, will not kill a person whose killing Allâh has made illegal except rightfully, will not rob, and we will be promised Paradise if we did the above, but if we committed any of the above sins, then its judgement will be decided by Allâh."

(44) CHAPTER. The marriage of the Prophet with ‘Aishah, and ‘Aishah’s arrival at Al-Madîna, and the Prophet’s consummation of that marriage.

3894. Narrated ‘Aishah: My marriage (wedding) contract with the Prophet was written when I was a girl of six (years). We came to Al-Madîna and we dismounted at the place of Bani Al-Hârîth bin Khazraj. Then I got ill and my hair fell down. Later on, my hair grew (again) and my mother, Umm Rûmân, came to me while I was playing in a swing with some of my girl friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became normal, she

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\(^{1}\) (H. 3893) ‘*Naqib*’ means the chief of a group of people.
took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some Ansâr women who said, “Best wishes and Allâh’s Blessing and a good luck.” Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly Allâh’s Messenger ﷺ came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of nine years of age.

3895. Narrated ‘Aishah ﷺ that the Prophet ﷺ said to her, “You have been shown to me twice in my dream. I saw you pictured on a piece of silk and someone said (to me), ‘This is your wife.’ When I uncovered the picture, I saw that it was yours. I said, ‘If this is from Allâh it will be accomplished.’”

3896. Narrated Hishâm’s father: Khadija died three years before the Prophet ﷺ departed to Al-Madîna. He stayed there for two years or so and then he wrote the marriage (wedding) contract with ‘Aishah when she was a girl of six years of age, and he consumed that marriage when she was nine years old.
CHAPTER 45. The emigration of the Prophet and his Companions to Al-Madina.

Narrated 'Abdullãh bin Zaid and Abû Hurairah: The Prophet said, “Had there been no emigration, I would have been one of the Ansãr.” And Abû Mûsã narrates that the Prophet said, “In a dream I saw myself emigrating from Makkah to a land of date-palm trees. I thought that that place was either Yamãma or Hajar, but it was Al-Madina, Yathrib.”

3897. Narrated Abû Wã’il: We visited Khabbãb who said, “We emigrated with the Prophet for Allah’s sake, so our reward became due and sure with Allah. Some of us passed away without taking anything of their rewards (in this world) and one of them was Muš’ab bin ‘Umair, who was martyred on the day (of the battle) of Uthud leaving a striped woollen cloak. When we covered his head with it, his feet became bare, and when covered his feet, his head became bare. So, Allah’s Messenger ordered us to cover his head and put some Iðkkhir (i.e., a special kind of grass) on his feet. (On the other hand) some of us have had their fruits ripened (in this world) and they are collecting them.”

3898. Narrated ‘Umar: I heard the Prophet saying, “The reward of deeds depends on the intentions, so, whosoever emigrates for the worldly benefits or to marry a woman, his emigration will be for what he
emigrated for, but whoever emigrates for Allāh and His Messenger ﷺ, his emigration will be for Allāh and His Messenger ﷺ. (1)

3899. Narrated Mujāhid bin Jābir Al-Makki: ‘Abdullāh bin ‘Umar L6 used to say, “There is no more Hijrah (emigration) after the conquest of Makkah.”

3900. Narrated ‘Aṭā bin Aḥbāb Rābaḥ: ‘Ubaid bin ‘Umar Al-Laithi and I visited ‘Aishah and asked her about the Hijrah (emigration), and she said, “Today there is no Hijrah (emigration). A believer used to run away with his religion to Allāh and His Messenger ﷺ lest he should be put to trial because of his religion. Today, Allāh has made Islām triumphant, and today a believer can worship his Lord wherever he likes. But the deeds that are still rewardable (in place of emigration) are Ḥiḍād and (good) intentions.”

[See Vol. 4, Hadith No.2783]

(1) (H. 3898) The rewards of the emigrants differ according to their intentions, i.e., whether they emigrated for worldly benefits or for the Pleasure of Allāh and His Messenger ﷺ.
3901. Narrated ‘Aishah رضي الله عنها: Sa’d said, “O Allah! You know that there is none against whom I am eager to fight more willingly for Your Cause than those people who disbelieved Your Messenger ﷺ and drove him out (of his city). O Allah! I think that You have ended the fight between us and them.”

3902. Narrated Ibn ‘Abbas رضي الله عنهما: Allah’s Messenger ﷺ started receiving the Divine Revelation at the age of forty. Then he stayed in Makkah for thirteen years, receiving the Divine Revelation. Then he was ordered to emigrate and he lived as an emigrant for ten years (in Al-Madina), and then died at the age of sixty-three (years).

3903. Narrated Ibn ‘Abbás رضي الله عنهما: Allah’s Messenger ﷺ stayed in Makkah for thirteen years (after receiving the first Divine Revelation and ten years in Al-Madina) and died at the age of sixty-three (years).

3904. Narrated Abū Sa‘īd Al-Khudrī رضي الله عنه: Allah’s Messenger ﷺ sat on the pulpit and said, “Allah has given one of His slaves
the choice of receiving the splendour and luxury of the worldly life (whatever he likes) or to accept the good (of the Hereafter) which is with Him (Allāh). So, he has chosen that good which is with Allāh.” On that Abū Bakr wept and said, “Our fathers and mothers be sacrificed for you.” We were astonished at this. The people said, “Look at this old man! Allāh’s Messenger ℓ talks about a slave of Allāh to whom He has given the option to choose either the splendour of this worldly life or the good which is with Him, while he says, ‘Our fathers and mothers be sacrificed for you.’” But it was Allāh’s Messenger ℓ who had been given option, and Abū Bakr knew it better than we. Allāh’s Messenger ℓ added, “No doubt, Abū Bakr has favoured me much both with his company and his property more than anybody else. And if I had to take a Khalīl(1) from my followers, I would certainly have taken Abū Bakr, but the fraternity of Islam is sufficient. Let no Khaukha(2) of the mosque remain open, except that of Abū Bakr.”

3905. Narrated `Aishah ℓ, the wife of the Prophet ℓ: I never remembered my parents believing in any religion other than the true religion (i.e., Islāmic Monotheism), and (I don’t remember) a single day passing without our being visited by Allāh’s Messenger ℓ in the morning and in the evening. When the Muslims were put to test (i.e., troubled by Al-Mushrīkūn)(3),

(1) (H. 3904) Khalīl: See the glossary.
(2) (H. 3904) Khaukha means a small door (opening) in a big gate.
(3) (H. 3905) Al-Mushrīkūn: See the footnote of Hadith No. 3678.
Abū Bakr set out to emigrate to the land of Ethiopia, and when he reached Bark-al-Ghimād(1), Ibn Ad-Daghina, the chief of the tribe of Qāra, met him and said, “O Abū Bakr! Where are you going?” Abū Bakr replied, “My people have turned me out (of my country), so I want to wander in the land and worship my Lord.” Ibn Ad-Daghina said, “O Abū Bakr! A man like you should not leave his homeland, nor should he be driven out, because you help the destitute, earn their living, and you keep good relations with your kith and kin, help the weak and poor, enthrall guests generously, and help the calamity-stricken persons. Therefore I am your protector. Go back and worship your Lord in your town.” So, Abū Bakr returned and Ibn Ad-Daghina accompanied him. In the evening Ibn Ad-Daghina visited the nobles of Quraish and said to them, “A man like Abū Bakr should not leave his homeland, nor should he be driven out. Do you (i.e., Quraish) drive out a man who helps the destitute, earns their living, keeps good relations with his kith and kin, helps the weak and poor, enthrall guests generously and helps the calamity-stricken persons?” So, the people of Quraish could not refuse Ibn Ad-Daghina’s protection, and they said to Ibn Ad-Daghina, “Let Abū Bakr worship his Lord in his house. He can offer Salāt (prayer) and recite there whatever he likes, but he should not hurt us with it, and should not do it publicly, because we are afraid that he may influence our women and children.” Ibn Ad-Daghina told Abū Bakr of all that. Abū Bakr stayed in that state, worshipping his Lord in his house. He did not offer Salāt (prayer) publicly, nor did he recite the Qur’ān outside his house. Then a thought

(1) (H. 3905) A place about 140 km from Makkah on the way to Yemen.
occurred to Abū Bakr to build a mosque in front of his house, and there he used to offer Ṣalāt (prayer) and recite the Qur'ān. The women and children of Al-Mushrīkūn began to gather around him in great number. They used to wonder at him and look at him. Abū Bakr was a man given to weep much, and he could not help weeping on reciting the Qur'ān. That situation scared the Quraish nobles of Al-Mushrīkūn, so they sent for Ibn Ad-Daghina. When he came to them, they said, “We accepted your protection of Abū Bakr on condition that he should worship his Lord in his house, but he has violated the conditions and he has built a mosque in front of his house where he offers Ṣalāt (prayer) and recites the Qur'ān publicly. We are now afraid that he may influence our women and children unfavourably. So, prevent him from that. If he likes to confine the worship of his Lord to his house, he may do so, but if he insists on doing that openly, ask him to release you from your obligation of his protection, for we dislike to break our pact with you, but we deny Abū Bakr the right to announce his act publicly.” Ibn Ad-Daghina went to Abū Bakr and said, (“O Abū Bakr!) You know well what contract I have made on your behalf; now, you are either to abide by it, or else release me of my obligation of protecting you, because I do not want the Arabs hear that my people have dishonoured a contract I have made on behalf of another man.” Abū Bakr replied, “I release you from your pact to protect me, and am contented with the protection of Allah alone.” At that time, the Prophet was in Makkah, and he said to the Muslims, “In a dream I have been shown the place of your emigration, a land of date-palm trees between two mountains, (the two stony tracts)” So, some people emigrated to Al-Madīna, and most of those
people who had previously emigrated to the land of Ethiopia, returned to Al-Madina. Abū Bakr also prepared to leave for Al-
Madina, but Allāh’s Messenger ﷺ said to him, “Wait for a while, because I hope that I will be allowed to emigrate also.” Abū Bakr said, “Do you indeed expect this? Let my father and mother be sacrificed for you!” The Prophet ﷺ said, “Yes.” So, Abū Bakr did not emigrate for the sake of Allāh’s Messenger ﷺ in order to accompany him. He fed two she-camels he possessed with the leaves of As-Samur tree that fell on being struck by a stick for four months. One day, while we were sitting in Abū Bakr’s house at noon, someone said to Abū Bakr, “This is Allāh’s Messenger ﷺ, with his head covered coming at a time at which he never used to visit us before.” Abū Bakr said, “May my parents be sacrificed for him. By Allah, he has not come at this hour except for a great necessity.” So Allāh’s Messenger ﷺ came and asked permission to enter, and he was allowed to enter. When he entered, he said to Abū Bakr, “Tell everyone who is present with you to leave.” Abū Bakr replied, “There are none but your family. May my father be sacrificed for you, O Allāh’s Messenger!” The Prophet ﷺ said, “I have been given permission to emigrate.” Abū Bakr said, “Shall I accompany you? May my father be sacrificed for you, O Allāh’s Messenger!” Allāh’s Messenger ﷺ said, “Yes.” Abū Bakr said, “O Allāh’s Messenger! May my father be sacrificed for you, take one of these two she-camels of mine.” Allāh’s Messenger ﷺ replied, “(I will) but with payment.” So we prepared the baggage quickly and put some journey-food in a leather bag for them. Asmā’, Abū Bakr’s daughter, cut a piece from her waistbelt and tied the mouth of the leather bag with it, and for that reason she
was named *Dhât-un-Nîtâqain* (i.e., the owner of two belts). Then Allâh's Messenger ﷺ and Abû Bakr reached a cave on Mount Thaur and stayed there for three nights. 'Abdullâh bin Abî Bakr who was intelligent sagacious youth, used to stay (with them) overnight. He used to leave them before daybreak so that in the morning he would be with Quraish as if he had spent the night in Makkah. He would keep in mind any plot made against them, and when it became dark he would (go and) inform them of it.

‘Amir bin Fuhaira, the freed slave of Abû Bakr, used to bring the milch sheep (of his master, Abû Bakr) to them a little while after nightfall in order to rest the sheep there. So they always had fresh milk at night, the milk of their sheep, and the milk which they warmed by putting heated stones in it. ‘Amir bin Fuhaira would then call the herd away when it was still dark (before daybreak). He did the same in each of those three nights. Allâh's Messenger ﷺ and Abû Bakr had hired a man from the tribe of Bani Ad-Dîl from the family of Bani ‘Abd bin ‘Adi as an expert guide, and he was in alliance with the family of Al-'Âs bin Wâ’il As-Sahmi and he was on the religion of the infidels of Quraish. The Prophet ﷺ and Abû Bakr trusted him and gave him their two she-camels and took his promise to bring their two she-camels to the cave of Mount Thaur in the morning after three nights. And (when they set out), ‘Amir bin Fuhaira and the guide went along with them and the guide led them along the seashore.
The nephew of Suraqa bin Ju'sham said that his father informed him that he heard Suraqa bin Ju' sham saying, "The messengers of the heathens of Quraish came to us declaring that they had assigned for the persons who would kill or arrest Allah's Messenger and Abu Bakr, a reward equal to their bloodmoney." While I was sitting in one of the gatherings of my tribe Bani Mudlij, a man from them came to us and stood up while we were sitting, and said, "O Suraqa! No doubt, I have just seen some people far away on the seashore, and I think they are Muhammad and his Companions." Suraqa added, "I too realised that it must have been they. But I said, 'No, it is not they, but you have seen so-and-so, and so-and-so whom we saw set out.' I stayed in the gathering for a while and then got up and left for my home, and ordered my slave-girl to get my horse which was behind a hillock, and keep it ready for me. Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low. Then I reached my horse, mounted it and made it gallop. When I approached them (i.e.,

3906. The nephew of Suraqa bin Ju'sham said that his father informed him that he heard Suraqa bin Ju'sham saying, "The messengers of the heathens of Quraish came to us declaring that they had assigned for the persons who would kill or arrest Allah's Messenger and Abu Bakr, a reward equal to their bloodmoney." While I was sitting in one of the gatherings of my tribe Bani Mudlij, a man from them came to us and stood up while we were sitting, and said, "O Suraqa! No doubt, I have just seen some people far away on the seashore, and I think they are Muhammad and his Companions." Suraqa added, "I too realised that it must have been they. But I said, 'No, it is not they, but you have seen so-and-so, and so-and-so whom we saw set out.' I stayed in the gathering for a while and then got up and left for my home, and ordered my slave-girl to get my horse which was behind a hillock, and keep it ready for me. Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low. Then I reached my horse, mounted it and made it gallop. When I approached them (i.e.,

(1) (H. 3906) i.e., 100 camels.
(2) (H. 3906) Suraqa, by doing so, wanted to hide the brilliance of his spear lest somebody else should follow him and share the reward of killing or capturing the Prophet and Abu Bakr with him.
Muhammad and Abū Bakr), my horse stumbled and I fell down from it. Then I stood up, got hold of my quiver and took out the divining arrows and drew lots as to whether I should harm them (i.e., the Prophet and Abū Bakr) or not, and the lot which I disliked came out. But I remounted my horse and let it gallop, giving no importance to the divining arrows. When I heard the recitation of the Qur'an by Allāh's Messenger who did not look hither and thither while Abū Bakr was doing it often, suddenly the forelegs of my horse sank into the ground up to its knees, and I fell down from it. Then I rebuked it and it got up but could hardly take out its forelegs from the ground, and when it stood up straight again, its forelegs caused dust to rise up in the sky like smoke. Then again I drew lots with the divining arrows, and the lot which I disliked, came out. So I called upon them to feel secure. They stopped and I remounted my horse and went to them. When I saw how I had been hampered from harming them, it came to my mind that the cause of Allāh's Messenger (i.e., Islām) will become victorious. So I said to him, "Your people have assigned a reward equal to the blood-money for your head." Then I told them all the plans the people of Makkah had made concerning them. Then I offered them some journey-food and goods but they refused to take anything and did not ask for anything, but the Prophet said, "Do not tell others about us." Then I requested him to write for me a statement of security and peace. He ordered ‘Amr bin Fuhaira who wrote it for me on a parchment, and then Allāh's Messenger proceeded on his way."

Narrated ‘Urwa bin Az-Zubair: Allāh's Messenger met Az-Zubair in a caravan of Muslim merchants who were returning from
Sham. Az-Zubair provided Allah's Messenger and Abú Bakr with white clothes to wear. When the Muslims of Al-Madina heard the news of the departure of Allah's Messenger from Makkah (towards Al-Madina), they started going to the Harra every morning. They would wait for him till the heat of the noon forced them to return. One day, after waiting for a long while, they returned home, and when they went into their houses, a Jew climbed up the roof of one of the forts of his people to look for something, and he saw Allah's Messenger and his Companions, dressed in white clothes, emerging out of the desert mirage. The Jew could not help shouting at the top of his voice, "O you Arabs! Here is your great man whom you have been waiting for!" So, all the Muslims rushed to their arms and received Allah's Messenger on the summit of Harra. The Prophet turned with them to the right and alighted at the quarters of Bani 'Amr bin 'Auf, and this was on Monday in the month of Rabi'-ul-Awwal. Abú Bakr stood up, receiving the people while Allah's Messenger sat down and kept silent. Some of the Ansár who came and had not seen Allah's Messenger before, began greeting Abú Bakr, but when the sunshine fell on Allah's Messenger and Abú Bakr came forward and shaded him with his sheet, only then the people came to know Allah's Messenger. Allah's Messenger stayed with Bani 'Amr bin 'Auf for ten nights and established the mosque (mosque of Qubā) which was founded on piety. Allah's Messenger offered Salât (prayer) in it and then mounted his she-camel and proceeded on, accompanied by the people till his she-camel knelt down at (the place of) the mosque of Allah's Messenger at Al-Madina. Some Muslims used to offer Salât
(prayer) there in those days, and that place was a yard for drying dates belonging to Suhail and Sahl, two orphan boys who were under the guardianship of Sa’d bin Zurara. When his she-camel knelt down, Allâh’s Messenger ﷺ said, “This place, if Allâh will, will be our abiding place.” Allâh’s Messenger ﷺ then called the two boys and told them to suggest the price for that yard so that he might take it as a mosque. The two boys said, “No, but we will give it as a gift, O Allâh’s Messenger!” (1) Allâh’s Messenger ﷺ then built a mosque there. The Prophet ﷺ himself started carrying unburnt bricks for its building and while doing so, he was saying: “This load is better than the load of Khaibar, for it is more pious before Allâh and purer and better rewardable.” He was also saying, “O Allâh! The actual reward is the reward in the Hereafter, so bestow Your Mercy on the Ansâr and the Muhâjirûn (emigrants).”

(1) (H. 3905) Allâh’s Messenger ﷺ bought it from them ultimately.
3907. Narrated 'Asma': I prepared the journey-food for the Prophet ﷺ and Abu Bakr when they wanted (to emigrate to) Al-Madina. I said to my father (Abu Bakr), “I do not have anything to tie the container of the journey-food with except my waist belt.” He said, “Divide it lengthwise into two.” I did so, and for this reason I was named ‘Dhat-un-Nitaqain’ (i.e., the owner of two belts). (Ibn 'Abbás said, “Asmá’, Dhat-un-Nitaq.”)

3908. Narrated Al-Barâ’: When the Prophet ﷺ emigrated to Al-Madina, Surâqa bin Malik bin Ju'sham pursued him. The Prophet ﷺ invoked evil on him, therefore the forelegs of his horse sank into the ground. Surâqa said (to the Prophet ﷺ), “Invoke Allah to rescue me, and I will not harm you.” The Prophet ﷺ invoked Allâh for him. Then Allâh’s Messenger ﷺ felt thirsty and he passed by a shepherd. Abu Bakr said, “I took a bowl and milked a little milk in it and brought it to the Prophet ﷺ and he drank till I was pleased.”

3909. Narrated Asmá’ that she conceived ‘Abdullâh bin Az-Zubair. She added, “I emigrated to Al-Madina while I
was at full term of pregnancy and alighted at Qubā, where I gave birth to him. Then I brought him to the Prophet and put him on his lap. The Prophet asked for a date-fruit, chewed it, and put some of its juice in the child's mouth. So, the first thing that entered the child's stomach was the saliva of Allāh's Messenger. Then the Prophet rubbed the child's palate with a date-fruit and invoked for Allāh's Blessings on him, and he was the first child born (amongst the emigrants) in the Islamic Land (i.e., Al-Madīna)."

3910. Narrated 'Aishah: The first child who was born in the Islamic Land (Al-Madīna) amongst the emigrants, was 'Abdullāh bin Az-Zubair. They brought him to the Prophet. The Prophet took a date-fruit, and after chewing it, put its juice in his mouth. So the first thing that went into the child's stomach, was the saliva of the Prophet.

3911. Narrated Anas bin Mālik: Allāh's Messenger arrived at Al-Madīna with Abū Bakr, riding behind him on the same camel. Abū Bakr was an elderly man known to the people, while Allāh's Messenger was a youth that was unknown. Thus, if a man met Abū Bakr, he would say, "O Abū Bakr! Who is this man
in front of you?” Abū Bakr would say, “This man shows me the way.” One would think that Abū Bakr meant the road, while in fact, Abū Bakr meant the way of virtue and good. Then Abū Bakr looked behind and saw a horse-rider pursuing them. He said, “O Allāh’s Messenger! There is a horse-rider pursuing us.” The Prophet looked behind and said, “O Allāh! Cause him to fall down.” So the horse threw him down and got up neighing. After that the rider, Sūrāqā said, “O Allāh’s Prophet! Order me whatever you want.” The Prophet said, “Stay where you are and do not allow anybody to reach us.” So, in the first part of the day Sūrāqā was an enemy of Allāh’s Prophet and in the last part of it, he was a protector. Then Allāh’s Messenger alighted by the side of the Al-Harrā and sent a message to the Ānṣār, and they came to Allāh’s Prophet, and Abu Bakr, and having greeted them, they said, “Ride (your she-camel) safe and obeyed.” Allāh’s Messenger and Abū Bakr rode and the Ānṣār, carrying their arms, surrounded them. The news that Allāh’s Prophet had come circulated in Al-Madīna. The people came out and were eagerly looking and saying, “Allāh’s Prophet has come! Allāh’s Prophet has come!” So the Prophet went till he alighted near the house of Abū Ayyūb. While the Prophet was speaking with the family members of Abū Ayyūb, ‘Ābdullāh bin Salām heard the news of his arrival while he himself was picking the dates for his family from his family garden. He hurried to the Prophet, carrying the dates which he had collected for his family from the garden. He listened to Allāh’s Prophet and then went home. Then Allāh’s Prophet said, “Which is the nearest of the houses of our kith and kin?” Abū Ayyūb replied, “Mine, O Allāh’s Prophet! This is my house..."
and this is my gate." The Prophetﷺ said, "Go and prepare a place for our midday rest." Abū Ayyūb said, "Get up (both of you) with Allāh's Blessings." So, when Allāh's Prophetﷺ went into the house, 'Abdullāh bin Salām came and said, "I testify that you (Muḥammad ﷺ) are the Messenger of Allāh and that you have come with the Truth. The Jews know well that I am their chief and the son of their chief and the most learned amongst them and the son of the most learned amongst them. So, send for them (Jews) and ask them about me before they know that I have embraced Islām, for if they know that they will say about me things which are not correct." So Allāh's Messengerﷺ sent for them, and they came and entered. Allāh's Messengerﷺ said to them, "O (the group of) Jews! Woe to you; be afraid of Allāh. By Allah, except Whom none has the right to be worshipped, you people know for certain that I am the Messenger of Allāh and that I have come to you with the Truth, so embrace Islām" The Jews replied, "We do not know this." So they said this to the Prophetﷺ and he repeated it thrice. Then he said, "What sort of a man is 'Abdullāh bin Salām amongst you?" They said, "He is our chief and the son of our chief and the most learned man, and the son of the most learned amongst us." He said, "What would you think if he should embrace Islām?" They said, "Allāh forbid! He can not embrace Islām." He said, "What would you think if he should embrace Islām?" They said, "Allāh forbid! He can not embrace Islām." He said, "O Ibn Salām! Come out to them." He came out and said, "O (the group of) Jews! Be afraid of Allāh except Whom none has the right to be worshipped. You know for certain that he is the Messenger of Allāh and that he has brought a true religion!" They said, "You
tell a lie.” On that Allah’s Messenger ﷺ turned them out.

3912. Narrated Ibn ‘Umar رضي الله عنهما: ‘Umar bin Al-Khaṭṭāb رضي الله عنه fixed a grant of 4000 (Dirham) for every early emigrant (i.e., Muhājir) and fixed a grant of 3500 (Dirham) only for Ibn ‘Umar. Somebody said to ‘Umar, “Ibn ‘Umar is also one of the early emigrants; why do you give him less than four thousand?” ‘Umar replied, “His parents took him with them when they emigrated, so he was not like the one who had emigrated by himself.”

3913. Narrated Khabbāb رضي الله عنه: We emigrated with Allah’s Messenger ﷺ (See Hadith No. 3914 below).

3914. Narrated Khabbāb: We emigrated with Allah’s Messenger ﷺ seeking Allah’s Countenance, so our rewards became due and sure with Allah. Some of us passed away without eating anything of their rewards in this world. One of these was Muṣṭāb bin
Umair who was martyred on the day (of the battle) of Uhud. We did not find anything to shroud his body with except a striped cloak. When we covered his head with it, his feet remained uncovered, and when we covered his feet with it, his head remained uncovered. So, Allah's Messenger ordered us to cover his head with it and put some Idhkhir (i.e., a kind of grass) over his feet. And there are some amongst us whose fruits have ripened and they are collecting them (i.e., they have received their rewards in this world).

3915. Narrated Abu Burda bin Abi Musa Al-Ash'ari: 'Abdullah bin 'Umar said to me, "Do you know what my father said to your father once?" I said, "No." He said, "My father said to your father, 'O Abu Musa, will it please you that we will be rewarded for our conversion to Islam with Allah's Messenger and our emigration with him, and our Jihad with him and all our good deeds which we did with him, and that all the deeds we did after his death will be disregarded whether good or bad?' (H. 3915) 'Umar wishes that he will not be rewarded or punished and that his good deeds will compensate for his bad ones.
compensate for the bad ones.’” On that I said to Ibn ‘Umar, “By Allâh, your father was better than my father!”

3916. Narrated Abû ‘Uthmân: I heard that Ibn ‘Umar used to become angry if someone mentioned that he had emigrated before his father (‘Umar), and he used to say, “‘Umar and I came to Allâh’s Messenger and found him having his midday rest, so we returned home. Then ‘Umar sent me again (to the Prophet) and said, ‘Go and see whether he is awake.’ I went to him and entered his place and gave him the Bai’a (pledge). Then I went back to ‘Umar and informed him that the Prophet was awake. So, we both went, running slowly, and when ‘Umar entered his place, he gave him the Bai’a and thereafter I too gave him the Bai’a.”

3917. Narrated Al-Barâ’i: Abû Bakr bought a (camel’s) saddle from ‘Azîb, and I carried it for him. ‘Azîb (i.e., my father) asked Abû Bakr regarding the journey of the emigration of Allâh’s Messenger, Abû Bakr said, “Close observers were appointed by our enemies to watch us. So we went out at night and travelled throughout the night and the following day till it was noon, then we perceived a rock and went towards it, and there was some shade under it. I spread a cloak I had with me for Allâh’s Messenger and then the Prophet lay on it. I went out to guard him and all of a sudden I saw a shepherd coming with his sheep looking for the same (the shade of the rock as we did). I asked him, ‘O boy, to whom do you belong?’
He replied, ‘I belong to so-and-so.’ I asked him, ‘Is there any milk with your sheep?’ He replied in the affirmative. I asked him, ‘Will you milk (them for us)?’ He replied in the affirmative. Then he got hold of one of his ewe. I said to him, ‘Remove the dust from its udder.’ Then he milked a little milk. I had a water-skin with me which was tied with a piece of cloth. I had prepared the waterskin for Allâh’s Messenger ﷺ. So, I poured some water over the milk (container) till its bottom became cold. Then I brought the milk to the Prophet ﷺ and said, ‘Drink, O Allâh’s Messenger.’ Allâh’s Messenger ﷺ drank till I was pleased. Then we departed and the pursuers were following us.”

3918. Al-Barâ’ added: I then went with Abû Bakr into his home (carrying that saddle) and there I saw his daughter ‘Aishah lying in a bed because of heavy fever and I saw her father Abû Bakr kissing her cheek and saying, “How are you, little daughter?”

3919. Narrated Anas, the servant of the Prophet ﷺ: When the Prophet ﷺ arrived (at Al-Madîna), there was not a single Companion of the Prophet ﷺ who had grey and black hair except Abû Bakr, and he (i.e., Abû Bakr) dyed his hair with Hînà’ and Katam (i.e., plants used for dying hair).

3920. Through another group of narrators, Anas bin Mâlik رضي الله عنّه said,
"When the Prophet arrived at Al-Madina, the eldest amongst his Companions was Abū Bakr. He dyed his hair with Ḥimnā and Katam till it became of dark red colour.

3921. Narrated `Aishah: Abū Bakr married a woman from the tribe of Bani Kalb, she was called Umm Bakr. When Abū Bakr emigrated to Al-Madina, he divorced her and she was married by her cousin, the poet, who said the following poem lamenting the infidels of Quraish:

What is there kept in the well, the well of Badr,
(The owners of) the trays of roasted camel humps?
What is there kept in the well, the well of Badr,
(The owners of) lady singers and friends of the honourable companions; who used to drink (wine) together?
Umm Bakr greets us with the greeting of peace,
But can I find peace after my people have gone?
The Messenger tells us that we shall live again,
But what sort of life will owls and skulls live? (1)

3922. Narrated Abū Bakr: I was with the Prophet in the cave. When I raised my head, I saw the feet of the people. I said, "O Allāh’s Messenger! If some of them

(1) (H. 3921) The Arabs of the Pre-Islamic Period of Ignorance believed that when a person died, his soul would leave his skull, taking the shape of an owl.
should look down, they will see us." The Prophet ﷺ said, "O Abū Bakr, be quiet! (For we are) two (i.e., the Prophet ﷺ and Abū Bakr ﷺ and) Allāh is the Third One of them."

3923. Narrated Abū Sa'īd Ẓi`ī: Once, a bedouin came to the Prophet ﷺ and asked him about the emigration. The Prophet ﷺ said, "Mercy of Allāh be on you! The matter of emigration is very difficult. Have you got some camels?" He replied in the affirmative. Then the Prophet ﷺ said, "Do you give their Zakāt?" He replied in the affirmative. Then the Prophet ﷺ asked, "Do you let others benefit by their milk gratis?" He replied in the affirmative. Then the Prophet ﷺ asked, "Do you milk them on their watering days and give their milk to the poor and needy?" He replied in the affirmative. Then the Prophet ﷺ said, "Go on doing like this from beyond the seas, and there is no doubt that Allāh will not decrease (waste the reward of) any of your good deeds."

[See Vol.2. Hadith No.1452].

(46) CHAPTER. The arrival of the Prophet ﷺ and his Companions at Al-Madīnah.

3924. Narrated Al-Barā' رضي الله عنه: The first people who came to us (in Al-Madīnah) were Muṣ'ab bin 'Umar and Ibn Umm Mākīm. Then came to us 'Ammār bin Bilāl رضي الله عنهم.
3925. Narrated Al-Barā’ bin ‘Azib: The first people who came to us (in Al-Madīna) were Muṣ‘ab bin ‘Umair and Ibn Umm Maktūm who were teaching the Qur’ān to the people. Then there came Bilāl, Sa’d and ‘Ammār bin Yāsir. After that ‘Umar bin Al-Khaṭṭāb came along with twenty other Companions of the Prophet ﷺ. Later on, the Prophet ﷺ himself came (to Al-Madīna) and I had never seen the people of Al-Madīna so joyful as they were on the arrival of Allāh’s Messenger ﷺ, for even the slave-girls were saying, “Allāh’s Messenger ﷺ has arrived!” And before his arrival I had read the Sūrah starting with:

“Glorify the Name of your Lord, the Most High.” (V.87:1) together with other Sūrah from Al-Mufassal family [i.e., the Sūrah starting from Sūrah Qaf (No. 50) till the end of the Qur’ān, Sūrah No. 114].

3926. Narrated ‘Aishah: When Allāh’s Messenger ﷺ came to Al-Madīna, Abū Bakr and Bilāl got fever, and I went to both of them and said, “O my father, how do you feel? O Bilāl, how do you feel?” Whenever Abū Bakr’s fever got worse, he would say, “Everybody is staying alive among his people yet death is nearer to him than his shoe-laces.” And whenever fever deserted Bilāl, he would say aloud, “Would that I could stay overnight in a valley, wherein I would be surrounded by Idhkhir and Jalīl (i.e., two kinds of good smelling grass), would that I could drink one day the water of Mījannah, and would that Shāmāh and Tāfīl (two mountains at Makkah) would appear to me?” Then I went to Allāh’s Messenger ﷺ and told him of that. He said, “O Allāh, make us love Al-Madīna as much as or more than we used to love Makkah, O Allāh, make
it healthy and bless its Sā‘ and Mudd (i.e., measures), and take away its fever to Al-Juhfa.”

3927. Narrated ‘Ubaidullāh bin ‘Adī bin Khiyār: I went to ‘Uthmān. After reciting Tashahhud, he said, “Then after, no doubt, Allāh sent Mūhammad with the Truth, and I was amongst those who responded to the Call of Allāh and His Prophet, and believed in the message of Mūhammad. Then I took part in the two emigrations. I became the son-in-law of Allāh’s Messenger and gave the Bai’a (pledge) to him. By Allāh, I never disobeyed him, nor did I deceive him till Allāh took him unto Him.”

(1) (H. 3926) Al-Juhfa was a village near to Rabagḥ between Jeddah and Al-Madīnah.
3928. Narrated Ibn ‘Abbās: During the last Hajj led by ‘Umar, ‘Abdur-Rahmān bin ‘Atīf returned to his family at Mina and met me there. ‘Abdur-Rahmān said (to ‘Umar), “O chief of the believers! The season of Hajj is the season when there comes the scum of the people (besides the good amongst them), so I recommend that you should wait till you go back to Al-Madīna, for it is the place of Al-Hijrāh (emigration) and of As-Sunna (i.e., the Prophet’s legal way), and there you will be able to refer the matter (1) to the religious scholars and the nobles and the people of wise opinions.” ‘Umar said, “I will speak of it in Al-Madīna on my very first Khutba (religious talk) I will deliver there.”

3929. Narrated Khārijah bin Zaid bin Thābit: Umm Al-‘Ala’, an Anṣārī woman who gave the Bā‘a (pledge) to the Prophet informed me (saying): The Anṣār drew lots concerning the dwelling of the emigrants. We got in our share ‘Uthmān bin Ma‘ūn. ‘Uthmān fell ill and I nursed him till he died, and we covered him with his clothes. Then the Prophet came to us and I (addressing the dead body) said, “O Abū As-Sa‘ib, may Allāh’s Mercy be on you! I bear witness that Allāh has honoured you.” On that the Prophet said, “How do you know

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(1) (H. 3928) ‘Abdur-Rahmān bin ‘Atīf said to ‘Umar, “So-and-so says, ‘If ‘Umar died (now) I would give the Bā‘a (pledge) to so-and-so, as the pledge which was given to Abū Bakr was nothing but an unexpected event which happened to be fulfilled.’” ‘Umar then became angry and said, “This evening I will deliver a Khutba (religious talk) before the people to warn them of such people who desire to usurp the right of their managing their own affairs.” ‘Abdur-Rahmān then had to quieten ‘Umar as is mentioned in the present Hadith.
that Allāh has honoured him?” I replied, “I do not know. May my father and my mother be sacrificed for you, O Allāh’s Messenger! But who else is worthy of it (if not ‘Uthmān)?” He said, “As to him, by Allāh, death has overtaken him, and I hope the best for him. By Allāh, though I am the Messenger of Allāh, yet I do not know what Allāh will do to me.” (1) By Allāh, I will never assert the piety of anyone after him. That made me sad, and when I slept I saw in a dream a flowing stream for ‘Uthmān bin Māz‘ūn. I went to Allāh’s Messenger ﷺ and told him of the dream. He remarked, “That symbolises his (good) deeds.”

3930. Narrated ‘Āishah  the day of Bu‘āth was a day (i.e., the battle between the two tribes of Anṣār) brought about by Allāh just before the mission of His Messenger ﷺ so that when Allāh’s Messenger ﷺ came to Al-Madīna, they (the Anṣār tribes) had divided and their nobles had been killed; and all that facilitated their conversion to Islām.

3931. Narrated ‘Āishah , that once Abū Bakr came to her on the day of ‘Eid-al-Fiṭr or ‘Eid-al-‘Aḍhā while the Prophet ﷺ was with her, and there were two girl-

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(1) (H. 3929) No doubt, the Prophet ﷺ knew that he will go to Paradise, but he liked that the knowledge of Unseen should be referred to Allāh, as to Him belongs the knowledge of Unseen.
singers with her, singing songs of the Ansār about the day of Bu‘āth. Abū Bakr said twice, “Musical instruments of Satan!” But the Prophet ﷺ said, “Leave them Abū Bakr, for every nation has an ‘Eid (i.e., festival) and this day is our ‘Eid’

3932. Narrated Anas bin Malik رضي الله عنه: When Allāh’s Messenger ﷺ arrived at Al-Madina, he alighted at the upper part of Al-Madina among the tribe called Banū ‘Amr bin ‘Aūf, and he stayed with them for fourteen nights. Then he sent for the chiefs of Banū An-Najjār, and they came, carrying their swords. As if I am just now looking at Allāh’s Messenger ﷺ on his she-camel with Abū Bakr riding behind him (on the same camel) and the chiefs of Banū An-Najjār around him till he dismounted in the courtyard of Abū Ayyūb’s home. The Prophet ﷺ used to offer the Ṣalāt (prayer) wherever the Ṣalāt was due, and he would offer Ṣalāt even in sheepfolds. Then he ordered that the mosque be built. He sent for the chiefs of Banū An-Najjār, and when they came, he said, “O Banū An-Najjār! Suggest to me the price of this garden of yours.” They replied “No! By Allāh, we do not demand its price except from Allāh.” In that garden there were the (following) things that I will tell you: Graves of Mushrikān(1), unlevelled land with holes and pits etc., and date-palm trees. Allāh’s Messenger ﷺ ordered that the graves of the Mushrikān be dug up and, the unlevelled land be levelled

(1) (H. 3932) See the footnote of Ḥadīth No.3678.
and the date-palm trees be cut down. The trunks of the trees were arranged so as to form the wall facing the Qiblah. Stone pillars were built at the sides of its gate. The Companions of the Prophet were carrying the stones and reciting some lyrics, and Allâh’s Messenger was with them and they were saying,

“O Allâh! There is no good except the good of the Hereafter.

So bestow victory on the Ansâr and the emigrants.”

(47) CHAPTER. The stay of the emigrants in Makkah after performing all the ceremonies of Hajj.

3933. Narrated ‘Abdur-Rahmân bin Humaid Az-Zuhri: I heard ‘Umar bin ‘Abdul-Azîz asking As-Sâ’ib, the nephew of An-Namir, “What have you heard about residing in Makkah?” The other said, “I heard Al-’Alã’ bin Al-açIrami saying, ‘Allah’s Messenger said: An emigrant is allowed to stay in Makkah for three days after departing from Minä (i.e., after performing all the ceremonies of Hajj)’”.

(48) CHAPTER. At-Târikh (Date—definition of time). When did the Muslim calendar start?

3934. Narrated Sahîl bin Sa’d: The Prophet’s Companions neither took as a
starting date for the Muslim calendar, the
day the Prophet ﷺ had been sent as a
Messenger nor the day of his death, but (they
took as the starting date for the Muslim
calendar), the day of his arrival at Al-
Madina.

3935. Narrated `Aishah ﷺ:
Originally, two Rak'a were prescribed in
every Salāt (prayer). When the Prophet ﷺ
emigrated (to Al-Madīna) four Rak'a were
enjoined, while the Salāt (prayer) during a
journey remained unchanged (i.e., two
Rak'a).

(49) CHAPTER. The statement of the
Prophet ﷺ: “O Allāh! Complete the
emigration of my Companions,” and his
lamentation for those (emigrants) who died
in Makkah.”

3936. Narrated Sa’d bin Mālik ﷺ:
In the year of Hajjat-ul-Wadā’, the Prophet ﷺ
visited me when I fell ill and was about to
die because of that illness. I said, “O Allāh’s
Messenger! I am very ill as you see, and I am
a rich man and have no heir except my only
daughter. Shall I give two-third of my
property in charity?” He said, “No.” I said,
“Shall I then give half of it in charity?” He
said, “O Sa’d! Give one-third (in charity) and
even one-third is too much. No doubt, it is
better to leave your children rich than to
leave them poor, reduced to begging from
others. And Allāh will reward you for
whatever you spend with the intention of
gaining Allāh’s Pleasure, even if it were a
mouthful of food you put into your wife’s
mouth.” I said, “O Allāh’s Messenger! Am I
to be left behind (in Makkah) after my Companions have gone?” He said, “If you should be left behind, you will be upgraded and elevated for every deed you will do with a desire to achieve Allah’s Pleasure. I hope that you will live long so that some people will be benefited by you while others will be harmed. O Allah! Please fulfil the emigration of my Companions and do not make them turn back on their heels.” But (we feel sorry for) the unlucky Sa’d bin Khaulah.” Allah’s Messenger  lamented his death in Makkah.

(50) CHAPTER. How the Prophet  established the bond of brotherhood between his Companions.

‘Abdur-Rahmân bin ‘Aûf said, “The Prophet  established the bond of brotherhood between me and Sa’d bin Ar-RABI’ on our arrival at Al-Madîna.” Abû Juhaifa said, “The Prophet  established the bond of brotherhood between Salmân and Abû Ad-Dardâ’.”

3937. Narrated Anas : When ‘Abdur-Rahmân bin ‘Aûf came to Al-Madîna and the Prophet  established the bond of brotherhood between him and Sa’d bin Ar-RABI’ Al-Ansârî, Sa’d suggested that ‘Abdur-

(1) (H. 3936) So, Sa’d bin Malik (i.e., Abî Waqqâs) did not die at Makkah (who is mentioned in this Hadîth) but another man Sa’d bin Khaulah died in Makkah.
Rahman should accept half of his property and family. ‘Abdur-Rahman said, “May Allah bless you in your family and property; guide me to the market.” So ‘Abdur-Rahman (while doing trade in the market) made profit of some dry yoghurt and butter. After a few days the Prophet saw him wearing clothes stained with yellow perfume. The Prophet asked, “What is this, O ‘Abdur-Rahman?” He said, “O Allah’s Messenger! I have married an Ansari woman.” The Prophet asked, “What have you given her as Mahr?” He (i.e., ‘Abdur-Rahman) said, “A piece of gold, about the weight of a date-stone.” Then the Prophet said, “Give a Walima party (banquet) even with one sheep.”

(51) CHAPTER.

3938. Narrated Anas: When the news of the arrival of the Prophet at Al-Madina reached Abdullah bin Salam, he went to the Prophet to ask him about certain things. He said, “I am going to ask you about three things which only a Prophet can answer: What is the first sign of the Hour? What is the first food which the people of Paradise will eat? Why does a child attract the similarity to his father or to his mother?” The Prophet replied, “Jibril (Gabriel) has just now informed me of that.” Ibn Salam said, “He (Jibril) is the enemy of the Jews from amongst the angels.” The Prophet said, “As for the first sign of the Hour, it will be a fire that will collect or gather the people from the east to the west. As for the first meal which the people of Paradise will eat, it will be the caudate (extra) lobe of the fish-liver. As for the child, if the man’s discharge precedes the woman’s discharge, the child attracts the similarity to the man, and if the woman’s...
discharge precedes the man’s, then the child attracts the similarity to the woman.” On this, ‘Abdullãh bin Salám said, “I testify that ‘Lâ lâha illallãh (none has the right to be worshipped but Allah)’, and that you are the Messenger of Allah,” and added, “O Allah’s Messenger! Jews invent such lies as make one astonish, so please ask them about me before they know about my conversion to Islam.”

The Jews came, and the Prophet said, “What kind of man is ‘Abdullãh bin Salâm among you?” They replied, “The best of us and the son of the best of us and the most superior among us, and the son of the most superior among us.” The Prophet repeated his question and they gave the same answer. Then ‘Abdullãh (bin Salâm) came out to them and said, “I testify that ‘Lâ lâha illallãh, and that Muhammad (in) is the Messenger of Allah!” On this, the Jews said, “He is the most wicked among us and the son of the most wicked among us.” So they degraded him. On this, he (i.e., ‘Abdullãh bin Salâm) said, “It is this that I was afraid of, O Allah’s Messenger.”

3939, 3940. Narrated Abú Al-Minhal ‘Abdur-Rahmân bin Mu’tîm: A partner of mine sold some Dirham on credit in the market. I said, “Glorified be Allah! Is this legal?” He replied, “Glorified be Allah! By Allah, when I sold them in the market, nobody objected to it.” Then I asked Al-Bara’ bin ‘Azib (about it) he said, “We used to make such a transaction when the Prophet came to Al-Madîna. So he (in) said, ‘There is no harm in it if it is done from hand to hand (and equal in weight), but it is not allowed on credit.’ Go to Zaid bin Al-Arqâm and ask him about it for he was the greatest scholar in the Prophet’s time. Follow what he says and you will be safe.”
trader of all of us.” So I asked Zaid bin Al-Arqam, and he said the same (as Al-Bara’).”

[See Vol. 3, Hadith No.2174]

(52) CHAPTER. The coming of the Jews to the Prophet on his arrival at Al-Madina.

3941. Narrated Abū Hurairah: The Prophet said, “Had only ten Jews (amongst their chiefs) believed me, all the Jews would definitely have believed me (would have embraced Islām).”

3942. Narrated Abū Mūsa: When the Prophet arrived at Al-Madina, he noticed that some people among the Jews used to respect ‘Ashūra’ (i.e., 10th of Muharram) and observe fast on it. The Prophet then said, “We have more right to observe fast on this day,” and ordered that fasting should be observed on it. [Later on the fasting on the day of ‘Ashūra’ was optional.]

[See Vol.3, Hadith No. 2002]

3943. Narrated Ibn ‘Abbās: When the Prophet arrived at Al-Madina
he found that the Jews observed fast on the day of ‘Ashurã’. They were asked the reason for the fast. They replied, “This is the day when Allah gave Mûsâ (Moses) and the children of Isrâ’el a victory over Fir’aun (Pharoah), so we observe fast on this day as a sign of gratitude to Allah.” Allah’s Messenger ﷺ said, “We are closer to Mûsâ than you.” Then he ordered that fasting on this day should be observed.

3944. Narrated ‘Abdullâh bin ‘Abbâs ﷺ: The Prophet ﷺ used to keep his hair, falling loose while Al-Mushrûkûn(1) used to part their hair, and the people of the Scriptures used to keep their hair falling loose, and the Prophet ﷺ liked to follow the people of the Scriptures in matters about which he had not been instructed differently, but later on the Prophet ﷺ started parting his hair.

3945. Narrated Ibn ‘Abbâs ﷺ: They, the people of the Scriptures, divided the Qur’ân into parts, believing in some portions of it and disbelieving the others. 
(See V. 15:91- the Qur’ân) [See Fath Al-Bârî, Al-Kushmaihani] [See Vol. 6, Hadîth No. 4705, 4706]
(53) CHAPTER. The conversion of Salmān Al-Fārisī to Islām

3946. Narrated Salmān Al-Fārisī that he was sold (as a slave) by one master to another for more than ten times (i.e., between 13 and 19 times).

3947. Narrated Salmān: I am from Rām-Hurmuz (i.e., a Persian town).

3948. Narrated Salmān: The interval between ‘Īsā (Jesus) and Muḥammad was six hundred years.
(1) CHAPTER. The Ghazwā of Al-'Ushaira or Al-'Usaira.

Ibn Isḥaq said, “The first battle the Prophet fought was the battle of Al-Abwā and then Buwāt and then Al-'Ushaira.”

3949. Narrated Abū Ishaq: Once, while I was sitting beside Zaid bin Al-Arqam, he was asked, “How many Ghazwāt did the Prophet undertake?” Zaid replied, “Nineteen.” They said, “In how many Ghazwāt did you join him?” He replied, “Seventeen.” I asked, “Which of these was the first?” He replied, “Al-'Ushair or Al-'Ugaira.”

(2) CHAPTER. The Prophet’s prediction about whom he thought would be killed at Badr.

3950. Narrated ‘Abdullah bin Mas‘ūd regarding Sa’d bin Mu‘ādh: Sa’d bin Mu‘ādh was an intimate friend of Umaiyya bin Khalaf and whenever Umaiyya passed through Al-Madina, he used to stay with Sa’d, and whenever Sa’d went to Makkah, he used to stay with Umaiyya. When Allāh’s Messenger arrived at Al-Madina, Sa’d went to perform ‘Umra and stayed at Umaiyya’s home in Makkah. He

(1) (Book No. 64) Al-Maghāzi is the plural of Maghāza (holy battle), or the place where the battle took place or the virtues and deeds of Ghāzi (fighters and warriors) in Allāh’s Cause.
said to Umaiyya, “Tell me of a time when (the mosque) is empty so that I may be able to perform Tawaf around the Ka'bah.” So Umaiyya went with him about midday. Abū Jahl met them and said, “O Abū Ṣafwān! Who is this man accompanying you?” He said, “He is Sa’d.” Abū Jahl addressed Sa’d saying, “I see you wandering about safely in Makkah in spite of the fact that you have given shelter to the people who have changed their religion (i.e., became Muslims) and have claimed that you will help them and support them. By Allāh, if you were not in the company of Abū Ṣafwān, you would not have gone to your family safe and sound.”

Sa’d, raising his voice, said to him, “By Allāh, if you should stop me from doing this (i.e., performing Tawaf), I would certainly prevent you from something which is more valuable for you, that is, your passage through Al-Madīnah.” On this, Umaiyya said to him, “O Sa’d, do not raise your voice before Abūl-Hakam, the chief of the people of the Valley (of Makkah).” Sa’d said, “O Umaiyya, stop that! By Allāh, I have heard Allāh’s Messenger predicting that they (i.e., Muslims) will kill you.” Umaiyya asked, “In Makkah?” Sa’d said, “I do not know.” Umaiyya was greatly scared by that news. When Umaiyya returned to his family, he said to his wife, “O Umm Ṣafwān! Don’t you know what Sa’d told me?” She said, “What has he told you?” He replied, “He claims that Muḥammad (ﷺ) has informed them (i.e., his Companions) that they will kill me. I asked him, ‘In Makkah?’ He replied, ‘I do not know.’” Then Umaiyya added, “By Allāh, I will never go out of Makkah.” But when the day of (the Ghazwā of) Badr came, Abū Jahl called the people to war, saying, “Go and protect your caravan.” But Umaiyya disliked to go out (of Makkah).
Abū Jahl came to him and said, “O Abū Ṣafwān! If the people see you staying behind, though you are the chief of the people of the Valley, then they will remain behind with you.” Abū Jahl kept on urging him to go until he (i.e., Umaiyyah) said, “As you have forced me to change my mind, by Allāh, I will buy the best camel in Makkah.” Then Umaiyyah said (to his wife), “O Umm Ṣafwān, prepare what I need (for the journey).” She said to him, “O Abū Ṣafwān! Have you forgotten what your Yathribi brother told you?” He said, “No, but I do not want to go with them but for a short distance.” So when Umaiyyah went out, he used to tie his camel wherever he camped. He kept on doing that till Allāh killed him (caused him to be killed) at Badr.

(3) CHAPTER. The story of the Ghazwah of Badr.

And the Statement of Allāh: “And Allāh has already made you victorious at Badr, when you were a weak little force. So fear Allāh much [abstain from all kinds of sins and evil deeds which He has forbidden and love Allāh much, perform all kinds of good deeds which He has ordained], that you may be grateful... So that they retire frustrated” (V.3:123-127)

Walshi said, “Hamza killed Tuʾaimah bint Adi bint Khiyār on the day of Badr.”

And Allāh’s Statement: “And (remember) when Allāh promised you (Muslims) one of the two parties (of the

(1) (H. 3950) So that he might be able to run away if he should find himself in danger.
enemy i.e., the army or the caravan) that it should be yours, you wished that the one not armed (i.e., the caravan) should be yours…”

(V.8:7)

3951. Narrated Ka'b bin Malik:
I never failed to join Allah’s Messenger in any of his Ghazwāt except in the Ghazwā of Tabūk. However, I did not take part in the Ghazwā of Badr, but none who failed to take part in it was blamed, for Allah’s Messenger had gone out to meet the caravans of Quraish, but Allah caused them (i.e., Muslims) to meet their enemy unexpectedly (with no previous intention).

(4) CHAPTER. The Statement of Allah:
“(Remember) when you sought help of your Lord and He answered you (saying: ‘I will help you with a thousand of the angels each behind the other (following one another) in succession.’) Allah made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allah. Verily, Allah is All-Mighty, All-Wise.

(Remember) when He covered you with a slumber as a security from Him, and He
caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the Rijz (whispering, evil-suggestions) of Shaitân (Satan), and to strengthen your hearts, and make your feet firm thereby.

(Remember) when your Lord revealed to the angels, ‘Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes.’ This is because they defied and disobeyed Allah and His Messenger. And whoever defies and disobeys Allah and His Messenger, then verily, Allah is Severe in punishment.” (V.8:9-13)

3952. Narrated Ibn Mas‘ūd: I witnessed Al-Miqdād bin Al-Aswad in a scene which would have been dearer to me than anything, had I been the hero of that scene. He (i.e., Al-Miqdād) came to the Prophet while the Prophet was urging the Muslims to fight against Al-Mushrikin [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muḥammad (نبي)]. Al-Miqdād said, “We will not say as the people of Müsa (Moses) said: ‘...So, go you and your Lord and fight you two...’ (V.5:24). But we shall fight on your right and on your left and in front of you and behind you.” I saw the face of the Prophet getting bright with happiness, for that saying delighted him.

3953. Narrated Ibn ‘Abbās: On the day of the battle of Badr, the Prophet said, “O Allāh! I appeal to You (to fulfil) Your Covenant and Your Promise. O Allāh! If Your Will is that none should worship
You.” Then Abū Bakr took hold of him by the hand and said, “This is sufficient for you.” The Prophet came out saying, “Their multitude will be put to flight and they will show their backs.” (V.54:45)

(5) CHAPTER.

3954.Narrated Ibn ‘Abbās: The believers who failed to join (the Ghazwā of) Badr and those who took part in it are not equal (in reward).

(6) CHAPTER. The number of the warriors of Badr.

3955. Narrated Al-Bara‘ī: I and Ibn ‘Umar were considered too young (to take part in the battle of Badr).

3956. Narrated Al-Bara‘ī: I and Ibn ‘Umar were considered too young (to take part) in the battle of Badr, and the number of the emigrant warriors were over sixty (men) and the Anṣār were over 249.

3957. Narrated Al-Bara‘ī: The Companions of (the Prophet) Muḥammad
who took part in (the battle of) Badr, told me that their number was that of Ṭālūt’s (i.e., Saul’s) companions who crossed the river (of Jordan) with him, and they were over three hundred and ten men. By Allah, none crossed the river with him but a believer. [See the Qur’an V.2:249]

3958. Narrated Al-Barā’ī: We, the Companions of (the Prophet) Muhammad ﷺ used to say that the number of the warriors of Badr was the same as the number of Ṭālūt’s (Saul’s) companions who crossed the river (of Jordan) with him, and none crossed the river with him but a believer, and they were over three hundred and ten men.

3959. Narrated Al-Barā’ī: We used to say that the warriors of Badr were over three hundred and ten, as many as the companions of Ṭālūt (Saul) who crossed the river (of Jordan) with him; and none crossed the river with him but a believer.

(7) CHAPTER. Invoking evil of the Prophet ﷺ on the disbelievers of Quraish, (Shaiba, ‘Utba, Al-Walid and Abū Jahl, etc.) and (the
mention of their death.

3960. Narrated 'Abdullah bin Mas'ûd: The Prophet faced the Ka'bah and invoked evil on some people of Quraish, on Shaiba bin Rab'a, 'Utba bin Rab'a, Al-Walid bin 'Utba and Abu Jahl bin Hishâm. I bear witness, by Allah, that I saw them all dead, putrefied by the sun as that day was a very hot day (i.e., the day of the battle of Badr).

(8) CHAPTER. The killing of Abû Jahl.

3961. Narrated 'Abdullâh that he came across Abû Jahl while he was on the point of death on the day of (the battle of) Badr. Abû Jahl said, “You should not be proud that you have killed me, nor I am ashamed of being killed by my own folk.”

3962. Narrated Anas: The Prophet said, “Who will go and see what has happened to Abû Jahl?” Ibn Mas'ûd went and found that the two sons of 'Afrâ' had struck him fatally (and he was in his last breaths). 'Abdullâh bin Mas'ûd said, “Are you Abû Jahl?” And took him by the beard. Abû Jahl said, “Can there be a man superior to one whom they have killed, or one whom his own folk have killed?”
3963. Narrated Anas: On the day of (the battle of) Badr, the Prophet said, “Who will go and see what has happened to Abū Jahl?” Ibn Mas‘ūd went and found that the two sons of ‘Afrā’ had struck him fatally. ‘Abdullāh bin Mas‘ūd got hold of his beard and said, “Are you Abū Jahl?” He replied, “Can there be a man more superior to one whom his own folk have killed (or they have killed)?”

3964. Narrated ‘Abdur-Rahmān bin ‘Aūf (the grandfather of Šāliḥ bin Ibrāhīm) the story of Badr, namely, the narration regarding the sons of ‘Afrā’.

3965. Narrated Qais bin ‘Ubād: ‘Ali bin Abī Ṭalib said, “I shall be the first man to kneel down before (Allāh), the Gracious to receive His Judgement on the Day of Resurrection (in my favour).” Qais bin ‘Ubād also said, “The following Verse was revealed in their connection:

‘These two opponents (believers and disbelievers) dispute with each other about
their Lord…’” (V.22:19) Qais said that they were those who fought on the day of (the battle of) Badr, namely, Ḥamza, ‘Alī, ‘Ubaida or Abū ‘Ubaida bin Al-Ḥārith, and Shaiba bin Rabī‘a, ‘Utba and Al-Walid bin ‘Utba.

3966. Narrated Abū Dhar: The following Holy Verse:

“These two opponents (believers and disbelievers) dispute with each other about their Lord…” (V.22:19) was revealed concerning six men from Quraish, namely, ‘Alī, Ḥamza, ‘Ubaida bin Al-Ḥārith, and Shaiba bin Rabī‘a, ‘Utba bin Rabī‘a and Al-Walid bin ‘Utba.

3967. Narrated ‘Alī: The following Holy Verse:

“These two opponents (believers and disbelievers) dispute with each other about their Lord…” (V.22:19) was revealed concerning us.

3968. Narrated Qais bin ‘Ubād: I heard Abū Dhar swearing that these Holy Verses were revealed in connection with those six persons on the day of (the battle of) Badr.
3969. Narrated Qais: I heard Abu Dhar swearing that the following Holy Verse: “These two opponents (believers and disbelievers) dispute with each other about their Lord…” (V.22:19) was revealed concerning those men who fought on the day of (the battle of) Badr, namely, Hamza, Ali, Ubaida bin Al-Harith, and Utba and Shaiba the two sons of Rabia, and Al-Walid bin Utba.

3970. Narrated Abu Ishaq: A man asked Al-Bara’ and I was listening, “Did Ali take part in (the battle of) Badr?” Al-Bara’ said, “(Yes), he even met (his enemies) in a duel and was clad in two armours (one over the other).”

3971. Narrated ‘Abdur-Rahman bin ‘Auf, I had an agreement with Umaiyya bin Khalaf (that he would look after my relatives and property in Makkah, and I would look after his relatives and property in Al-Madina). ‘Abdur-Rahman then mentioned the killing of Umaiyya and his son on the day of (the battle of) Badr, and Bilal said, “Woe to me if Umaiyya remains safe (i.e., alive).”
3972. Narrated ‘Abdullāh: The Prophet recited Sūrat An-Najm, and then prostrated himself, and all who were with him prostrated too. But an old man took a handful of dust and touched his forehead with it saying, “This is sufficient for me.” Later on, I saw him killed as an infidel.

3973. Narrated ‘Urwā (the son of Az-Zubair): Az-Zubair had three scars caused by the sword, one of which was over his shoulder and I used to insert my fingers in it. (1) He received two of those wounds on the day of (the battle of) Badr and one on the day of (the battle of) Al-Yarmūk. When ‘Abdullāh bin Az-Zubair was killed, ‘Abdul-Malik bin Marwān said to me, “O ‘Urwā, do you recognize the sword of Az-Zubair?” I said, “Yes.” He said, “What marks does it have?” I replied, “It has a dent in its sharp edge which was caused in it on the day of (the battle of) Badr.” ‘Abdul-Malik said, “You are right! (i.e., their swords) have dents because of clashing with the regiments of the enemies.” Then ‘Abdul-Malik returned that sword to me (i.e., ‘Urwā). Hishām, ‘Urwā’s son, said, “We estimated the price of the sword as three thousand (Dinār) and after that it was taken by one of us (i.e., the inheritors) and I wish I could have had it.”

(1) (H. 3973) ‘Urwā used to do so when he was a child.
3974. Narrated Hishām that his father said, “The sword of Az-Zubair was decorated with silver.” Hishām added, “The sword of ‘Urwa was (also) decorated with silver.”

3975. Narrated ‘Urwa: On the day of (the battle of) Al-Yarmūk, the Companions of Allāh’s Messenger said to Az-Zubair, “Will you attack the enemy so that we shall attack them with you?” Az-Zubair replied, “If I attack them, you people would not support me.” They said, “No, we will support you.” So Az-Zubair attacked them (i.e., Byzantines) and pierced through their lines, and went beyond them and none of his companions was with him. Then he returned, and the enemy got hold of the bridle of his horse and struck him two blows (with the sword) on his shoulder. Between these two wounds, there was a scar caused by a blow he had received on the day of (the battle of) Badr. When I was a child, I used to play with those scars by putting my fingers in them. On that day (my brother) ‘Abdullāh bin Az-Zubair was also with him and he was ten years old. Az-Zubair had carried him on a horse and let him to the care of some men.

3976. Narrated Abū Talha: On the day (of the battle) of Badr, the Prophet ordered that the corpses of twenty-four leaders of Quraish should be thrown into one of the dirty dry well from the wells of Badr. (It was a habit of the Prophet) that whenever he conquered some people, he used to stay at the battlefield for three nights. So, on the third day of the battle of Badr, he ordered that his she-camel be saddled, then he set out, and his Companions followed him.
saying among themselves, “Definitely he (i.e., the Prophet) is proceeding for some great purpose. When he halted at the edge of the well, he addressed the corpses of the Quraish infidels by their names and their fathers’ names, ‘O so-and-so, son of so-and-so and O so-and-so, son of so-and-so! Would it have pleased you if you had obeyed Allāh and His Messenger? We have found true what our Lord promised us. Have you, too, found true what your lord promised you?’ ‘Umar said, “O Allāh’s Messenger! You are speaking to bodies that have no souls!” Allāh’s Messenger said, “By Him in Whose Hand Muhammad’s soul is, you do not hear, what I say better than they do.”

Qatada said, “Allāh brought them to life (again) to let them hear him (i.e., the Prophet), to reprimand them and slight them and take revenge over them and caused them to feel remorseful and regretful.”

3977. Narrated Ibn ‘Abbās regarding the Statement of Allāh: “Those who have changed the Blessings of Allāh into disbelief (by denying Prophet Muhammad and his Message of Islam),…” (V.14:28) The people meant here by Allāh, are the infidels of Quraish. ‘Amr, a subnarrator said, “Those are (the infidels of) Quraish, and Muhammad is Allāh’s Blessing.” Regarding Allāh’s Statement:

“...And caused their people to dwell in the house of destruction?” (V.14:28) Ibn ‘Abbās said, “It means the Fire they will suffer from (after their death) on the day (of the battle) of Badr.”
3978. Narrated Hishâm’s father: It was mentioned before ‘Aishah that Ibn ‘Umar attributed the following statement to the Prophet:

“The dead person is punished in the grave because of the crying and lamentation of his family.” On that ‘Aishah said, “But Allâh’s Messenger said, ‘The dead person is punished for his crimes and sins while his family cry over him then.’”

3979. ‘Aishah added, “And this is similar to the statement of Allâh’s Messenger when he stood by the well which contained the corpses of Al-Mushrikûn killed at Badr and said, ‘They hear what I say.’” She added, “But he said: ‘Now they know very well what I used to tell them was the truth.’” ‘Aishah then recited: “So verily, you (O Muhammad) cannot make the dead to hear...” (V.30:52). “...But you cannot make hear those who are in graves.” (V.35:22) that is, when they had taken their places in the (Hell) Fire.

3980, 3981. Narrated Ibn ‘Umar: The Prophet stood at the well of Badr (which contained the corpses of Al-Mushrikûn) and said, “Have you found true what your lord promised you?” Then he further said, “They now hear what I say.” This was mentioned before ‘Aishah and she said, “But the Prophet said, ‘Now they know very well that what I used to tell them was the truth.’” Then she recited (the Holy Verse): So verily, you (O Muḥammad) cannot make the dead to hear...” (V.30:52)
(9) CHAPTER. The superiority of those who fought the battle of Badr.

3982. Narrated Anas: Ḥāritha was martyred on the day (of the battle) of Badr, and he was a young boy then. His mother came to the Prophet and said, “O Allah’s Messenger! You know how dear Ḥāritha is to me. If he is in Paradise, I shall remain patient, and hope for reward from Allah, but if it is not so, then you shall see what I do?” He said, “May Allah be Merciful to you! Have you lost your senses? Do you think there is only one Paradise? There are many Paradises and your son is in the (most superior) Paradise of Al-Firdaus.”

3983. Narrated ‘Ali: Allah’s Messenger sent me, Abū Marthad and Az-Zubair, and all of us were horsemen, and said, “Go till you reach Raudat-Khākh where there is a woman from Al-Mushrikūn carrying a letter from Ḥāṭib bin Abī Balṭa’a to Mushrikūn of Makkah.” So we found her riding her camel at the place which Allah’s Messenger had mentioned. We said (to her), “(Give us) the letter.” She said, “I have no letter.” Then we made her camel kneel down and we searched her, but we did not found any letter. Then we said, “Certainly, Allah’s Messenger had not told us a lie. Take out the letter, otherwise we will strip you naked (to search for the letter).” When she saw that we were determined, she put her
hand below her waistbelt, for she had tied her cloak round her waist, and we brought it to Allah’s Messenger ﷺ. Then Úmar said, “O Allah’s Messenger! (This Hàitch) has betrayed Allah, His Messenger ﷺ and the believers! Let me cut off his neck!” The Prophet ﷺ asked Hàitch, “What made you do this?” Hàitch said, “By Allah, I did not intend to give up my belief in Allah and His Messenger ﷺ, but I wanted to have some influence among the (Makkan) people, so that through it Allah might protect my family and property. There is none of your Companions but has some of his relatives there through whom Allah protects his family and property.” The Prophet ﷺ said, “He has spoken the truth; do not say to him but good.” Úmar said, “He has betrayed Allah, His Messenger ﷺ and the faithful believers. Let me cut off his neck!” The Prophet ﷺ said, “Is he not one of the Badr warriors? May be Allah looked at the Badr warriors and said, ‘Do whatever you like, as I have granted Paradise to you’, or said, ‘I have forgiven you.’” On hearing this, tears came out of Úmar’s eyes, and he said, “Allah and His Messenger ﷺ know better.”

(10) CHAPTER:

3984. Narrated Abû Usaid: On the day (of the battle) of Badr, Allah’s
Messenger said to us, “When the enemy comes near to you, shoot at them but use your arrows sparingly (so that your arrows should not be wasted).”

3985. Narrated Abū Usaid: On the day (of the battle) of Badr, Allâh’s Messenger said to us, “When your enemy comes near to you, shoot at them but use your arrows sparingly.”

3986. Narrated Al-Barâ’ bin ‘Âzib: On the day (of the battle) of Uhud, the Prophet appointed ‘Abdullâh bin Jubair as chief of the archers, and seventy among us were martyred. On the day (of the battle) of Badr, the Prophet and his Companions had inflicted 140 casualties on the Mushrikûn, 70 were taken prisoners, and 70 were killed. Abû Sufyân said, “This is a day of (revenge) for the day (of the battle) of Badr and (the issue of) war is undecided (with) alternate success.”
3987.Narrated Abū Mūsa that the Prophet ﷺ said, “The good is what Allâh gave us later on (after the Day of the battle of Uhūd), and the reward of truthfulness is what Allâh gave us after the day (of the battle) of Badr.”\(^{(1)}\)

3988. Narrated ‘Abdur-Rahmān bin ‘Auf:

While I was fighting in the front file on the day (of the battle) of Badr, suddenly, I looked behind and saw on my right and left two young boys, and did not feel safe by standing between them. Then one of them asked me secretly so that his companion may not hear, “O Uncle! Show me Abū Jahl.” I asked, “O nephew! What will you do to him?” He said, “I have promised Allâh that if I see him (i.e., Abū Jahl), I will either kill him or be killed before I kill him.” Then the other (boy) said the same to me secretly so that his companion should not hear. I would not have been pleased to be in between two other men instead of them. Then I pointed him (i.e., Abū Jahl) out to them. Both of them attacked him like two hawks till they knocked him down. Those two boys were the sons of ‘Afrā’ (i.e., an Ansârī woman).

3989. Narrated Abū Hurairah:

Allâh’s Messenger ﷺ sent out ten spies under the command of ‘Âsîm bin Thâbit Al-Ansârî, the grandfather of ‘Âsîm bin ‘Umar Al-
Khátáb. When they reached (a place called) Al-Hadah between 'Usfán and Makkah, their presence was made known to a subtribe of Hudhail called Banú Libyan. So, they sent about one hundred archers after them. The archers traced the footsteps (of the Muslims) till they found the traces of dates which they had eaten at one of their camping places. The archers said, “These dates are of Yathrib (i.e., Al-Madina),” and went on tracing the Muslims' footsteps. When 'Áshim and his companions became aware of them, they took refuge in a (high) place. But the enemy encircled them and said, “Come down and surrender. We give you a solemn promise and covenant that we will not kill anyone of you.” ‘Áshim bin Thábit said, “O people! As for myself, I will never get down to be under the protection of an infidel. O Allah! Inform Your Prophet about us.” So the archers threw their arrows at them and martyred ‘Áshim. Three of them came down and surrendered to them, accepting their promise and covenant and they were Khubaib, Zaid bin Ad-Dathina and another man. When the archers got hold of them, they untied the strings of the arrow bows and tied their captives with them. The third man said, “This is the first proof of treachery! By Allah, I will not go with you for I follow the example of these.” He meant the martyred companions. The archers dragged him and struggled with him (till they martyred him). Then Khubaib and Zaid bin Ad-Dathina were taken away by them and later on they sold them as slaves in Makkah after the event of the (battle of) Badr. The sons of Al-Ḥārith bin ‘Amr bin Naufal bought Khubaib for he was a person who had killed (their father) Al-Ḥārith bin ‘Amr on the day (of the battle) of Badr. Khubaib remained imprisoned by them till they decided unanimously to kill...
him. One day, Khubaib borrowed from a daughter of Al-Hārith, a razor for shaving his pubic hair, and she lent it to him. By chance, while she was inattentive, a little son of hers went to him (Khubaib) and she saw that Khubaib had seated him on his thigh while the razor was in his hand. She was so much terrified that Khubaib noticed her fear and said, “Are you afraid that I will kill him? Never would I do such a thing.” Later on (while narrating the story) she said, “By Allah, I had never seen a better captive than Khubaib. By Allah, one day I saw him eating from a bunch of grapes in his hand while he was fettered with iron chains and (at that time) there was no fruit in Makkah.” She used to say, “It was food Allah had provided Khubaib with.” When they took him to Al-Hill out of Makkah sanctuary to martyr him, Khubaib requested them, “Allow me to offer a two Rak’a prayer.” They allowed him and he offered two Rak’a prayer and then said, “By Allah! Had I not been afraid that you would think I was worried, I would have offered more.” Then he (invoked evil upon them) saying, “O Allah count them and kill them one by one, and do not leave anyone of them.” Then he recited: “As I am martyred as a Muslim, I do not care in what way I receive my death for Allah’s sake, for this is for the Cause of Allah. If He wishes, He will bless the cut limbs of my body.” Then Abū Sarwa’a, ‘Ubayq bin Al-Hārith went up to him and killed him. It was Khubaib who set the tradition of offering Salāt (prayer) for any Muslim to be martyred in captivity (before he is executed). The Prophet  told his Companions of what had happened (to those ten spies) on the same day they were martyred. Some Qurāish people, being informed of ‘Āsim bin Thabit’s death, sent some messengers to bring a part of his body
so that his death might be known for certain, for he had previously killed one of their leaders (in the battle of Badr). But Allâh sent a swarm of wasps to protect the dead body of ‘Ašîm, and they shielded him from the messengers who could not cut anything from his body.

3990. Narrated Nâfi': Ibn ‘Umar Zi was once told that Sa‘îd bin Zaid bin ‘Amr bin Nufâl, one of the warriors (of the battle) of Badr, had fallen ill on a Friday. Ibn ‘Umar rode to him late in the forenoon. The time of the Friday Salât (prayer) approached and Ibn ‘Umar did not take part in the Friday Salât.

3991. Narrated Subâ‘î‘a bint Al-Hârith that she was married to Sa‘îd bin Khâula who was from the tribe of Bânî ‘Amr bin Lu‘âî and was one of those who fought in the battle of Badr. He died while she was pregnant during Hajjât-ul-Wadâ‘. Soon after his death, she gave birth to a child. When she completed the term of delivery (i.e., became clean), she prepared herself for suitors. Abû As-Sanâbil bin Ba‘kâk, a man from the tribe of Bânî ‘Abd Ad-Dâr, called on her and said
to her, "What! I see you dressed up for the people to ask you in marriage. Do you want to marry? By Allâh, you are not allowed to marry unless four months and ten days have elapsed (after your husband's death)."

Suba'îa in her narration said, "When he (i.e., Abû As-Sanâbl) said this to me, I put on my dress in the evening and went to Allâh's Messenger ﷺ and asked him about this problem. He gave the verdict that I was free to marry as I had already given birth to my child and ordered me to marry if I wished."

(11) CHAPTER. The participation of angels in (the battle of) Badr.

3992. Narrated Rifâ'a who was one of the
warriors of the battle of Badr: Jibril (Gabriel) came to the Prophet and said, “How do you look upon the warriors of (the battle of) Badr among yourselves?” The Prophet said, “As the best of the Muslims,” or said a similar statement. On that Jibril said, “And so are the angels who participated in (the battle of) Badr.”

3993. Narrated Mu‘adh bin Rifā‘a bin Rāfi‘: Rifā‘a was one of the warriors of (the battle of) Badr while (his father) Rāfi‘ was one of the people of Al-Aqaba (i.e., those who gave the Al-Aqaba Pledge). Rāfi‘ used to say to his son, “I would not have been happier if I had taken part in the battle of Badr instead of taking part in the ‘Aqaba pledge.” (1) Mu‘adh added, “Jibril (Gabriel) asked the Prophet about that (i.e., the question referred to in Hadith No.3992).”

3994. Narrated Mu‘adh: The one who asked (the Prophet) was Jibril (Gabriel). علمنا السلام.

3995. Narrated Ibn ‘Abbās: The Prophet said on the day (of the battle) of Badr, “This is Jibril (Gabriel) holding the head of his horse and equipped

(1) (H. 3993) Rāfi‘ regarded the event of Al-Aqaba Pledge as superior to the battle of Badr.
with arms for the battle."

(12) CHAPTER.

3996. Narrated Anas: Abū Zaid died and did not leave any offspring, and he was one of the (warriors of the battle of) Badr.

3997. Narrated Ibn Khabbab: Abū Sa'id bin Mālik Al-Khudrī returned from a journey and his family offered him some meat of sacrifices offered at 'Eid-al-Adhā. On that he said, "I will not eat it before asking (whether it is allowed)." He went to his maternal brother, Qatāda bin An-Nu'mān, who was one of the warriors of the battle of Badr, and asked him about it. Qatāda said, "After your departure, an order was issued by the Prophet cancelling the prohibition of eating the meat of sacrifices after three days."

3998. Narrated 'Urwa: Az-Zubair said, "I met 'Ubaida bin Sa'id bin Al-Āş on the day (of the battle) of Badr and he was covered with armour; so much that only his eyes were visible. He was surnamed Abū Dhāt-al-Karish. He said (proudly), 'I am Abū Dhāt-al-Karish.' I attacked him with the spear and pierced his eye and he died. I put my foot
over his body to pull (that spear) out, but even then I had to use great force to take it out as its both ends were bent.” ‘Urwa said, “Later on, Allâh’s Messenger ﷺ asked Az-Zubair for that spear and he gave it to him. When Allâh’s Messenger ﷺ died, Az-Zubair took it back. After that Abû Bakr demanded it and he gave it to him; and when Abû Bakr died, Az-Zubair took it back. ‘Umar then demanded it from him and he gave it to him. When ‘Umar died, Az-Zubair took it back, and then ‘Uthmân demanded it from him and he gave it to him. When ‘Uthmân was martyred, that spear remained with ‘Ali’s offspring. Then ‘Abdullâh bin Az-Zubair demanded it back, and it remained with him till he was martyred.

3999. Narrated ‘Ubâda bin As-Sâmî who was one of the warriors of the battle of Badr: Allâh’s Messenger ﷺ said, “Give me the Bai’a (pledge).”

4000. Narrated ‘Aishah ﷺ, the wife of the Prophet ﷺ: Abû Hudhaifa, one of those who fought the battle of Badr with Allâh’s Messenger ﷺ, adopted Sâlim as his son and married his niece, Hind bint Al-Walîd bin ‘Utba to him. Sâlim was a freed slave of an Anṣârî woman. Allâh’s Messenger ﷺ also adopted Zaid as his son. In the Pre-Islamic Period of Ignorance the custom was
that, if one adopted a son, the people would call him by the name of the adopted father whom he would inherit as well, till Allāh revealed: “Call them (adopted sons) by (the names of) their fathers…” (V.33:5)

4001. Narrated Ar-Rubā’ī bint Mu’āwwidh: The Prophet ﷺ came to me after the morning of consummating my marriage and sat down on my bed, as you (the subnarrator) are sitting now, and small girls were beating the tambourine and singing in lamentation of my fathers who had been killed on the day of the battle of Badr. Then one of the girls said, “There is a Prophet amongst us who knows what will happen tomorrow.” The Prophet ﷺ said (to her), “Do not say this, but go on saying what you have spoken before.”

4002. Narrated Ibn ‘Abbās: Abū Ṭalḥa, a Companion of Allāh’s Messenger ﷺ, and one of those who fought at (the battle of) Badr together with Allāh’s Messenger ﷺ told me that Allāh’s Messenger ﷺ said, “Angels do not enter a house in which there is a dog or a picture.” He meant the images of creatures that have souls.

[See Vol. 7, Ḥadīth Nos. 5949, 5950, 5951].
4003. Narrated ‘Ali b. Abi Talib: I had a she-camel which I got in my share from the booty of the battle of Badr, and the Prophet ﷺ had given me another she-camel from the Khumus which Allâh had bestowed on him that day. And when I intended to marry Fâtima, the daughter of the Prophet ﷺ, I made an arrangement with a goldsmith from Bani Qainuqâ’ that he should go with me to bring Idhkhir (i.e., a kind of grass used by goldsmiths) which I intended to sell to goldsmiths in order to spend its price on the marriage banquet. While I was collecting ropes and sacks of packsaddles for my two she-camels, which were kneeling down beside an Ansa’î’s dwelling and after collecting what I needed, I suddenly found that the humps of the two she-camels had been cut off and their flanks had been cut open and portions of their livers had been taken out. On seeing that, I could not help weeping. I asked, “Who has done that?” They (i.e., the people) said, “Hamza b. ‘Abdul-Mu’talib has done it. He is present in this house with some Ansa’î drinkers, a girl singer, and his friends. The singer said in her song, “O Ḥamza, get at the fat she-camels!” On hearing this, Ḥamza rushed to his sword and cut off the camels’ humps and cut their flanks open and took out portions from their livers. Then I came to the Prophet ﷺ while Zaid b. Harîthah was with him. The Prophet ﷺ noticed my state and asked, “What is the matter?” I said, “O Allâh’s Messenger, I have never experienced such a day as today! Ḥamza attacked my two she-camels, cut off
their humps and cut their flanks open, and he is still present in a house along with some drinkers.” The Prophet ﷺ asked for his cloak, put it on, and proceeded, followed by Zaid bin Hāritha and myself, till he reached the house where Ḥamza was present. He asked the permission to enter, and he was permitted. The Prophet ﷺ started blaming Ḥamza for what he had done. Ḥamza was drunk and his eyes were red. He looked at the Prophet ﷺ then raised his eyes to look at his knees and raised his eyes more to look at his face and then said, “You are not but my father’s slaves.” When the Prophet ﷺ understood that Ḥamza was drunk, he retreated, walking backwards, went out and we left with him.

4004. Narrated Ibn Ma'qal: ‘Ali: “He was one of the warriors of the battle of Badr.”
4005. Narrated 'Abdullãh bin 'Umar

\textit{Umar bin Al-Khattab} said, "When (my daughter) extérieur bint 'Umar lost her husband Khunais bin Ḥudhaifa As-Sahmi, who was one of the Companions of Allāh's Messenger  and had fought in the battle of Badr and had died in Al-Madīna, I met 'Uthmān bin Affān and suggested that he should marry extérieur bint 'Umar saying, 'If you wish, I will marry extérieur bint 'Umar to you.' On that, he said, 'I will think it over.' I waited for a few days and then he said to me, 'I am of the opinion that I shall not marry at present.' Then I met Abū Bakr and said, 'If you wish, I will marry extérieur bint 'Umar.' He kept quiet and did not give me any reply and I became more angry with him than I was with 'Uthmān. Some days later, Allāh's Messenger  demanded her hand in marriage and I married her to him. Later on, Abū Bakr met me and said, 'Perhaps you were angry with me when you offered me extérieur for marriage and I gave no reply to you?' I said, 'Yes.' Abū Bakr said, 'Nothing prevented me from accepting your offer except that I learnt that Allāh's Messenger  had referred to the issue of extérieur; and I did not want to disclose the secret of Allāh's Messenger  , but had he (i.e., the Prophet ) given her up I would surely have accepted her.'"

4006. Narrated Abū Mas'ūd Al-Badri

\textit{The Prophet } said, "A man's..."
spending on his family is a deed of charity.”

4007. Narrated Az-Zuhri: I heard ‘Urwa bin Az-Zubair talking to ‘Umar bin ‘Abdul-Aziz during the latter’s governorship (at Al-Madina), he said, “Al-Mughira bin Shu’ba delayed the ‘Asr prayer when he was the ruler of Al-Kufa. On that, Abu Mas’ud ‘Uqba bin Amr Al-Ansari, the grand-father of Zaid bin Hasan, who was one of the warriors of the battle of Badr, came in and said (to Al-Mughira), ‘You know that Jibril (Gabriel) came down and offered the Salat (prayer) and Allah’s Messenger (ﷺ) offered five prescribed Salat (prayers), and Jibril said (to the Prophet): I have been ordered to do so (i.e., offer these five Salat (prayers) at these fixed stated times of the day).’”

4008. Narrated Abu Mas’ud Al-Badri: Allah’s Messenger (ﷺ) said, “Whosoever recited the last two Verses of Surat Al-Baqarah at night, that will be sufficient for him.”

4009. Narrated Mahmud bin Ar-Rabi’ that ‘Ibân bin Malik who was one of the
Companions of the Prophet ﷺ, and one of the warriors of (the battle of) Badr, came to Allāh’s Messenger ﷺ.

4010. Narrated Ibn Shihāb: I asked Al-Huṣain bin Mūhammad, who was one of the sons of Sālim and one of the nobles amongst them, about the narration of Māhmūd bin Ar-Rab’ from ‘Ībān bin Mālik, and he confirmed it.

4011. Narrated ‘Abdullāh bin ‘Amir bin Rab‘a who was one of the leaders of Bānī ‘Adī and his father participated in the battle of Badr in the company of the Prophet ﷺ: ‘Umar appointed Qudāma bin Maz‘ūn as ruler of Bahrān, Qudāma was one of the warriors of the battle of Badr and was the maternal uncle of ‘Abdullāh bin ‘Umar and Hafṣa رضي الله عنهم.

4012, 4013. Narrated Az-Zuhrī: Sālim bin ‘Abdullāh told me that Rāfī’ bin Khadij told ‘Abdullāh bin ‘Umar that his two paternal uncles, who had fought in the battle of Badr, informed him that Allāh’s Messenger ﷺ forbade the renting of fields (for their yields but allowed for money). I said to Sālim, “Do you rent your land?” He said, “Yes, for Rāfī’ is mistaken.”

4015. Narrated Al-Miswar bin Makhrama that ‘Amr bin ‘Aţīf, who was an ally of Bani ‘Amir bin Lu‘ai and one of those who fought at (the battle of) Badr in the company of the Prophet ﷺ, said, “Allāh’s Messenger ﷺ sent Abū ‘Ubaydah bin Al-Jarrah to Bahrain to bring the Jizya taxation from its people, for Allāh’s Messenger ﷺ had made a peace treaty with the people of Bahrain and appointed Al-‘Ala’ bin Al-Hadramī as their ruler. So, Abū ‘Ubayda arrived with the money from Bahrain. When the Anṣār heard of the arrival of Abū ‘Ubayda (on the next day), they offered the morning Salāt (prayer) with the Prophet ﷺ and when the morning Salāt (prayer) had finished, they presented themselves before him. On seeing the Anṣār, Allāh’s Messenger ﷺ smiled and said, “I think you have heard that Abū ‘Ubayda has brought something?” They replied, “Indeed, it is so, O Allāh’s Messenger!” He said, “Be happy, and hope for what will please you. By Allāh, I am not afraid that you will be poor, but I fear that worldly wealth will be bestowed upon you as it was bestowed upon those who lived before you. So, you will compete amongst yourselves for it, as they competed for it and it will destroy you as it destroyed them.”
4016. Narrated Nafi‘: Ibn ‘Umar used to kill all kinds of snakes.

4017. Until Abū Lubāba Al-Badri told him that the Prophet had forbidden the killing of harmless snakes living in houses called jinnān. So Ibn ‘Umar gave up killing them.

4018. Narrated Anas bin Malik: Some men of the Ansār requested Allah’s Messenger to allow them to see him, they said, “Allow us to forgive the ransom of our sister’s son, ‘Abbas.” The Prophet said, “By Allah, you will not leave a single Dirham of it from him.”

4019. Narrated ‘Ubaidullāh bin ‘Adī bin Al-Khiyār that Al-Miqdād bin ‘Amr Al-Kindī, who was an ally of Banī Zuhra, and one of those who fought the battle of Badr together with Allah’s Messenger told him that he said to Allah’s Messenger, “Suppose I met one of the infidels and we fought, and he struck one of my hands with his sword and cut it off and then took refuge in a tree and said, ‘I surrender to Allah (i.e., I have become a Muslim),’ could I kill him, O Allah’s Messenger, after he had said this?” Allah’s Messenger said, “You should not kill him.” Al-Miqdād said, “O Allah’s
Messenger! But he had cut off one of my two hands, and then he had uttered those words?” Allah’s Messenger ﷺ replied, “You should not kill him, for if you kill him, he would be in your position where you had been before killing him, and you would be in his position where he had been before uttering those words.”

4020. Narrated Anas: Allah’s Messenger ﷺ said on the day (of the battle) of Badr, “Who will go and see what has happened to Abū Jahl?” Ibn Mas’ūd went and saw him struck by the two sons of ‘Afrā’ and was on the point of death. Ibn Mas’ūd said, “Are you Abū Jahl?” Abū Jahl replied, “Can there be a man more superior to the one whom they have killed (or as Sulaimān said, ‘or is killed by his own folk’)?” Abū Jahl added, “Would that I had been killed by other than a mere farmer.”

died I said to Abū Bakr, ‘Let us go to our Anṣāri brethren.’ We met two pious men from them, who had fought in the battle of Badr.” When I mentioned this to ‘Urwa bin Az-Zubair, he said, “Those two pious men were ‘Uwaim bin Sā‘īda and Ma‘n bin ‘Adī.”

4022. Narrated Qais: The warriors of the battle of Badr were given five thousand (Dirham) each, yearly. ‘Umar said, “I will surely give them more than what I will give to others.”

4023. Narrated Jubair bin Mu‘t’im: I heard the Prophet  reciting Sūrat At-Tūr in the Maghrib prayer, and that was at a time when Belief was first planted in my heart.

4024. Jubair added: The Prophet  while speaking about the prisoners of war of Badr, said, “Were Al-Muṭ‘im bin ‘Adī alive and interceded with me for these filthy people, I would have definitely forgiven them for his sake.”

Narrated Sa‘īd bin Al-Musaiyab: When the first civil strife (in Islam) took place
because of the murder of ‘Uthmān, it left none of the Badr warriors alive. When the second civil strife, that is the battle of Al-Harra, took place, it left none of the Hudaiyya Treaty companions alive. Then the third civil strife took place and it did not subside till it had exhausted all the strength of the people.

4025. Narrated Yūnus bin Yazīd: I heard Az-Zuhri saying, “I heard ‘Urwa bin Az-Zubair, Sa‘īd bin Al-Musa‘iyab, ‘Alqama bin Waqqās and ‘Ubaidullāh bin ‘Abdullāh each narrating part of the narrative concerning ‘Āishah, the wife of the Prophet. ‘Āishah said: When I and Umm Mistah were returning, Umm Mistah stumbled by treading on the end of her robe, and on that she said, ‘May Mistah be ruined.’ I said, ‘You have said a bad thing, you curse a man who took part in the battle of Badr!’” Az-Zuhri then narrated the narration of the Al-luk [slander (forged false statement) against ‘Āishah]. (See H. 2661)

4026. Narrated Ibn Shihāb: These were the battles of Allāh’s Messenger (which he fought), and while mentioning (the battle of Badr) he said, “While the corpses of Al-Mushrikūn were being thrown into the well, Allāh’s Messenger said (to them), ‘Have you found what your Lord promised true?’” ‘Abdullāh said, “Some of the Prophet’s Companions said, ‘O Allāh’s Messenger!

(1) (H. 4024) The people of Al-Madīna were massacred by Yazīd’s army.
You are addressing dead people.” Allāh’s Messenger ﷺ replied, “You do not hear what I am saying better than they.” The total number of Muslim fighters from Quraish who fought in the battle of Badr and were given their share of the booty were 81 men. Az-Zubair said, “When their shares were distributed, their number was 100 men. Allāh knows it better.”

4027. Narrated Az-Zubair: “On the day (of the battle) of Badr, emigrants received 100 shares of the war booty.”

(13) CHAPTER. A list of the names of those who took part in the battle of Badr, Compiled by Abū ‘Abdullāh (Al-Bukhārī):

Prophet Muḥammad bin ‘Abdullāh Al-Hāshimi ﷺ, Abū Bakr Aṣ-Ṣiddiq, ‘Umar, ‘Uṯmān, ‘Ali bin Abī Ṭālib, Iyās bin Al-Bukair, Bilāl bin Rabāḥ Maulā (i.e., freed slave of) Abū Bakr Aṣ-Ṣiddiq, Hamza bin ‘Abdul-Muṭṭalib Al-Hāshimi, Ḥāṭib bin Abī Balta’a — ally of Quraish, Abū Hudhaiha bin ‘Utba bin Rabi’a Qurashi, Ḥāritha bin Ar-Rabi’ Al-Anṣārī (i.e., Ĥāritha bin Surāqa) who was martyred on the day of the battle of Badr and was one of the scouts (observers). Khubaib bin ‘Adī Al-Anṣārī, Khunais bin Ḥudhaiha As-Sahmi, Rifā’a bin Rāfī’ Al-Anṣārī, Rifā’a bin ‘Abdul-Mundhir, Abū
(14) CHAPTER. The story of Banî An-Nadîr. And the going of Allâh's Messenger ﷺ to them asking their help in collecting the blood-money of the two men. And how Banî An-Nadîr betrayed Allâh's Messenger ﷺ by breaking the covenant with him.

‘Urwa bin Az-Zubair said, "This incident (i.e., the Ghazwâ of Banî An-Nadîr) took place six months after the battle of Badr and before the battle of Uhud."

And the Statement of Allâh ﷻ:

"He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Banî An-Nadîr) from their homes at the first gathering.....(V.59:2)

Ibn Ishâq thinks that it (i.e., that Ghazwâ) took place after the (event of) Bi‘r Ma‘una and (the Ghazwâ) of Uhud.

4028. Narrated Ibn ‘Umar رضي الله عنهم: Banî An-Nadîr and Banî Quraîsa fought (against the Prophet ﷺ violating their peace treaty), so the Prophet ﷺ exiled Banî An-Nadîr and allowed Banî Quraîsa to remain at their places (in Al-Madîna) taking nothing from them till they fought against the Prophet ﷺ again. He then killed

(1) (Ch. 14) One of the Muslims killed two infidels who had had a covenant with Allâh’s Messenger ﷺ, for he was not aware of such a covenant. So, Allâh’s Messenger ﷺ decided to pay their blood-money and asked Banî An-Nadîr to help him in this matter as they had a covenant with him.
their men and distributed their women, children and property among the Muslims, but some of them came to the Prophet and he granted them safety, and they embraced Islam. He exiled all the Jews from Al-Madina, they were the Jews of Bani Qainuq'a, the tribe of 'Abdullah bin Salām and the Jews of Bani Ḥāritha and all the other Jews of Al-Madina.


4030. Narrated Anas bin Mālik: Some people used to allot some date-palm trees to the Prophet as a gift till he conquered Bani Quraiṣa and Bani An-Nadīr, where upon he started returning their date-palms to them.

4031. Narrated Ibn ‘Umar: Allāh’s Messenger burnt and cut down the date-palm trees of Bani An-Nadīr at a place called Al-Buwaira. Allāh then revealed:

“What you (O Muslims) cut down of the date-palm trees (of the enemy) or you left them standing on their stems. It was by the Leave of Allāh…” (V.59:5)
4032. Narrated Ibn 'Umar: The Prophet burnt the date-palm trees of Bani An-Nadir. Hassân bin Thâbit said the following poetic verses about this event:

The terrible burning of Al-Buwaira
Has been received indifferently by the nobles of Bani Lu’â"î
(The masters and nobles of Quraish).”

‘Abû Sufyân bin Al-Hârîth (i.e., the Prophet’s cousin who was still a disbeliever then) replied to Hassân, saying in poetic verses:

May Allah bless that burning
And set all its (i.e., Al-Madîna’s) parts on burning fire.
You will see who is far from it (i.e., Al-Buwaira)
And which of our lands will be harmed by it (i.e., the burning of Al-Buwaira).”

4033. Narrated Mâlik bin Aus Al-Ḥadathân An-Nâṣrî that once ‘Umar bin Al-Khaṭṭâb called him and while he was sitting with him, his gatekeeper, Yarfa came and said, “Will you admit ‘Uthmân, ‘Abdur-Raḥmân bin ‘Auﬁ, Az-Zubair and Sa’d (bin Abî Waqqâs) who are waiting for your permission?” ‘Umar said, “Yes, let them come in.” After a while, Yarfa came again and said, “Will you admit ‘Ali and ‘Abbâs who are asking your permission?” ‘Umar said, “Yes.” So, when the two entered, ‘Abbâs said, “O chief of the believers! Judge between me and this (i.e., ‘Ali).” Both of them had a dispute regarding the property of Bani An-Nadir which Allah (1) (H. 4032) Hassân is abusing Quraish who had tempted Bani An-Nadir to break the covenant with Allah’s Messenger and promised to help them in case he attacked them, but they did not keep their promise when the Prophet attacked and overcame them.
had given to His Messengerﷺ as Fai (i.e., booty gained without fighting), 'Ali and 'Abbās started reproaching each other. The people (i.e., 'Uthmān and his companions) said, "O chief of the believers! Give your verdict in their case and relieve each from the other." 'Umar said, "Wait, I beseech you, by Allāh, by Whose Permission both the heaven and the earth exist! Do you know that Allāh's Messengerﷺ said, 'We, (Prophets) our properties are not to be inherited, and whatever we leave, is to be spent in charity,' and he said it about himself?" They (i.e., 'Uthmān and his companions) said, "(No doubt) he said so." 'Umar then turned towards 'Ali and 'Abbās and said, "I beseech you both, by Allāh! Do you know that Allāh's Messengerﷺ said so?" They replied in the affirmative. He said, "Now I am talking to you about this matter. Allāh, the Glorified, favoured His Messengerﷺ with something of this Fai which He did not give to anybody else. Allāh's Messengerﷺ said:

'And what Allāh gave as booty (Fai) to His Messenger (Muhammadﷺ) from them, for which you made no expedition with either cavalry or camelry... (up to)... Able to do all things.' (V.59:6)

So this property was especially granted to Allāh's Messengerﷺ. But by Allāh, the Prophetﷺ neither took it all for himself only, nor deprived you of it, but he gave it to all of you and distributed it amongst you till only this remained out of it. And from this, Allāh's Messengerﷺ used to spend the yearly maintenance for his family, and whatever used to remain, he used to spend it where Allāh's Property is spent (i.e., in charity). Allāh's Messengerﷺ kept on acting like that during all his life. Then he died, and Abū Bakr said, 'I am the successor of Allāh's Messengerﷺ.' So he (Abū Bakr) took
charge of this property and disposed it in the same manner as Allah's Messenger used to do, and all of you (at that time) knew all about it.” Then ‘Umar turned towards ‘Ali and ‘Abbas and said, “You both remember that Abū Bakr disposed it in the way you (‘Ali and Abbas) have both seen and Allah knows that, in that matter, he was sincere, pious, rightly-guided and the follower of the right. Then Allah caused Abū Bakr to die and I said, ‘I am the successor of Allah’s Messenger and Abū Bakr.’ So, I kept this property in my possession for the first two years of my rule (i.e., caliphate) and I used to dispose it in the same way as Allah’s Messenger and Abū Bakr used to do; and Allah knows that I have been sincere, pious, rightly-guided and the follower of the right (in this matter). Later on, both of you (i.e., ‘Ali and ‘Abbas) came to me, and the claim of you both was one and the same. O ‘Abbas! You also came to me. So I told you both that Allah’s Messenger said, ‘Our property is not inherited, but whatever we leave is to be spent in charity.’ Then when I thought that I should better hand over this property to you both. I said to you, ‘If you wish I will hand over this property to you both on the condition that you will promise and pledge before Allah that you will dispose it in the same way as Allah’s Messenger and Abū Bakr did and as I have done since the beginning of my caliphate, or else you should not speak to me (about it).’ So, both of you said to me, ‘Hand it over to us on this condition.’ And on this condition I handed it over to you. Do you want me now to give a decision other than that (decision)? By Allah, with Whose Permission both the heaven and the earth exist, I will never give any decision other than that (decision) till the Hour is established. But if you are unable to
manage it (i.e., that property), then return it to me, and I will manage on your behalf.”

4034. The subnarrator said, “I told ‘Urwa bin Az-Zubair of this Hadith and he said, ‘Malik bin Aus has told the truth. I heard ‘Aishah, the wife of the Prophet saying, ‘The wives of the Prophet sent ‘Uthman to Abu Bakr demanding from him their one-eight of the Fai which Allah had granted to His Messenger. But I used to oppose them and say to them: Will you not fear Allah? Don’t you know that the Prophet used to say: Our property is not inherited, but whatever we leave is to be given in charity? The Prophet mentioned that regarding himself.’ He added: The family of Muhammad can take their sustenance from this property. So the wives of the Prophet stopped demanding it when I told them of that.’ So, this property (of Sadaqa) was in the hands of ‘Ali who withheld it from ‘Abbas and overpowered him. Then it came in the hands of Hasan bin ‘Ali, then in the hands of Husain bin ‘Ali, and then in the hands of ‘Ali bin Husain and Hasan bin ‘Hasan, and each of the last two used to manage it in turn, then it came in the hands of Zaid bin Hasan, and it was truly the Sadaqa of Allah’s Messenger.”

4035. Narrated ‘Aishah: ‘Fatima and Al-‘Abbas came to Abu Bakr, claiming their inheritance of the Prophet’s land of Fadak and his share from Khaibar.
4036. Abu Bakr said, “I heard the Prophet – saying, ‘Our property is not inherited, and whatever we leave is to be given as Sadaqa (in charity). But the family of Muhammad – can take their sustenance from this property.’ By Allah, I would love to do good to the kith and kin of Allah’s Messenger (ﷺ) rather than to my own kith and kin.”

(15) CHAPTER. The killing of Ka’b bin Al-Ashraf.

4037. Narrated Jâbir bin ‘Abdullâh ．: Allah’s Messenger (ﷺ) said “Who will kill Ka’b bin Al-Ashraf who has hurt Allah and His Messenger?” Thereupon Muhammad bin Maslama got up saying, “O Allah’s Messenger! Would you like that I kill him?” The Prophet (ﷺ) said, “Yes.” Muhammad bin Maslama said, “Then allow me to say a thing (i.e., to deceive Ka’b).” The Prophet said, “You may say it.” Then Muhammad bin Maslama went to Ka’b and said, “That man (i.e., Muhammad –) demands Sadaqa from us, and he has troubled us, and I have come to borrow something from you.” On that, Ka’b said, “By Allah, you will get tired of him!” Muhammad bin Maslama said, “Now as we have followed him, we do not want to leave him unless and until we see how his end is going to be. Now, we want you to lend us a camel load or two of food.” (Some difference between narrators about a camel load or two). Ka’b said “Yes (I will lend you), but you should mortgage something to me.” Muhammad bin Maslama and his companion said, “What do you want?” Ka’b replied, “Mortgage your women to
me.” They said, “How can we mortgage our women to you and you are the most handsome of the Arabs?” Ka'b said, “Then mortgage your sons to me.” They said, “How can we mortgage our sons to you? Later they would be abused by the people’s saying that so-and-so has been mortgaged for a camel load of food. That would cause us great disgrace, but we will mortgage our arms to you.” Muḥammad bin Maslama and his companion promised Ka'b that they or he (Muḥammad bin Maslama) would return to him. He came to Ka'b at night along with Ka'b’s foster brother (milk suckling brother), Abū Nā'īla. Ka'b invited them to come into his fort, and then he went down to them. His wife asked him, “Where are you going at this time?” Ka'b replied, “None but Muḥammad bin Maslama and my (foster — milk suckling) brother Abū Nā'īla have come.” His wife said, “I hear a voice as if blood is dropping from him.” Ka'b said, “They are none but my brother Muḥammad bin Maslama and my foster (milk suckling) brother Abu Nā'īla. A generous man should respond to a call at night, even if invited to be killed.” Muḥammad bin Maslama went with two men. (Some narrators mention the men as Abū ‘Abs bin Jabr, Al-Ḥārith bin Aūs and ‘Abbād bin Bishr.) So Muḥammad bin Maslama went in together with two men, and said to them, “When Ka'b comes, I will touch his hair and smell it, and when you see that I have got hold of his head, strike him.” The subnarrator also mentioned that Muḥammad bin Maslama said to his companions, “I will let you smell his head.” Ka'b bin Al-Ashraf came down to them, wrapped in his clothes, and diffusing perfume. Muḥammad bin Maslama said, “I have never smelt a better scent than this.” Ka'b replied, “I have got the best Arab
women who know how to use the high class of perfume.’ Muhammad bin Maslama requested Ka’b, “Will you allow me to smell your head?” Ka’b said, “Yes.” Muhammad smelled it and made his companions smell it as well. Then he requested Ka’b again, “Will you let me smell your head?” Ka’b said, “Yes.” When Muhammad got a strong hold of him, he said (to his companions), “Get at him!” So, they killed him and went to the Prophet ﷺ and informed him.

(16) CHAPTER. The killing of Abū Rāfī’, ‘Abdullāh bin Abī Al-Ḥuqaiq and he was also called Salām bin Abī Al-Ḥuqaiq who used to live in Khaibar, and some said that he used to live in his castle in the land of Ḥijāz.

Az-Zuhri said, “He (Abū Rāfī’) was killed after Ka’b bin Al-Ashraf.”

4038. Narrated Al-Bara’ bin ‘Āzib ﷺ: Allah’s Messenger ﷺ sent a group of men to Abū Rāfī’. So, ‘Abdullāh bin ‘Atik entered his house at night, while he (Abū Rāfī’) was sleeping, and killed him.

[See Hadith No. 4039).

4039. Narrated Al-Bara’ bin ‘Āzib ﷺ: Allah’s Messenger ﷺ sent some men from the Ansār to (kill) the Jew Abū Rāfī’, and appointed ‘Abdullāh bin ‘Atik as their leader. Abū Rāfī’ used to hurt Allah’s
Messenger and help his enemies against him. He lived in his castle in the land of Hijāz. When those men approached (the castle) after the sun had set and the people had brought back their livestock to their homes, ‘Abdullâh (bin ‘Atik) said to his companions, “Sit down at your places. I am going, and I will try to play a trick on the gate-keeper so that I may enter (the castle).” So, ‘Abdullâh proceeded towards the castle, and when he approached the gate, he covered himself with his clothes, pretending to answer the call of nature. The people had gone in, and the gate-keeper (considered ‘Abdullâh as one of the castle’s servants) addressing him saying, “O Allah’s slave! Enter if you wish, for I want to close the gate.” ‘Abdullâh added in his story, “So, I went in (the castle) and hid myself. When the people got inside, the gate-keeper closed the gate and hung the keys on a fixed wooden peg. I got up and took the keys and opened the gate. Some people were staying late at night with Abû Rafî’ for a pleasant night chat in one of his room. When his companions of nightly entertainment went away, I ascended to him, and whenever I opened a door, I closed it from inside. I said to myself, ‘Should these people discover my presence, they will not be able to catch me till I have killed him.’ So I reached him and found him sleeping in a dark place (house) amidst his family, I could not recognize his location in the house. So I shouted, ‘O Abû Rafî’! Furniture said, ‘Who is it?’ I proceeded towards the source of the voice and hit him with the sword, and because of my perplexity, I could not kill him. He cried loudly, and I came out of the house and waited for a while, and then went to him again and said, ‘What is this voice, O Abû Rafî’?” He said, ‘Woe to your mother! A man in my house has hit me with a
sword!’ I again hit him severely but I did not kill him. Then I drove the point of the sword into his belly (and pressed it through) till it touched his back, and I realised that I have killed him. I then opened the doors one by one till I reached the staircase, and thinking that I had reached the ground, I stepped out and fell down and got my leg broken in a moonlit night. I tied my leg with a turban and proceeded on till I sat at the gate, and said, ‘I will not go out tonight till I know that I have killed him.’ So, when (early in the morning) the cock crowed, the announcer of the casualty stood on the wall saying, ‘I announce the death of Abū Rafi’, the merchant of Hijāz.’ Thereupon I went to my companions and said, ‘Let us save ourselves, for Allāh has killed Abū Rafi.’ So, I (along with my companions proceeded and) went to the Prophet ﷺ and described the whole story to him. He said, ‘Stretch out your (broken) leg’. I stretched it out and he rubbed it and it became alright as if I never had any ailment whatsoever.

4040. Narrated Al-Barā’ī: Allah’s Messenger ﷺ sent ‘Abdullāh bin ‘Atik and ‘Abdullāh bin ‘Utba with a group of men to Abū Rāfī’ (to kill him). They proceeded till they approached his castle, whereupon ‘Abdullāh bin ‘Atik said to them, “Wait (here), and in the meantime I will go and see.” ‘Abdullāh said later on, “I played a
trick in order to enter the castle. By chance, they lost a donkey of theirs and came out carrying a flaming light to search for it. I was afraid that they would recognize me, so I covered my head and legs and pretended to answer the call of nature. The gate-keeper called, 'Whoever wants to come in, should come in before I close the gate.' So, I went in and hid myself in a stall of a donkey near the gate of the castle. They took their supper with Abū Rafi' and had a chat till late at night. Then they went back to their homes. When the voices vanished and I no longer detected any movement, I came out. I had seen where the gate-keeper had kept the keys of the castle in a hole in the wall. I took it and unlocked the gate of the castle, saying to myself, 'If these people should notice me, I will run away easily.' Then I locked all the doors of their houses from outside while they were inside, and ascended to Abū Rafi' by a staircase. I saw the house in complete darkness with its light off, and I could not know where the man was. So I called, 'O Abū Rafi!" He replied, 'Who is it?' I proceeded towards the voice and hit him. He cried loudly but my blow was futile. Then I came to him, pretending to help him, saying with a different tone of my voice. 'What is wrong with you, O Abū Rafi?' He said, 'Are you not surprised? Woe on your mother! A man has come to me and hit me with a sword!' So again I aimed at him and hit him, but the blow proved futile again, and on that Abū Rafi' cried loudly and his wife got up. I came again and changed my voice as if I were a helper, and found Abū Rafi' lying straight on his back, so I drove the sword into his belly and bent on it till I heard the sound of a bone break. Then I came out, filled with astonishment and went to the staircase to descend, but I fell down from it and got my
leg dislocated. I bandaged it and went to my companions limping. I said (to them), ‘Go and tell Allâh’s Messenger of this good news, but I will not leave (this place) till I hear the news of his (i.e., Abu Râfi’) death.’ When dawn broke, an announcer climbed over the wall and announced, ‘I convey to you the news of the death of Abu Râfi’. I got up and proceeded without feeling any pain till I caught up with my companions before they reached the Prophet to whom I conveyed the good news.”

(17) CHAPTER. The Ghazwâ of Uhud(1).

And the Statement of Allâhتعالى:

“‘And (remember) when you (O Muḥammad) left your household in the morning to post the believers at their stations for battle, (of Uhud). And Allâh is All-Hearer, All-Knower.” (V.3:121)

Also the Statement of Allâhتعالى:

(1) (Ch. 17) Uhud is a well-known mountain in Al-Madîna where the battle took place in the month of Shawwâl in the 3rd year of Hijrah between Muslims and Quraish Mushrikûn.
"So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers. If a wound (and killing) had touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good). We give to men by turns, that Allah may test those who believe, and that He may take martyrs from among you. And Allah likes not the Zalimun (wrong-doers, polytheists). And that Allah may test (or purify) the believers (from sins), and destroy the disbelievers. Do you think that you will enter Paradise before Allah tests those of you who fought (in His Cause) and (also) tests those who are As-Sabirun (the patient)? You did indeed wish for death (Ash-Shahadah – martyrdom) before you met it. Now you have seen it openly with your own eyes." (V.3:139-143)

And His Statement:

"And Allah did indeed fulfil His Promise to you when you were killing them (your enemy)... (till the end of the Verse) ... And Allah is Most Gracious to the believers." (V.3:152)

And His Statement:

"Think not of those as dead who are killed in the Way of Allah ..." (V.3:169)

4041. Narrated Ibn ‘Abbas: On the day of the battle of Uhud, the Prophet said, "This is Jibril (Gabriel) holding the head of his horse and equipped with war weapons."

4042. Narrated ‘Uqba bin ‘Amir: Allah’s Messenger offered the funeral prayers of
the martyrs of the battle of Uḥud eight years after (their death), as if bidding farewell to the living and the dead, then he ascended the pulpit and said, “I am your predecessor before you, and I am a witness over you, and your promised place to meet me, will be Al-Haud (i.e., tank – Al-Kauthar) (on the Day of Resurrection), and I am (now) looking at it from this place of mine. I am not afraid that you will worship others besides Allah, but I am afraid that worldly life will tempt you and cause you to compete with each other for it.” The narrator added, “That was the last look which I cast on Allah’s Messenger ﷺ.”

4043. Narrated Al-Bara’ bin ‘Azīz: We faced Al-Mushrikūn [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad ﷺ] on that day (of the battle of Uḥud) and the Prophet ﷺ placed a batch of archers (at a special place) and appointed ‘Abdullāh (bin Jubair) as their commander and said, “Do not leave this place; and if you should see us conquering the enemy, do not leave this place, and if you should see them conquering us, do not (come to) help us.” So, when we faced the enemy, they took to their heel till I saw their women running towards the mountain, lifting up their clothes from their legs, revealing their leg-bangles. The Muslims started saying, “The booty, the booty!” ‘Abdullāh bin Jubair said, “The Prophet ﷺ had taken a firm promise from me not to leave this place.” But his companions refused (to stay). So when they
refused (to stay there), (Allāh) confused them so that they could not know where to go, and they suffered seventy casualties. Abū Sufyān ascended a high place and said, “Is Muhammad (ﷺ) present amongst the people?” The Prophet ﷺ said, “Do not answer him.” Abū Sufyān said, “Is the son of Abū Quḥāfa present among the people?” He then added, “All these people have been killed, for, were they alive, they would have replied.” On that, ‘Umar could not help saying, “You are a liar, O enemy of Allāh! Allāh has kept what will make you unhappy.” Abū Safyān said, “High may be Hubal!” On that the Prophet ﷺ said (to his Companions), “Reply to him.” They asked, “What may we say?” He said, “Say: Allāh is More High and More Majestic!” Abū Sufyān said, “We have (the idol) Al-‘Uzza, whereas you have no ‘Uzza!” The Prophet ﷺ said (to his Companions), “Reply to him.” They asked, “What may we say?” The Prophet ﷺ said, “Say: Allāh is our Maulā (Helper) and you have no Maulā (helper).” Abū Sufyān said, “(This) day compensates for our loss at Badr and (in) the battle (the victory) is always undecided and shared in turns by the belligerents. You will see some of your dead men mutilated, but neither did I urge this action, nor am I sorry for it.”

4044. Narrated Jābir: Some people took wine in the morning of the day of Uhud and were then killed as martyrs.

4045. Narrated Sa‘d b. Ibrāhīm: A meal

(1) (H. 4043) Hubal was one of their idols.
was brought to 'Abdur-Rahmân bin ‘Aufl while he was observing fast. He said, “Muṣ‘ab bin ‘Umair was martyred, and he was better than I; yet he was shrouded in a Burda (i.e., a sheet) so that, if his head was covered, his feet became bare, and if his feet were covered, his head became bare.” ‘Abdur-Rahmân added, “Hamza was martyred and he was better than I. Then worldly wealth was bestowed upon us and we were given thereof too much. We are afraid that the reward of our deeds have been given to us in this life.” ‘Abdur-Rahmân then started weeping so much that he left the food.

4046. Narrated Jâbir bin ‘Abdullâh: On the day (of the battle) of Uhud, a man came to the Prophet and said, “Can you tell me where I will be if I should get martyred?” The Prophet replied, “In Paradise.” The man threw away some dates he was carrying in his hand, and fought till he was martyred.

4047. Narrated Khabbâb bin Al-Arât: We emigrated in the company of Allah’s Messenger seeking Allah’s Pleasure. So our reward became due and sure with Allah. Some of us have been dead without enjoying anything of their rewards (in this life), and one of them was Muṣ‘ab bin ‘Umair who was martyred on the day (of the battle) of Uhud, and did not leave anything except a Namira (i.e., a sheet in which he was shrouded). If we covered his head with it, his feet became bare, and if we covered his feet
with it, his head became bare. So the Prophet \(\text{a}\) said to us, “Cover his head with it and put some \text{Idhkhir} (i.e., a kind of grass) over his feet’’ or said, “throw \text{Idhkhir} over his feet.’’ But some amongst us have got the fruits of their labour ripened, and they are collecting them.

4048. Narrated Anas: His uncle (Anas bin An-Nadr) was absent from the battle of Badr and he said, “I was absent from the first battle of the Prophet \(\text{a}\) (i.e., the battle of Badr), and if Allah should let me participate in (a battle) with the Prophet \(\text{a}\), Allah will see how valiantly I will fight.” So he encountered the day of (the battle of) Uhud. The Muslims fled and he said, “O Allah! I appeal to You to excuse for what these people (i.e., the Muslims) have done, and I am clear from what \text{Al-Mushrikun} have done.” Then he went forward with his sword and met Sa’d bin Mu’adh (fleeing), and asked him, “Where are you going, O Sa’d? I am smelling the aroma of Paradise before Ubud.” Then he proceeded on and was martyred. Nobody was able to recognize him till his sister recognized him by a mole on his body, or by the tips of his fingers. He had over 80 wounds caused by stabbing, striking or shooting with arrows.

4049. Narrated Zaid bin Thabit: When we wrote the Qur’an, I missed one of the Verses of \text{Sūrat Al-Ahzāb} which I used to hear Allah’s Messenger \(\text{a}\) reciting. Then we searched for it and found it with Khuzaima bin Thabit Al-Anṣāri. The Verse was:

“Among the believers are men who have
been true to their covenant with Allah [i.e., they had gone out for Jihad (holy fighting), and showed not their backs to the disbelievers] of them, some have fulfilled their obligations to Allah (i.e., they have been martyred), and some of them are still waiting…” (V.33:23)

So we wrote this in its place in the Qur’an.

4050. Narrated Zaid bin Thabit: When the Prophet set out for (the battle of) Uhud, some of those who had gone out with him returned. The Companions of the Prophet were divided into two groups. One group said, “We will fight them (i.e., the enemy),” and the other group said, “We will not fight them.” So there came the Divine Revelation:

“Then what is the matter with you that you are divided into two parties about the hypocrites? Allah has cast them back (to disbelief) because of what they have earned…” (V.4:88)

On that, the Prophet said, “That is Taiba (i.e., the city of Al-Madina), it clears out the sins or clears one from his sins as the fire expels out the impurities of silver.”

(18) CHAPTER: “When two parties from among you were about to lose heart, but Allah was their Wali (Protector and Supporter).” (V.3:122)

4051. Narrated Jâbir: This Verse:

“When two parties from among you were about to lose heart…” was revealed in our connection, i.e., Banî Salama and Banî Hâritha and I would not have liked that, if it was not revealed, for Allah said:

“...But Allah was their Wali (Protector...
4052. Narrated Jâbir: Allah's Messenger said to me, "Have you got married O Jâbir?" I replied, "Yes." He asked "What, a virgin or a matron?" I replied, "(Not a virgin) but a matron." He said, "Why did you not marry a young girl who would have fondled with you?" I replied, "O Allah's Messenger! My father was martyred on the day (of the battle) of Uhud and left nine (orphan) daughters who are my nine sisters; so I disliked to have another young girl of their age, but (I sought) an (elderly) woman who could comb their hair and look after them." The Prophet said, "You have done the right thing."

4053. Narrated Jâbir bin 'Abdullah: that his father was martyred on the day (of the battle) of Uhud and was in debt and left six (orphan) daughters. Jâbir added, "When the season of plucking the dates came, I went to Allah's Messenger and said, "You know that my father was martyred on the day (of the battle) of Uhud, and he was heavily in debt, and I would like that the creditors should see you." The Prophet said, "Go and pile every kind of dates separately." I did so and called him (the Prophet). When the creditors saw him, they started claiming their debts from me in such a harsh manner (as they had never done before). So when he saw their attitude, he went round the biggest heap of dates thrice, and then sat over it and said, "(O Jâbir), call your companions (i.e., the creditors)." Then he kept on measuring (and giving) to the
creditors (their due) till Allah paid all the debt of my father. I would have been satisfied to retain nothing of those dates for my sisters after Allah had paid the debts of my father. But Allah saved all the heaps (of dates), so that when I looked at the heap where the Prophet had been sitting, it seemed as if not a single date had been taken away thereof.”

4054. Narrated Sa’d bin Abi Waqqas: I saw Allah’s Messenger on the day (of the battle) of Uhud accompanied by two men fighting on his behalf. They were dressed in white and were fighting with extreme bravery, I had never seen them before, nor did I saw them later on.

[It is said that they were angel Jibril (Gabriel) and angel Mikael (Michael)].

4055. Narrated Sa’d bin Abi Waqqas: The Prophet took out a quiver (of arrows) for me on the day (of the battle) of Uhud and said, “Throw (arrows)! Let my father and mother be sacrificed for you.”(1)

4056. Narrated Sa’d: Allah’s Messenger mentioned both his father and

(1) (H. 4055) By saying so, the Prophet expressed his satisfaction.
mother for me on the day of the battle of Uhud.

4057. Narrated Ibn Al-Musaiyab: Sa'd bin Abi Waqqas, رضي الله عنه, said, “Allah’s Messenger mentioned both his father and mother for me on the day (of the battle) of Uhud.” He meant when the Prophet said (to Sa’d) while the latter was fighting. “Let my father and mother be sacrificed for you!”

4058. Narrated ‘Ali: I have never heard the Prophet mentioning both his father and mother for anybody other than Sa’d.

4059. Narrated ‘Ali: I have never heard the Prophet mentioning his father and mother for anybody other than Sa’d bin Malik, i.e., Sa’d bin Abi Waqqas. I heard him saying on the day of Uhud, “O Sa’d, throw (arrows)! Let my father and mother be sacrificed for you!”

4060, 4061. Narrated Mu’tamir’s father: ‘Uthmân said that on the day (of the battle) of Uhud, none remained with the Prophet but Ťalaṭha and Sa’d.
4062.Narrated As-Sā‘ib bin Yazid: I have been in the company of ‘Abdur-Rahmān bin ‘Āuf, Tālha bin ‘Ubaidullāh, Al-Miqdād and Sa‘d, and I heard none of them narrating anything from the Prophet but Tālha, whom I heard narrating about the day (of the battle) of Uḥud.

4063. Narrated Qais: I saw Tālha’s paralyzed hand with which he had protected the Prophet on the day (of the battle) of Uḥud.

4064. Narrated Anas: When it was the day (of the battle) of Uḥud, the people left the Prophet while Abū Tālha was in front of the Prophet shielding him with his leather shield. Abū Tālha was a skillful archer who used to shoot strongly. He broke two or three arrow bows on that day. If a man carrying a quiver full of arrows passed by, the Prophet would say (to him), “Put (scatter) its contents for Abū Tālha.” The Prophet would raise his head to look at the enemy, whereupon Abū Tālha would say, “Let my father and mother be sacrificed for you! Do not raise your head, lest an arrow of the enemy should hit you. (Let) my neck (be struck) rather than your neck.” I saw ‘Aishah, the daughter of Abū Bakr, and Umm Sulaim rolling up their dresses so that I...
saw their leg-bangles while they were carrying water-skins on their backs and emptying them in the mouths of the (wounded) people. They would return to refill them and again empty them in the mouths of the (wounded) people. The sword fell from Abu Talha’s hand twice or thrice (on that day).

4065. Narrated ‘Aishah: When it was the day (of the battle) of Uhud, Al-Mushrikun (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad ﷺ) were defeated. Then Satan; Allah’s Curse be upon him, cried loudly, “O Allah’s worshippers, beware of what is behind!” On that, the front files of the (Muslim) forces turned their backs and started fighting with the back files. Hudhaifa looked, and on seeing his father Al-Yamân, he shouted, “O Allah’s worshippers, my father, my father!” But by Allah, they did not stop till they killed him. Hudhaifa said, “May Allah forgive you.” [The subnarrator, ‘Urwa, said, “By Allah, Hudhaifa continued asking Allah’s Forgiveness for the killers of his father till he met Allah (i.e., died).”]

(19) CHAPTER. The Statement of Allah ﷺ: Those of you who turned back on the day...
the two hosts met (i.e., the battle of Uḥud) it was Shaitān (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allāh, indeed has forgiven them. Surely, Allāh is Oft-Forgiving, Most Forbearing.” (V.3:155)

4066. Narrated ‘Uthmān bin Mauhab: A man came to perform the Hajj to (Allāh’s) House. Seeing some people sitting, he said, “Who are these sitting people?” Somebody said, “They are the Quraysh people.” He said, “Who is the old man?” They said, “Ibn ‘Umar.” He went to him and said, “I want to ask you about something; will you tell me about it? I ask you with the respect due to the sanctity of this (Sacred) House, do you know that ‘Uthmān bin ‘Affān fled on the day of Uḥud?” Ibn ‘Umar said, “Yes.” He said, “Do you know that he (i.e., ‘Uthmān) was absent from the (battle of) Badr and did not join it?” Ibn ‘Umar said, “Yes.” He said, “Do you know that he was absent from the ‘Ar-‘Ridwān Pledge (i.e., Bai’a – pledge at Ḥudaybiya) and did not witness it?” Ibn ‘Umar replied, “Yes.” He then said, “Allāhu Akbar!” Ibn ‘Umar said, “Come along; I will inform you and explain to you what you have asked. As for the flight (of ‘Uthmān) on the day (of the battle) of Uḥud, I testify that Allāh forgave him. As regards his absence from the (battle of) Badr, he was married to the daughter of Allāh’s Messenger and she was ill, so the Prophet said to him, ‘(Stay with your sick wife) and you will get a reward, and a share of the booty similar to a man who has fought the (the battle of) Badr.’ As for his absence from the ‘Ar-‘Ridwān Pledge, if there had been anybody more respected by the Makkans than ‘Uthmān bin ‘Affān, the Prophet would surely have sent that man instead of ‘Uthmān. So, the
Prophet sent him (i.e., 'Uthmân to Makkah) and Ar-Ridwân. Pledge took place after 'Uthmân had gone to Makkah. The Prophet raised his right hand saying, 'This is the hand of 'Uthmân,' and clapped it over his other hand and said, This is for 'Uthmân.' Ibn 'Umar then said (to the man), "Go now, after taking this information."

(20) CHAPTER. (Allāh’s Statement):-
"(And remember) when you ran away (dreadfully) without even casting a side glance at anyone (up to) all that you do." (V.3:153)

4067. Narrated Al-Barā’ bin ‘Āzib: The Prophet appointed ‘Abdullāh bin Jubair as the commander of the cavalry archers on the day (of the battle) of Uhud. Then they returned defeated, and that is what is referred to by Allāh's Statement:

"...And the Messenger (Muḥammad) was in your rear calling you back..." (V.3:153)

(21) CHAPTER. (Allāh’s Statement):
"Then after the distress, He sent down security for you. Slumber..." (V.3:154)

4068. Abū Talha said, “I was amongst those who were overtaken by slumber till my sword fell from my hand on several occasions. The sword fell and I picked it up, and again it fell, and I picked it up.”
4069. Narrated Sālim’s father that he heard Allah’s Messenger (ﷺ), when raising his head from bowing of the first Rak’a of the Fajr prayer, saying, “O Allah! Curse so-and-so and so-and-so and so-and-so”, after he had said, “Allah hears him who sends his praises to Him. Our Lord, all the praises are for you!” So Allah revealed:

“Not for you (O Muhammad) is the decision...” (V.3:128)

4070. Sālim bin ‘Abdullāh said, “Allah’s Messenger (ﷺ) used to invoke evil upon Safwān bin Umaiyya, Suhail bin ‘Amr and Al-Hārith bin Hishām. So the Verse was revealed:-

‘Not for you (O Muhammad) is the decision... (till the end of Verse)... they are indeed Zalimūn (polytheists, disobedients and wrong-doers).’” (V.3:128)
(23) CHAPTER. Narration regarding Umm Salīṭ.

4071. Narrated Tha'labā bin Abī Mālīk: ‘Umar bin Al-Khaṭṭāb distributed woolen clothes amongst some women of Al-Maddina, and a nice woollen garment remained. Some of those who were sitting with him said, “O chief of the believers! Give it to the daughter of Allāh’s Messenger who is with you,” and by that, they meant Umm Kulthūm, the daughter of ‘All. ‘Umar said, “Umm Salīṭ has got more right than she.” Umm Salīṭ was amongst those Ansārī women who had given the Bai‘a (pledge) to Allāh’s Messenger. ‘Umar added, “She (Umm Salīṭ) used to carry the filled water-skins for us on the day (of the battle) of Uhud.”

(24) CHAPTER. The martyrdom of Ḥamza bin ‘Abdūl-Muṭṭalib ṫ ].

4072. Narrated Ja‘far bin ‘Amr bin Umaiyya: I went out with ‘Ubaidullāh bin ‘Adī Al-Khiyār. When we reached Ḥimṣ (i.e., a town in Syria), ‘Ubaidullāh bin ‘Adī said (to me), “Would you like to see Wahshi so that we may ask him about the killing of Ḥamza?” I replied, “Yes.” Wahshi used to live in Ḥimṣ. We enquired about him and somebody said to us, “He is there in the shade of his palace, as if he looked like a full water-skin.” So, we went up to him, and when we were at a short distance from him,
we greeted him and he greeted us in return. ‘Ubaidullah was wearing his turban and Wahshi could not see except his eyes and feet. ‘Ubaidullah said, “O Wahshi! Do you know me?” Wahshi looked at him and then said, “No, by Allah! But I know that ‘Adi bin Al-Khiyar married a woman called Umm Qitâl, the daughter of Abû Al-‘Iês, and she delivered a boy for him at Makkah, and I looked for a wet nurse for that child. (Once) I carried that child along with his mother and then I handed him over to her, and your feet resemble that child’s feet.” Then ‘Ubaidullah uncovered his face and said (to Wahshi), “Will you tell us (the story of) the killing of Ḥamza?” Wahshi replied, “Yes, Ḥamza killed Ṭu’aimâ bin ‘Adi bin Al-Khiyar at Badr (battle) so my master, Jubair bin Muṭ‘im said to me, ‘If you kill Ḥamza in revenge for my uncle, then you will be set free.’ When the people set out (for the battle of Uḥud) in the year of ‘Ainain – ‘Ainain is a mountain near the mountain of Uḥud, and between it and Uḥud there is a valley – I went out with the people for the battle. When the army aligned for the fight, Sibâ’ came out and said, ‘Is there any (Muslim) to accept my challenge to a duel?’ Ḥamza bin ‘Abdul-Muṭṭalib came out and said, ‘O Sibâ’, O Ibn Umm Anmâr, the one who circumcises other ladies! Do you challenge Allâh and His Messenger?’ Then Ḥamza attacked and killed him, causing him to be nonexistent like the bygone yesterday. I hid myself under a rock, and when he (i.e., Ḥamza) came near me, I threw my spear at him, driving it into his umbilicus so that it came out through his buttocks, causing him to die. When all the people returned to Makkah, I too returned with them. I stayed in (Makkah) till Islâm

(1) (H. 4072) Wahshi was then a slave belonging to Jubair.
spread in it (i.e., Makkah). Then I left for Ta'if, and when the people (of Ta'if) sent their messengers to Allah's Messenger, I was told that the Prophet did not harm the messengers. So, I too went out with them till I reached Allah’s Messenger. When he saw me, he said, 'Are you Wabshi?' I said, 'Yes.' He said, 'Was it you who killed Hamza?' I replied, 'What happened is what you have been told of.' He said, 'Can you hide your face from me?' So I went out when Allah’s Messenger died, and Musailima Al-Kadhãb appeared (claiming to be a prophet). I said, 'I will go out to Musailima so that I may kill him, and make amends for killing Hamza. So I went out with the people (to fight Musailima and his followers) and then famous events took place concerning that battle. Suddenly I saw a man (i.e., Musailima) standing near a gap in a wall. He looked like an ash-coloured camel and his hair was dishevelled. So I threw my spear at him, driving it into his chest in between his breasts till it passed out through his shoulders, and then an Ansãri man attacked him and struck him on the head with a sword.’

‘Abdullah bin ‘Umar said, “A slave girl on the roof of a house said: ‘Alas! The chief of the believers (i.e., Musailima) has been killed by a black slave.’”

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(1) (H. 4072) The Prophet did not want to see the man who killed his uncle Hamza.
(25) CHAPTER. The wounds inflicted on the Prophet ﷺ on the day (of the battle) of Uhud.

4073. Narrated Abū Hurairah ﷺ: Allah’s Messenger ﷺ (pointing to his broken canine tooth) said, “Allah’s Wrath has become severe on the people who harmed His Prophet. Allah’s Wrath has become severe on a man who is killed by a Messenger of Allah in Allah’s Cause.”

4074. Narrated Ibn ‘Abbas ﷺ: Allah’s Wrath became severe on him whom the Prophet ﷺ had killed in Allah’s Cause. Allah’s Wrath became severe on the people who caused the face of Allah’s Prophet ﷺ to bleed.

4075. Narrated Abū Ḥāzim that he heard Sahl bin Sa’d being asked about the wounds of Allah’s Messenger ﷺ saying, “By Allah, I know who washed the wounds of Allah’s Messenger ﷺ and who poured water (for
washes them), and with what he was treated," Sahl added, "Fāṭima, the daughter of Allāh’s Messenger, used to wash the wounds, and ‘Alī bin Abī Ṭālib used to pour water from a shield. When Fāṭima saw that the water aggravated the bleeding, she took a piece of a mat, burnt it, and inserted its ashes into the wound so that the blood was congealed (and bleeding stopped). His (i.e., the Prophet’s) canine tooth got broken on that day, and his face was wounded, and his helmet was broken on his head."

4076. Narrated Ibn ‘Abbās: Allah’s Wrath gets severe on a person killed by a Prophet, and Allah’s Wrath became severe on him who had caused the face of Allāh’s Messenger to bleed.

(26) CHAPTER. (Allāh’s Statement) :-
“Those who answered (the Call of) Allāh and the Messenger (Muḥammad) ...” (V.3:172)

4077. Narrated ‘Aīshah regarding the Holy Verse:
“Those who answered (the Call of) Allāh and the Messenger (Muḥammad), after being wounded; for those of them who did good deeds and feared Allāh, there is a great reward.” (V.3:172)

She said to ‘Urwa, “O my nephew! Your father, Az-Zubair and Abū Bakr were
amongst them [i.e., those who answered (the Call of) Allah and the Messenger on the day (of the battle of Uhud)]. When Allah's Messenger ﷺ suffered what he suffered on the day (of the battle) of Uhud and Al-Mushrikūn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allah and in His Messenger Muḥammad ﷺ) left, the Prophet ﷺ was afraid that they might return. So he said, 'Who will go on their (i.e., Mushrikūn's) track?' He then selected seventy men from amongst them (for this purpose).'' (The subnarrator) added: "Abū Bakr and Az-Zubair were amongst them."

(27) CHAPTER. The Muslims who were killed on the day (of the battle) of Uhud.

Amongst them were Ḥamza bin ʿAbdul-Muṭṭalib, Al-Yāmān, An-Nadr bin Anas and Muṣʿab bin 'Umair.

4078. Narrated Qatāda: We do not know of any tribe amongst the Arab tribes who had more martyrs than Al-Anṣār, and they will have superiority on the Day of Resurrection. Anas bin Mālik told us that seventy from the Anṣār were martyred on the day (of the battle) of Uhud, and seventy (men) on the day (of the battle of) Biʿr Maʿāna, and seventy (men) on the day of Al-Yamāma. Anas added, "The battle of Biʿr Maʿāna took place during the lifetime of Allah's Messenger ﷺ and the battle of Al-Yamāma, during the caliphate of Abū Bakr, and it was the day when Musailima Al-Kadḥīb was killed."

4079. Narrated Jābir bin ʿAbdullāh رضي الله عنهما: Allah's Messenger ﷺ used to shroud
two martyrs of Uḥud in one sheet and then say, “Which of them knew the Qur’ān more?” When one of the two was pointed out, he would put him first in the grave. Then he said, “I will be a witness on them on the Day of Resurrection.” He ordered them to be buried with their blood (on their bodies). Neither was the funeral prayer offered for them, nor were they washed [with a Ghusl (a bath by washing of the whole body)]. (See H. 1343, 1344, 1346)

4080. Jābir added, “When my father was martyred, I started weeping and uncovering his face by removing the clothes from it. The Companions of the Prophet  did not stop me. Then the Prophet  said, ‘(O Jāбир) don’t weep over him, for the angels kept on covering him with their wings till his body was carried away (for burial).’”

4081. Narrated Abū Mūsā: The Prophet  said, “I saw in a dream that I moved a sword and its blade got broken, and that symbolized the casualties which the believers suffered on the day (of the battle) of Uḥud. Then I moved it again, and it became as perfect as it had been, and that symbolized the Conquest (of Makkah) which Allāh helped us to achieve, and the union of all the believers. I (also) saw cows in the dream, and what Allāh does is always beneficial. Those cows appeared to symbolize the faithful believers (who were martyred) on the day (of the battle) of Uḥud.”
4082. Narrated Khābāb: We emigrated with the Prophet for Allāh’s Cause, so our reward became due with Allāh. Some of us passed away (died) without enjoying anything from their reward, and one of them was Muṣḥab bin ‘Umayr who was killed (i.e., martyred) on the day (of the battle) of Uhud. He did not leave behind except a sheet of striped woollen cloth. If we covered his head with it, his feet became bare, and if we covered his feet with it, his head became bare. The Prophet said to us, “Cover his head with it, and put Ḩādkhir (i.e., a kind of grass) over his feet,” or said, “Put some Ḩādkhir over his feet.” But some of us have got their fruits ripened, and they are collecting them.

(28) CHAPTER. “Uhud is a mountain that loves us and is loved by us”.

4083. Narrated Anas: The Prophet said, “This is a mountain (Uḥud) that loves us and is loved by us.”

4084. Narrated Anas bin Mālik: When the mountain of Uḥud appeared before Allāh’s Messenger he said, “This
O, Allah! Ibrāhīm (Abraham) made Makkah a sanctuary, and I have made Al-Madina (i.e., the area between its two mountains) a sanctuary.“

4085. Narrated ‘Uqba: One day the Prophet went out and offered the (funeral) prayer for the people (i.e., martyrs) of Uhud as he used to offer a funeral prayer for any dead person, and then (after returning) he ascended the pulpit and said, “I am your predecessor before you, and I am a witness over you, and I am looking at my Haud (Tank Al-Kauthar) just now, and I have been given the keys of the treasures of the world (or the keys of the world). By Allah, I am not afraid that you will worship others besides Allah after me, but I am afraid that you will compete with each other for (the pleasures of) this world.”

(29) CHAPTER. The Ghazwā (i.e., battle) of Ar-Raft’, Ri’l, Dhakwān and Bi’r Ma‘ūna and the narration about (the tribes of) ‘Adal and Al-Qara and (the story of) ‘Asim bin Thābit, Khubaib and his companions.

Narrated Ibn Ishāq: ‘Āsim bin ‘Umar said, “It (i.e., the Ghazwā of Ar-Raft’) happened after (the battle of) Uhud.”

4086. Narrated Abū Hurairah: The Prophet sent a Sariya of spies and appointed ‘Āsim bin Thābit, the grandfather of ‘Āsim bin ‘Umar bin Al-Khaṭṭāb as their leader. So, they set out, and when they
reached (a place) between 'Usfân and Makkah, they were mentioned to one of the branch tribes of Bani Ḥudhail called Liyân. So, about one hundred archers followed their traces till they (i.e., the archers) came to a journey station where they (i.e., 'Āsim and his companions) had encamped and found stones of dates they had brought as journey-food from Al-Madîna. The archers said, "These are the dates of Al-Madîna," and followed their traces till they took them over. When 'Āsim and his companions were not able to go ahead, they went up a high place, and their pursuers encircled them and said, "You have a covenant and a promise that if you come down to us, we will not kill anyone of you." 'Āsim said, "As for me, I will never come down on the security of an infidel. O Allah! Inform Your Prophet (ﷺ) about us." So they fought with them till they killed 'Āsim along with seven of his companions with arrows, and there remained Khubaib, Zaid and another man to whom they gave a promise and a covenant. So, when the infidels gave them the covenant and promise, they came down. When they captured them, they opened the strings of their arrow bows and tied them with it. The third man who was with them said, "This is the first breach in the covenant," and refused to accompany them. They dragged him and tried to make him accompany them, but he refused, and they killed him. Then they proceeded on taking Khubaib and Zaid till they sold them in Makkah. The sons of Al-Ḥârîth bin 'Amr bin Naufal bought Khubaib. It was Khubaib who had killed Al-Ḥârîth bin 'Amr on the day (of the battle) of Badr. Khubaib stayed with them for a while as a captive till they decided unanimously to kill him. (At that time) Khubaib borrowed a
razor from one of the daughters of Al-Ḥārith to shave his pubic hair. She gave it to him. She said later on, “I was heedless of a little baby of mine, who moved towards Khubaib, and when it reached him, he put it on his thigh. When I saw it, I got scared so much that Khubaib noticed my distress while he was carrying the razor in his hand. He said, ‘Are you afraid that I will kill it? If Allāh will, I will never do that.’” Later on she used to say, “I have never seen a captive better than Khubaib. Once I saw him eating from a bunch of grapes, although at that time no fruits were available at Makkah, and he was fettered with iron chains, and in fact, it was nothing but food bestowed upon him by Allāh.” So, they took him out of the sanctuary (of Makkah) to kill him. He said, “Allow me to offer two Rak’a prayer.” Then he went to them and said, “Had I not been afraid that you would think I was afraid of death, I would have offered prayer for a longer time.” So it was Khubaib who first set the tradition of offering two Rak’a prayer before being executed. He then said, “O Allāh! Count them one by one,” and added, “When I am being martyred as a Muslim, I do not care in what way I receive my death for Allāh’s sake, because this death is in Allāh’s Cause. If He wishes, He will bless the cut limbs.” Then ‘Uqba bīn Al-Ḥārith got up and martyred him. The narrator added: The Quraysh (infidels) sent some people to ‘Āsim in order to bring a part of his body so that his death might be known for certain, for ‘Āsim had killed one of their chiefs on the day (of the battle) of Badr. But Allāh sent a cloud of wasps which protected his body from their messengers who could not harm his body consequently.
4087. Narrated Jābir: The person who killed Khubaib was Abū Sarwā' (i.e., 'Uqba bin Al-Ḥārith).

4088. Narrated 'Abdul-'Azīz: Anas said, “The Prophet sent seventy men, called Al-Qurra' for some purpose. The two groups of Bani Sulaim, called Rīl and Dhakwān, appeared to them near a well called Bi'r Ma'ūna. The people (i.e., Al-Qurra') said, ‘By Allah, we have not come to harm you, but we are passing by you on our way to do something for the Prophet.’ But (the infidels) killed them. The Prophet therefore invoked evil upon them for a month during the morning Salāt (prayer). That was the beginning of Al-Qunūt(1) and we used not to say Qunūt before that.” A man asked Anas about Al-Qunūt saying, “Is it to be said after the bowing (in the Salāt) or after finishing the recitation (i.e., before bowing)?” Anas replied, “No, but (it is to be said) after finishing the recitation.”

4089. Narrated Anas: Allāh's Messenger said, Al-Qunūt for one month after the posture of bowing, invoking evil upon some Arab tribes.

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(1) (H. 4088) ‘Qunūt’ means invocation in the Salāt (prayer).
4090. Narrated Anas bin Malik ṭ:
(The tribes of) Ri‘l, Dhakwân, ‘Usaiyya and Bani Liyân asked Allâh’s Messenger ﷺ to provide them with some men to support them against their enemy. He therefore provided them with seventy men from the Ansâr whom we used to call Al-Qurra’ in their lifetime. They used to collect wood by daytime and offer Salât (prayer) at night. When they were at the well of Ma‘ûna, the infidels killed them by betraying them. When this news reached the Prophet ﷺ, he said Al-Qunût for one month in the morning Salât (prayer), invoking evil upon some of the ‘Arab tribes, upon Ri‘l, Dhakwân, ‘Usaiyya and Bani Liyân. We used to read a verse of the Qur’ân revealed in their connection, but later the verse was cancelled. It was:

“Convey to our people on our behalf the information that we have met our Lord, and He is pleased with us, and has made us pleased.”

(Anas bin Malik added:) Allâh’s Prophet ﷺ said Qunût for one month in the morning Salât (prayer), invoking evil upon some of the Arab tribes (namely), Ri‘l, Dhakwân, ‘Usaiyya, and Bani Liyân. (Anas added:) Those seventy Ansârî men were killed at the well of Ma‘ûna.
4091. Narrated Anas that the Prophet ﷺ sent his uncle, the brother of Umm Sulaim as the head of seventy riders. The chief of Al-Mushrikūn, ‘Amir bin At-Tufail proposed three suggestions (to the Prophet ﷺ) saying, “Choose one of three alternatives:

1) that the bedouins will be under your command and the towns’ people will be under my command;

2) or that I will be your successor,

3) or otherwise I will attack you with two thousand men from Bani Ḥaṭṭāfān.” But ‘Amir was infected with plague in the house of Umm so-and-so. He said, “Shall I stay in the house of a lady from the family of so-and-so after having a (swelled) gland like that she-camel? Get me my horse.” So he died on the back of his horse. Then Ḥarām, the brother of Umm Sulaim and a lame man along with another man from so-and-so (tribe) went towards Al-Mushrikūn (i.e., the tribe of ‘Amir). Ḥarām said (to his companions), “Stay near to me, for I will go to them. If they (i.e., infidels) should give me protection, you will be near to me, and if they should kill me, then you should go back to your companions. Then Ḥarām went to them and said, “Will you give me protection so as to convey the message of Allāh’s Messenger ﷺ?” So, he started talking to them but they signalled to a man (to kill him) and he went behind him and stabbed him (with a spear). He (i.e., Ḥarām) said, “Allāhu Akbar! I have succeeded, by the Lord of the Ka’bah!” The companion of Ḥarām was pursued by the infidels, and then they (i.e., Ḥarām’s companions) were all killed except the lame man who was at the top of a mountain. Then Allāh revealed to us a verse that was among the cancelled ones later on. It was: ‘We have met our Lord and He is pleased with us and has made us...”
pleased. (After this event) the Prophet invoked evil on the infidels every morning for 30 days. He invoked evil upon the (tribes of) Riq', Dhakwan, Banu Lihyan and Usaiyya who disobeyed Allah and His Messenger.

4092. Narrated Anas bin Malik that when Harâm bin Milhan, his uncle was stabbed on the day (the battle) of Bir Ma'una, he sprinkled his blood over his face and his head this way and then said, “I have succeeded, by the Lord of the Ka'bah.”

4093. Narrated 'Aishah: Abû Bakr asked the Prophet to allow him to go out (of Makkah) when he was greatly annoyed (by the infidels). But the Prophet said to him, “Wait.” Abû Bakr said, “0 Allah's Messenger! Do you hope that you will be allowed (to emigrate)?” Allah's Messenger replied, “I hope so.” So, Abû Bakr waited for him till one day Allah's Messenger came at noon time and addressed him saying, “Let whoever is present with you, should leave.” Abû Bakr said, “None is present but my two daughters.” The Prophet said, “Do you know that I have been allowed to go out (to emigrate)?” Abû Bakr said, “0 Allah's Messenger, I would like to accompany you.” The Prophet said, “You will accompany me.” Abû Bakr said, “0 Allah's Messenger! I have got two she-camels which I had prepared and kept ready for (our) going out.” So, he gave one of the two (she-camels) to the Prophet and it was (called) Al-
They both rode and proceeded till they reached the cave at the mountain of Thaur where they hid themselves. ‘Amir bin Fuhaira was the slave of ‘Abdullāh bin Aḥ-Ṭufail bin Sakhbara, ‘Aishah’s brother from her mother’s side. Abū Bakr had a milch she-camel. ‘Amir used to go with it (i.e., the milch she-camel) in the afternoon and come back to them before noon by setting out towards them in the early morning when it was still dark and then he would take it to the pasture so that none of the shepherds would be aware of his job. When the Prophet ﷺ (and Abū Bakr) went away (from the cave), he (i.e., ‘Amir) too went along with them and they both used to make him ride at the back of their camels in turns till they reached Al-Madīna. ‘Amir bin Fuhaira was martyred on the day (of the battle) of Bi‘r Ma‘ūna.

Narrated ‘Urwa: When those (Muslims) at Bi‘r Ma‘ūna were martyred and ‘Amr bin Umaiyya Aḍ-Ḍamrī was taken prisoner, ‘Amir bin Aḥ-Ṭufail, pointing at a killed person, asked ‘Amr, “Who is this?” ‘Amr bin Umaiyya said to him, “He is ‘Amir bin Fuhaira.” ‘Amir bin Aḥ-Ṭufail said, “I saw him lifted to the sky after he was killed till I saw the sky between him and the earth,(1) and then he was brought down upon the earth. Then the news of the killed Muslims reached the Prophet ﷺ and he announced the news of their death saying, “Your companions (of Bi‘r Ma‘ūna) have been killed, and they have asked their Lord saying, ‘O our Lord! Inform our brothers about us as we are pleased with You, and You are pleased with us.’” So, Allāh informed them (i.e., the Prophet ﷺ and his Companions) about them (i.e., martyrs of Bi‘r Ma‘ūna). On that day, ‘Urwa bin Aṣmā‘ bin Aṣ-Ṣalt who was one of them was killed.

(1) (H. 4093) The angels hid him from Al-Mushrikūn.
and 'Urwa (bin Az-Zubair) was named after 'Urwa bin Asmã and Mundhir (bin Az-Zubair) was named after Mundhir bin 'Amr (who had also been martyred on that day).

4094. Narrated Anas: The Prophet recited Al-Qunut after bowing (i.e., Ar-Rukûn) for one month, invoking evil upon (the tribes of) Ri'l and Dhakwân. He used to say, “Uṣaiyya disobeyed Allâh and His Messenger.”

4095. Narrated Anas bin Mãlik: The Prophet invoked evil for 30 days (in the morning prayer) upon those (people) who killed his Companions at Bi'r Ma'âna. He invoked evil upon (tribes of) Ri'l, Liḥyân and 'Uṣaiyya who disobeyed Allâh and His Messenger. Allâh revealed a Qur'anic Verse to His Prophet regarding those who had been killed, i.e., the Muslims at Bi'r Ma'âna, and we recited the verse till later it was cancelled. (The verse was:) ‘Inform our people that we have met our Lord, and He is pleased with us, and we are pleased with Him.’

4096. Narrated 'Āṣim Al-Ahwâl: I asked Anas bin Mâlik regarding Al-Qunut during the Salât (prayer). Anas replied, “Yes [Al-Qunut was recited by the Prophet in the Salât (prayer)].” I asked, “Is it before bowing or after bowing?” Anas replied, “(It was recited) before (bowing).” I said, “So-and-so informed me that you told him that it was recited after bowing.” Anas replied, “He
was mistaken, for Allāh’s Messenger ﷺ recited Al-Qunūt after bowing for one month. The Prophet ﷺ had sent some people called Al-Qurra’ who were seventy in number, to some Mushrikūn who had concluded a peace treaty with Allāh’s Messenger ﷺ. But those who had concluded the treaty with Allāh’s Messenger ﷺ violated the treaty (and martyred all the seventy men). So, Allāh’s Messenger ﷺ recited Al-Qunūt after bowing (in the Salāt) for one month, invoking evil upon them.

(30) CHAPTER. The Ghazwā of Al-Khandaq which is called Al-Ahzāb Battle.

Mūsā bin ‘Uqba said, “(This battle took place) in the month of Shawwāl in the fourth year of the Islamic calendar.

4097. Narrated Ibn ‘Umar that the Prophet ﷺ inspected him on the day (of the battle) of Uḥud while he was fourteen years old, and the Prophet ﷺ did not allow him to take part in the battle. He was inspected again by the Prophet ﷺ on the day (of the battle) of Al-Khandaq (i.e., battle of the Trench) while he was fifteen years old, and the Prophet ﷺ allowed him to take part in the battle.

4098. Narrated Sahl bin Sa’d: We were with Allāh’s Messenger ﷺ in the trench, and some were digging the trench while we were carrying the earth on our shoulders. Allāh’s Messenger ﷺ said, “O Allāh! There is no life except the life of the Hereafter, so please forgive the emigrants and the Ansār.”
4099. Narrated Anas: Allah's Messenger went out towards the Khandaq (i.e., trench) and saw the emigrants and the Anṣār digging the trench in the cold morning. They had no slaves to do that (work) for them. When the Prophet saw their hardship and hunger, he said, “O Allah! The real life is the life of the Hereafter, so please forgive Anṣār and the emigrants.” They said in reply to him, “We are those who have given the Bā’ā (pledge) to Muhammad for to observe Jihād (holy fighting) as long as we live.”

4100. Narrated Anas: Al-Muhājirūn (i.e., the emigrants) and the Anṣār were digging the trench around Al-Madīna and were carrying the earth on their backs while saying, “We are those who have given the Bā’ā (pledge) to Muḥammad for Islam as long as we live.” The Prophet said in reply to their saying, “O Allah! There is no goodness except the goodness of the Hereafter; so please grant Your Blessing to the Anṣār and the emigrants.” The people used to bring a handful of barley, and a meal used to be prepared thereof by cooking it with a cooking material (i.e., oil, fat and butter having a change in colour and smell) and it used to be presented to the people (i.e., workers) who were hungry, and it used to stick to their throats and had a nasty smell.
4101. Narrated Jābir ibn ‘Abd Allāh: We were digging (the trench) on the day of [Al-Khandaq (i.e., the trench)] and we came across a big solid rock. We went to the Prophet ﷺ and said, “Here is a rock appearing across the trench.” He said, “I am coming down.” Then he got up, and a stone was tied to his belly for we had not eaten anything for three days. So the Prophet ﷺ took the spade and struck the big solid rock and it became like sand. I said, “O Allah’s Messenger! Allow me to go home.” (When the Prophet ﷺ allowed me) I said to my wife, “I saw the Prophet ﷺ in a state that I cannot tolerate (or treat with patience). Have you got something (for him to eat?)” She replied, “I have barley and a she-goat.” So I slaughtered the she-kid and she ground the barley; then we put the meat in the earthenware cooking pot. Then I came to the Prophet ﷺ when the dough had become soft and fermented and (the meat in) the pot over the stone trivet had nearly been well-cooked, and said, “I have got a little food prepared, so get up O Allah’s Messenger, you and one or two men along with you (for the food).” The Prophet ﷺ asked, “How much is that food?” I told him about it. He said, “It is abundant and good. Tell your wife not to remove the earthenware pot from the fire and not to take out any bread from the oven till I reach there.” Then he said (to all his Companions), “Get up.” So the Muhājirūn (i.e., emigrants) and the Ānsār got up. When I came to my wife, I said, “Allah’s Mercy be upon you! The Prophet ﷺ is coming along
with the Muhājirūn and the Anṣār and those who were present with them.” She said, “Did the Prophet  ask you (how much food you had)?” I replied, “Yes.” Then the Prophet  said, “Enter and do not throng.” The Prophet  started cutting the bread (into pieces) and put the cooked meat over it. He covered the earthenware pot and the oven whenever he took something out of them. He would give the food to his Companions and take the meat out of the pot. He went on cutting the bread and scooping the meat (for his Companions) till they all ate their fill, and even then, some food remained. Then the Prophet  said to my wife, “Eat and present to others as the people are struck with hunger.”

4102. Narrated Jābir bin ‘Abdullāh i

Qumna, fawādat al-muhājiroon

with the Muhājirūn and the Anṣār and those who were present with them.” She said, “Did the Prophet  ask you (how much food you had)?” I replied, “Yes.” Then the Prophet  said, “Enter and do not throng.” The Prophet  started cutting the bread (into pieces) and put the cooked meat over it. He covered the earthenware pot and the oven whenever he took something out of them. He would give the food to his Companions and take the meat out of the pot. He went on cutting the bread and scooping the meat (for his Companions) till they all ate their fill, and even then, some food remained. Then the Prophet  said to my wife, “Eat and present to others as the people are struck with hunger.”

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Qumna, fawādat al-muhājiroon

with the Muhājirūn and the Anṣār and those who were present with them.” She said, “Did the Prophet  ask you (how much food you had)?” I replied, “Yes.” Then the Prophet  said, “Enter and do not throng.” The Prophet  started cutting the bread (into pieces) and put the cooked meat over it. He covered the earthenware pot and the oven whenever he took something out of them. He would give the food to his Companions and take the meat out of the pot. He went on cutting the bread and scooping the meat (for his Companions) till they all ate their fill, and even then, some food remained. Then the Prophet  said to my wife, “Eat and present to others as the people are struck with hunger.”
people of Trench! Jábir has prepared a meal, so let us go." Allâh’s Messenger ﷺ said to me, “Don’t put down your earthenware meat-pot (from the fireplace) or bake your dough till I come.” So, I came (to my house) and Allâh’s Messenger ﷺ too, came, proceeding before the people. When I came to my wife, she said, “May Allâh do so-and-so to you.”(1) I said, “I have told the Prophet ﷺ of what you said.” Then she brought out to him (i.e., the Prophet) the dough, and he spat in it and invoked for Allâh’s Blessings in it. Then he proceeded towards our earthenware meat-pot and spat in it and invoked for Allâh’s Blessings in it. Then he said (to my wife), “Call a lady-baker to bake along with you, and keep on taking out scoops from your earthenware meat-pot, and do not put it down from its fireplace.” They were one thousand (who took their meals), and by Allâh they all ate, and when they left the food and went away, our earthenware pot was still bubbling (full of meat) as if it had not decreased, and our dough was still being baked as if nothing had been taken from it.

4103. Narrated ‘Aishah ﷺ as regards the following Qur’ânic Verse:

“...When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached up to the throats...” (V.33:10) That happened on the day (of the battle) of Al-Khandaq (i.e., the Trench).

4104. Narrated Al-Barâ’ ibn ‘Âishah ﷺ: The Prophet ﷺ was carrying earth on the day of

(1) (H. 4102) She means, “You have invited too many people, though we do not have enough food”.
Al-Khandaq till his abdomen was fully covered with dust, and he was saying, “By Allâh, without Allâh we would not have been guided; neither would we have given in charity, nor would we have offered Salât (prayer). So (O Allâh), please send Sakînâ (i.e., tranquillity, peace, reassurance and calmness) upon us, and make our feet firm if we meet the enemy as the enemy have rebelled against us, and if they intended affliction (i.e., want to frighten us and fight against us) then we would not (flee but withstand them).” The Prophet used to raise his voice saying, “Abaina! Abaina! (i.e., we would not, we would not).”

4105. Narrated Ibn ‘Abbâs: The Prophet said, “I have been made victorious by Aṣ-Ṣâbâ (i.e., an easterly wind) and the ‘Ad nation was destroyed by Ad-Dabûr (i.e., westerly wind).”

4106. Narrated Al-Barâ’ ibn ‘Abbâs: When it was the day (of the battle) of Al-Ahzâb (i.e., the Confederates) and Allâh’s Messenger dug the trench, I saw him carrying earth out of the trench till dust made the skin of his abdomen out of my sight and he was a hairy man. I heard him reciting the poetic verses composed by Ibn Rawâha while he was carrying the earth, “O Allâh! Without You we would not have been guided, nor would we have given in charity, nor would we have offered Salât (prayer). So, (O Allâh), please send Sakînâ (i.e., tranquillity, peace, reassurance and calmness) upon us and make our feet firm if we meet the enemy, as they
have rebelled against us. And if they intend affliction (i.e., want to frighten us, and fight against us) then we would not (flee but withstand them).” The Prophet would then prolong his voice at the last words.

4107. Narrated Ibn ‘Umar: The first day (i.e., Ghazwá) I participated in, was the day (of the battle) of Al-Khandaq (i.e., The Trench).

4108. Narrated ‘Ikrima bin Khālid: Ibn ‘Umar said, “I went to Ḥafṣa while water was dribbling from her twined braids. I said, ‘The condition of the people is as you see, and no authority has been given to me.’ Ḥafṣa said, (to me), ‘Go to them, and as they (i.e., the people) are waiting for you, and I am afraid your absence from them will produce division amongst them.’” So Ḥafṣa did not leave Ibn ‘Umar till we went to them. When the people differed, Mu‘āwiya addressed the people saying, “If anybody wants to say anything in this matter of the caliphate, he should show up and not conceal himself, for we are more rightful to be a caliph than he and his father.” On that, Ḥabīb bin Maslama said (to Ibn ‘Umar), “Why don’t you reply to him (i.e., Mu‘āwiya)?” ‘Abdullāh bin ‘Umar

said, "I untied my garment that was going round my back and legs while I was sitting and was about to say, 'He who fought against you and against your father(1) for the sake of Islam, is more rightful to be a caliph,' but I was afraid that my statement might produce differences amongst the people and cause bloodshed, and my statement might be interpreted not as I intended. (So I kept quiet) remembering what Allah has prepared in the Gardens of Paradise (for those who are patient and prefer the Hereafter to this worldly life)." Ḥabīb said, "You did what kept you safe and secure (i.e., you were wise in doing so)."

4109. Narrated Sulaimān bin Ṣurad: On the day (of the battle) of Al-ʾAḥzāb (i.e., the Confederates) the Prophet ﷺ said, "(After this battle) we will go to attack them (i.e., the infidels) and they will not come to attack us."

4110. Narrated Sulaimān bin Ṣurad: When the Confederates were driven away, I heard the Prophet ﷺ saying: "From now onwards we will go to attack them (i.e., the infidels) and they will not come to attack us, but we will go to them."

4111. Narrated ‘Ali: On the day (of the battle) of Al-ʾKhandaq (i.e., the

(1) (H. 4108) Ibn ʿUmar here means ‘Ali bin Abī Ṭalib who had fought against Muʿāwiya, and Abū Sufyān (i.e., Muʿāwiya’s father) in the battles of Uḥud and Al-ʾKhandaq.
Trench), the Prophet ﷺ said, "(Let) Allâh fill their (i.e., the infidels') houses and graves with fire just as they have prevented us from offering the middle `Salât (prayer) (i.e., `Asr prayer) till the sun had set."

4112. Narrated Jâbir bin 'Abdullah Z:

"Umar bin Al-Khattâb ﷺ came on the day (of the battle) of Al-Khandaq after the sun had set and he was abusing the infidels of Quraish saying, "0 Allâh's Messenger! I was unable to offer the (`Asr prayer) till the sun was about to set." The Prophet ﷺ said, "By Allâh, I have not offered this (i.e., `Asr prayer)." So we came down along with the Prophet ﷺ to Buțhân where he performed ablution for the `Salât (prayer) and then we performed the ablution for it. Then he offered the `Asr prayer after the sun had set, and after it he offered the `Maghrib prayer."

4113. Narrated Jâbir:

"On the day of Al-Ahzâb (i.e., the Confederates), Allâh's Messenger ﷺ said, "Who will bring us the news of the people (i.e., the Confederates of Quraish infidels)?" Az-Zubair said, "I." The Prophet ﷺ again said, "Who will bring us the news of the people?" Az-Zubair said, "I." The Prophet ﷺ then said, "Every Prophet has his Hawârî (i.e., disciple, special helper); my Hawârî is Az-Zubair."
4114. Narrated Abū Hurairah: Allah's Messenger used to say, "Lā ilāha illallāh Wahdahu (none has the right to be worshipped but Allāh Alone) (Who) honoured His soldiers and made His slave victorious, and He (Alone) defeated the Ahzāb (Confederates); so there is nothing after Him."

4115. Narrated 'Abdullāh bin Abī 'Aufa: Allāh's Messenger invoked evil upon the Ahzāb (Confederates) saying, "O Allāh, the Revealer of the Holy Book (i.e., the Qur'ān), the Quick Taker of the accounts! (Please) defeat the Ahzāb (Confederates). O Allāh! Defeat them and shake them."

4116. Narrated 'Abdullāh: Whenever Allāh's Messenger returned from a Ghazwā, Hajj or 'Umra, he used to start (saying), Allahu Akbar, thrice and then he would say, "Lā ilāha illallāh (none has the right to be worshipped but Allāh Alone) Who has no partners. To Him belongs the kingdom, all praises are for Him, and He is Able to do all things (i.e., He is Omnipotent). We are returning with repentance (to Allāh) worshipping, prostrating, and praising our Lord. Allāh has fulfilled His Promise, made His slave victorious, and He (Alone) defeated the Ahzāb (Confederates)."
(31) CHAPTER. The return of the Prophet  from (the battle of) the Alzh‘ab (Confederates) and his going out to Bani Quraiza and his besieging them.

4117. Narrated ‘Āishah رضي الله عنها: When the Prophet Muhammad ﷺ returned from (the battle of) Al-Khandaq (i.e., the Trench) and laid down his arms and took a bath, (angel) Jibril (Gabriel) came and said (to the Prophet ﷺ), “You have laid down your arms? By Allah, we angels have not laid them down yet. So set out for them.” The Prophet ﷺ said, “Where to go?” Jibril said, “Towards this side,” pointing towards Banū Quraiza. So the Prophet ﷺ went out towards them.

4118. Narrated Anas رضي الله عنه: As if I am just now looking at the dust rising in the street of Banū Ghanm (in Al-Madina) because of the marching of Jibril’s (Gabriel’s) regiment when Allah’s Messenger ﷺ set out to Banū Quraiza (to attack them).

4119. Narrated Ibn ‘Umar رضي الله عنهما: On the day (of the battle) of Al-Azh‘ab (the Confederates) the Prophet ﷺ said, “None of you (Muslims) should offer the ‘Asr prayer but at Banū Quraiza’s (place).” The ‘Asr prayer became due for some of them on the way. Some of them said, “We will not offer it till we reach it, (the place of Banū Quraiza); while some others said, “No, we will offer at this spot, for the Prophet ﷺ did not mean that for us.” Later on it was mentioned to the Prophet ﷺ and he did not blame any of the two groups.
4120. Narrated Anas b. Abi Anas: Some (of the Ansar) used to present date-palm trees to the Prophet till Banu Quraiza and Banu An-Nadir were conquered (then he returned to the people their date-palms). My people ordered me to ask the Prophet to return some or all the date-palms they had given to him, but the Prophet had given those trees to Umm Aiman. On that, Umm Aiman came and put the garment around my neck and said, "No, by Him except Whom none has the right to be worshipped, he will not return those trees to you as he (i.e., the Prophet) has given them to me." The Prophet said (to her), "Return those trees and I will give you so much (instead of them)." But she kept on refusing, saying, "No, by Allah," till he gave her ten times the number of her date-palms.

4121. Narrated Abū Sa'īd Al-Khudrī: The people of (Banū) Quraiza agreed to accept the verdict of Sa'd b. Mu‘ādh. So the Prophet sent for Sa'd, and the latter came (riding) a donkey and when he approached the mosque, the Prophet said to the Ansār, "Get up for your chief or for the best among you." Then the Prophet said (to Sa'd), "These (i.e., Banū Quraiza) have agreed to accept your verdict." Sa'd said, "Kill their (men) warriors and take their offspring as captives." On that the Prophet said, (1) (H. 4121) The Prophet asked them to help Sa'd because he was sick.
“You have judged according to Allâh’s Judgement,” or said, “according to the King’s (Allâh’s) Judgement.”

4122. Narrated ‘Aishah: Sa’d was wounded on the day (of the battle) of Al-Khandaq (i.e., the Trench) when a man from Quraish, called Hibbân bin Al-‘Ariqa hit him (with an arrow). The man was Hibbân bin Qais from (the tribe of) Bani Ma’is bin ‘Amir bin Lu’ai who shot an arrow at Sa’d’s medial arm vein (or main artery of the arm). The Prophet pitched a tent (for Sa’d) in the mosque so that he might be near to the Prophet to visit. When the Prophet returned from (the battle) of Al-khandaq (i.e., the Trench) and laid down his arms and took a bath, Jibrîl (Gabriel) came to him while he (i.e., Jibrîl) was shaking the dust off his head, and said, “You have laid down the arms? By Allah, I have not laid them down. Go out to them (to attack them).” The Prophet said, “Where?” (Angel) Jibrîl pointed towards Bani Quraiza. So Allâh’s Messenger went to them (i.e., Bani Quraiza) (and besieged them). They then surrendered to the Prophet’s judgement but he directed them to Sa’d to give his verdict concerning them. Sa’d said, “I give my judgement that their warriors should be killed, their women and children should be taken as captives, and their properties distributed.” Narrated Hîshâm: My father informed me that ‘Aishah said, “Sa’d said, ‘O Allâh! You know that there is nothing more beloved to me than to fight in Your Cause against those who disbelieved your Messenger and turned him out (of Makkah), O Allâh! I think you have put to
an end the fight between us and them (i.e., Quraish infidels). And if there still remains any fight with the Quraish (infidels), then keep me alive till I fight against them for Your sake. But if you have brought the war to an end, then let this wound burst and cause my death thereby.’ So blood gushed from the wound. There was a tent in the mosque belonging to Banû Ghifâr who were surprised by the blood flowing towards them. They said, ‘O people of the tent! What is this thing which is coming to us from your side?’ Behold! Blood was flowing profusely out of Sa’d’s wound. Sa’d then died because of that.’

4123. Narrated Al-Barâ’ bin ʿÂzib: The Prophet ﷺ said to Ḥassân, “Abuse them (with your poems), and (angel) Jibril (Gabriel) is with you”.

4124. (Through another group of sub-narrators) Al-Barâ’ bin ʿÂzib said, “On the day of Quraïṣa’s (siege), Allâh’s Messenger ﷺ said to Ḥassân bin Thâbit, ‘Abuse them (with your poems), and Jibril is with you’.”

(32) CHAPTER. The Ghazwâ (i.e., battle) of Dhât-ur-Riqâ‘

This was the Ghazwâ carried on (by the Muslims) against the tribes of Muḥârib, Khaṣâfa from Banû Tha‘labâ from
Ghatafān. The Prophet ﷺ halted at Nakhl. This Ghazwā took place after the conquest of Khaibar, as Abū Mūsā came (to Al-Madīna from Ethiopia) after (the Ghazwā) of Khaibar(1).

4125. Narrated Jābir bin ‘Abdullāh رضي الله عنه: The Prophet ﷺ led his Companions in Fear Prayer(2) in the seventh Ghazwā, i.e., the Ghazwā of Dhat-ur-Riqā’.

Ibn ‘Abbās said, “The Prophet ﷺ offered the Fear Prayer at a place called Dhī-Qarad.”

4126. Jābir said that the Prophet ﷺ led the people in the Fear Prayer on the day of Muhārib and Tha’laba (i.e., the day of the battle of Dhat-ur-Riqā’).

4127. Jābir added, “The Prophet ﷺ set out for (the battle of) Dhat-ur-Riqā’ at a place called Nakhl and he met a group of people from Ghatafān, but there was no clash (between them), and the people were afraid of each other, and the Prophet ﷺ offered the two Rak‘āt of the Fear Prayer.”

Narrated Salama: “I fought in the company of the Prophet ﷺ on the day of Al-Qarad.”

(1) (Ch. 32) Since it has become certain that Abū Mūsā participated in the Ghazwā of Dhat-ur-Riqā’ since his arrival to Al-Madīna coincided with the Ghazwā of Khaibar, we infer that the Ghazwā of Dhat-ur-Riqā’ took place after that of Khaibar.

(2) (H. 4125) Salāt (prayer) performed at the time of battle when the Muslims confront the enemy.
4128. Narrated Abū Burda: Abū Mūsa said, “We went out in the company of the Prophet ﷺ for a Ghazwā and we were six persons having one camel which we rode in rotation. So, (due to excessive walking) our feet became thin and my feet became thin and my nails dropped, and we used to wrap our feet with the pieces of cloth, and for this reason, the Ghazwā was named Dhat-ur-Riqa’(1) as we wrapped our feet with rags.” When Abū Mūsa narrated this (Hadith), he felt regretful to do so and said, “………” as if he disliked to have disclosed a good deed of his.

4129. Narrated Sālih bin Khawwāt (or Sahl bin Abī Ḥathma) concerning those who witnessed the Fear Prayer that was performed in the battle of Dhat-ur-Riqa’ in the company of Allah’s Messenger ﷺ: One batch lined up behind him while another batch (lined up) facing the enemy. The Prophet ﷺ led the batch that was with him in one Rak’a, and he stayed in the standing posture while that batch completed their (two Rak’a) Prayer by themselves and went away, lining in the face of the enemy, while the other batch came and he (i.e., the Prophet ﷺ) offered his remaining Rak’a with them, and then, kept on sitting till they completed

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their *Salāt* (prayer) by themselves, and he then finished his *Salāt* (prayer) with *Taslim* along with them.

4130. Narrated Ibn Az-Zubair: Jābir said, “We were with the Prophet at Nakhl,” and then he mentioned the Fear Prayer.

Narrated Al-Qāsim bin Muhammad: The Prophet offered the Fear Prayer in the *Ghazwā* of Banū Anmār.

4131. Narrated Sahl bin Abī Ḥathma (describing the Fear Prayer): The *Imām* stands up facing the *Qiblah* and one batch of them (i.e., the army) (out of the two) offers *Salāt* (prayers) along with him and the other batch faces the enemy. The *Imām* offers one *Rak’a* with the first batch, and then they themselves stand up alone and offer one bowing and two prostrations while they are still in their place, and then go away to relieve the second batch, and the second batch comes and takes the place of the first batch in the *Salāt* (prayer) behind the *Imām* and he offers the second *Rak’a* with them. So, he completes his two *Rak’ā* (with *Taslim*) and then the second batch (gets up for the second *Rak’a*) bows and prostrates two prostrations [i.e., complete their second *Rak’a* and thus all complete their *Salāt* (prayer)].
4132. Narrated Ibn 'Umar: I took part in a Ghazwã towards Najd along with Allah's Messenger and we clashed with the enemy, and we lined up for them.

4133. Narrated 'Abdullah bin 'Umar: Allah's Messenger led the Fear Prayer with one of the two batches of the army while the other (batch) faced the enemy. Then the first batch went away (after offering one Rak'a) and took places of their companions (i.e., second batch) and the second batch came and he (ﷺ) led his second Rak'a with them. Then he (i.e., the Prophet) finished his Salât (prayer) with Taslim and then each of the two batches got up and completed their remaining one Rak'a.

4134. Narrated Sinãn and Abu Salama: Jabir mentioned that he had participated in a Ghazwã towards Najd in the company of Allah's Messenger.

4135. Narrated Jabir bin 'Abdullah: that he fought in a Ghazwã towards Najd along with Allah's Messenger and when Allah's Messenger returned, he too, returned along with him. The time of the
afternoon nap overtook them when they were in a valley full of thorny trees. Allāh’s Messenger dismounted and the people dispersed amongst the thorny trees, seeking the shade of the trees. Allāh’s Messenger took shelter under a Samura tree and hung his sword on it. We slept for a while when Allāh’s Messenger suddenly called us, and we went to him, to find a bedouin sitting with him. Allāh’s Messenger said, “This (bedouin) took my sword out of its sheath while I was asleep. When I woke up, the naked sword was in his hand and he said to me, ‘Who can save you from me?’ I replied, ‘Allāh.’ Now here he is sitting.” Allāh’s Messenger did not punish him (for that).

4136. Through another group of narrators, Jābir said, ‘We were in the company of the Prophet (during the battle of) Dhāt-ur-Riqa’, and we came across a shady tree and we left it for the Prophet (to take rest under its shade). A man from Al-Mushrikūn came while the Prophet’s sword was hanging on the tree. He took it out of its sheath secretly and said (to the Prophet), ‘Are you afraid of me?’ The Prophet said, ‘No.’ He said, ‘Who can save you from me?’ The Prophet said, ‘Allāh.’ The Companions of the Prophet threatened him, then the Iqāma for the Salāt (prayer) was announced and the Prophet offered a two Rak’a Fear Prayer with one of the two batches, and that batch went aside.
then he offered again a two Rak’a prayer with the second batch. So the Prophet ﷺ offered four Rak’a but the people offered two Rak’a only.

(The subnarrator) Abū Bishr added, “The man was Ghaurath bin Al-Hārith and the battle was waged against Muḥārib Ḥaṣaf.”

4137. Jabir added, “We were with the Prophet ﷺ at Nakhl and he offered the Fear Prayer.”

Abū Hurairah said, “I offered the Fear Prayer with the Prophet ﷺ during the Ghazwā (i.e., the battle) of Najd.” Abū Hurairah came to the Prophet ﷺ during the days of Ḥaibar.

(33) CHAPTER. The Ghazwā of Banū Al-Muṣṭaliq which belongs to the tribe of Khuzā’a. It is also called the Ghazwā of Al-Muraisi’.

‘Ibn Isḥāq said, “It took place in the 6th year (of the Hijrah)” Musa bin ‘Uqba said, “It was in the 4th year (of the forged statement against ‘Aishah which was during the Ghazwā of Al-Muraisi’.”

4138. Narrated Ibn Muḥairīz: I entered the mosque and saw Abū Sa’id Al-Khudrī and sat beside him and asked him about Al-‘Azl (i.e., coitus interruptus). Abū Sa’id said, “We went out with Allah’s Messenger ﷺ for the Ghazwā of Banū Al-Muṣṭaliq, and we received captives from among the Arab captives and we desired women and celibacy became hard on us and we loved to do coitus interruptus. So, when we intended to do coitus interruptus, we said, ‘How can we do coitus interruptus without asking Allah’s
Messenger while he is present among us?"
We asked (him) about it and he said, 'It is better for you not to do so. There is no person that is destined to exist, but will come to existence, till the Day of Resurrection.'"

4139. Narrated Jābir bin 'Abdullāh رضي الله عنهما: We took part in the Ghazwā of Najd along with Allāh's Messenger ﷺ, and when the time for the afternoon rest approached while he was in a valley with plenty of thorny trees, he dismounted under a tree and rested in its shade and hung his sword (on it). The people dispersed amongst the trees in order to have shade. While we were in this state, Allāh's Messenger ﷺ called us, and we came and found a bedouin sitting in front of him. The Prophet ﷺ said, "This (bedouin) came to me while I was asleep, and he took my sword stealthily. I woke up while he was standing by my head, holding my sword without its sheath. He said, 'Who will save you from me?' I replied, 'Allāh.' So he sheathed it (i.e., the sword) and sat down, and here he is." But Allāh's Messenger ﷺ did not punish him.

(34) CHAPTER. The Ghazwā of Anmār.

4140. Narrated Jābir bin ‘Abdullāh Al-Anṣārī ﷺ: I saw the Prophet ﷺ offering his Nawāfīl prayer on his mount facing the east during the Ghazwā of Anmār.
4141. Narrated 'Aishah رضي الله عنها: Whenever Allah’s Messenger ﷺ intended to go on a journey, he used to draw lots amongst his wives, and Allah’s Messenger ﷺ used to take with him the one on whom the lot fell. He drew lots amongst us during one of the Ghazwāt which he fought. The lot fell on me and I proceeded with Allah’s Messenger ﷺ after Allah had decreed the use of Hijāb (veil). I was carried (on the back of a camel) in a Hawdaj and dismounted while still in it (when we came to a halt). So we went on till Allah’s Messenger ﷺ had finished from his (that) Ghazwā and returned. (We camped) as we approached near the city of Al-Madina. Then he announced for departure at night. I got up when they announced the departure, and went away from the army camps, and after finishing from the call of nature, I came back to my riding animal. I touched my chest to find that my necklace which was made of Zifar beads (i.e., Yemenite beads partly black and partly white) was missing. So I returned to look for my necklace and my search for it detained me. (In the meanwhile) the people who used to carry me on my camel, came and took my
Hawdaj and put it on the back of my camel on which I used to ride, as they considered that I was in it. In those days women were light in weight for they did not get fat, and flesh did not cover their bodies in abundance as they used to eat only a little food. So, those people did not feel the difference in the heaviness of the Hawdaj while lifting it, and they put it near the camel. At that time I was still a young lady. They made the camel rise and all of them left (along with it). I found my necklace after the army had gone. Then I came to their camping place to find no call maker of them, nor one who would respond to the call. So, I intended to go to the place where I used to stay, thinking that they would miss me and come back to me (in my search). While I was sitting in my resting place, I was overwhelmed by sleep and slept. Safwãn bin Al-Mu'attal As-Sulami, Adh-Dhakwani was behind the army. When he reached my place in the morning, he saw the figure of a sleeping person and he recognized me on seeing me as he had seen me before the order of compulsory veiling (was prescribed). So I woke up when he recited Istirjã' (i.e., Inna lillahi wa inna ilaihi raji'un)\(^1\) as soon as he recognized me. I veiled my face with my head cover at once, and by Allah, we did not speak a single word, and I did not hear him saying any word besides his Istirjã'. He dismounted from his camel and made it kneel down, putting his leg on its front legs and then I got up and rode on it. Then he set out leading the camel that was carrying me till we overtook the army in the extreme heat of midday while they were at a halt (taking a rest).

(Because of the event) some people brought destruction upon themselves\(^2\) and

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\(^1\) (H. 4141) This saying literally means “Truly to Allah we belong and truly, to Him we shall return (2: 156)”. It is recommended to be said when one is in distress or difficulty.

\(^2\) (H. 4141) By slandering ‘Aishah.
the one who spread the *Ifk* (i.e., slander) more, was ‘Abdullâh bin Ubai Ibn Salûl.

[‘Urwa said, “The people propagated the slander and talked about it in his (i.e., ‘Abdullâh’s) presence and he confirmed it and listened to it and asked about it to let it prevail.” ‘Urwa also added, “None was mentioned as a member of the slanderous group besides (‘Abdullâh) except Hassân bin Thâbit and Mistâh bin Uthâtha and Ḥamna bint Jahsh along with others about whom I have no knowledge, but they were a group as Allâh said: ‘And as for him who has the greater share therein’ (V. 24:11) (the slander) was ‘Abdullâh bin Ubai bin Salûl.”]

‘Urwa added, “‘Âishah disliked to have Ḥassân abused in her presence and she used to say, ‘It was he who said: My father and his (i.e., my father’s) father and my honour are all for the protection of Muḥammad’s honour from you.’”]

‘Âishah added, “After we returned to Al-Madîna, I became ill for a month. The people were propagating the forged statements of the slanderers while I was unaware of anything of all that, but I felt that in my present ailment, I was not receiving the usual kindness from Allâh’s Messenger which I used to receive when I got sick. (But now) Allâh’s Messenger would only come, greet me and say, ‘How is that (lady)?’ and leave. That roused my doubts, but I did not discover the evil (i.e., slander) till I recovered from my ailment and I went out with Umm Mistâh to Al-Manâṣî where we used to answer the call of nature, and we used not to go out (to answer the call of nature) except at night, and that was before we had latrines near our houses. And this habit of our, was similar to the habits of the old Arabs living in the open country (or away from houses), for it would be troublesome...
for us to take latrines near our houses. So, I and Umm Mistah who was the daughter of Abū Ruhm bin Al-Muṭṭalib bin ‘Abd Manāf, whose mother was the daughter of Ṣakhir bin Āmīr and the aunt of Abū Bakr Aṣ-Ṣiddiq and whose son was Mistah bin Uthātha bin ‘Abbad bin Al-Muṭṭalib, went out. I and Umm Mistah returned to my house after we finished answering the call of nature. Umm Mistah stumbled by getting her foot entangled in her covering sheet and on that she said, 'Let Mistah be ruined!' I said, 'What a miserable word you have said. Do you abuse a man who took part in (the battle of) Badr?' On that she said, 'O Hantāh (you there)! Didn't you hear what he (i.e., Mistah) said?' I said, 'What did he say?' Then she told me the slander of the people of Jbf. So my ailment was aggravated, and when I reached my home, Allah's Messenger came to me, and after greeting me, said, 'How is that (lady)?' I said, 'Will you allow me to go to my parents?' as I wanted to be sure about the news through them. Allah's Messenger allowed me (and I went to my parents) and asked my mother, 'O mother! What are the people talking about?' She said, 'O my daughter! Don't worry, for scarcely is there a charming woman who is loved by her husband and whose husband has other wives besides herself, that they (i.e., women) would find faults with her.' I said, 'Subḥān Allāh! Are the people really talking in this way?' I kept on weeping that night till dawn, I could neither stop weeping nor sleep, then in the morning again, I kept on weeping. (When the Divine Revelation was delayed), Allah's Messenger called ‘Alī bin Abī Ṭālib and Usāmā bin Zaid to ask and consult them about divorcing me. Usāmā bin Zaid said what he knew of my innocence, and the respect he had for me. Usāmā said, '(O
Allâh’s Messenger!) She is your wife, and we do not know anything except good about her.’ ‘Ali bin Abî TAILb said, ‘O Allâh’s Messenger! Allâh does not put you in difficulty, and there are plenty of women other than she, yet, ask the maid servant (‘Aishah’s slave-girl) who will tell you the truth.’ On that Allâh’s Messenger called Barîrâ (i.e., the maid servant) and asked, ‘O Barîrâ! Did you ever see anything which aroused your suspicion?’ Barîrâ said to him, ‘By Him Who has sent you with the Truth. I have never seen anything in her (i.e., ‘Aishah) which I would conceal, except that she is a young girl who sleeps leaving the dough of her family exposed so that the domestic goats come and eat it.’ So, on that day, Allâh’s Messenger got up on the pulpit and complained about ‘Abdullâh bin Ubai (bin Salûl) before his Companions, saying, ‘O you Muslims! Who will relieve me from that man who has hurt me with his evil statement about my family? By Allâh, I know nothing except good about my family and they have blamed a man about whom I know nothing except good and he never used to enter my home except in my company.’ Sa’d bin Mu’âmîd, the brother of Banû ‘Abd-Al-Ashhal got up and said, ‘O Allâh’s Messenger! I will relieve you from him; if he is from the tribe of Al-Aus, then I will chop his head off, and if he is from our brothers, i.e., Al-Khazraj, then order us, and we will fulfil your order.’ On that, a man from Al-Khazraj got up. Umm Ijassan, was his cousin sister and he was from his branch-tribe, and he was Sa’d bin ‘Ubâda, chief of Al-Khazraj. Before this incident, he was a pious man, but his love for his tribe goaded him into saying to Sa’d (bin Mu’âmîd), ‘By Allâh, you have told a lie; you shall not and cannot kill him. If he belonged to your
people, you would not wish him to be killed.' On that, Usaid bin Ḥudair who was the cousin of Sa'd (bin Mū'ādh) got up and said to Sa'd bin 'Ubaydah, ‘By Allāh! You are a liar! We will surely kill him, and you are a hypocrite arguing on behalf of hypocrites.’ On this, the two tribes of Al-Aūs and Al-Khazraj got so much excited that they were about to fight while Allāh’s Messenger was standing on the pulpit. Allāh’s Messenger kept on quietening them till they became silent and so did he. All that day I kept on weeping, neither my tears ceased nor I could sleep.

In the morning, my parents were with me and I wept for two nights and a day, neither my tears ceased nor I could sleep till I thought that my liver would burst from weeping. While my parents were sitting with me and I was weeping, an Ansārī woman asked my permission to enter, and I allowed her to come in. She came in, and sat down and started weeping with me. While we were in this state, Allāh’s Messenger came, greeted us and sat down. He had never sat with me since that day of the slander. A month had elapsed and no Divine Revelation came to him about my case. Allāh’s Messenger then recited Tashahhud (i.e., Lā ilāha illallāh wa anna Muhammad-ur-Rasūl Allah – none has the right to be worshipped but Allāh and Muhammad is Allāh’s Messenger) and then said, ‘Ammā Ba’dū, O ‘Aishah! I have been informed such and such about you; if you are innocent, then soon Allāh will reveal your innocence, and if you have committed a sin, then repent to Allāh and ask Him for forgiveness, for when a person confesses his sins and asks Allāh for forgiveness, Allāh accepts his repentance.’ When Allāh’s Messenger finished his speech, my tears ceased flowing completely
and there remained not even a single drop of it. I said to my father, 'Reply to Allâh's Messenger ﷺ on my behalf concerning what he has said.' My father said, 'By Allâh, I do not know what to say to Allâh's Messenger ﷺ.' Then I said to my mother, 'Reply to Allâh's Messenger ﷺ on my behalf concerning what he has said.' She said, 'By Allâh, I do not know what to say to Allâh's Messenger ﷺ.' In spite of the fact that I was a young girl and had a little knowledge of the Qur'ân, I said, 'By Allâh, no doubt I know that you heard this (slanderous) speech so that it has got fixed up in your minds and you have taken it as a truth. Now, if I tell you that I am innocent, you will not believe me, and if I confessed to you falsely that I am guilty, and Allâh knows that I am innocent, you will surely believe me. By Allâh, I find no similitude for me and you except that of Yûsuf's (Joseph's) father when he said: "So (for me) patience is most fitting. And it is Allâh (Alone) Whose Help can be sought against that (lie) which you describe."' (V.12:18). Then I turned to the other side of my bed; hoping that Allâh would prove my innocence. By Allâh, I never thought that Allâh would reveal Divine Revelation in my case, as I considered myself too inferior to be talked of in the Qur'ân. I had hoped that Allâh's Messenger ﷺ might have a dream in which Allâh would prove my innocence. By Allâh, Allâh's Messenger ﷺ had not got up and nobody had left the house before the Divine Revelation came to Allâh's Messenger ﷺ. So, there overtook him the same state which used to overtake him, (when he used to be inspired Divinely). The sweat was dropping from his body like pearls, though it was a (cold) wintry day and that was because of the weighty statement which was being revealed to him. When that state of
Allāh’s Messenger ﷺ was over, he got up smiling, and the first word he said was, ‘O ‘Āishah! Allāh has declared your innocence!’ Then my mother said to me, ‘Get up and go to him (i.e., Allāh’s Messenger ﷺ).’ I replied, ‘By Allāh, I will not go to him, and will not thank but Allāh’. So Allāh revealed the ten Verses: ‘Verily! Those who brought forth the slander (against ‘Āishah) are a group among you...’ (V.24:11-21)

Allāh revealed those Qur’ānic Verses to declare my innocence. Abū Bakr Aṣ-Ṣiddiq who used to provide for Misṭah bin Uthātha because of his relationship to him and his poverty, said, ‘By Allāh, I will never give to Misṭah bin Uthātha anything after what he has said about ‘Āishah.’ But Allāh later revealed: ‘And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masākin (the poor) and those who left their homes for Allāh’s sake. Let them pardon and forgive. Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, Most Merciful.’ (V.24:22) Abū Bakr Aṣ-Ṣiddiq said, ‘Yes, by Allāh, I do love that Allāh should forgive me.’ And resumed giving Misṭah the money he used to give him before. He also added, ‘By Allāh, I will never deprive him of it at all.’ ‘Āishah further said: “Allāh’s Messenger ﷺ also asked Zainab bint Jahsh (i.e., his wife) about me saying, ‘What do you know and what did you see?’ She replied, ‘O Allāh’s Messenger! I refrain to claim hearing or seeing what I have not heard or seen. By Allāh, I know nothing except good (about ‘Āishah).’ From amongst the wives of the Prophet ﷺ Zainab was my peer (in beauty and in the love she received from the Prophet ﷺ) yet Allāh protected her (from being malicious) for she had piety. Her sister
Hamna, started struggling on her behalf\(^{(1)}\) and she was destroyed along with those who were destroyed. The man who was blamed said, \%'Subhān Allāh! By Him in Whose Hand my soul is, I have never uncovered the cover (i.e., veil) of any female.'\(^{(2)}\) Later on the man was martyred in Allāh's Cause.

\(^{(1)}\) (H. 4141) By spreading the slander so that her sister would not have a rival in the love of Allāh's Messenger ﷺ.

\(^{(2)}\) (H. 4141) This is a figurative expression, meaning, 'I have never had sexual relation with any female.'
4142. Narrated Az-Zuhri: Al-Walid bin ‘Abdul-Malik said to me, “Have you heard that ‘Ali was one of those who slandered ‘Aishah?” I replied, “No, but two men from your people (named) Abū Salama bin ‘Abdur-Rahmān and Abū Bakr bin ‘Abdur-Rahmān bin Al-Hārith have informed me that ‘Aishah remained silent about her case.”

4143. Narrated Masrūq bin Al-Ajda’: Umm Rûmān, the mother of ‘Aishah said that while ‘Aishah and she were
sitting, an Anṣārī woman came and said, “May Allāh harm such and-such a person!” Umm Rūmān said to her, “What is the matter?” She replied, “My son was amongst those who talked of the story (of the slander).” Umm Rūmān said, “What is that?” She said, “So-and-so...” and narrated the whole story. On that Ā’ishah said, “Did Allāh’s Messenger hear about that?” She replied, “Yes.” Ā’ishah further said, “And Abū Bakr too?” She replied, “Yes.” On that, Ā’ishah fell down fainting, and when she came to her senses, she had got fever with rigors. I put her clothes over her and covered her. The Prophet came and asked, “What is wrong with this (lady)?” Umm Rūmān replied, “O Allāh’s Messenger! She (i.e., Ā’ishah) has got fever with rigors.” He said, “Perhaps it is because of the story that has been talked about?” She said, “Yes.” Ā’ishah sat up and said, “By Allāh, if I took an oath (that I am innocent), you would not believe me, and if I said (that I am not innocent), you would not excuse me. My and your example is like that of Yāqūb (Jacob) and his sons (as Yāqūb said): “… And it is Allāh (Alone) Whose Help can be sought against that (lie) which you describe’…” (V.12:18).” Umm Rūmān said, “The Prophet then went out saying nothing. Then Allāh declared her innocence. On that, Ā’ishah said (to the Prophet), “I thank Allāh only; I thank neither anybody else nor you.”

4144. Narrated Ibn Abī Mulaika: Ā’ishah used to recite this Verse:-  

\[ \text{Iddh talaqqunahā bi-alisinatkum (when you were propagating it with your tongues...)} \]

(V.24:15) and she used to say, \textit{Al-Walaq}
means telling of a lie.” She knew this Verse more than anybody else as it was revealed about her.

4145. Narrated Hishám’s father: I started abusing Hassan in front of ‘Áishah. She said, “Do not abuse him as he used to defend Alláh’s Messenger ﷺ (against the infidels).” ‘Áishah added, “Once Hassan took the permission from the Prophet ﷺ to say poetic verses against the infidels. On that the Prophet ﷺ said, ‘How will you exclude my forefathers (from that)?’ Hassan replied, ‘I will take you out of them as one takes a hair out of the dough.’” Hishám’s father added, “I abused Hassan as he was one of those who spoke against ‘Áishah.”

4146. Narrated Masrüq: We went to ‘Áishah while Hassan bin Tháltīt was with her reciting poetry to her from some of his poetic verses, saying: “A chaste wise lady about whom nobody can have suspicion. She gets up with an empty stomach because she never eats the flesh of indiscreet (ladies).”(1) ‘Áishah said to him, “But you are not like that.” I said to her, “Why do you grant him admittance, though Alláh ﷺ said: ‘...And as for him among them, who had the greater share therein, his will be a great torment.” (V.24:11) On that, ‘Áishah said, “And what punishment is more than blinding?”(2) She,

(1) (H. 4146) Eating the flesh of other people means backbiting them.
(2) (H. 4146) Hassan had become blind then.
added, “Hassān used to defend or say poetry on behalf of Allāh’s Messenger  against the infidels.”

(36) CHAPTER. The Ghazwã of Al-Iudaibiya.

And the Statement of Allāh تعالى:

“Indeed, Allāh was pleased with the believers when they gave the Bai’a (pledge) to you (O Muhammad ﷺ) under the tree...”

(V.48:18)

4147. Narrated Zaid bin Khālid: We went out with Allāh’s Messenger  in the year of Al-Hudaibiya. One night it rained and Allāh’s Messenger  led us in the Fajr (morning) prayer and (after finishing it), turned to us and said, “Do you know what your Lord has said?” We replied, “Allāh and His Messenger know it better.” He said, “Allāh said: ‘(Some of) My slaves got up believing in Me, and (some of them) disbelieving in Me. The one who said: We have been given rain through Allāh’s Mercy and Allāh’s Blessing and Allāh’s Bounty, then he is a believer in Me, and is a disbeliever in the star. And whoever said: We have been given rain because of such and such star, then he is a believer in the star, and is a disbeliever in Me.’”
4148. Narrated Anas: Allâh’s Messenger ﷺ performed four ‘Umra, all in the month of Dhul-Qa’dâ, except the one which he performed with his Hajj (i.e., in Dhul-Hijja). He performed one ‘Umra from Al-Hudâibîyâ in Dhul-Qa’dâ, another ‘Umra in the following year in Dhul-Qa’dâ a third from Al-Jîrîná where he distributed the war booty of Hunain, in Dhul-Qa’dâ, and the fourth ‘Umra he performed was with his Hajj.

4149. Narrated Abû Qatâdâ: We set out with the Prophet ﷺ in the year of Al-Hudâibîyâ, and all his Companions assumed the state of Ihrâm, but I did not.

4150. Narrated Al-Barâ‘: Do you (people) consider the conquest of Makkah, the Victory [referred to in the Qur’ân V.48:1]? Was the conquest of Makkah a victory? We really consider that the actual Victory was the Ar-Ridwân Pledge which we gave on the day of Al-Hudâibîyâ (to the Prophet ﷺ). On the day of Al-Hudâibîyâ we were fourteen hundred men along with the Prophet ﷺ. Al-Hudâibîyâ was a well, the water of which we used up leaving not a single drop of water in it. When the Prophet ﷺ was informed of that, he came and sat on its edge. Then he asked for a utensil of water, performed ablution from it, rinsed (his mouth), invoked (Allâh), and poured the remaining water into the well. We stayed there for a while and then the well brought...
forth what we required of water for ourselves and our riding animals.

4151. Narrated Al-Barâ’ bin ‘Àzib: they were in the company of Allah’s Messenger ﷺ on the day of Al-Hudaibiya and their number was fourteen hundred or more. They camped at a well and drew its water till it was dried. When they informed Allah’s Messenger ﷺ of that, he came and sat over its edge and said, “Bring me a bucket of its water.” When it was brought, he spat and invoked (Allah) and said, “Leave it for a while.” Then they quenched their thirst and watered their riding animals (from that well) till they departed.

4152. Narrated Salîm: Jâbir said, “On the day of Al-Hudaibiya, the people felt thirsty and Allah’s Messenger ﷺ had a utensil containing water. He performed ablution from it and then the people came towards him. Allah’s Messenger ﷺ said, ‘What is wrong with you?’ The people said, ‘O Allah’s Messenger! We haven’t got any water to perform ablution with or to drink, except what you have in your utensil.’ So, the Prophet ﷺ put his hand in the utensil and the water started spouting out between his fingers like springs. So, we drank and performed ablution.” I asked Jâbir, “What was your number on that day?” He replied, “Even if we had been one hundred thousand, that water would have been sufficient for us. Anyhow, we were fifteen hundred.”
4153.Narrated Qatada: I said to Sa‘īd bin Al-Musaiyab, “I have been informed that Jābir bin ‘Abdullāh said that the number (of Al-Hudaybiyya Muslim warriors) was fourteen hundred.” Sa‘īd said to me, “Jābir narrated to me that they were fifteen hundred who gave the Bai‘a (pledge) to the Prophet on the day of Al-Hudaybiyya.”

4154. Narrated Jābir bin ‘Abdullāh: On the day of Al-Hudaybiyya, Allāh’s Messenger ﷺ said to us, “You are the best people on the earth!” We were fourteen hundred then. If I could see now, I would have shown you the place of the tree [beneath which the Bai‘a (pledge) was given by us]. Sālim said, “Our number was fourteen hundred.”

4155. ‘Abdullāh bin Abī Aūfā said, “The people (who gave the Bai‘a (pledge) under the tree numbered thirteen hundred and the number of Bani Aslam was one-eight of the emigrants.”
4156. Narrated Mirdas Al-Aslamî who was among those [who had given the Bai'a (pledge)] under the tree: Pious people will die in succession, and there will remain the dregs of society who will be like the useless residues of dates and barley, and Allâh will pay no attention to them.

4157, 4158. Narrated Marwân and Al-Miswar bin Makhrama: The Prophet went out in the company of thirteen hundred to fifteen hundred of his Companions in the year of Al-Hudaibiya, and when they reached Dhul-Hulaifa, he garlanded and marked his Hady and assumed the state of Ihram.

4159. Narrated Ka'b bin 'Ujra that Allâh's Messenger saw him with the lice falling (from his head) on his face. Allâh's Messenger said, "Are your lice troubling you?" Ka'b said, "Yes." Allâh's Messenger thus ordered him to shave his head while
he was at Al-Ḥudaibiyah. Up to then there was no indication that all of them would finish their state of Ḩaram and they hoped that they would enter Makkah. Then the order of Al-Fidya was revealed, so Allāh’s Messenger ᴧ ordered Ka'b to feed six poor persons with one Faraq of food or slaughter a sheep or observe Saum (fast) for three days.\(^{(1)}\)

\[^{(1)}\] (H. 4159) The Prophet ᴧ and his Companions were then in the state of Ḥaram. They could not enter Makkah in that year and had to finish their Ḥaram at Al-Ḥudaibiyah. Ka'b had to pay Fidya for shaving his head because he shaved his head and finished his Ḥaram before the others were ordered to finish their Ḥaram, when they learned that they could not enter Makkah.

4160, 4161. Narrated Aslam: Once, I went with ‘Umar bin Al-Khattāb to the market. A young woman followed ‘Umar and said, “O chief of the believers! My husband has died leaving little children. By Allāh, they have not even a sheep’s trotter to cook; they have no farms or animals. I am afraid that they may die because of hunger, and I am the daughter of Khūfāf bin ʿImā Al-Ghifāri, and my father witnessed the Bai’a (pledge) of Al-Ḥudaibiyah with the Prophet ᴧ.” ‘Umar stopped and did not proceed, and said, “I welcome my near relative.” Then he went towards a strong camel which was tied in the house, and carried on to it two sacks he had loaded with food grains and put between them money and clothes, and gave her its rope to hold and said, “Lead it, and this provision will not finish till Allāh gives you a good supply.” A man said, “O chief of the believers! You have given her too much.” ‘Umar said disapprovingly, “May your
mother be bereaved of you! By Allâh, I have seen her father and brother besieging a fort for a long time and conquering it, and then we were discussing what their shares they would have from that war booty.”

4162. Narrated Sa‘îd bin Al-Musaiyab that his father said, “I saw the tree (of the Ar-Ridwân Pledge) and when I returned to it later, I was not able to recognize it.”

[The subnarrator, Mahmûd said, “Al-Musaiyab said, ‘Then I forgot it (i.e., the tree).’”]

4163. Narrated Ṭâriq bin ‘Abdur-Rahmân: When I set out for Hajj, I passed by some people offering a Salât (prayer), I asked, “What is this mosque?” They said, “This is the tree where Allâh’s Messenger took the Bai‘a Ar-Ridwân (pledge).” Then I went to Sa‘îd bin Al-Musaiyab and informed him about it. Sa‘îd said, “My father said that he was amongst those who had given the Bai‘a (pledge) to Allâh’s Messenger beneath the tree. He (i.e., my father) said, ‘When we set out the following year, we forgot the tree and were unable to recognize it.’” Then Sa‘îd said, “The Companions of the Prophet could not recognize it; nevertheless, you do recognize it; therefore you have a better knowledge.”
4164.Narrated Sa’id bin Al-Musayyab that his father was amongst those who had given the Bai’a (pledge) (to the Prophet) beneath the tree, and the next year when they went towards the tree, they were not able to recognize it.

4165.Narrated Tariq: (The tree where Ar-Ridwān Pledge was taken by the Prophet) was mentioned before Sa’id bin Al-Musayyab. On that he smiled and said, “My father informed me (about it) and he had witnessed it (i.e., the pledge).”

4166. Narrated ‘Abdullāh bin Abī Aūfa who was one of those who had given the Bai’a (pledge) to the Prophet beneath the tree: When the people brought Sadaqa (i.e., charity etc.) to the Prophet he used to say, “O Allāh! Bless them with your Mercy.” Once, my father came with his Sadaqa to him whereupon he (i.e., the Prophet) said, “O Allāh! Bless the family of Abū Aufa.”

4167. Narrated ‘Abbād bin Tamīm: When it was the day (of the battle) of Al-Harrā(1) the people were giving Bai’a (pledge) to ‘Abdullāh bin Hānjāla(2), Ibn Zaid said, “For what are the people giving Bai’a to ‘Abdullāh bin Hānjāla?” It was said to him, “For death.” Ibn Zaid said, “I will never give the Bai’a for that to anybody else after

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(1) (H. 4167) A battle that took place between the army of Yazid bin Mu’awiya and the people of Al-Madina.
(2) (H. 4167) ‘Abdullāh bin Hānjāla was the governor of Al-Madina, appointed by ‘Abdullāh bin Az-Zubair.
Allāh’s Messenger ﷺ. Ibn Zaid was one of those who had witnessed the day of Al-Ḥudaibiyah with the Prophet ﷺ.

4168. Narrated Iyās bin Salama bin Al-Akwa: My father who was amongst those who had given the Bai’a (pledge) to the Prophet ﷺ beneath the tree, said to me, “We used to offer the Jumu‘ah prayer with the Prophet ﷺ and then depart at a time when the walls had no shade to shade ourselves therein.”

4169. Narrated Yazid bin Abi ‘Ubaid: I said to Salama bin Al-Akwa, “For what did you give the Bai’a (pledge) to Allāh’s Messenger ﷺ on the day of Al-Ḥudaibiyah?” He replied, “For death (in the Cause of Islām).”

4170. Narrated Al-Musaiyab; I met Al-Bara‘ bin ‘Azib رضي الها عنهم and said (to him), “May you live prosperously! You enjoyed the company of the Prophet ﷺ and gave him the Bai’a (pledge) (at Al-Ḥudaibiyah) under the tree.” On that, Al-Bara‘ said, “O my nephew! You do not know what we have done after him (i.e., his death).”

4171. Narrated Abū Qilāba that Thābit bin Ad-Dahhāk had informed him that he was one of those who had given the Bai’a (pledge) (at Al-Ḥudaibiyah) beneath the tree.
4172. Narrated Anas bin Mālik regarding Allāh’s Statement: “Verily! We have given you (O Muḥammad) a manifest victory.” (V.48:1) It refers to the Al-Hudaybiyya Pledge. And the Companions of the Prophet said (to the Prophet), “Congratulations and happiness for you; but what reward shall we get?” So Allāh revealed: “That He may admit the believing men and the believing women to gardens beneath which rivers flow (i.e., Paradise).” (V.48:5)

4173. Narrated Zāhir Al-Aslāmi who was one of those who had witnessed [the Bai'a (pledge) beneath] the tree: While I was making fire beneath the cooking pots containing donkey’s meat, the announcer of Allāh’s Messenger announced, “Allāh’s Messenger forbids you to eat donkey’s meat.”

4174. The same narration was told by Majza’a from a man called Uḥbān bin Aūs who was one of those who had witnessed [the Bai'a (pledge) beneath] the tree, and who had some trouble in his knee so that while doing prostrations, he used to put a pillow underneath his knee.
4175. Narrated Suwaid bin An-Nu'man who was one of those who witnessed [the Bai'a (pledge) beneath] the tree: Allah's Messenger ﷺ and his Companions were given Sawiq and they chewed it.

4176. Narrated Abū Jamra: I asked 'Ādh bin 'Amr رضي الله عنه who was one of the Companions of the Prophet ﷺ and one of those [who gave the Bai'a (pledge) to the Prophet ﷺ] beneath the tree: “Can the Witr prayer be repeated (in one night)?” He said, “If you have offered it in the first part of the night, you should not repeat it in the last part of the night.” [See Fath Al-Bārī].

4177. Narrated Zaid bin Aslam: My father said, “Allah’s Messenger ﷺ was proceeding at night on one of his journeys and 'Umar bin Al-Khaṭṭāb was going along with him. 'Umar bin Al-Khaṭṭāb asked him (about something) but Allāh’s Messenger ﷺ did not answer him. 'Umar asked him again, but he did not answer him. He asked him again (for the third time) but he did not answer him. On that 'Umar bin Al-Khaṭṭāb addressed himself saying, ‘May your mother be bereaved of you, O ‘Umar, for you have asked Allāh’s Messenger ﷺ thrice, yet he has not answered you.’ ‘Umar said, ‘Then I made my camel run fast and took it in front of the other Muslims, and I was afraid that something might be revealed in my connection. I had hardly waited for a moment when I heard somebody calling me, I said, ‘I was afraid that something
might have been revealed about me.' Then I came to Allâh's Messenger ﷺ and greeted him. He (i.e., the Prophet ﷺ) said, 'Tonight there has been revealed to me, a Sûrah which is dearer to me than (all the world) on which the sun rises,' and then he recited: 'Verily, We have given you (O Muḥammad ﷺ) a manifest victory.'” (V.48:1)

4178, 4179. Narrated Al-Miswar bin Makhrama and Marwân bin Al-Hakam (one of them said more than his friend): The Prophet ﷺ set out in the company of more than one thousand of his Companions in the year of Al-Hudâbiyâ, and when he reached Dhul-Hulaifa, he garlanded his Hâdy (i.e., sacrificing animal), assumed the state of Iḥrâm for ‘Umra from that place and sent a spy of his from Khuza’â (tribe). The Prophet ﷺ proceeded on till he reached (a village called) Ghâdir-al-Ashtât. There his spy came and said, “The Quraish (infidels) have collected a great number of people against you, and they have collected against you the Ethiopians, and they will fight with you, and will stop you and prevent you from entering the Ka’bah.” The Prophet ﷺ said, “O people! Give me your opinion. Do you recommend that I should destroy the families and offspring of those who want to stop us from (going to) the Ka’bah? If they should come to us (for peace) then Allah would destroy a spy from Al-Mushrikûn, or otherwise we will leave them in a miserable state.” On that Abû Bakr said, “O Allâh’s Messenger! You have come with the intention of visiting this House (i.e., Ka’bah) and you do not want to kill or fight anybody. So proceed to it and whoever
should stop us from it, we will fight him.” On that the Prophet ﷺ said, “Proceed on, in the Name of Allah!”

4180, 4181. Narrated ‘Urwa bin Az-Zubair that he heard Marwān bin Al-Ḥakam and Al-Miswar bin Makhrama relating one of the events that happened regarding Allah’s Messenger ﷺ when he concluded the truce with Suhail bin ‘Amr on the day of Al-Hudaibiya. One of the conditions which Suhail bin ‘Amr stipulated, was his saying (to the Prophet ﷺ), “If anyone from us (i.e., infidels) ever comes to you, though he has embraced your religion, you should return him to us, and should not interfere between us and him.” Suhail refused to conclude the truce with Allah’s Messenger ﷺ except on this condition. The believers disliked this condition and got disgusted with it and argued about it. But when Suhail refused to conclude the truce with Allah’s Messenger ﷺ except on that condition, Allah’s Messenger ﷺ concluded it. Accordingly, Allah’s Messenger ﷺ then returned Abū Jandal bin Suhail to his father, Suhail bin ‘Amr, and returned every man coming to him from them during that period, even if he was a Muslim. The believing women emigrants came (to Al-Madina) and Umm Kulthūm, the daughter of ‘Uqba bin Abī Mu‘āj was one of those who came to Allah’s Messenger ﷺ and she was a fully mature girl at that time. Her relatives came, asking Allah’s Messenger ﷺ to return her to them, and in this connection, Allah
revealed the Verses dealing with the believing (women).

4182. ʻAishah (رضي الله عنها) said, "Allāh’s Messenger (صلى الله عليه وسلم) used to test all the believing women who emigrated to him, with the following Verse: ‘O Prophet! When believing women come to you to give you the Bai‘a (pledge)...’ (V.60:12)

ʻUrwa’s uncle said, “We were informed when Allah ordered His Messenger to return to Al-Mushrikūn what they had given to their wives who lately emigrated (to Al-Madīna) and we were informed that Abū Baṣṣir...”, relating the whole narration.

[See Vol. 3, Hadith No.2731, 2732, for details].

4183. Narrated Nāfi’: ʻAbdullāh bin ʻUmar (رضي الله عنهما) set out for ʻUmra during the period of Al-Fitnah (trial, afflictions), and he said, “If I should be stopped from visiting the Ka‘bah, I will do what we did when we were with Allāh’s Messenger (صلى الله عليه وسلم).” He (Ibn Umar) was one of those who had assumed Ḥiḍām for ʻUmra in the year of Al-Hudaibīyā.

4184. Narrated Nāfi’: Ibn ʻUmar (رضي الله عنهما) assumed Ḥiḍām and said, “If something
should intervene between me and the Ka'bah, then I will do what the Prophet did when the Quraish infidels intervened between him and (the Ka'bah). Then Ibn 'Umar recited: “Indeed in the Messenger of Allâh (Muhammad) you have a good example to follow…” (V.33:21)

4185. Narrated Nâfi’: One of 'Abdullâh’s sons said to 'Abdullâh (bin 'Umar), “I wish you would stay this year (and not perform Hajj) as I am afraid that you will not be able to reach the Ka'bah.” On that he (i.e., 'Abdullâh bin 'Umar) said, “We went out with the Prophet (for 'Umra), and when the Quraish infidels intervened between us and the Ka'bah, the Prophet slaughtered his Hady and shaved (his head), and his Companions cut short their hair.” Then 'Abdullâh bin 'Umar said, “I make you witness that I have intended to perform 'Umra and if I am allowed to reach the Ka'bah, I will perform the Tawâf, and if something (i.e., obstacles) intervenes between me and the Ka'bah, then I will do what Allâh’s Messenger did.” Then after going for a while, he said, “I consider the ceremonies (of both 'Umra and Hajj) as one and the same, so I would like you to witness that I have intended to perform Hajj along with my 'Umra.” So, he performed only the Tawâf and one Sa'y (going between As-Sâfa and Al-Marwa) and finished the Ihrâm of both ('Umra and Hajj).

4186. Narrated Nâfi’: The people used to say that Ibn ‘Umar had embraced Islâm (or given the Hudaibiya Pledge) before ‘Umar.
This is not true. What happened is that 'Umar sent 'Abdullah to bring his horse from an _Anṣār_ man so as to fight on it. At that time the people were giving the _Bai'a_ (pledge) to Allah's Messenger near the tree, and 'Umar was not aware of that. So, 'Abdullah (bin 'Umar) gave the _Bai'a_ (to the Prophet) and went to take the horse and brought it to 'Umar. While 'Umar was putting on the armour to get ready for fighting, 'Abdullah informed him that the people were giving the _Bai'a_ to Allah's Messenger beneath the tree. So 'Umar set out and 'Abdullah accompanied him till he gave the _Bai'a_ to Allah's Messenger, and it was this event that made people say that Ibn 'Umar had embraced Islam (or given the Hudaibiya Pledge) before 'Umar.

4187. 'Abdullah bin 'Umar added, "The people were along with the Prophet on the day of _Al-Hudaibiya_ spreading in the shade of the trees. Suddenly the people surrounded the Prophet and started looking at him." 'Umar said, "O 'Abdullah! Go and see why the people are encircling Allah's Messenger and looking at him." 'Abdullah bin 'Umar then saw the people giving the _Bai'a_ to the Prophet. So he also gave the _Bai'a_ and returned to 'Umar, who went out in his turn and gave the _Bai'a_ (to the Prophet).

4188. Narrated 'Abdullah bin Abi Aufa: We were in the company of the Prophet when he performed the 'Umra. He performed the _Tawāf_ and we did the same; he offered the _Ṣalāt_ (prayer) and we
also offered the Salāt (prayer) with him. Then he performed the Sa‘y (i.e., going) between As-Ṣafā and Al-Marwa and we were guarding him against the people of Makkah so that nobody should harm him.

4189. Narrated Abū Wā‘il: When Sahl bin Hunayf returned from (the battle of) Siffin, we went to ask him (as to why he had come back). He replied, “(You should not consider me a coward) but blame your own opinions. I saw myself on the day of Abū Jandal (inclined to fight), and if I had the power of refusing the order of Allah’s Messenger , then I would have refused it (and fought the infidels bravely). Allah and His Messenger know (what is convenient and) better. Whenever we put our swords on our shoulders for any matter that terrified us, our swords led us to an easy agreeable solution before the present situation (of disagreement and dispute between the Muslims). When we mend the breach in one side, it opened in another, and we do not know what to do about it.”

4190. Narrated Ka‘b bin ‘Ujra: The Prophet came to me at the time of Al-Hudaybiyya Pledge while lice were falling on my face. He said, “Are the lice of your head troubling you?” I said, “Yes.” He said, “Shave your head and observe Saum (fast)

(1) (H. 4189) A battle between ‘Ali and Mu‘awiya.
(2) (H. 4189) They blamed him for not fighting properly in that battle, but he blamed them for fighting their Muslim brethren.
(3) (H. 4189) During the peace treaty of Al-Hudaybiyya, Abū Jandal, a new convert, sought refuge with the Prophet from the infidels who had persecuted him. But the Prophet , abiding by the conditions of the Treaty, returned him to the infidels. The Companions of the Prophet wished that he had not returned him and prepared to fight the infidels.
for three days, or feed six poor persons, or
slaughter a sheep as sacrifice.” (The
subnarrator, Ayyūb said, “I do not know
with which of these three options he
started.”)

4191. Narrated Ka'b bin 'Ujra

We were in the company of Allah’s
Messenger ﷺ at Al-Hudaibiyah in the state of
Ihram and Al-Mushrikūn did not allow us
to proceed (to the Ka’bah). I had thick hair
and lice started falling on my face. The
Prophet ﷺ passed by me and asked, “Are the
lice of your head troubling you?” I replied,
“Yes.” (The sub-narrator added, “Then the
following Divine Verse was revealed:
’.And whosoever of you is ill or has an
ailment in his scalp (necessitating shaving) he
must pay a Fidya (ransom) of either observing
Saum (fasts) (three days) or giving Sadaqa
(charity – feeding six poor) or offering
sacrifice (one sheep)...’” (V.2:196)

4192. Narrated Anas

Some people of the tribe of ‘Ukl and ‘Uraina
arrived at Al-Madina to meet the Prophet ﷺ
and embraced Islam and said, “O Allah’s
Prophet! We are the owners of milch
livestock (i.e., we are bedouins) and not
farmers (i.e., countrymen).” They found the
climate of Al-Madina unsuitable for them.
So Allāh’s Messenger ﷺ ordered that they should be provided with some milch camels and a shepherd and ordered them to go out of Al-Madīna and to drink the camels’ milk and urine (as medicine). So they set out and when they reached Al-Ḥarā, they reverted to heathenism after embracing Islām, and killed the shepherd of the Prophet ﷺ and drove away the camels. When this news reached the Prophet ﷺ, he sent some people in pursuit of them. (So they were caught and brought back to the Prophet ﷺ). The Prophet ﷺ gave his orders in their concern. So their eyes were branded with heated pieces of iron and their hands and legs were cut off and they were left away in Ḥarā till they died in that state of theirs.

[See Vol. 1, Hadīth No.233]

4193. Narrated Abū Rajā’, the freed slave of Abū Qilāba, who was with Abū Qilāba in Sham: ‘Umar bin ‘Abdul-‘Azīz consulted the people saying, “What do you think of Qasāmā?”(1) They said, “It is a right (judgement) which Allāh’s Messenger ﷺ and the caliphs before you acted on.” Abū Qilāba was behind ‘Umar’s bed. ‘Anbasa bin Sa‘īd said, “But what about the narration concerning the people of (‘Ukl and)

(1) (H. 4193) If somebody is murdered somewhere and the people of that area deny the murder and of knowing about the murderer, then fifty of them should take an oath to confirm their claim, and if they take such an oath “Qasāmā,” then the government pays the blood-money to the relatives of the deceased person.
"Uraina?" (1) Abū Qilāba said, "Anas bin Malik narrated it to me," and then narrated the whole story.

[See Vol. 9, Hadith No.6899].

(38) CHAPTER. Ghazwā Dḥāt-Qarād in which the infidels attacked and took away the she-camels of the Prophet  three days before the battle of Khaibar.

4194. Narrated Salama bin A1-Akwa': Once, I went (from Al-Madīna) towards (Al-Ghāba) before the first Ādhān of the Fajr prayer. The she-camels of Allāh’s Messenger Ḥadīth were used to graze at a place called Dḥī-Qarād. A slave of ‘Abdur-Rahmān bin ‘Aūf met me (on the way) and said, “The she-camels of Allāh’s Messenger Ḥadīth had been taken away by force.” I asked, “Who had taken them?” He replied, “(The people of) Ghatafān.” I made three loud cries (to the people of Al-Madīna) saying, “Ya Ṣabāḥāh!” (2) I made the people between the two mountains of Al-Madīna hear me. Then I rushed onward and caught up with the robbers while they were watering the camels. I started throwing arrows at them as I was a good archer and I was saying, “I am the son of Al-Akwa’, and today will perish the mean

(1) (H. 4193) The Prophet Ḥadīth did not ask the people of ‘Uraina to take an oath concerning the murder of the shepherd, but he killed them. [See H. No. 4192]

(2) (H. 4194) Ya Ṣabāḥāh!: A call for help.
people.” I kept on saying like that till I saved the she-camels (of the Prophet صلی الله عليه وآله وسلم), I also snatched thirty Burda (i.e., garments) from them. Then the Prophet صلی الله عليه وآله وسلم and the other people came there, and I said, “O Allāh’s Prophet! I have stopped the people (of Ghaṭafān) from taking water and they are thirsty now. So send (some people) after them now.” On that the Prophet صلی الله عليه وآله وسلم said, “O the son of Al-Akwa’! You have overpowered them, so forgive them.” Then we all came back and Allāh’s Messenger صلی الله عليه وآله وسلم seated me behind him on his she-camel till we entered Al-Madīna.

(39) CHAPTER. Ghazwā of Khaibar.

4195. Narrated Suwaid bin An-Nu‘mān: I went out in the company of the Prophet صلی الله عليه وآله وسلم in the year (the battle) of Khaibar, and when we reached As-Ṣahbā’ which is the lower part of Khaibar, the Prophet صلی الله عليه وآله وسلم offered the ‘Aṣr prayer and then asked the people to collect the journey-food. Nothing was brought but Sawiq which the Prophet صلی الله عليه وآله وسلم ordered to be moistened with water, and then he ate it and we also ate it. Then he got up to offer the Maghrib prayer. He washed his mouth, and we too washed our mouths, and then he offered the Salāt prayer without repeating his ablution.

4196. Narrated Salama bin Al-Akwa’ رضي الله عنه: We went out to Khaibar in the company of the Prophet صلی الله عليه وآله وسلم. While we were proceeding at night, a man from the group said to ‘Āmir, “O ‘Āmir! Won’t you let us hear your poetry?” ‘Āmir was a poet, so he got down and started reciting for the people poetry that kept pace with the camel’s footsteps, saying:
"O Allāh! Without You we would not have been guided on the right path
Nor would we have given Ṣadaqa (in charity), nor would we have offered Salāt (prayer).
So please forgive us, what we have committed (i.e., our defects); let all of us be sacrificed for Your Cause.
And send Sākinah (i.e., tranquillity and calmness) upon us
To make our feet firm when we meet our enemy,
And if they will call us towards an unjust thing, we will refuse.
The infidels have made a hue and cry to ask other's help against us."

The Prophet ﷺ on that, asked, “Who is that (camel) driver (reciting poetry)?” The people said, “He is ‘Āmir bin Al-Akwa‘.” Then the Prophet ﷺ said, “May Allāh bestow His Mercy on him.” A man amongst the people said, “O Allāh’s Prophet! Has (martyrdom) been granted to him.” Would that you let us enjoy his company longer.
Then we reached and besieged Khaibar till we were afflicted with severe hunger. Then Allāh ﷺ helped the Muslims conquer it (i.e., Khaibar). In the evening of the day of the conquest of the city, the Muslims made huge fires. The Prophet ﷺ said, “What are these fires? For cooking what are you making the fire?” The people replied, “(For cooking) meat.” He asked, “What kind of meat?” They (i.e., people) said, “The meat of donkeys.” The Prophet ﷺ said, “Throw away the meat and break the pots!” Someone asked, “O Allāh’s Messenger! Shall we throw away the meat and wash the pots instead?” He said, “(Yes, you can do) that too.” So when the army files were arranged in rows

(1) (H. 4196) The man, ‘Umar, inferred from the invocation of the Prophet ﷺ that ‘Āmir would be granted martyrdom.
(for the clash), 'Amir's sword was short and he aimed at the leg of a Jew to strike it, but the sharp blade of the sword returned to him and injured his own knee, and that caused him to die. When they returned from the battle, Allâh's Messenger (ﷺ) saw me (in a sad mood). He took my hand and said, "What is bothering you?" I replied, "Let my father and mother be sacrificed for you! The people say that the deeds of 'Amir are lost." The Prophet (ﷺ) said, "Whoever says so, is mistaken, for 'Amir has got a double reward." The Prophet (ﷺ) raised two fingers and added, "He (i.e., 'Amir) was a persevering struggler in the Cause of Allâh and there are few Arabs who achieved the like of (good deeds) 'Amir had done."

4197. Narrated Anas bin Malik: Allâh's Messenger (ﷺ) reached Khaibar at night and it was his habit that whenever he reached the enemy at night, he will not attack them till it was morning. When it was morning, the Jews came out with their spades and baskets, and when they saw him (i.e., the Prophet (ﷺ)), they said, "Muhammad! By Allâh! Muhammad and his army!" The Prophet (ﷺ) said, "Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned."

4198. Narrated Anas bin Malik: We reached Khaibar early in the morning(1) and the inhabitants of Khaibar came out carrying their spades, and when they saw the Prophet (ﷺ) they said, "Muhammad! By "

(1) (H. 4198) They came at night and stayed near to Khaibar till morning when they attacked it.
Allāh! Muḥammad and his army!” The Prophet ﷺ said, “Allahū Akbar! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight) then evil will be the morning for those who have been warned.” We then got the meat of donkeys (and intended to eat it), but an announcement was made by the announcer of the Prophet ﷺ, “Allāh and His Messenger ﷺ forbid you to eat the meat of donkeys as it is Rijs (an impure thing).”

4199. Narrated Anas bin Mālik: Someone came to Allāh’s Messenger ﷺ and said, “The donkeys have been eaten (by the Muslims).” The Prophet ﷺ kept quiet. Then the man came again and said, “The donkeys have been eaten.” The Prophet ﷺ kept quiet. The man came to him the third time and said, “The donkeys have been consumed.” On that the Prophet ﷺ ordered an announcer to announce to the people, “Allāh and His Messenger ﷺ forbid you to eat the meat of donkeys.” Then the cooking pots were upset while the meat was still boiling in them.

4200. Narrated Anas: The Prophet ﷺ offered the Fajr (morning) prayer near Khaibar when it was still dark and then said, “Allāhu Akbar! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned.” Then the inhabitants of Khaibar came out running on the roads. The Prophet ﷺ had their warriors
killed, their offspring and woman taken as captives. Safiyya was amongst the captives, she first came in the share of Diya Al-Kalbi but later on she belonged to the Prophet. The Prophet made her manumission as her Mahr.\(^1\)

4201. Narrated 'Abdul-'Aziz bin Suhaib: Anas bin Malik reported that the Prophet took Safiyya as a captive. He manumitted her and married her. Thabit asked Anas, "What did he give her as Mahr?"\(^2\) Anas replied, "Her Mahr was herself, for he manumitted her."

4202. Narrated Abū Mūsa Al-Ash'ari: When Allah's Messenger fought the battle of Khaibar, or when Allah's Messenger proceeded towards it, and the people (passed over a high place) overlooking a valley, they raised their voices saying, "Allahu Akbar! Allahu Akbar! (Allah is the Most Great), Lā ilāha illallāh (none has the right to be worshipped but Allah)." On that Allah's Messenger said to them, "Lower your voices, for you are not calling a deaf or an absent one, but you are calling a Hearer Who is near, and He is with you." I was behind the riding animal of Allah's Messenger and he heard me saying, "Lā hawla wa lā quwwata illa billāh (there is

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\(^1\) (H. 4200) The Prophet married her after manumitting her.

\(^2\) (H. 4200) Mahr: See the glossary.
neither might, nor power but with Allāh)."

On that he said to me, “O ʿAbdullāh bin Qais!” I said, “Libbaik. O Allāh’s Messenger!” He said, “Shall I tell you a sentence which is one of the treasures of Paradise?” I said, “Yes, O Allāh’s Messenger! Let my father and mother be sacrificed for your sake.” He said, “It is: Lā hawla wa lā qawwata illā billah (there is neither might nor power but with Allāh).”

4203. Narrated Sahl bin Sa’id As-Sa’idi: Allāh’s Messenger (and his army) met in a battle with Al-Mushrikūn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad) and the two armies fought and then Allāh’s Messenger returned to his army camp and the others (i.e. the enemy) returned to their army camps. Amongst the Companions of the Prophet there was a man who would follow and kill with his sword any Mushrik going alone. Somebody said, “None has benefited the Muslims today more than so-and-so.” On that Allāh’s Messenger said, “Verily, he is from the people of the Hell-fire.” A man amongst the people (i.e., Muslims) said, “I will accompany him (to know the fact).” So, he went along with him, and whenever he stopped, he stopped with him, and whenever he hastened, he hastened with him. The (brave) man then got wounded severely, and seeking to die at once, he planted his sword into the ground and put its point against his chest in between his breasts, and then threw himself on it and committed suicide. On that the person (who was accompanying the deceased all the time) came to Allāh’s Messenger and said, “I testify that you are the Messenger of Allāh.” The Prophet 34

حَلَفْتُ ذَلِكَ رَسُولُ اللَّهِ ﷺ قَسَمَتِي وَأَنَا أُقْفُ: لَا حَوْلٌ وَلَا قُوَّةٌ إِلَّا بِاللَّهِ، فَقَالَ ليَ: إِنَّ عَبْدَ اللَّهِ بَنِيْقَٰئِسْ، قَلْتُ: لَا يُكَلِّبُ رَسُولُ اللَّهِ ﷺ، قَالَ: أَلَا أَدْلَكَ عَلَى كِلَمَةٍ مِّنْ كَنِزِّ مِنْ كُنْوَاتِ الجَبْرِ؟ قَلْتُ: بَلِّي بِرَسُولِ اللَّهِ ﷺ فِي ذَلِكَ أَيُّهَا الْمُؤْمِنُوُّ، قَالَ: لَا حَوْلٌ وَلَا قُوَّةٌ إِلَّا بِاللَّهِ. (رَجُلٌ يَعْقُوبُ، عَنِ ʿاَبْدُاللَّهِ بَنِي حَازِمٍ، عَنِ سَهْلٍ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ الْقَتَّالُ هُوَ وَالْمُسْتَفَاتُونَ فَاقْتُلُوا، فَلَمَّا مَاتَ رَسُولُ اللَّهِ ﷺ إِلَى عِسَكَرِهِمْ وَمَاتَ الْآخَرُونَ إِلَى عِسَكَرِهِمْ، وَفِي أَصْحَابِ رَسُولِ اللَّهِ ﷺ رَجُلٌ لَا يَدْعُ لَهُمْ شَادَةً وَلَا فَتَّاءٌ إِلَّا أَتْبَعَهُ يُضُرِّبُهُ بِسَيْفِهِ، فَقَالَ: مَا أَجَرَّا مِنْ هَذَا الْيَوْمِ أَحَدٌ كَأَجَرَّ أَنْفُسُهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَمَّا إِنِّي مِنْ أَهْلِ الْحَيَاتِ الْبَارِيَةِ، فَقَالَ رَجُلٌ مِّنَ الْقُوْمِ: أَنَا صَاجِئُ، قَالَ: فَفَجَرَ مَعَهُ كُلُّ مَعْهُ وَقَفَّ وَقَفَّ مَعَهُ إِذَا أَشْرَعَ أَشْرَعَ مَعَهُ، قَالَ: فَفَجَّرَ الرَّجُلُ جَحَّارًا شَيْدًا فَأَسْتَغْفَرَ الْحَمُّ صَفْعًا وَقَفَّ مَعَهُ فَقَالَ: أَكَثَرَ أَمْرًا أَنْفُسِهِ فَقَلَّ، فَفَجَّرَ الرَّجُلُ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: وَمَا ذَلَّكَ؟ قَالَ:
said, "Why is that (what makes you say so)?" He said, "It is concerning the man whom you have already mentioned as one of the dwellers of the Hell-fire. The people were surprised by your statement, and I said to them, 'I will try to find out the truth about him for you.' So, I went out after him and he was then inflicted with a severe wound, and because of that, he hurried to bring death upon himself by planting the handle of his sword into the ground and directing its tip towards his chest between his breasts, and then he threw himself over it and committed suicide." Allāh's Messenger ﷺ then said, "A man may do what seem to the people as the deeds of the dweller of Paradise but he is from the dwellers of the Hell-fire, and another may do what seem to the people as the deeds of the dwellers of the (Hell) Fire, but he is from the dwellers of Paradise." (See H. 2898)

4204. Narrated Abū Hurairah:
We witnessed (the battle of) Khaibar. Allāh’s Messenger ﷺ said about one of those who were with him and who claimed to be a Muslim. "This (man) is from the dwellers of the Hell-fire." When the battle started, that fellow fought so violently and bravely that he received plenty of wounds. Some of the people were about to doubt (the Prophet’s statement), but the man, feeling the pain of his wounds, put his hand into his quiver and took out of it some arrows with which he slaughtered himself (committed suicide). Then some men amongst the Muslims came hurriedly and said, "O Allāh’s Messenger! Allāh has made your statement true; so-and-so has committed suicide." The Prophet ﷺ said, "O so-and-so! Stand up and make an announcement that none will enter Paradise but a believer and that Allāh may support the religion (Islām) with a Fājr [a
wicked (sinful) man.”

4205. Narration about the chain of the narrators.

4206. Narrated Yazid bin Abi ‘Ubayd: I saw the trace of a wound in Salama’s leg. I said to him, “O Abu Muslim! What is this wound?” He said, “This was inflicted on me on the day (of the battle) of Khaibar and the people said, ‘Salama has been wounded.’ Then I went to the Prophet and he blew with saliva Nafatha on it (i.e., the wound) thrice, and since then I have not had any pain in it till this hour.”

4207. Narrated Sahl: During one of his Ghazawat, the Prophet met in a battle with Al-Mushrikun (polytheists, pagans,
الله، الأشтар. فقال: إن الرجل ليعمل يملأ أهل الجنة فيما يهدى اللاتس وإنه من أهل النار. ويعمل يملأ أهل النار فيما يهدى اللاتس وهو من أهل الجنة.

[راجع: 2898]

4208. نARRATED ABU ‘IMRÂN: ANAS LOOKED AT THE PEOPLE WEARING TAYALISA (i.e., A SPECIAL KIND OF HEAD COVERING WORN BY JEWS IN OLDEN DAYS). ON THAT ANAS SAID, “AT THIS MOMENT THEY (i.e., THOSE PEOPLE) LOOK LIKE THE JEWS OF KHAIBAR.”(1)

(1) (H. 4208) Because the Jews of Khaibar used to wear such dresses. Anas did not mean that the wearing of such clothes was disliked, but he disapproved of their yellow colour.
4209. Narrated Salama: ‘Ali remained behind the Prophet during the Ghazwah of Khaibar as he was suffering from eye trouble. He then said, “(How can) I remain behind the Prophet, so he followed him. So when it was the (preceding) night of the conquest of Khaibar, the Prophet said, “I will give the flag tomorrow,” or said “tomorrow the flag will be taken by a man who is loved by Allah and His Messenger, and (Khaibar) will be conquered through him, (with Allah’s Help)”. While everyone of us was hopeful to have the flag, it was said, “Here is ‘Ali”, and the Prophet gave him the flag and Khaibar was conquered through him (with Allah’s Help).

4210. Narrated Sahl bin Sa’d: On the day (of the battle) of Khaibar, Allah’s Messenger said, “Tomorrow I will give this flag to a man through whose hands Allah will give us victory. He loves Allah and His Messenger, and he is loved by Allah and His Messenger.” The people remained that night, wondering as to who would be given the flag. In the morning the people went to Allah’s Messenger and everyone of them was hopeful to receive it (i.e., the flag). The Prophet asked, “Where is ‘Ali bin Abi Talib?” It was said, “He is suffering from eye trouble, O Allah’s Messenger.” He said, “Send for him.” ‘Ali was brought and Allah’s Messenger spat in his eye and invoked good upon him. So, ‘Ali was cured as if he never had any trouble. Then the Prophet gave him the flag. ‘Ali said, “O Allah’s Messenger! I will fight with them till they become like us.” Allah’s Messenger said, “Proceed, and do not hurry. When you enter their territory, call them to embrace Islam and inform them of Allah’s Rights which they
should observe, for by Allah, even if a single man is led on the right path (Islam) by Allah through you, then that will be better for you than the nice red camels.”

4211. Narrated Anas bin Malik:
We arrived at Khaibar, and when Allah helped His Messenger to open the fort, the beauty of Safiyya bint Huyai bin Akhtab, whose husband had been killed while she was a bride, was mentioned to Allah’s Messenger. The Prophet selected her for himself, and set out with her, and when we reached a place called Sadd-as-Sahba’, Safiyya became clean from her menses, then Allah’s Messenger married her. Hais (i.e., an Arabian dish) was served on a small leather mat. Then the Prophet said to me, “Invite the people around you.” So that was the marriage banquet of the Prophet and Safiyya. Then we proceeded towards Al-Madina, and I saw the Prophet making for her a kind of cushion with his cloak behind him (on his camel). He then sat beside his camel and put his knee for Safiyya to put her foot on, in order to ride (on the camel).
4212. Narrated Anas bin Malik: The Prophet stayed with Safiyya bint Huyai for three days on the way of Khaibar where he consummated his marriage with her. Safiyya was amongst those who were ordered to use a veil.

4213. Narrated Anas: The Prophet stayed for three nights between Khaibar and Al-Madina and was married to Safiyya. I invited the Muslims to his marriage banquet and there was neither meat nor bread in that banquet, but the Prophet ordered Bilal to spread the leather mats on which dates, dried yoghurt and butter were served. The Muslims said amongst themselves, “Will she (i.e., Safiyya) be one of the Mothers of the believers (i.e., one of the wives of the Prophet) or just (a lady captive) of what his right-hand possesses?” Some of them said, “If the Prophet makes her observe the veil, then she will be one of the Mothers of the believers, and if he does not make her observe the veil, then she will be his lady-slave.” So when he departed, he made a place for her behind him (on his camel) and made her observe the veil.

4214. Narrated 'Abdullah bin Mugaffal: While we were besieging Khaibar, a person threw a leather container containing some fat and I ran to take it. Suddenly I looked behind, and behold! The Prophet was there. So I felt shy (to take it then).
4215. Narrated Ibn `Umar (RA):

On the day (of the battle) of Khaibar, Allah's Messenger forbade the eating of garlic and the meat of donkeys.

[See Vol. 1, Hadith No. 854].

4216. Narrated `Ali bin Abi Talib (RA):

On the day (of the battle) of Khaibar, Allah's Messenger forbade the Mut'a (i.e., temporary marriage) and the eating of the meat of donkeys.

4217. Narrated Ibn `Umar (RA):

On the day (of the battle) of Khaibar, Allah's Messenger forbade the eating of the meat of donkeys.

4218. Narrated Ibn `Umar (RA):

Allah's Messenger forbade the eating
of the meat of donkeys.

4219. Narrated Jābir bin 'Abdullāh: On the day (of the battle) of Khāibar, Allāh's Messenger forbade the eating of the meat of donkeys and allowed the eating of the meat of horses.

4220. Narrated Ibn Abī Aūfā: We were afflicted with severe hunger on the day of Khāibar. While the cooking pots were boiling and some of the food was well-cooked, the announcer of the Prophet came to say, “Do not eat anything of the meat of the donkey and upset the cooking pots.” We then thought that the Prophet had prohibited such food because the Khumus had not been taken out of it. Some others said, “He prohibited the meat of donkeys forever, because donkeys used to eat dirty things.”

4221, 4222. Narrated Al-Barā’ and ‘Abdullāh bin Abī Aūfā that when they were in the company of the Prophet, they got some donkeys which they (slaughtered and) cooked. Then the announcer of the Prophet said, “Turn the cooking pots upside down (i.e., throw out the meat)”.
4223, 4224. Narrated Al-Barâ’ and Ibn Abî Aūfa رضي الله عنهما: On the day (of the battle) of Khaibar when the cooking pots were put on the fire (with the meat of donkeys), the Prophet ﷺ said, “Turn the cooking pots upside down.”

4225. Narrated Al-Barâ’ رضي الله عنه: We took part in a Ghazwa with the Prophet ﷺ (same as Hadith No.4223, 4224).

4226. Narrated Al-Barâ’ bin ‘Azib رضي الله عنه: During the Ghazwa of Khaibar, the Prophet ﷺ ordered us to throw away the meat of the donkeys whether it was still raw or cooked. He did not allow us to eat it later on.

4227. Narrated Ibn ‘Abbâs رضي الله عنهما: I do not know whether the Prophet ﷺ forbade the eating of donkey-meat (temporarily) because they were the beasts of burden for the people, and he disliked that their means of transportation should be lost, or he forbade it on the day (of the battle) of Khaibar permanently.
4228. Narrated Ibn 'Umar L4L. i
On the day (of the battle) of Khaibar, Allah's Messenger divided (the war booty of Khaibar) with the ratio of two shares for the horse and one share for the foot soldier. The subnarrator, Nāfi' explained this, saying, "If a man had a horse, he was given three shares and if he had no horse, then he was given one share."

4229. Narrated Jubair bin Mut'īm ai
"Uthmān bin 'Affān and I went to the Prophet and said, "You had given Banū Al-Muttalib from the Khumus of Khaibar's booty and left us in spite of the fact that we and Banū Al-Muttalib are on equal family status with you." The Prophet said, "Banū Hashim and Banū Al-Muttalib only are one and the same." So, the Prophet did not give anything to Banū 'Abd Shams and Banū Nawfal.\(^{(1)}\)

4230. Narrated Abū Müsa Z i
The news of the emigration of the Prophet (from Makkah to Al-Madīna) reached us while we were in Yemen. So we set out as Muhajirūn (emigrants) towards him. We were (three) I and my two brothers. I was the youngest of them, and one of the two was

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\(^{(1)}\) (H. 4229) 'Uthmān belonged to Banū 'Abd Shams and Jubair belonged to Banū Nawfal.
Abū Burda, and the other, Abū Ruhm, and our total number was either 53 or 52 men from my people. We got on board a boat and our boat took us to Najāshi (Negus) in Ethiopia. There we met Ja‘far bin Abī Talib and stayed with him. Then we all came (to Al-Madīna) and met the Prophet ﷺ at the time of the conquest of Khaibar. Some of the people used to say to us, namely the people of the boat, “We have emigrated before you.” Āsmā‘ bint ‘Umais who was one of those who had come with us, came as a visitor to Ḥafṣa, the wife of the Prophet ﷺ. She had emigrated along with those other Muslims who emigrated to Najāshi. ‘Umar came to Ḥafṣa while Āsmā‘ bint ‘Umais was with her. ‘Umar, on seeing Āsmā‘, said, “Who is this?” She said, “Āsmā‘ bint ‘Umais.” ‘Umar said, “Is she the Ethiopian? Is she the seafaring lady?” Āsmā‘ replied, “Yes.” ‘Umar said, “We have emigrated before you (people of the boat), so we have got more right than you over Allāh’s Messenger ﷺ.” On that Āsmā‘ became angry and said, “No, by Allāh, while you were with Allāh’s Messenger ﷺ who was feeding the hungry ones amongst you, and advising the ignorant ones amongst you, we were in the far-off hated land of Ethiopia, and all that was for the sake of Allāh and (then) His Messenger ﷺ. By Allāh, I will neither eat any food nor drink anything till I inform Allāh’s Messenger ﷺ of all that you have said. There we were harmed and frightened. I will mention this to the Prophet ﷺ and will ask him (about it). By Allāh I will not tell a lie or curtail your saying or add something to it.”
4231. So when the Prophet ﷺ came, she said, “O Allah’s Prophet! ‘Umar has said so-and-so.” He ﷺ said (to Asmā’), “What did you say to him?” Asmā’ said, “I told him so-and-so.” The Prophet ﷺ said, “He (i.e., ‘Umar) has not got more right than you people over me, as he and his companions have (the reward of) only one emigration, and you, the people of the boat, have (the reward of) two emigrations.” Asmā’ later on said, “I saw Abū Mūsā and the other people of the boat coming to me in successive groups, asking me about this narration, and to them nothing in the world was more cheerful and greater than what the Prophet ﷺ had said about them.”

Narrated Abū Burda: Asmā’ said, “I saw Abū Mūsā requesting me to repeat this narration again and again.”

4232. Narrated Abū Burda: Abū Mūsā said, “The Prophet ﷺ said, ‘I recognize the voice of the group of Al-Ash’āriyūn, when they recite the Qur’ān, when they enter their homes at night, and I recognize their houses by (listening) to their voices when they are reciting the Qur’ān at night, although I have not seen their houses where they stayed during the daytime. Amongst them is Hakim who, on meeting the cavalry (or said the enemy), used to say to them (i.e., the enemy): My companions order you to wait for them.’”

4233. Narrated Abū Mūsā: We came upon the Prophet ﷺ after he had conquered
Khaibar. He then gave us a share (from the booty), but apart from us he did not give to anybody else who did not participate in the conquest.

4234. Narrated Abū Hurairah: When we conquered Khaibar, we gained neither gold nor silver as booty, but we gained cows, camels, goods and gardens. Then we departed with Allāh’s Messenger to the valley of Al-Qurā, and at that time Allāh’s Messenger had a slave called Mid‘am who had been presented to him by one of Banū Ad-Ḍibāb. While the slave was dismounting the saddle of Allāh’s Messenger, an arrow, the thrower of which was unknown, hit that slave. The people said, “Congratulations to him for the martyrdom.” Allāh’s Messenger said, “No, by Him in Whose Hand my soul is, the sheet (of cloth) which he had taken (illegally) on the day (of the battle) of Khaibar from the booty before the distribution of the booty, has become a flame of fire burning him.” On hearing that, a man brought one or two leather straps of shoes to the Prophet and said, “These are things I took (illegally).” On that Allāh’s Messenger said, “This is a strap” or “these are two straps of fire.”
4235. Narrated ‘Umar bin Al-Khaṭṭāb: By Him in Whose Hand my soul is, were I not afraid that the other Muslims might be left in poverty, I would divide (the land of) whatever village I may conquer (among the fighters), as the Prophet ﷺ divided the land of Khaibar. But I prefer to leave it as a (source of) a common treasury for them to distribute its revenue amongst themselves.

4236. Narrated ‘Umar: But for the other Muslims (i.e., coming generations) I would divide (the land of) whatever villages the Muslims might conquer (among the fighters), as the Prophet ﷺ divided (the land of) Khaibar.

4237. Narrated ‘Anbasā bin Sa‘īd: Abū Hurairah came to the Prophet ﷺ and asked him (for a share from the Khaibar booty). On that, one of the sons of Sa‘īd bin Al-‘Āṣ said to him, “O Allāh’s Messenger! Do not give him.” Abū Hurairah then said (to the Prophet ﷺ), “This is the murderer of Ibn Qauqal.” Sa‘īd’s son said, “How strange! A guinea pig coming from Qadūm Aḍ-Dā’n!”

4238. Narrated Abū Hurairah: ‘Abī Hurairah said: [Referring to (1) H. 4237] Qadūm Aḍ-Dā’n is the name of a mountain in the land of Abū Hurairah’s tribe.
Allah's Messenger sent Abán from Al-Madina to Najd as the commander of a Sarýa. Abán and his companions came to the Prophet at Khaibar after the Prophet had conquered it, and the reins of their horses were made of the fibre of date palm trees. I said, "O Allah's Messenger! Do not give them a share of the booty." On that, Abán said (to me), "Strange! You suggest such a thing though you are what you are, O guinea pig coming down from the top of Ad-Ḍâl!" On that the Prophet said, "O Abán, sit down!" and did not gave them any share.

4239. Narrated Sa'id: Abán bin Sa'id came to the Prophet and greeted him. Abú Hurairah said, "O Allah's Messenger! This (Abán) is the murderer of Ibn Qauqal." (On hearing that), Abán said to Abú Hurairah, "How strange your saying is! You, a guinea pig, descending from Qadum Ḍâ'n, blaming me for (killing) a person whom Allah favoured (with martyrdom) with my hand, and whom He forbade to degrade me with his hand."(1)

4240, 4241. Narrated 'Āishah: Fátima, the daughter of the Prophet sent someone to Abú Bakr (when he was a caliph), asking for her

(1) (H. 4239) Abán wants to say, "If I had been killed by that person I would have been among the people of the Hell-fire." Abán, before embracing Islam killed Ibn Qauqal who was a Muslim.
inheritance of what Allâh’s Messenger ﷺ had left of the property bestowed on him by Allâh from the Fâî (i.e., booty gained without fighting) in Al-Madîna, and Fadak, and what remained of the Khumus of the Khaibar booty. On that, Abû Bakr said, “Allâh’s Messenger ﷺ said, ‘Our property is not inherited. Whatever we leave, is Sâdaqa (charity), but the family of (the Prophet) Muhammad ﷺ can eat of this property.’ By Allâh, I will not make any change in the state of the Sâdaqa of Allâh’s Messenger and will leave it as it was during the lifetime of Allâh’s Messenger ﷺ, and will dispose of it as Allâh’s Messenger ﷺ used to do.” So, Abû Bakr refused to give anything of that to Fâtîma. So she became angry with Abû Bakr and kept away from him, and did not talk to him till she died. She remained alive for six months after the death of the Prophet ﷺ. When she died, her husband ‘Alî buried her at night without informing Abû Bakr and he offered the funeral prayer by himself. When Fâtîma was alive, the people used to respect ‘Alî much, but after her death, ‘Alî noticed a change in the people’s attitude towards him. So, ‘Alî sought reconciliation with Abû Bakr and gave him the Bai’a (pledge). ‘Alî had not given the Bai’a (pledge) during those months (i.e., the period between the Prophet’s death and Fâtîma’s death). ‘Alî sent someone to Abû Bakr saying, “Come to us, but let nobody come with you,” as he disliked that ‘Umar should come. ‘Umar said (to Abû Bakr), “No, by Allâh, you shall not enter upon them alone.” Abû Bakr said, “What do you think they will do to me? By Allâh, I will go to them.” So, Abû Bakr entered upon them, and then ‘Alî uttered Tashahhud(1) and said (to Abû Bakr), “We know well your

(1) (H. 4241) “La ilaha illallah” (none has the right to be worshipped but Allâh), and Muḥammad (ﷺ) is the Messenger of Allâh.
superiority and what Allah has given you, and we are not jealous of the good what Allah has bestowed upon you, but you did not consult us in the question of the rule, and we thought that we have got a right in it because of our near relationship to Allah's Messenger ﷺ. " Thereupon Abu Bakr's eyes flowed with tears. And when Abū Bakr spoke, he said, “By Him in Whose Hand my soul is, to keep good relations with the relatives of Allah's Messenger ﷺ, is dearer to me than to keep good relations with my own relatives. But as for the trouble which arose between me and you about his property, I will do my best to spend it according to what is good, and will not leave any rule or regulation which I saw Allah's Messenger ﷺ following, in disposing of it, but I will follow.” On that ‘Alî said to Abû Bakr, “I promise to give you the Bai’a (pledge) this afternoon.” So, when Abû Bakr had offered the Zuhr prayer, he ascended the pulpit and uttered the Tashah-hud and then mentioned the story of ‘Alî and his failure to give the Bai’a (pledge) and excused him, accepting what excuses he had offered. Then ‘Alî (got up) and praying (to Allah) for forgiveness, he uttered Tashah-hud, praised Abû Bakr’s right, and said, that he had not done what he had done because of jealousy of Abû Bakr or as a protest of what Allah had favoured him with. ‘Alî added, “But we used to consider that we too had some right in this affair (of rulership) and that he (i.e., Abû Bakr) did not consult us in this matter, and therefore caused us to feel sorry.” On that all the Muslims became happy and said, “You have done the right thing.” The Muslims then became friendly with ‘Alî as he did to what the people had done (i.e., giving the Bai’a (pledge) to Abû Bakr).

4242. Narrated ‘Aishah رضي الله عنها:
When Khaibar was conquered, we said,
“Now we will eat our fill of dates!”

4243. Narrated Ibn ‘Umar : We did not eat our fill except after we had conquered Khaibar.

(40) CHAPTER. The appointment of a ruler for Khaibar by the Prophet ﷺ.

4244, 4245. Narrated Abū Sa‘īd Al-Khudri and Abū Hurairah : Allāh’s Messenger appointed a man as the ruler of Khaibar who later brought some Janīb (i.e., dates of good quality) to the Prophet ﷺ. On that, Allāh’s Messenger said (to him), “Are all the dates of Khaibar like this?” He said, “No, by Allāh, O Allāh’s Messenger! But we take one Sā‘ of these (dates of good quality) for two or three Sā‘ of other dates (of inferior quality).” On that, Allāh’s Messenger said, “Do not do so as it is a kind of usury (Ribā Fadl) but first sell the inferior quality dates for money and then with money, buy Janīb.”

4246, 4247. Abū Sa‘īd and Abū Hurairah said, “The Prophet ﷺ made the brother of Banī ‘Adī from the Anṣār as the ruler of Khaibar.”
(41) CHAPTER. The dealing of the Prophet \( 
\text{ \vphantom{I}} \) with the people of Khaibar.

4248. Narrated 'Abdullãh: The Prophet gave (the land of) Khaibar to the Jews (of Khaibar) on condition that they would work on it and cultivate it and they would have half of its yield.

4249. Narrated Abü Hurairah: When Khaibar was conquered, a (cooked) sheep containing poison, was given as a present to Alläh's Messenger \( 
\text{ \vphantom{I}} \).

(42) CHAPTER. The sheep which was poisoned (and presented) to the Prophet \( 
\text{ \vphantom{I}} \) at Khaibar.

4250. Narrated Ibn 'Umar: Alläh's Messenger appointed Usãma bin Zaid as the commander of some people. Those people criticised his leadership. The Prophet \( 
\text{ \vphantom{I}} \) said, "If you speak ill of his..."
leadership, you have already spoken ill of his father’s leadership before. By Allâh, he deserved to be a commander, and he was one of the most beloved persons to me and now this (i.e., Usâma) is one of the most beloved persons to me after him.”

(44) CHAPTER. The ‘Umra Al-Qada’ (i.e., an ‘Umra performed in lieu of an abandoned or missed or being prevented ‘Umra.)

4251. Narrated Al-Barâ’î: When the Prophet proceeded to perform ‘Umra in the month of Dhul-Qa’dâ, the people of Makkah stopped him from entering Makkah till he agreed to conclude a peace treaty with them by virtue of which he would stay in Makkah for three days only (in the following year). When the agreement was being written, the Muslims wrote: “This is the peace treaty which Muhammad the Messenger of Allâh has concluded.”

The infidels said (to the Prophet), “We do not agree with you on this, for if we knew that you are the Messenger of Allâh we would not have prevented you for anything (i.e., entering Makkah, etc.), but you are Muhammad, the son of ‘Abdullah.” Then he (ﷺ) said to ‘Âlî, “Erase (the name of) ‘Messenger of Allâh’. ‘Âlî said, “No, by Allâh, I will never erase you (i.e., your name).” Then Allâh’s Messenger (ﷺ) took the writing sheet— and he did not know a better writing... and he wrote(1) or got it the following written!

“This is the peace treaty which

(1) (H. 4251) See Fath Al-Bâri.
Muhammad, the son of 'Abdullāh, has concluded: Muhammad should not bring arms into Makkah except sheathed swords, and should not take with him any person of the people of Makkah even if such a person wanted to follow him, and if any of his companions wants to stay in Makkah, he should not forbid him."

(In the next year) when the Prophet entered Makkah and when the stipulated period of stay elapsed, the infidels came to 'Āli and said, "Tell your companion (Muhammad) to go out, as the stipulated period of his stay has finished." So the Prophet departed (from Makkah) and the daughter of Ḥamzah followed him shouting "O Uncle, O Uncle!" 'Āli took her by the hand and said to Fāṭima "Take the daughter of your uncle." So, she made her ride (on her horse). (When they reached Al-Madīna) 'Āli, Zaid and Ja'far quarreled about her. 'Āli said, "I took her for she is the daughter of my uncle." Ja'far said, "She is the daughter of my uncle and her aunt is my wife." Zaid said, "She is the daughter of my brother." On that, the Prophet gave her to her aunt and said, "The aunt is of the same status as the mother." He then said to 'Āli, "You are from me, and I am from you," and said to Ja'far, "You resemble me in appearance and character," and said to Zaid, "You are our brother and our freed slave." 'Āli said to the Prophet "Won’t you marry the daughter of Hamza?" The Prophet said, "She is the daughter of my foster milk-suckling brother."

4252. Narrated Ibn ‘Umar: Allah’s Messenger set out with the intention of performing ‘Umrah, but the infidels of Quraish intervened between him and the Ka'bah, so the Prophet slaughtered his Hady (i.e., sacrificing
animal) and shaved his head at Al-Hudaybiyya and concluded a treaty with them (i.e., the infidels) on condition that he would perform 'Umra the next year and that he would not carry arms against them except swords, and would not stay (in Makkah) more than what they would allow. So, the Prophet performed the 'Umra in the following year and according to the peace treaty, he entered Makkah, and when he had stayed there for three days, the infidels ordered him to leave, and he left.

4253. Narrated Mujahid: 'Urwa and I entered the mosque and found 'Abdullâh bin 'Umar sitting beside the dwelling place of 'Aishah. 'Urwa asked (Ibn 'Umar), "How many 'Umra did the Prophet perform?" Ibn 'Umar replied, "Four, one of which was in the month of Rajab."

4254. Then we heard 'Aishah brushing her teeth whereupon 'Urwa said, 'O Mother of the believers! Don't you hear what Abû 'Abdur-Rahmân is saying? He is saying that the Prophet performed four 'Umra, one of which was in the month of Rajab." 'Aishah said, "The Prophet did not perform any 'Umra but he (i.e., Ibn 'Umar) witnessed it. And he (the Prophet) never did any 'Umra in (the month of) Rajab."

4255. Narrated Ibn Abî Aûfa: When Allâh’s Messenger performed the
'Umra (which he performed in the year following the treaty of Al-Hudaibiya) we were screening Allah’s Messenger (ﷺ) from the infidels and their boys lest they should harm him.

4256. Narrated Ibn ‘Abbas (may Allah have mercy on him): When Allah’s Messenger (ﷺ) and his Companions arrived (at Makkah), Al-Mushrikun” (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad (ﷺ) said, “There have come to you a group of people who have been weakened by the fever of Yathrib (i.e., Al-Madina).” So the Prophet (ﷺ) ordered his Companions to do *Ramal* in the first three rounds of *Tawaf* around the Ka’bah and to walk in between the two corners (i.e., the Black Stone and the Yemenite Corner). The only thing which prevented the Prophet (ﷺ) from ordering them to do *Ramal* in all the rounds of *Tawaf*, was that he pitied them.

Ibn ‘Abbas added, “When the Prophet (ﷺ) arrived (at Makkah) in the year of peace (following that of Al-Hudaibiya Treaty with the Mushrikün of Makkah), he (ordered his Companions) to do *Ramal* in order to show their strength to Al-Mushrikun” and Al-Mushrikün were watching (the Muslims) from (the hill of) Qu’aiqi’an.

4257. Narrated Ibn ‘Abbas (may Allah have mercy on him): The Prophet (ﷺ) hastened in going around the Ka’bah and between the As-Šaфа and Al-Marwa in order to show Al-Mushrikun” (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in

(1) (H. 4256) *Ramal*: See the glossary.
His Messenger Muḥammad ﷺ) his strength.

4258. Narrated Ibn ‘Abbās: The Prophet ﷺ married Maimūna (during the Umrah Al-Qadā’) while he was in the state of Ihrām but he consummated that marriage after finishing that state. Maimūna died at Sarif (a place near Makkah).

4259. Ibn ‘Abbās added: The Prophet ﷺ married Maimūna during the ‘Umrah Al-Qadā’ (i.e., the ‘Umrah performed in lieu of the ‘Umrah which the Prophet ﷺ could not perform because Al-Mushrikūn, prevented him to perform that ‘Umrah).

(45) CHAPTER. The Ghazwā of Mu’tah in the land of Sham.

4260. Narrated Nāfi’: Ibn ‘Umar informed me that on the day (of the battle of Mu’tah) he stood beside Ja’far who was dead (i.e., killed in the battle), and he counted fifty wounds in his body, caused by stabs or strokes, and none of those wounds was in his back.

4261. ‘Abdullāh bin ‘Umar ﷺ said, “Allah’s Messenger ﷺ appointed Zaid bin Ḥāritha as the commander of the army during the Ghazwā of Mu’tah and said, ‘If Zaid is martyred, Ja’far should take over his position, and if Ja’far is martyred, ‘Abdullāh
bin Rawāḥa should take over his position.’” 'Abdullah bin 'Umar further said, “I was present amongst them in that battle and we searched for Ja'far bin Abi Ṭalib and found his body amongst the bodies of the martyred ones, and found over ninety wounds over his body, caused by stabs or shots (of arrows).

4262. Narrated Anas: The Prophet ῥ said, “I informed the people of the martyrdom of Zaid, Ja'far and Ibn Rawāḥa before the news of their death reached. The Prophet ῥ said, “Zaid took the flag (as the commander of the army) and was martyred, then Ja'far took it and was martyred and then Ibn Rawāḥa took it and was martyred.” At that time the Prophet's eyes were overflowing with tears. He added, “Then the flag was taken by a sword amongst the swords of Allāh (i.e., Khalid) and Allāh made them (i.e., the Muslims) victorious.”

4263. Narrated 'Amra: I heard ‘Aishah saying, “When the news of the martyrdom of Ibn Hāritha, Ja'far bin Abi Ṭalib and 'Abdullah bin Rawāḥa reached, Allāh's Messenger ῥ sat with sorrow explicit on his face.” 'Aishah added, “I was then peeping through a chink in the door. A man came to him and said, ‘O Allāh's Messenger! The women of Ja'far are crying.’ Thereupon the Prophet ῥ told him to forbid them to do so. So the man went away and returned saying, ‘I forbade them...
but they did not listen to me.' The Prophet ordered him again to go (and forbid them). He went again and came saying, 'By Allah, they overpowered me (i.e., did not listen to me).’” 'Aishah added: “Allah’s Messenger said (to him), “Go and throw dust into their mouths.” ‘Aishah further added, “I said, ‘May Allah put your nose in the dust! By Allah, neither have you done what you have been ordered, nor have you relieved Allah’s Messenger from (his) distress.’”

4264. Narrated ‘Amir: Whenever Ibn ‘Umar greeted the son of Ja’far, he used to say (to him), “As-Salamu Alaika (i.e., peace be on you) O the son of two-winged person.”

4265. Narrated Khālid bin Al-Walid: On the day (of the battle of) Mu’tah, nine swords were broken in my hand, and nothing was left in my hand except a Yemenite sword of mine.

4266. Narrated Khālid bin Al-Walid: On the day (of the battle of) Mu’tah, nine swords were broken in my hand and only a Yemenite sword of mine remained in my hand.
4267. Narrated An-Nu'man bin Bashir: ‘Abdullah bin Rawaha fell down unconscious and his sister ‘Amra started crying and was saying loudly, “O Jabal! O so-and-so! so-and-so!" and went on calling him by his (good) qualities one by one. When he came to his senses, he said (to his sister), “Whenever you said something, I was asked, ‘Are you really so (i.e., as she says)?’"

4268. Narrated Ash-Sha’bi: An-Nu’mân bin Bashir said, “‘Abdullãh bin Rawaha fell down unconscious....” (and mentioned the above Hadith adding, “Thereupon, when he died she (i.e., his sister) did not weep over him.”

(46) CHAPTER. The despatch of Usãma bin Zaid by the Prophet towards Al-Iuraqat, (a place of the tribe of Juhaina).

4269. Narrated Usãma bin Zaid: Allah’s Messenger sent us towards Al-Huraqa, and in the morning we attacked them and defeated them. I, and an Ansârî man followed a man from among them and when we took him over, he said, “La ilãha illallh” (none has the right to be worshipped but Allah).” On hearing that, the Ansârî man stopped, but I killed him by stabbing him with my spear. When we returned, the Prophet came to know about that and he said, “O Usãma! Did you kill him after he...”

had said ‘La ilaha illallah’?" I said, "But he said so only to save himself." The Prophet kept on repeating that so often that I wished I had not embraced Islam before that day.

4270. Narrated Salama bin Al-Akwa':

I fought in seven Ghazawāt (i.e., battles) in the company of the Prophet, and fought in nine (other) battles, fought by armies despatched by the Prophet. Once Abū Bakr was our commander and at another time, Usāma was our commander.

4271. Narrated Salama in another narration:

I fought seven Ghazawāt (i.e., battles) in the company of the Prophet and also fought in nine (other) battles, in armies sent by the Prophet. Once Abū Bakr was our commander and another time, Usāma was our commander.

4272. Narrated Salama bin Al-Akwa':

I fought in nine Ghazawāt along with the Prophet, I also fought along with Ibn Ḥāritha when the Prophet made him our commander.
4273. Narrated Yazid bin Abi 'Ubad:
Salama bin Al-Akwa' said, "I fought in seven
Ghazawāt along with the Prophet ﷺ." He
then mentioned Khaibar, Al-Hudaibiya, the
day (i.e., battle) of Hunain and the day of
Al-Qarad. I forgot the names of the other
Ghazawāt.

(47) CHAPTER. The Ghazwā of Al-Fath.

And what Ḥāṭib bin Abi Balta'a sent to the
people of Makkah informing them about the
Ghazwā of the Prophet ﷺ:

Messenger ﷺ sent me, Az-Zubair and Al-
Miqdād saying, "Proceed till you reach
Rawḍa Khakh where there is a lady carrying
a letter, and take that (letter) from her." So
we proceeded on our way with our horses
galloping till we reached Rawḍa, and there
we found the lady and said to her, "Take out
the letter." She said, "I have no letter." We
said, "Take out the letter, or else we will take
off your clothes (to search for the letter)." So
she took it out of her braid, and we brought
the letter to Allah's Messenger ﷺ. The letter
was addressed from Ḥāṭib bin Abi Balta'a to
some Mushrikūn of Makkah, telling them
about what Allah's Messenger ﷺ intended to
do. Allah's Messenger ﷺ said, "O Ḥāṭib!
What is this?" Ḥāṭib replied, "O Allah's
Messenger! Do not make a hasty decision
about me. I was a person not belonging to
Quraish but I was an ally to them from
outside and had no blood relation with them,
and all the emigrants who were with you,
have got their kinsmen (in Makkah) who can
protect their families and properties. So I
liked to do them a favour so that they might
protect my relatives as I have no blood relation with them. I did not do this to renegade from my religion (Islām), nor did I do it to choose heathenism after Islām.”

Allāh’s Messenger ﷺ said to his Companions, “As regards him, he (Hāṭib) has told you the truth.” ‘Umar said, “O Allāh’s Messenger! Allow me to chop off the head of this hypocrite!” The Prophet ﷺ said, “He (Hāṭib) has witnessed the battle of Badr (i.e., fought in it) and what could tell you, perhaps Allāh looked at those who witnessed Badr and said, “O the people of Badr (Badr Muslim warriors), do what you like, for I have forgiven you.” Then Allāh revealed the Sūrah:

“O you who believe! Take not My enemies and your enemies (i.e., disbelievers and polytheists) as friends showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e., Islāmic Monotheism, this Qur’ān and Prophet Muḥammad ﷺ), (to the end of Verse)... then indeed he has gone (far) astray (away) from the Straight Path.”

(V.60:1)

(48) CHAPTER. The Ghazwā of Al-Fath (was fought) during Ramaḍān.


Narrated Az-Zuhrī: Ibn Al-Musāiyab (also) said the same. Ibn ‘Abbās رضي الله عنّه
Li added, "The Prophet observed *saum* (fast) and when he reached Al-Kadid, a place where there is water between Qudaid and ‘Usfân, he broke his *saum* and did not observe *saum* afterwards till the whole month had passed away."

4276. Narrated Ibn ‘Abbãs: The Prophet left Al-Madina (for Makkah) in the company of ten thousand (Muslim warriors) in (the month of) Ramadân, and that was eight and a half years after his emigration to Al-Madina. He and the Muslims who were with him, proceeded on their way to Makkah. He was observing *saum* (fast) and they were observing *saum* (fast), but when they reached a place called Al-Kadid, which was a place of water between ‘Usfân and Qudaid, he broke his *saum* (fast) and so did they. [Az-Zuhri said, “One should take the last action of Allah’s Messenger and leave his early action (while taking a verdict).”]

4277. Narrated Ibn ‘Abbãs: Allah’s Messenger set out towards Hunain in the month of Ramadân; and some of the people were observing *saum* (fast) while some others were not observing *saum* (fast), and when the Prophet mounted his she-camel, he asked for a tumbler of milk or water and put it on the palm of his hand or on
his she-camel and then the people looked at him; and those who were not observing *Saum* (fast) told those who were observing *Saum* (fast), to break their *Saum* (fast) (i.e., as the Prophet had done so).

4278. Ibn ‘Abbās added, “The Prophet went (to Ḥunain) in the year of the conquest (of Makkah).”

4279. Narrated Ťawūs: Ibn ‘Abbās said, “Allah’s Messenger travelled in the month of Ramaḍān and he observed *Saum* (fast) till he reached (a place called) ‘Usfān, then he asked for a tumbler of water and drank it by the daytime so that the people might see him. He broke his *Saum* (fast) till he reached Makkah.” ‘Ibn ‘Abbās used to say, “Allah’s Messenger observed *Saum* (fast) and sometimes did not observe *Saum* (fast) while travelling, so one may observe *Saum* (fast) or may not (on journeys).”

(49) CHAPTER. Where did the Prophet fix the flag on the day of the conquest of Makkah?

4280. Narrated Hishām’s father: When Allah’s Messenger set out (towards Makkah) during the year of the conquest (of Makkah) and this news reached (the infidels of Quraish), Abū Sufyān, Ḥakīm bin Ḥizām and Budail bin Warqā’ came out to
gather information about Allah’s Messenger. They proceeded on their way till they reached a place called Marr-az-Zahrān (which is near Makkah). Behold! There they saw many fires as if they were the fires of ‘Arafat. Abū Sufyān said, “What is this? It looked like the fires of ‘Arafat.” Budail bin Warqā’ said, “Banū ‘Amr are less in number than that.” Some of the guards of Allah’s Messenger saw them and took them over, caught them and brought them to Allah’s Messenger. Abū Sufyān embraced Islam. When the Prophet proceeded, he said to Al-‘Abbās, “Keep Abū Sufyān standing at the top of the mountain so that he would look at the Muslims. So Al-‘Abbās kept him standing (at that place) and the tribes with the Prophet started passing in front of Abū Sufyān in military batches. A batch passed and Abū Sufyān said, “O ‘Abbās! Who are these?” ‘Abbās said, “They are (Banū) Ghifār.” Abū Sufyān said, “I have got nothing to do with Ghifar.” Then (a batch of the tribe of) Juhaína passed by and Abū Sufyān said what he said before. Then (a batch of the tribe of) Sā’d bin Ḥuzaím passed by and he said similarly as above. Then (Banū) Sulaim passed by and he said similarly as above. Then came a batch, the like of which Abū Sufyān had not seen. He said, “Who are these?” ‘Abbās said, “They are the Anṣār, headed by Sā’d bin ‘Ubāda, the one holding the flag.” Sā’d bin ‘Ubāda said, “O Abū Sufyān! Today is the day of a great battle and today (what is prohibited in) the Ka’bah will be permissible.” Abū Sufyān said, “O ‘Abbās! How excellent the day of destruction is!” Then came another batch (of warriors) which was the smallest of all the batches, and in it there was Allah’s Messenger and his Companions and the flag of the Prophet was carried by Az-
Zubair bin Al-‘Awwâm الرضي الله عنه. When Allâh’s Messenger ﷺ passed by Abû Sufyân, the latter said, “Do you know what Sa’d bin ‘Ubâda said?” The Prophet ﷺ said, “What did he say?” Abû Sufyân said, “He said so-and-so.” The Prophet ﷺ said, “Sa’d told a lie, but today Allâh will give superiority to the Ka’bah, and today the Ka’bah will be covered with a (cloth) covering.” Allâh’s Messenger ﷺ ordered that his flag be fixed at Al-Hajîn.

Narrated ‘Urwa: Nâfi’ bin Jubair bin Mu’tim said, “I heard Al-‘Abbâs saying to Az-Zubair bin Al-‘Awwâm, ‘O Abû ‘Abdullah! Did Allâh’s Messenger ﷺ order you to fix the flag here?’ ” Allâh’s Messenger ﷺ ordered Khalîd bin Al-Walîd to enter Makkah from its upper part from Kada while the Prophet ﷺ himself entered from Kuda. Two men from the cavalry of Khalîd bin Al-Walîd الرضي الله عنه named Ḥubaish bin Al-Ash’ar and Kurz bin Jâbir Al-Fihrî were martyred on that day.

4281. Narrated ‘Abdullah bin Mughaffal الرضي الله عنه: I saw Allâh’s Messenger ﷺ on the day of the conquest of Makkah over his she-camel, reciting Sûrat Al-Fath in a vibrant quivering tone. (The subnarrator, Mu’awiya added, “Were I not (afraid) that the people may gather around me, I would recite in vibrant quivering tone as he (i.e., ‘Abdullah bin Mughaffal) did, imitating Allâh’s Messenger.ﷺ.”)
4282. Narrated ‘Amr bin ‘Uthmān: Usāma bin Zaid said during the conquest (of Makkah), “O Allah’s Messenger! Where will we encamp tomorrow?” The Prophet said, “But has ‘Aqīl left for us any house to lodge in?”

4283. He then added, “No believer will inherit an infidel’s property, and no infidel will inherit the property of a believer.” Az-Zuhri was asked, “Who inherited Abū Ṭalib?” Az-Zuhri replied, “‘Aqīl and Ṭalib inherited him.”

4284. Narrated Abū Hurairah: Allah’s Messenger said, “If Allah makes us victorious, our encamping place will be Al-Khaif, the place where the infidels took an oath to be loyal to heathenism (by boycotting Banū Ḥāshim, the Prophet’s folk).”

4285. Narrated Abū Hurairah: When Allah’s Messenger intended to carry on the Ghazwā of Ḥunain, he said, “Tomorrow, if Allah wished, our encamping place will be Khāif Banī Kināna where (the infidels) took an oath to be loyal to heathenism.”
4286. Narrated Anas bin Malik: On the day of the Conquest, the Prophet entered Makkah, wearing a helmet on his head. When he took it off, a man came and said, “Ibn Khatal is clinging to the curtain of the Ka'bah.” The Prophet said, “Kill him.” (Mālik a sub-narrator said, “On that day the Prophet was not in a state of Ḥaram as it appeared to us, and Allāh knows better.”)

4287. Narrated ‘Abdullāh: When the Prophet entered Makkah on the day of the Conquest (of Makkah), there were 360 idols around the Ka'bah. The Prophet started striking them with a stick he had in his hand and was saying, “Al-Ḥaq (the Truth i.e., Islamic Monotheism, or this Qur'ān or Ḥirād against polytheists) has come and Al-Bātīl (falsehood i.e., Satan, or polytheism) vanished [V.17:81]. The Truth (the Qur'ān and Allāh's Revelation) has come, and Al-Bātīl [falsehood – Iblis (Satan)] can neither create anything nor resurrect (anything).” (V.34:49).

4288. Narrated Ibn ‘Abbās: When Allāh’s Messenger arrived in Makkah, he refused to enter the Ka'bah while there were idols in it. So, he ordered that they be taken out. The pictures of the (Prophets) Ibrāhīm (Abraham) and Ismā‘īl (Ishmael), holding arrows of divination in their hands, were carried out. The Prophet said, “May Allāh ruin them (i.e., the infidels) for they knew very well that they (i.e., Ibrāhīm and Ismā‘īl) never drew lots by
these (divination arrows). Then the Prophet entered the Ka'bah and said, "Alláhu Akbar" in all its directions and came out and did not offer any Salát (prayer) therein.

(50) CHAPTER. The entrance of the Prophet from the upper part of Makkah.

4289. Narrated 'Abdulláh bin 'Umar: Allah's Messenger entered Makkah through its upper part and he was riding his she-camel. Usáma bin Zaid was his Companion-rider behind him (on the same she-camel). In his company were Bilál and 'Uthmán bin 'Atá, who was one of the Al-Hajabah (who keep the key of the gate of the Ka'bah). When he made his she-camel kneel down in the Mosque (i.e., Al-Masjid-al-Haram), he ordered him (i.e., 'Uthmán) to bring the key of the Ka'bah. Then Allah's Messenger entered the Ka'bah along with Usáma bin Zaid, Bilál and 'Uthmán bin 'Atá, and he stayed in it for a long period and then came out. The people rushed (to get in) and 'Abdulláh bin 'Umar was the first to enter and he found Bilál standing behind the door. Ibn 'Umar asked Bilál, "Where did Allah's Messenger offer the Salát (prayer)?" Bilál showed him the place where he ( had offered Salát (prayer). 'Abdulláh later on said, "I forgot to ask Bilál how many prostrations (i.e., Rak'a) the Prophet offered."

4290. Narrated 'Aishah: During the year of the Conquest (of
Makkah), the Prophet entered Makkah through Kadá’ which was at the upper part of Makkah.

4291. Narrated Hishám’s father: During the year of the Conquest (of Makkah), the Prophet entered Makkah through its upper part through Kadá’.

(51) CHAPTER. The encamping place of the Prophet on the day of the Conquest (of Makkah).

4292. Narrated Ibn Lailâ: None informed us that he saw the Prophet offering the "Duhâ (i.e., forenoon) Salât (prayer), except Umm Hanî, who mentioned that the Prophet took a bath in her house on the day of the Conquest (of Makkah) and then offered an eight Rak’a Salât (prayer). She added, “I never saw the Prophet offering a lighter alãt (prayer) than that Salât (prayer), but he was performing perfect bowings and prostrations.”

(52) CHAPTER.

4293. Narrated ‘Âishah: The Prophet used to say in his bowings and prostrations, “Subhânaka Allâhumma Rabbanâ wa bihamdika, Allâhumma ighfirli (Glorified be You, O Allâh, our Lord! All the praises are for You. O Allâh, forgive me)!"
4294. Narrated Ibn ‘Abbās: ‘Umar used to make me sit with elderly men who had fought in the battle of Badr. Some of them said (to ‘Umar), “Why do you allow this young man to sit with us, while we have sons of his age?” ‘Umar said, “You know what a person he is.” One day ‘Umar called them and called me along with them, I had thought he called me on that day to show them something about me (i.e., my knowledge). ‘Umar asked them, “What do you say about (the Sūrah):

“When there comes the Help of Allah (to you, O Muḥammad) against your enemies and the Conquest (of Makkah). And you see that the people enter Allah’s religion (Islām) in crowds.” (V.110:1-3)

Some of them replied, “We are ordered to praise Allah and repent to Him if we are helped and granted victory.” Some said, “We do not know.” Others kept quiet. ‘Umar then said to me, “Do you say the same?” I said, “No.” ‘Umar said, “What do you say then?” I said, “This Verse indicates the approaching of the death of Allah’s Messenger, of which Allah informed him. When there comes the Help of Allah (to you, O Muḥammad) against your enemies) and the Conquest, i.e., the conquest of Makkah, that will be the sign (of your Prophet’s) approaching death, so glorify the praises of your Lord and ask for His forgiveness. Verily, He is the One Who accepts the repentance and forgives.” On that, ‘Umar said, “I do not know about it anything other than what you know.”

4295. Narrated Abū Shuraib Al-‘Adawi that he said to ‘Amr bin Sa‘īd while the latter
was sending troops in batches to Makkah, “O chief! Allow me to tell you a statement which Allah’s Messenger ﷺ said on the day following the conquest of Makkah. My two ears heard it and my heart comprehended it and my two eyes saw him when he said it. He (i.e., the Prophet ﷺ) praised Allah and then said, ‘Makkah has been made a sanctuary by Allah and not by the people, so it is not lawful for a person, who believes in Allah and the Last Day (i.e., a Muslim) to shed blood in it, or to cut its trees; and if someone asks the permission to fight in Makkah because Allah’s Messenger ﷺ was allowed to fight in it, say to him: Allah permitted His Messenger ﷺ and did not allow you, and even he (i.e., the Messenger ﷺ) was allowed for a few hours on that day (of the Conquest), and today (now) its (Makkah’s) sanctity is the same valid as it was before. So it is incumbent upon those who are present to convey it (this information) to those who are absent.’”

Then Abû Shuraih was asked, “What did ‘Amr say to you?” Abû Shuraih said, “He said, ‘I knew that better than you, O Abû Shuraih! The Haram (i.e., Makkah) does not give refuge to a sinner or a fleeing murderer or a person running away after committing crimes.’”

[See Vol.1, Hadith No.104]
(53) CHAPTER. The stay of the Prophet ﷺ in Makkah during the period of the Conquest (of Makkah).

4297. Narrated Anas: We stayed (in Makkah) for ten days along with the Prophet ﷺ; and used to offer shortened Salãt (prayer) [i.e., journey Salat (prayer)].

4298. Narrated Ibn ‘Abbãs: The Prophet ﷺ stayed in Makkah for 19 days during which he prayed two Rak’a in each Salat (prayer).

4299. Narrated ‘Ikrima: Ibn ‘Abbãs said, “We stayed for 19 days with the Prophet ﷺ on a journey during which we used to offer shortened Salat (prayer).” Ibn ‘Abbãs added, “We offer the Qasr Salat (prayer) [i.e., shortened Salat (prayer)], if we stay up to 19 days as travellers, but if we stay longer, we offer complete Salat (prayer).”

(54) CHAPTER.

4300. Narrated ‘Abdullãh bin Tha’labã bin Šu’air whose face was rubbed by the Prophet ﷺ during the year of the Conquest (of Makkah).
4301. Narrated Az-Zuhri: While we were in the company of Ibn Al-Musaiyab, Sunain Abī Jamila informed us (a Ḥadith). Abū Jamila said that he lived during the lifetime of the Prophet ﷺ and that he had accompanied him (to Makkah) during the year of the Conquest (of Makkah).

4302. Narrated ‘Amr bin Salama: We were at a place which was a thoroughfare for the people, and the caravans used to pass by us and we would ask them, “What is wrong with the people? What is wrong with the people? Who is that man?” They would say, “That man claims that Allāh has sent him (as a Messenger), that he has been inspired Divinely, that Allah has revealed to him such and such.” I used to memorize that (Divine) Talk, and feel as if it was inculcated in my chest (i.e., mind). And the Arabs (other than Quraish) delayed their conversion to Islām till the Conquest (of Makkah). They used to say, “Leave him (i.e., Muḥammad ﷺ) and his people Quraish; if he overpowers them, then he is a true Prophet.” So, when Makkah was conquered, then every tribe rushed to embrace Islām, and my father hurried to embrace Islām before (the other members of) my tribe. When my father returned (from the Prophet ﷺ) to his tribe, he said, “By Allāh, I have come to you from the Prophet ﷺ for sure!” The Prophet ﷺ afterwards said to them, “Offer such and such Salāt (prayer) at such and such time, and when the time for the Salāt (prayer) becomes due, then one of you should pronounce the Adhān (for the Salāt), and
let the one amongst you who knows the Qur'an most should lead the Salât (prayer)." So they looked for such a person and found none who knew more of the Qur'an than I because of the Qur'ānic Verses which I used to learn from the caravans. They therefore made me their Imām [to lead the Salāt (prayer)] and at that time I was a boy of six or seven years, wearing a Burdā (i.e., a black square garment) proved to be very short for me (and my body became partly exposed). A lady from the tribe said, "Won't you cover the buttocks of your reciter for us?" So they bought (a piece of cloth) and made a shirt for me. I had never been so happy with anything before as I was with that shirt.

4303. Narrated 'Aishah: ‘Utba bin Abī Waqqāš authorized his brother Sa’d to take the son of the slave-girl of Zam‘a into his custody. ‘Utba said (to him), “He is my son.” When Allāh’s Messenger ℓ arrived in Makkah during the conquest (of Makkah), Sa’d bin Abī Waqqāš took the son of the slave-girl of Zam‘a to the Prophet ℓ. ‘Abd bin Zam‘a, too, came along with him. Sa’d said, “This is the son of my brother and the latter has informed me that he is his son.” ‘Abd bin Zam‘a said, “O Allāh’s Messenger! This is my brother who is the son of the slave-girl of Zam‘a and was born on his (i.e., Zam‘a’s) bed.” Allāh’s Messenger ℓ cast a glance at the son of the slave-girl of Zam‘a and noticed that he, of all the people had the greatest resemblance to ‘Utba bin Abī Waqqāš. Allāh’s Messenger ℓ then said (to ‘Abd), “He is yours; he is your brother, O ‘Abd bin Zam‘a, as he was born on the bed (of your father).” (At the same time) Allāh’s Messenger ℓ said (to his wife Sauda), “O Sauda! Screen yourself from him (i.e., the son of the slave-girl),”(1) because of the

(1) (H. 4303) Sauda was the daughter of Zam‘a and the wife of the Prophet ℓ. The son=
resemblance he noticed between him and 'Utba bin Abi Waqqa. Allah's Messenger ﷺ added, "The boy is for the bed (i.e., for the owner of the bed where he is born), and stone is for the adulterer."(1)

[Ibn Shihab said, "Abu Hurairah used to say publicly that (i.e., the last statement of the Prophet ﷺ in the above Hadith No.4303.")]

4304. Narrated 'Urwa bin Az-Zubair: A lady committed theft during the lifetime of Allah's Messenger ﷺ in the Ghazwa of Al-Fath (i.e., the conquest of Makkah). Her folk went to Usama bin Zaid to intercede for her (with the Prophet ﷺ). When Usama interceded for her with Allah's Messenger ﷺ, the colour of the face of Allah's Messenger ﷺ changed and he said, "Do you intercede with me in a matter involving one of the legal punishments prescribed by Allah?" Usama said, "O Allah's Messenger! Ask Allah's Forgiveness for me." So in the afternoon, Allah's Messenger ﷺ got up and addressed the people. He praised Allah as He deserved and then said, "Amma ba'du (then after)! The nations before you were destroyed because if a noble amongst them stole, they used to excuse him, and if a poor person amongst them stole, they would apply

(1) (H. 4303) The adulterer is to be stoned to death (if he or she is a married one) according to Islamic Law.
(Allâh's) Legal Punishment to him. By Him in Whose Hand Muhammad's soul is, if Fâtimâ, the daughter of Muhammad stole, I would cut her hand.” Then Allâh's Messenger ﷺ gave his order in the case of that woman and her hand was cut off. Afterwards her repentance proved sincere and she got married. ‘Aishâ said, “That lady used to visit me and I used to convey her demands to Allâh's Messenger ﷺ.”

4305, 4306. Narrated Mujâshî bin Harîm: I took my brother to the Prophet ﷺ after the Conquest (of Makkah) and said, “0 Allâh's Messenger! I have come to you with my brother so that you may take a Bai'â (pledge) from him for emigration.”

The Prophet ﷺ said, “The people of emigration (i.e., those who emigrated to Al-Madîna before the Conquest) enjoyed the privileges of emigration (i.e., there is no need for emigration anymore).” I said to the Prophet ﷺ, “For what will you take his Bai'â?” The Prophet ﷺ said, “I will take his Bai'â for Islâm, 'Imân (belief), and for Jihad (i.e., fighting in Allâh’s Cause).”

4307, 4308. Narrated Mujâshî bin Mas'ûd: I took Abû Ma'âbad to the Prophet ﷺ in order that he might give him the Bai'â (pledge) for emigration. The Prophet ﷺ said, “Emigration has gone along with its people, but I take the Bai'â (pledge) from him (i.e., Abû Ma'âbad) for Islâm and Jihad.”

(1) (H. 4307) Emigration is no longer required after the conquest of Makkah. Before that, emigration was rewardable, but it is not so after the conquest of Makkah.
4309. Narrated Mujahid: I said to Ibn 'Umar: "I want to emigrate to Sham." He said, "There is no emigration, but Jihād (for Allah’s Cause). Go and offer yourself for Jihād, and if you find an opportunity for Jihād (stay there) otherwise, come back."

4310. In another narration Ibn ‘Umar said, "There is no emigration today" or said, "after Allah’s Messenger," (and completed his statement as above.)

4311. Narrated Mujāhid bin Jabr: ‘Abdullāh bin ‘Umar used to say, “There is no emigration after the Conquest (of Makkah).”

4312. Narrated ‘Āṭā’ bin Abī-Rabāḥ: ‘Ubayd bin ‘Umair and I visited ‘Āishah,
and he asked her about the emigration. She said, "There is no emigration today. A believer used to flee with his religion to Allâh and His Prophet ﷺ for fear that he might be put to trial as regards his religion. Today, Allâh has rendered Islâm victorious; therefore a believer can worship his Lord (Allâh) wherever he wishes. But there is Jihâd (for Allâh's Cause) and intentions."

[See Vol. 4, Hadîth No.2783, for its explanation]

4313. Narrated Mujâhid: Allâh's Messenger ﷺ got up on the day of the Conquest of Makkah and said, "Allâh has made Makkah a sanctuary since the day He created the heavens and the earth, and it will remain a sanctuary by virtue of the sanctity Allâh has bestowed on it till the Day of Resurrection. It (i.e., fighting in it) was not made lawful to anyone before me, nor will it be made lawful to anyone after me, and it was not made lawful for me except for a short period of time.(1) Its game should not be chased, nor should its trees be cut, nor its vegetation or grass uprooted, nor its Luqata (i.e., lost things) picked up except by one who makes a public announcement about it." Al-'Abbâs bin 'Abdul-Mu'tâlib said, "O Allâh's Messenger! "Except the Idhkhir, as it is indispensible for blacksmiths and houses." On that, the Prophet ﷺ kept quiet and then said, "Except the Idhkhir as it is lawful to cut."

(1) (H. 4313) For the period between morning and mid-afternoon.
(55) CHAPTER. The Statement of Allâh (أَنَّ اللَّهُ يَجْعَلُكُمُ الْمُفْتَرِضَةَ عَلَى الْأَيَّامِ). [Reference: 1349]

4314. Narrated Ismâ‘îl: I saw (a healed scar of) hit (blow) over the hand of Ibn Abî Aufâ who said, “I received that hit (blow) in the battle of ûnain in the company of the Prophet ﷺ.” I asked, “Did you take part in the battle of ûnain?” He replied, “Yes (and in other battles) before it.”

4315. Narrated Abû Ishâq: I heard Al-Barâ’ narrating when a man came and said to him, “O Abû 'Umâra! Did you flee on the day (of the battle) of ûnain?” Al-Barâ’ replied, “I testify that the Prophet ﷺ did not flee, but the (new converts) hasty people ran (away) and the people of Hawâzin threw arrows at them.” At that time, Abû Sufyân bin Al-I lArith was holding the white mule of the Prophet ﷺ by the head, and the Prophet ﷺ was saying, “I am the Prophet without a lie, I am the son of 'Abdul-Muţṭalib.”

4316. Narrated Abû Ishâq: Al-Barâ’ was asked while I was listening, “Did you flee (before the enemy) along with the Prophet ﷺ on the day of (the battle of) ûnain?” He replied, “As for the Prophet ﷺ, he did not (flee). The enemy were good archers and the Prophet ﷺ was saying, ‘I am the Prophet without a lie, I am the son of ‘Abdul-Muţṭalib.’”
4317. Narrated Abū Isḥāq that he heard Al-Barā’ narrating when a man from Qais (tribe) asked him, “Did you flee leaving Allāh’s Messenger on the day (of the battle) of Ḥunain?” Al-Barā’ replied, “But Allāh’s Messenger did not flee. The people of Hawāzin were good archers, and when we attacked them, they fled. But rushing towards the booty, we were confronted by the arrows (of the enemy). I saw the Prophet riding his white mule while Abū Sufyān was holding its reins, and the Prophet was saying ‘I am the Prophet without a lie.’” (Isrā’īl and Zuhair said, “The Prophet dismounted from his mule.”)

4318, 4319. Narrated Marwān and Al-Miswar bin Makhrama: When the delegate of Hawāzin came to Allāh’s Messenger declaring their conversion to Islām and asked him to return their properties and captives, Allāh’s Messenger got up and said to them, “There is involved in this matter, the people whom you see with me, and the most beloved talk to me is the truth. So, choose one of two alternatives: Either the captives or the properties. I have been waiting for you (i.e., have not distributed the booty).” Allāh’s Messenger had delayed the distribution of their booty over ten nights after his return from Ta’if. So, when they came to know that Allāh’s Messenger was not going to return to them but one of the two, they said, “We prefer to have our captives.” So, Allāh’s Messenger got up amongst the Muslims, and praising Allāh as He deserved then said, Amma badu (then after)! Your brothers have come to you with repentance and I see (it logical) to return
their captives. So, whoever of you likes to do that as a favour, then he can do it. And whoever of you likes to stick to his share till we give him from the very first booty which Allâh will give us, then he can do so.” The people said, “We do that (i.e., return the captives) willingly as a favour, O Allâh’s Messenger!” Allâh’s Messenger ﷺ said, “We do not know which of you have agreed to it and which have not; so go back and let your chiefs forward us your decision.” They went back and their chiefs spoke to them, and they (i.e., the chiefs) returned to Allâh’s Messenger ﷺ and informed him that all of them had agreed (to give up their captives) with pleasure, and had given their permission (i.e., that the captives be returned to their people).

[The subnarrator said, “That is what has reached me about the captives of Hawâzîn (tribe).”]

4320. Narrated Ibn ‘Umar رضي الله عنهما:
When we returned from (the battle of) Hunain, ‘Umar asked the Prophet ﷺ about a vow which he had made during the Pre-Islamic Period of Ignorance that he would perform I’tikâf. The Prophet ﷺ ordered him to fulfil, his vow.
Narrated Abū Qatada: We set out along with the Prophet during the year of (the battle of) Ḥunain, and when we faced the enemy, the Muslims (with the exception of the Prophet and some of his Companions) retreated (before the enemy). I saw one of Al-Mushrīkūn (pagans) overpowering one of the Muslims, so I struck the Mushrik (pagan) from behind his neck causing his armour to be cut off. The Mushrik (pagan) headed towards me and pressed me so forcibly that I felt as if I was dying. Then death took him over and he released me. Afterwards I followed ‘Umar and said to him, “What is wrong with the people?” He said, “The matter (or the decision) is with Allāh.” Then the Muslims returned (to the battle after the flight) and (after overcoming the enemy) the Prophet sat and said, “Whoever had killed an infidel and has an evidence to this issue, will have the Salb (i.e., the belonging of the deceased e.g. clothes, arms, horses, etc.).” I (stood up) and said, “Who will be my witness?” and then sat down. Then the Prophet repeated his question. Then the Prophet said the same (for the third time). I got up and said, “Who will be my witness?” and then sat down. The Prophet repeated

(1) (H. 4321) i.e., why have they fled?
the question again. So I got up. The Prophet ﷺ said, “What is the matter, O Abū Qatāda?” So, I narrated the whole story. A man said, “Abū Qatāda has spoken the truth, and the Salb [the belongings (spoils) of the deceased] is with me, so please compensate Abū Qatāda on my behalf.” Abū Bakr said, “No! By Allāh, it will never happen that the Prophet ﷺ will leave a Lion of Allāh who fights for the sake of Allāh and His Messenger ﷺ and give his spoils to you.” The Prophet ﷺ said, “Abū Bakr has spoken the truth. Give it (the spoils) back to him (O man)! So, he gave it to me and I bought a garden in (the land of) Baṅtū Salāma with it (i.e., the spoils) and that was the first property I got after embracing Islām.

4322. Narrated Abū Qatāda: When it was the day of (the battle of) Ḥunain, I saw a Muslim man fighting with one of Al-Mushrikūn (pagan) and another Mushrik (pagan) was hiding himself behind the Muslim in order to kill him. So I hurried towards the Mushrik (pagan) who was hiding behind the Muslim to kill him, and he raised his hand to hit me, but I hit his hand and cut it off. That man got hold of me and pressed me so hard that I was afraid (that I would die), then he knelt down and his grip became loose and I pushed him and killed him. The Muslims (except the Prophet ﷺ and some of his Companions) started fleeing and I too, fled with them. Suddenly I met ‘Umar bin Al-Khaṭṭāb amongst the people and I asked him, “What is wrong with the people?” He said, “The matter (or the decision) is with Allāh.” Then the people returned to Allāh’s Messenger ﷺ (after defeating the enemy). Allāh’s Messenger ﷺ said, “Whoever produces a proof that he has killed an infidel, will have the spoils of the killed
man.” So, I got up to look for an evidence to prove that I had killed an infidel, but I could not find anyone to bear witness for me, so I sat down. Then it came to my mind (that I should speak of it) and I mentioned the case to Allah’s Messenger ﷺ. A man from the persons who were sitting with him (i.e., the Prophet ﷺ), said, “The arms of the deceased one whom he (i.e., Abü Qatâda) has mentioned, are with me, so please compensate him for it (i.e., the spoils). Abû Bakr said, “No, Allah’s Messenger ﷺ will not give it (i.e., the spoils) to a weak humble person from Quraish and leave one of Allah’s Lions who fights on behalf of Allah and His Messenger ﷺ.” Allah’s Messenger ﷺ then got up and gave that (spoils) to me, and I bought with it a garden, which was the first property I got after embracing Islam.

(56) CHAPTER. The Ghazwâ of Auţâs.

4323. Narrated Abû Mûsâ: When the Prophet ﷺ had finished from the battle of Ḥunain, he sent Abû ‘Amir as the head of an army to Auţâs. He (i.e., Abû ‘Amir) met (in a combat against) Duraid bin As-Şîma and Duraid was killed and Allah defeated his companions. The Prophet ﷺ sent me with Abû ‘Amir. Abû ‘Amir was shot at his knee with an arrow which a man from Jusham had shot and the arrow got fixed into his knee. I went to him and said, “O Uncle! Who shot you?” He pointed me out (that man) saying, “That is the man who shot me (with an arrow).” So, I headed towards him and overtook him, and when he saw me, he fled, and I followed him and started saying to him, “Won’t you be ashamed? Won’t you stop?” So that person stopped, and we exchanged two hits with the swords and I killed him. Then I said to Abu ‘Amir, “Allah has killed your assailant.” He said, “Take out
this arrow.” So I removed it, and water oozed out of the wound. He then said, “O son of my brother! Convey my compliments to the Prophet Ἐ and request him to ask Allāh’s Forgiveness for me.” Abū 'Amir made me his successor in commanding the people (i.e., troops). He survived for a short while and then died. (Later), I returned and entered upon the Prophet Ἐ at his house, and found him lying in a bed made of stalks of date-palm leaves knitted with ropes, and on it there was bedding. The strings of the bed had their traces over his back and sides. Then I told the Prophet Ἐ about our and Abū 'Amir’s news and that he (Abū 'Amir) had said: “Tell him (the Prophet Ἐ) to ask for Allāh’s Forgiveness for me (Abū 'Amir).” The Prophet Ἐ asked for water, performed ablution and then raised his hands, saying, “O Allāh! Forgive 'Ubaid Abū 'Amir.” At that time I saw the whiteness of the Prophet’s armpits. The Prophet Ἐ then said, “O Allāh, make him (i.e., Abū 'Amir) on the Day of Resurrection, superior to many of Your human creatures.” I said, “Will you ask Allāh’s Forgiveness for me?” (On that) the Prophet Ἐ said, “O Allāh, forgive the sins of 'Abdullāh bin Qais (the name of Abū Mūsa Al-Ash'ārī) and admit him to a nice entrance (i.e., Paradise) on the Day of Resurrection.” [Abū Burda said, “One of the invocations was for Abū 'Amir and the other was for Abū Mūsa (i.e., ‘Abdullāh bin Qais).”]

(57) CHAPTER. The Ghazwa of At-Ṭā'if was in the month of Shawwāl, during the 8th year (of Al-Hijrah) Mūsā bin ‘Uqba said so.

4324. Narrated Umm Salama Ἐ: The Prophet Ἐ came to me while there was an effeminate man sitting with me, and I
heard him (i.e., the effeminate man) saying to 'Abdullâh bin Abî Umaiyya, "O 'Abdullâh! See if Allâh should make you conquer At-Tâ'if tomorrow, then take the daughter of Ghailân (in marriage) as (she is so beautiful and fat that) she shows four folds of flesh when facing you, and eight when she turns her back."(1) The Prophet ﷺ then said, "These (effeminate men) should never enter upon you (O women!)."

Ibn Juraij said, "That effeminate man was called Hit." Narrated Hishâm, the above narration and added, that at that time, the Prophet ﷺ was besieging At-Tâ'if.

4325. Narrated 'Abdullâh bin 'Umar(2) ﷺ: When Allâh's Messenger ﷺ besieged At-Tâ'if and could not conquer its people, he said, "We will return (to Al-Madîna) if Allâh will." That distressed the Companions (of the Prophet ﷺ) and they said, "Shall we go away without conquering it (i.e., the fort of At-Tâ'if)?" Once the Prophet ﷺ said, "Let us return." Then the Prophet ﷺ said (to them), "Fight tomorrow." They fought and (many of them) got wounded, whereupon the Prophet ﷺ said, "We will return (to Al-Madîna) tomorrow if Allâh will." That delighted them, whereupon the Prophet ﷺ smiled. The subnarrator, Sufyân said once, "(The Prophet ﷺ) smiled."

(1) (H. 4324) When she turns her back, the ends of the four folds appear on both sides, and that is what is meant by the eight folds at her back.
(2) (H. 4325) Fâth Al-Bârî quoted that the narrator was 'Abdullâh bin 'Umar.
4326, 4327. Narrated Abū 'Uthmān: I heard from Sa’d, (the first man who has thrown an arrow in Allāh’s Cause), and from Abū Bakra (who jumped over the wall of At-Tā’if Fort along with a few persons and came to the Prophet ﷺ). They both said, “We heard the Prophet ﷺ saying, ‘If somebody claims to be the son of somebody other than his father knowingly, he will be forbidden to (enter) Paradise (i.e., Paradise will be illegal for him i.e., he will not enter Paradise).’”

Narrated Ma’mar from ‘Āṣim from Abū Al-'Alīya or Abū ‘Uthmān An-Nahdī who said, ‘I heard Sa’d and Abū Bakra narrating on the authority of the Prophet ﷺ. ‘Āṣim said, ‘I said (to him), ‘The most trustworthy persons have narrated that to you.’ He said, ‘Yes, one of them was the first to throw an arrow in Allāh’s Cause and the other came to the Prophet ﷺ in a group as the third of the twenty-three persons from At-Tā’if.’”

4328. Narrated Abū Burda: Abū Mūsa said: I was with the Prophet ﷺ when he was encamping at Al-Jīrānā (a place) between Makkah and Al-Madīnah and Bilāl was with him. A bedouin came to the Prophet ﷺ and said, “Won’t you fulfil what you have promised me?” The Prophet ﷺ said, “Rejoice (at what I will do for you).” The bedouin said, “(You have said to me) ‘Rejoice,’ too often.” Then the Prophet ﷺ turned to me (i.e., Abū Mūsa) and Bilāl in an angry mood and said, “The bedouin has refused the good tidings, so you both accept them.” Bilāl and I said, “We accept them.”
Then the Prophet ﷺ asked for a drinking bowl containing water and washed his hands and face in it, and then took a mouthful of water and threw it therein saying (to us), “Drink (some of) it and pour (some) over your faces and chests and be happy at the good tidings.” So they both took the drinking bowl and did as instructed. Umm Salama called from behind a screen, “Keep something (of the water) for your mother.” So they left some of it for her.

4329. Narrated Şafwân bin Ya'lã bin Umaiyya: Ya'lã used to say, “I wish I could see Allâh’s Messenger ﷺ at the time when he is being inspired Divinely.” Ya'lã added “While the Prophet ﷺ was at Al-Jîrna, shaded with a sheet of cloth (in the form of a tent) and there were staying with him, some of his Companions under it, suddenly there came to him a bedouin wearing a cloak scented with perfume. He said, “O Allah’s Messenger! What is your opinion regarding a man who assumes the state of Ḥāmā for ‘Umra wearing a cloak after applying perfume to his body?” ‘Umar signalled with his hand to Ya’la to come (near). Ya’la came and put his head (underneath that cloth sheet) and saw the Prophet ﷺ in a state of having a red face, and when that state (of the Prophet ﷺ) was over, he said, “Where is he who has asked me about the ‘Umra?” The man was looked for and brought to the Prophet ﷺ. The Prophet ﷺ said (to him), “As for the perfume you have applied to your body, wash it (off your body) thrice, and take off your cloak, and then do in your ‘Umra the same ceremonies as you do in your Hajj.”
4330. Narrated `Abdullāh bin Zaid bin `Āṣīm: When Allāh gave to His Messenger the war booty on the day (of the battle) of Ḥunain, he distributed that booty amongst the people to attract the hearts of those who have been inclined towards Islām, but did not give anything to the Ḥāṣir. So they seemed to have felt angry and sad as they did not get the same as other people had got. The Prophet then delivered a Khutba (religious talk) before them, saying, “O, the assembly of Ḥāṣir! Didn’t I find you astray, and then Allāh guided you on the Right Path through me? You were divided into groups, and Allāh brought you together through me; you were poor and Allāh made you rich through me.” Whatever the Prophet said, they (i.e., the Ḥāṣir) said, “Allāh and His Messenger have more favours (on us).”

The Prophet then said, “What stops you from answering the Messenger of Allāh?” But whatever he said to them, they replied, “Allāh and His Messenger have more favours (on us).” The Prophet then said, “If you wish you could say: ‘You came to us in such and such state (at Al-Madīna).’ Wouldn’t you be happy to see the people go away with sheep and camels while you go with the Prophet to your homes?

But for the emigration, I would have been one of the Ḥāṣir, and if the people took their way through a valley or a mountain path, I would select the valley or the mountain path of the Ḥāṣir. The Ḥāṣir are Shi‘ār (i.e., those clothes which are in direct contact with the body and worn inside the other garments), and the people are Dīthār (i.e., those clothes which are not in direct contact with the body and are worn over other garments). No
doubt, you will see other people favoured over you, so you should be patient till you meet me at Al-Haud (Tank Al-Kauthar)."

4331. Narrated Anas bin Malik: When Allah gave His Messenger what He gave of the properties of the Hawazin tribe as a war booty, the Prophet started giving some men 100 camels each. The Anṣār (then) said, "May Allah forgive Allah's Messenger as he gives to Quraish, and leaves us although our swords are still dribbling with their blood." Allah's Messenger was informed of their statement, so he sent for the Anṣār and gathered them in a leather tent, and did not call anybody else along with them. When they all gathered, the Prophet got up and said, "What is this talk being informed to me about you?" The learned men amongst the Anṣār said, "O Allah's Messenger! Our chiefs did not say anything, but some people amongst us who are younger in age said, 'May Allah forgive Allah's Messenger as he gives (of the booty) to Quraish and leaves us, though our swords are still dribbling with their blood.'" The Prophet said, "I give to these men who have newly deserted heathenism (and embraced Islam) so as to attract their hearts. Won't you be happy that the people take the wealth while you take the Prophet with you to your homes? By Allah, what you are taking is better than whatever they are taking." They (i.e., the Anṣār) said, "O Allah's Messenger! We are satisfied." The Prophet then said to them, "You will find others favoured over you greatly, so be patient till you meet Allah and His Messenger, and I will be at the Al-Haud (Tank Al-Kauthar) then." Anas added: But they did not remain patient.
4332. Narrated Anas: When it was the day of the Conquest (of Makkah), Allâh’s Messenger distributed the war booty amongst the people of Quraish which caused the Ansâr to become angry. So the Prophet said, “Won’t you be pleased that the people take the worldly things and you take Allâh’s Messenger with you?” They said, “Yes.” The Prophet said, “If the people took their way through a valley or mountain path, I would take my way through the Ansâr’s valley or mountain path.”

4333. Narrated Anas: When it was the day of (the battle of) Hunain, the Prophet confronted the tribe of Hawâzin while there were ten thousand (men) besides the Tulaqâ’ (i.e., those who had embraced ‘Ismân on the day of the Conquest of Makkah) with the Prophet. When they (i.e., Muslims) fled, the Prophet said, “O the group of Ansâr!” They replied, “Labbaik, O Allâh’s Messenger, and Sa’daik! We are under your command.” Then the Prophet got down (from his mule) and said, “I am Allâh’s slave and His Messenger.” Then Al-Mushrikûn (polytheists, pagans, idolaters, and unbelievers in the Oneness of Allâh and in His Messenger Muhammad) were defeated. The Prophet distributed the war booty amongst the Tulaqâ’ and Muhâjîrûn (i.e., emigrants) and did not give anything to the Ansâr. So the Ansâr spoke (i.e., were dissatisfied), and he called them and made
them enter a leather tent and said, “Won’t you be pleased that the people take the sheep and camels, and you take Allâh’s Messenger along with you?” The Prophet added, “If the people took their way through a valley and the Ansâr took their way through a mountain path, then I would take the mountain path of the Ansâr”.

4334. Narrated Anâs: The Prophet gathered some people of Ansâr and said, “The people of Quraish are still close to their Period of Ignorance and have suffered a lot, and I want to help them and attract their hearts (by giving them the war booty). Won’t you be pleased that the people take the worldly things and you take Allâh’s Messenger with you to your homes?” They said, “Yes (i.e., we are pleased with this distribution).” The Prophet said, “If the people took their way through a valley and the Ansâr took their way through a mountain path, then I would take the Ansâr’s valley or the Ansâr’s mountain path.”

4335. Narrated ‘Abdullâh: When the Prophet distributed the war booty of Hûnain, a man from the Ansâr said, “He (i.e., the Prophet) did not intend to please Allâh in this distribution.” So, I came to the Prophet and informed him of that (statement), whereupon the colour of his face changed and he said, “May Allâh bestow His Mercy on Mûsa (Moses), for he was troubled with more than this, but he remained patient.”

(1) (H. 4335) Al-Wâqîdî says, “The man was a hypocrite, Mu‘âb bin Qâshîr.”
4336. Narrated ‘Abdullah: When it was the day (of the battle) of Hunain, the Prophet favoured some people over some others (in the distribution of the booty). He gave Al-Aqra‘ one hundred camels and gave ‘Uyaina the same, and also gave other people (of Quraish). A man said, "Allah’s Pleasure was not the aim in this distribution." I said, "I will inform the Prophet (about your statement)." The Prophet said, "May Allah bestow mercy on Mūsā (Moses), for he was troubled more than this but he remained patient."

4337. Narrated Anas bin Mālik: When it was the day (of the battle) of Hunain, the tribes of Hawāzin and Ghatafan and others, along with their animals and offspring (and wives) came to fight against the Prophet. The Prophet had with him, ten thousand men from the Tulaqā (new converts to Islam from Makkah). So they fled, leaving the Prophet alone. The Prophet then made two calls which were clearly distinguished from each other. He turned right and said, "O the group of Anṣār!" They said, "Labbaik, O Allah’s Messenger! Rejoice, for we are with you!" Then he turned left and said, "O the group of Anṣār!" They said, "Labbaik! O Allah’s Messenger! Rejoice, for we are with you!" The Prophet at that time was riding on a white mule; then he dismounted and said, "I am Allah’s slave and His Messenger." The infidels then were defeated, and on that day the Prophet gained a large amount of booty which he distributed amongst the Muhājirūn and the Tulaqā and did not give anything to the Anṣār. The Anṣār said, "When there is a..."
difficulty, we are called, but the booty is given to others." The news reached the Prophet ﷺ and he gathered them in a leather tent and said, "What is this news reaching me from you, O the group of Ansār?" They kept silent. He added, "O the group of Ansār! Won't you be happy that the people take the worldly things and you take Allāh's Messenger ﷺ to your homes, reserving him for yourself?" They said, "Yes." Then the Prophet ﷺ said, "If the people took their way through a valley, and the Ansār took their way through a mountain path, surely, I would take the Ansār's mountain path." Hishām said, "O Abū ʻIlamza (i.e., Anas)! Did you witness that?" He replied, "And how could I be absent from that?"

(58) CHAPTER. The Sāriya (i.e., an army unit sent by the Prophet ﷺ) which was sent towards Najd.

4338. Narrated Ibn ʻUmar ﺑﻦ: The Prophet ﷺ sent a Sāriya towards Najd and I was in it, and our share from the booty amounted to twelve camels each, and we were given an additional camel each. So we returned with thirteen camels each.

(59) CHAPTER. The Prophet ﷺ sent Khālid bin Al-Walid (to fight) with Banū Jadhima.
4339. Narrated Sālim’s father: The Prophet ﷺ sent Khālid bin Al-Walid to the tribe of Jadhīma; and Khālid invited them to Islām but they could not express themselves by saying: “Aslamnā (i.e., we have embraced Islām)”, but they started saying: “Saba’nā! Saba’nā (i.e., we have come out of one religion to another).” Khālid kept on killing (some of) them and taking (some of) them as captives and gave everyone of us his captive, till the day when Khālid ordered that each man (i.e., Muslim soldier) should kill his captive. I said, “By Allāh, I will not kill my captive, and none of my companions will kill his captive.” When we reached the Prophet ﷺ, we mentioned to him the whole story. On that, the Prophet ﷺ raised both his hands and said twice, “O Allāh! I am free from what Khālid has done.”

(60) CHAPTER. The Sāriyā of ‘Abdullāh bin Ḥudhāfa As-Sahmi and ‘Alqama bin Majazziz Al-Mudlijī, and it is said that it was called the Sāriyā of the Anṣār.

4340. Narrated ‘Ali: The Prophet ﷺ sent a Sāriyā under the command of a man from the Anṣār and ordered the soldiers to obey him. He (i.e., the commander) became angry and said, “Didn’t the Prophet ﷺ order you to obey me!” They replied, “Yes.” He said, “Collect firewood for me.” So they collected it. He said, “Make a fire.” When they made it, he said, “Enter it (i.e., the fire).” So they intended to do that and started holding each
other and saying, “We have run towards (i.e., followed or taken refuge with) the Prophet ﷺ (in order to save ourselves) from the fire.” They kept on saying that till the fire was extinguished and the anger of the commander abated. When that news reached the Prophet ﷺ he said, “If they had entered it (i.e., the fire), they would not have come out of it till the Day of Resurrection. Obedience (to somebody) is required when he enjoins what is Al-Ma‘rūf (Islamic Monotheism and all that Islam orders one to do and all that is good).”

(61) CHAPTER. The sending of Abū Mūsa and Mu‘ādh to Yemen before the Hajjat-al-Wadā’. 4341, 4342. Narrated Abū Burda: Allah’s Messenger ﷺ sent Abū Mūsa and Mu‘ādh bin Jabal to Yemen. He sent each of them to administer a province as Yemen consisted of two provinces. The Prophet ﷺ said (to them), “Make things easy for the people and do not make things difficult for them [be kind and lenient (both of you) with the people, and do not be hard on them] and give the people glad tidings and do not repel them (i.e. to make them to run away from Islam).

So, each of them went to carry on his job. So when anyone of them toured his province and happened to come near (the border of the province of) his companion, he would visit him and greet him. Once, Mu‘ādh toured that part of his province which was near (the border of the province of) his companion Abū Mūsa. Mu‘ādh came riding his mule till he reached Abū Mūsa and saw him sitting, and the people had gathered around him. Behold! There was a man with his hands tied behind his neck. Mu‘ādh said to Abū Mūsa, “O ‘Abdullāh bin Qais! What is this?” Abū
Mūsā replied, “This man has turned renegade to disbelief after embracing Islām.” Mu‘ādh said, “I will not dismount till he is killed.” Abū Mūsā replied, “He has been brought for this purpose, so come down.” Mu‘ādh said, “I will not dismount till he is killed. So Abū Mūsā ordered that he be killed, and he was killed. Then Mu‘ādh dismounted and said, “O ‘Abdullāh (bin Qais)! How do you recite the Qur’ān?” Abū Mūsā said, “I recite the Qur’ān regularly at intervals and piecemeal. How do you recite it, O Mu‘ādh?” Mu‘ādh said, “I sleep in the first part of the night and then get up after having slept for the time devoted for my sleep, and then recite as much as Allāh has written for me. So I seek Allāh’s Reward for both my sleep as well as my prayer (at night).” (See H. 6124)

4343. Narrated Abū Burda: Abū Mūsā Al-Ash'ārī said that the Prophet had sent him to Yemen and he asked the Prophet about certain (alcoholic) drinks which used to be prepared there. The Prophet said, “What are they?” Abū Mūsā said, “Al-Bī‘ and Al-Mīzr” (He said, “Al-Bī‘ is an alcoholic drink made from honey; and Al-Mīzr is an alcoholic drink made from barley.”) The Prophet said, “All intoxicants are prohibited.”

4344, 4345. Narrated Abū Burda that the Prophet sent his (i.e., Abū Burda’s)

(1) (H. 4342) Mu‘ādh hopes for reward for his sleep, as by sleeping, he intends to get strong enough to worship Allāh.
father (Abū Mūsā) and Muʿādh to Yemen and said to both of them, “Make things easy for the people (i.e., be kind and lenient) and do not make things difficult (for people), and give them glad tidings, and do not repel them (i.e., make them to run away from Islām) and both of you should obey each other.”

Abū Mūsā said, “O Allāh’s Prophet! In our land there is an alcoholic drink (prepared) from barley called Al-Mizr, and another (prepared) from honey, called Al-Bīt.” The Prophet ﷺ said, “All intoxicants are prohibited.” Then both of them proceeded and Muʿādh asked Abū Mūsā, “How do you recite the Qur’ān?” Abū Mūsā replied, “I recite it while I am standing, sitting or riding my riding animals, at intervals and piecemeal.” Muʿādh said, “But I sleep and then get up. I sleep and hope for Allāh’s Reward for my sleep as I seek His Reward for my night Salāt (prayer).” Then he (i.e., Muʿādh) pitched a tent and they started visiting each other. Once Muʿādh paid a visit to Abū Mūsā and saw a chained man. Muʿādh asked, “What is this?” Abū Mūsā said, “(He was) a Jew who embraced Islām and has now turned apostate.” Muʿādh said, “Chop off his neck!” (See H. 6125)
intention to perform the Hajj, O ‘Abdullāh bin Qais?’ I replied, “Yes, O Allāh’s Messenger!” He said, “What did you say?” I replied, “I said Labbaik, and expressed the same intention as yours.” He said, “Have you driven the Hady along with you?” I replied, “No, I did not drive the Hady.” He said, “So perform the Tawāf of the Ka’bah and then the Say between Aṣ-Ṣafā and Al-Marwah and then finish the state of Ihram.” So I did the same, and one of the women of (the tribe of) Banū Qais combed my hair. We continued following that till the caliphate of ‘Umar.

4347. Narrated Ibn ‘Abbās: Allah’s Messenger ﷺ said to Mu‘ādh bin Jabal when he sent him to Yemen, “You will come to the people of Scripture, and when you reach them, invite them to testify that “La ilaha illallāh (none has the right to be worshipped but Allāh) and that Muhammad ﷺ is the Messenger of Allāh.” And if they obey you in that, then tell them that Allāh has enjoined on them five compulsory congregational Salāt (prayers) to be performed every day and night (in 24 hours) (i.e., Iqamat-as-Salāt). And if they obey you in that, then tell them that Allāh has enjoined on them Sadaqa (i.e., Zakāt) to be taken from the rich amongst them and given to the poor amongst them. And if they obey you in that, then be cautious! Don’t take their best properties (as Zakāt) and be afraid of the curse of an oppressed person as there is no screen
between his invocation and Allāh." [See Vol. 9, Ḥadīth No. 7371, 7372]

4348. Narrated 'Amr bin Maimūn: When Mu‘ādh arrived at Yemen, he led them (i.e., the people of Yemen) in the Fajr prayer and recited: "And Allāh did take Ibrahim (Abraham) as a Khalil (an intimate friend)." (V. 4:125). A man behind him said, "(How) glad the mother of Ibrahim is!"

4349. Narrated Al-Barā': Allah's Messenger ﷺ sent us to Yemen along with Khālid bin Al-Walid. Later on,
he sent ‘Ali bin Abi Ṭalib in his place. The Prophet ﷺ said to ‘Ali, “Give Khālid’s companions the choice of either staying with you (in Yemen) or returning to Al-Madīna.” I was one of those who stayed with him (i.e., ‘Ali) and got several āwāq (of gold) from the war booty.

4350. Narrated Buraida: The Prophet ﷺ sent ‘Ali to Khālid to bring the Khumus (of the booty) and I hated ‘Ali, and ‘Ali had taken a bath (after a sexual act with a slave-girl from the Khumus). I said to Khalid, “Don’t you see this (i.e., ‘Ali)?” When we reached the Prophet ﷺ I mentioned that to him. He said, “O Buraida! Do you hate ‘Ali?” I said, “Yes.” He said, “Don’t hate him, for he deserves more than that from the Khumus.”

4351. Narrated Abū Sa‘īd Al-Khudrī: ‘Ali bin Abi Ṭalib sent a piece of gold not yet taken out of its ore, in a tanned leather container to Allah’s Messenger ﷺ. Allah’s Messenger ﷺ distributed that amongst four persons: ‘Uyaina bin Badr, Aqra‘ bin Ḥābis, Zaid Al-Khāl and the

(1) (H. 4350) Buraida hated ‘Ali because he had taken a slave-girl from the booty and considered that as something hateful.
fourth was either ‘Alqama or ‘Amir bin At-Tufail. On that, one of his Companions said, “We are more deserving of this (gold) than these (persons).” When that news reached the Prophet, he said, “Don’t you trust me though I am the trustworthy man of the One in the heavens, and I receive the news of heaven (i.e., Divine Revelation) both in the morning and in the evening?” There got up a man with sunken eyes, raised cheek bones, raised forehead, a thick beard, a shaved head and a waist sheet that was tucked up and he said, “O Allah’s Messenger! Be afraid of Allah.” The Prophet said, “Woe to you! Am I not of all the people of the earth the most entitled to fear Allah?” Then that man went away. Khālid bin Al-Walid said, “O Allah’s Messenger! Shall I chop his neck off?” The Prophet said, “No, may be he offers Salāt (prayers).” Khālid said, “Numerous are those who offer Salāt (prayers) and say by their tongues (i.e., mouths) what is not in their hearts.” Allah’s Messenger said, “I have not been ordered (by Allah) to search the hearts of the people or cut open their bellies.” Then the Prophet looked at him (i.e., that man) while the latter was going away and said, “From the offspring of this (man) there will come out (people) who will recite the Qur’ān continuously and elegantly but it will not exceed their throats. (They will neither understand it nor act upon it.) They would go out of the religion (i.e., Islām) as an arrow goes out through a game’s body.” I think he also said, “If I should be present at their time, I would kill them as the nations of Thamūd were killed.”
4352. Narrated ‘Aţā’: Jabīr said, “The Prophet  ordered ‘Alī to keep the state of Ihram.” Jabīr added, “‘Alī bin Abī Talīb  returned (from Yemen) when he was a governor (of Yemen). The Prophet  said to him, ‘With what intention have you assumed the state of Ihram?’ ‘Alī said, ‘I have assumed Ihram with the same intention as that of the Prophet .’ Then the Prophet  said (to him), ‘Offer a Hady and keep the state of Ihram in which you are now.’ ‘Alī slaughtered a Hady on his behalf.’

4353, 4354. Narrated Ibn ‘Umar : The Prophet  assumed the state of Ihram for ‘Umra and Hajj, and we too assumed it for Hajj with him. When we arrived at Makkah, the Prophet  said, “Whoever does not possess a Hady should regard his Ihram for ‘Umra only.” The Prophet  had a Hady with him. ‘Al’ bin Abī Talīb came to us from Yemen with the intention of performing Hajj. The Prophet  said (to him), “With what intention have you assumed the Ihram, for your wife is with us?” ‘Alī said, “I assumed the Ihram with the same intention as that of the Prophet .” The Prophet  said, “Keep on the state of Ihram, as we have got the Hady.”

4355. Narrated Jarīr : In the Pre-Islamic Period of Ignorance there was a
4356. Narrated Qais: Jarir said to me, “The Prophet said to me, ‘Won’t you relieve me from Dhul-Khalasa?’ And that was a house in (Yemen belonging to the tribe of) Khath'am called Al-Ka'bah Al-Yamaniya. I proceeded with one hundred and fifty cavalrymen from Ahmas (tribe) who were excellent knights. It happened that I could not sit firm on horses, so the Prophet stroke me over my chest till I saw the marks of his fingers over my chest, and then he said, ‘O Allah! Make him (i.e., Jarir) firm make him a guiding and rightly-guided man.’” So Jarir proceeded to it, dismantled and burnt it, and then sent a messenger to Allah’s Messenger. The messenger of Jarir said (to the Prophet), “By Him Who sent you with the Truth, I did not leave that place till it was like a scabby camel (i.e., completely marred and spoilt).” The Prophet invoked for Allah’s Blessing for the horses of Ahmas and their men, five times.

[See Vol.4., Hadith No.3020]

4357. Narrated Qais: Jarir said, “Allah’s Messenger said to me, ‘Won’t you relieve...
me from Dhul-Khalasa?’ I replied, ‘Yes, (I will relieve you).’ So, I proceeded along with one hundred and fifty cavalrymen from Aḥmas (tribe) who were excellent knights. It happened that I could not sit firm over horses, so I informed the Prophet of that, and he stroke my chest till I saw his finger marks over my chest, and he said, ‘O Allah! Make him firm and make him a guiding and a rightly-guided man.’ Since then I have never fallen from a horse. Dhul-Khalasa was a house in Yemen belonging to the tribes of Khath'am and Bajila, and in it there were idols which were worshipped, and it was called Al-Ka'bah. Jarir went there, burnt it with fire and dismantled it. When Jarir reached Yemen, there was a man who used to foretell and give good omens by casting arrows of divination. Someone said to him, “The messenger of Allāh’s Messenger is present here and if he should get hold of you, he would chop off your neck.” One day, while he was using them (i.e., arrows of divination), Jarir stopped there and said to him, “Break them (i.e., the arrows) and testify that Lā ilāha illallah (none has the right to be worshipped but Allāh), or else I will chop off your neck.” So the man broke those arrows and testified that Lā ilāha illallah. Then Jarir sent a man called Abū Arṭāh from the tribe of Aḥmas to the Prophet to convey the good news (of destroying Dhul-Khalasa). When the messenger reached the Prophet, he said, “O Allāh’s Messenger! By Him Who sent you with the Truth, I did not leave it till it was like a scabby camel.” Then the Prophet invoked for Allāh’s Blessings for the horses of Aḥmas and their men, five times.
(64) CHAPTER. The Ghazwa of Dhât-us-Salâsil, which is the Ghazwa of Lakhm and Judhâm.

‘Urwa said, “It is the land of the tribe of Balâ, ‘Udhra and Banû Al-Qain.”

4358. Narrated ‘Abû ‘Uthmân: Allâh’s Messenger ﷺ sent ‘Amr bin Al-‘Âs as the commander of the troops of Dhât-us-Salâsil. ‘Amr bin Al-‘Âs said, “(On my return) I came to the Prophet ﷺ and said, ‘Which people do you love most?’ He replied, ‘‘Âishah’. I said, ‘From amongst the men?’ He replied, ‘Her father (Abû Bakr)’. I said, ‘Whom (do you love) next?’ He replied, ‘Umar.’ Then he counted the names of many men, and I became silent for fear that he might regard me as the last of them.”

(65) CHAPTER. The departure of Jarîr to Yemen.

4359. Narrated Jarîr: While I was at Yemen, I met two men from Yemen called Dhû-Kalâ and Dhû-‘Amr, and I started telling them about Allâh’s Messenger ﷺ. Dhû-‘Amr said to me, “If what you are saying about your friend (i.e., the Prophet ﷺ) is true, then he has died three days ago.” Then both of them accompanied me to Al-Madîna, and when we had covered some distance on the way to Al-Madîna, we saw some riders coming from Al-Madîna. We asked them and they said,
“Allāh’s Messenger has died and Abū Bakr has been appointed as the caliph and the people are in a good state.” Then they said, “Tell your friend (Abū Bakr) that we have come (to visit him), and if Allāh will, we will come again.” So they both returned to Yemen. When I told Abū Bakr their statement, he said to me, “I wish you had brought them (to me).” Afterwards I met Dhū‘-Amr, and he said to me, “O Jarir! You have done a favour to me and I am going to tell you something. You, the nation of Arabs, will remain prosperous as long as you choose and appoint another chief whenever the former one is dead. But if authority is obtained by the power of the sword, then the rulers will become kings who will get angry, as kings get angry, and will be delighted as kings get delighted.”

(66) CHAPTER. The Ghazwā of the sea-coast.

(It took place) when they (i.e., Muslims) were waiting for the caravan (of Mushrikūn) of Quraish; the commander of the troops being Abu ‘Ubaida bin Al-Jarrāḥ. Narrated Wahb bin Kaisān: Jabir bin ‘Abdullah said: “Allāh’s Messenger sent troops to the sea-coast and appointed Abū ‘Ubaida bin Al-Jarrāḥ as their commander, and they were 300 (men).” Jabir added: “We set out, and we had covered some distance on the way, our journey-food ran short. So Abū ‘Ubaida ordered that all the food present with the troops be collected, and it was collected. Our journey-food was dates, and Abū ‘Ubaida kept on giving us our daily ration from it little
by little (piecemeal) till it decreased to such an extent that we did not receive except a date each.” I asked (Jābir), “How could one date benefit you?” He said, “We came to know its value when even that finished.” Jābir added, “Then we reached the sea (coast) where we found a fish like a small mountain. The people (i.e., troops) ate of it for 18 nights (i.e., days). Then Abū ‘Ubaida ordered that two of its ribs be fixed on the ground (in the form of an arch) and that a she-camel be ridden and passed under them. So it passed under them without touching them.”

4361. Narrated Jābir bin ‘Abdullāh: Allah’s Messenger sent us and we were three hundred riders under the command of Abū ‘Ubaida bin Al-Jarrāh in order to watch the caravan of the Quraish Mushrikūn (pagans). We stayed at the seashore for half a month and were struck with such severe hunger that we ate even the Khabat (i.e., the leaves of the Salām, a thorny desert tree), and because of that, the army was known as Jaīsh-ul-Khabat. Then the sea threw out an animal (i.e., a fish) called Al-’Anbar and we ate of that for half a month, and rubbed its fat on our bodies till our bodies returned to their original state (i.e., became strong and healthy). Abū ‘Ubaida took one of its ribs, fixed it on the ground; then he went to the tallest man of his companions (to let him pass under the rib).

[Once Sufyān said, “He took a rib from its parts and fixed it, and then took a man and camel and they passed from underneath it (without touching it)]. Jābir added: There was a man amongst the people who slaughtered three camels and then slaughtered another three camels and then slaughtered other three camels, and then
Abū 'Ubaida forbade him to do so.

Narrated Abū Ṣāliḥ: Qais bin Sa'd said to his father, “I was present in the army and the people were struck with severe hunger.” He said, “You should have slaughtered (camels) (for them).” Qais said, “I did slaughter camels but they were hungry again.” He said, “You should have slaughtered (camels) again.” Qais said, “I did slaughter (camels) again but the people felt hungry again.” He said, “You should have slaughtered (camels) again.” Qais said, “I did slaughter (camels) again, but the people again felt hungry.” He said, “You should have slaughtered (camels) again.” Qais said, “But I was forbidden (by Abū 'Ubaida this time).” (1)

4362. Narrated Jābir: We set out in the army of Al-Khabat and Abū 'Ubaida was the commander of the troops. We were struck with severe hunger and the sea threw out a dead fish the like of which we had never seen, and it was called Al-‘Anbar. We ate of it for half a month. Abū 'Ubaida took (and fixed) one of its (rib) bones and a rider passed underneath it (without touching it). (Jābir added:) Abū 'Ubaida said (to us), “Eat (of that fish).” When we arrived at Al-Madīnā, we informed the Prophet about that, and he said, “Eat, for it is a provision (food) Allāh has brought out for you, and feed us if you have some of it.” So some of them gave him (of that fish) and he ate it.

(1) (H. 4361) He was forbidden lest they should run short of riding animals.
(67) CHAPTER. The Hajj in which Abū Bakr led the people in the 9th year (of Al-Hijrah)

4363.Narrated Abū Hurairah that during the Hajj in which the Prophet ﷺ had made Abū Bakr As-Šiddiq as chief of the Hajj. Before the Ḥajj al-Wādā', on the day of Nahr, Abū Bakr sent him along with a group of persons to announce to the people, "No Al-Mushrik [polytheist, pagan, idolater, and disbeliever in the Oneness of Allah and in His Messenger Muhammad (ﷺ)] is permitted to perform Hajj after this year and nobody is permitted to perform the Tawâf of the Ka'bah in a naked state."

4364. Narrated Al-Barâ' bin 'Amer: The last complete Sūrah which was revealed (to the Prophet ﷺ) was Barâ'a (i.e., Sūrat Al-Tauba), and the last Verse (i.e., last part of a Sūrah) which was revealed was the last Verses of Sūrat An-Nisâ':

"They ask you for a legal verdict. Say: Allah directs (thus) about Al-Kalâlah (those who leave neither descendants nor ascendants as heirs)…” (V.4:176)

(68) CHAPTER. The delegation of Bani Tamim.

4365. Narrated 'Imrân bin Husain: A delegation from Banû Tamim came to the Prophet ﷺ. The Prophet ﷺ said, "Accept the good tidings, O Banû Tamim!" They said, "O Allah's Messenger! You have given us good tidings, so give us (something)." Signs of displeasure appeared on his face. Then another delegation from Yemen came and he said
(to them), “Accept the good tidings, for Banū Tamīm refuses to accept them.” They replied, “We have accepted them, O Allāh’s Messenger!”

(69) CHAPTER.

Narrated Ibn Isḥāq: The Ghazwā of ‘Uyainah bin Ḥisn bin Ḥudhaifa bin Badr waged against Banū Al-‘Anbar, a branch of Banū Tamīm. The Prophet ﷺ sent ‘Uyainah to raid them. He raided them and killed some of them and took some others as captives.

[See Fath Al-Bārī]

4366. Narrated Abū Hurairah: رضي الله عنه: I have not ceased to like Banū Tamīm ever since I heard of three qualities attributed to them by Allāh’s Messenger ﷺ. (He said): “They, out of all my followers, will be the strongest opponent of Ad-Dajāl”; ‘Aishah had a slave-girl from them, and the Prophet ﷺ told her to manumit her as she was from the descendants of (the Prophet) Isma’il (Ishmāel); and, when their Zakāt was brought, the Prophet ﷺ said, “This is the Zakāt of my people.”

said (to 'Umar), “You just wanted to oppose me.” 'Umar replied, “I did not want to oppose you.” So both of them argued so much that their voices became louder, and then the following Divine Verses were revealed in that connection:

“O you who believe! Do not put (a decision) in advance\(^{1}\) before Allah and His Messenger... (till the end of Verse)...” (V.49:1).

(70) CHAPTER. The delegation of 'Abdul-Qais.

4368. Narrated Abū Jamra: I said to Ibn 'Abbas: "I have an earthenware pot containing *Nabidh* (i.e., water and dates or grapes) for me, and I drink of it while it is sweet. If I drink much of it and stay with the people for a long time, I get afraid that they may discover it (for I will appear as if I were drunk)." Ibn 'Abbas said, "A delegation of 'Abdul-Qais came to Allah's Messenger and he said, ‘Welcome, O people! Neither will you have disgrace nor will you regret.’ They said, ‘O Allah’s Messenger! There are the Muṭār Mushrikūn (pagans) between you and us, so we cannot come to you except in the Sacred Months. So please tell us some orders to do something good (religious deeds) on acting upon which we will enter Paradise. Besides, we will preach that to our people who are behind us.’ The Prophet said, ‘I order you to do four things and forbid you from four things (I order you): To believe in Allah. Do you know what is to

\(^{1}\) (H. 4367) (i.e. hasten not to decide) in matters of war or religion before Allah and His Messenger that you may decide the contrary to what Allah and His Messenger may decide. (V. 49:1).
believe in Allâh? That is to testify that \( 
{\text{La ilaha illallah} } 
\) (none has the right to be worshipped but Allâh)... I order you also for \( \text{Iqamât-as-Salât} \) [to perform \( \text{Salât} \) (prayers) perfectly], \( \text{(1)} \) to pay \( \text{Zakât} \); and to observe \( \text{Saum} \) (fasting) during the month of \( \text{Ramadân} \) and to give the \( \text{Khums} \) (i.e., one-fifth of the booty) (for Allâh’s sake). I forbid you from four things (i.e., the wine that is prepared in): \( \text{Ad-Dubba’, An-Naqîr, Al-Hantam and Al-Muzaffat}. \)”

(See Vol. 1, \textit{Hadith No.53})

4369. Narrated Ibn ‘Abbas

The delegation of ‘Abdul-Qais came to the Prophet \( \text{S} \) and said, “O Allâh’s Messenger! We belong to the tribe of Rabí’a. The infidels of Muđâr tribe intervened between us and you so that we cannot come to you except in the Sacred Months, so please order us some things we may act on and invite those left behind to act on.” The Prophet \( \text{S} \) said, “I order you to observe four things and forbid you from four things: (I order you) to believe in Allâh, i.e., to testify that \( 
{\text{La ilaha illallah} } 
\) (none has the right to be worshipped but Allâh).” The Prophet \( \text{S} \) pointed with finger indicating one and added, “\( \text{Iqamât-as-Salât} \) [perform \( \text{As-Salât} \) (prayers) perfectly], to give \( \text{Zakât} \), and to give one-fifth of the booty (for Allâh’s sake). I forbid you to use \( \text{Ad-Dubba’, An-Naqîr, Al-Hantam and Al-Muzaffat} \) (utensils used for preparing alcoholic liquors and drinks).”

4370. Narrated Bukair : Kuraib, the freed slave of Ibn ‘Abbâs told me that Ibn ‘Abbâs, ‘Abdur-Rahmân bin Azhar and Al-Miswar bin Makhrama sent him to ‘Áishah saying, “Pay her our greetings and ask her about

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\( \text{(1)} \) \( \text{(H. 4368)} \) See \( \text{Iqamât-as-Salât} \) in the glossary.
offering of the two Rak'a after 'Asr prayer, and tell her that we have been informed that you offer these two Rak'a while we have heard that the Prophet had forbidden their offering." Ibn 'Abbás said, "I and 'Umar used to beat the people for their offering them." Kuraib added, "I entered upon her and delivered their message to her." She said, "Ask Umm Salama" So, I informed them (of 'Aishah's answer) and they had sent me to Umm Salama for the same purpose as they sent me to 'Aishah. Umm Salama replied, "I heard the Prophet forbidding the offering of these two Rak'a. Once, the Prophet offered the 'Asr prayer, and then came to me. And at that time some Ansári women from the tribe of Banú Ḥarãm were with me. Then (the Prophet) offered those two Rak'a, and I sent my (lady) servant to him, saying, 'Stand beside him and say (to him), Umm Salama says: O Allah's Messenger! Didn't I hear you forbidding the offering of these two Rak'a (after the 'Asr prayer) yet I see you offering them? And if he beckons you with his hand, then wait.' So the (lady) servant did that and the Prophet beckoned her with his hand, and she waited, and when the Prophet finished his Salá (prayer), he said, 'O the daughter of Abú Umaiyya (i.e., Umm Salama), you were asking me about these two Rak'a after the 'Asr prayer. In fact, some people from the tribe of 'Abdul-Qais came to me to embrace Islám and busied me so much that I did not offer the two Rak'a which were offered after the (compulsory) Zuhr prayer, and these are those two Rak'a (you have seen me offering)."
4371. Narrated Ibn ‘Abbās: The first Friday (i.e., Jumu’ah) prayer offered after the Friday prayer offered at the mosque of Allāh’s Messenger was offered at the mosque of ‘Abdul-Qais situated at Juwāthā, that is a village at Al-Bahrain.

(71) CHAPTER. The delegation of Banū Ḥanifa and the narration of Thumāma bin Uthāl.

4372. Narrated Abū Hurairah: The Prophet sent some cavalry towards Najd and they brought a man from the tribe of Banū Ḥanifa who was called Thumāma bin Uthāl. They fastened him to one of the pillars of the mosque. The Prophet went to him and said, “What have you got, O Thumāma?” He replied, “I have got a good thought, O Muhammad! If you should kill me, you would kill a person who has already killed somebody, and if you should set me free, you would do a favour to one who is grateful, and if you want property, then ask me whatever wealth you want.” He was left till the next day when the Prophet said to him, “What have you got, O Thumāma?” He said, “What I told you, i.e., if you set me free, you would do a favour to one who is grateful.” The Prophet left him till the day after, when he said, “What have you got, O Thumāma?” He said, “I have got what I told you.” On that the

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(1) (H. 4372) This means: What do you think I am going to do to you?
(2) (H. 4372) Thumāma had a good idea about the Prophet for he knew that he would not oppress people, but forgive and help them.
Prophet ﷺ said, “Release Thumāmah.” So he (i.e., Thumāmah) went to a garden of date-palm trees near to the mosque, took a bath and then entered the mosque and said, “I testify that Lā ilāha illallah (none has the right to be worshipped but Allāh), and also testify that Muḥammad is the Messenger of Allāh! By Allāh, O Muḥammad! There was no face on the surface of the earth most disliked by me than yours, but now your face has become the most beloved face to me. By Allāh, there was no religion most disliked by me than yours, but now it is the most beloved religion to me. By Allāh, there was no town most disliked by me than your town, but now it is the most beloved town to me. Your cavalry arrested me (at the time) when I was intending to perform the 'Umrah. And now what do you think?” The Prophet ﷺ gave him good tidings (congratulated him) and ordered him to perform the ‘Umrah. So when he came to Makkah, someone said to him, “You have become a Sābi (Have you changed your religion)?” Thumāmah replied, “No! By Allāh, I have embraced Islām with Muḥammad, the Messenger of Allāh. No, by Allāh! Not a single grain of wheat will come to you from Yamamah unless the Prophet ﷺ gives his permission.”

4373. Narrated Ibn ‘Abbas:

Musaalīma Al-Kadhdhāb came during the lifetime of the Prophet ﷺ and started saying, “If Muḥammad gives me the rule after him, I will follow him.” And he came (to Al-Madīnah) with a great number of the people of his tribe. Allāh’s Messenger ﷺ went to him in the company of Thābit bin Qais bin Shammās, and at that time, Allāh’s Messenger ﷺ had a stick of a date-palm tree branch in his hand. When he (the
Prophet ﷺ stopped near Musailima while the latter was amidst his companions, he said to him, “If you ask me for this piece (of stick), I will not give it to you, and Allah’s Order you cannot avoid, (but you will be destroyed), and if you turn your back from this religion (Islam), then Allah will destroy you. And I think you are the same person who was shown to me in my dream, and this is Thābit bin Qais who will answer your questions on my behalf.” Then the Prophet ﷺ went away from him.

4374. I asked about the statement of Allah’s Messenger ﷺ: “You seem to be the same person who was shown to me in my dream,” and Abū Hurairah informed me that Allah’s Messenger ﷺ said, “When I was sleeping, I saw (in a dream) two bangles of gold on my hands, and that worried me. And then I was inspired Divinely in the dream that I should blow on them, so I blew on them and both the bangles flew away. And I interpreted it that two liars (who would claim to be prophets) would appear after me. One of them has proved to be Al-‘Ansī and the other, Musailima.”

4375. Narrated Abū Hurairah ﷺ: Allah’s Messenger ﷺ said, “While I was sleeping, I was given the treasures of the earth and two gold bangles were put in my hands, and I did not like that, but I was inspired that I should blow on them, and I did so, and both of them vanished. I interpreted it as referring to the two liars between whom I am present; the ruler of Ṣan‘ā and the ruler of Yamāma.”
4376. Narrated Abū Rajā' Al-ʻUtāridī:

We used to worship stones, and when we found a better stone than the first one, we would throw the first one and take the latter, but if we could not get a stone then we would collect some earth (i.e., soil) and then bring a sheep and milk that sheep over it, and perform the Ṭawāf around it. When the month of Rajab came, we used (to stop the military actions), calling this month the iron remover, for we used to remove and throw away the iron parts of every spear and arrow in the month of Rajab.

4377. Abū Rajā' added: When Allāh sent the Prophet with His Message I was a boy working as a shepherd for my family camels. When we heard the news about the appearance of the Prophet, we ran to the fire, (i.e.,) to Musailima al-Kadhdhāb.

(72) CHAPTER. The story of Al-Aswad Al-ʻAnṣī.
bin Shammās who was called the orator of Allāh’s Messenger ﷺ. Allāh’s Messenger ﷺ had a stick in his hand then. The Prophet ﷺ stopped before Musailima and spoke to him. Musailima said to him, “If you wish, we would not interfere between you and the rule, on condition that the rule will be ours after you.” The Prophet ﷺ said, “If you ask me for this stick, I would not give it to you. I think you are the same person who was shown to me in a dream. And this is Thābit bin Qais who will answer you on my behalf.” The Prophet ﷺ then went away.

4379. I asked Ibn ‘Abbās about the dream Allāh’s Messenger ﷺ had mentioned. Ibn ‘Abbās said, “Someone told me that the Prophet ﷺ said, ‘When I was sleeping, I saw in a dream that two gold bangles were put in my hands, and that frightened me and made me dislike them. Then I was allowed (or ordered) to blow on them, and when I blew at them, both of them flew (away). Then I interpreted them as two liars who would appear.’ One of them was Al-‘Ansî who was killed by Fairuz in Yemen and the other was Musailima Al-Kadhdhāb.”

(73) CHAPTER. The story of the people of Najrān (Christians).
4380. Narrated Hudhaifa: Muhammad heard that Li'ân, one of them said to the other, "Do not do (this Li'ân) for, by Allah, if he is a Prophet and we do this Li'ân, neither we, nor our offspring after us will be successful." Then both of them said (to the Prophet), "We will give what you ask but you should send a trustworthy man with us, and do not send any person with us but an honest one.” The Prophet said, “I will send an honest man who is really trustworthy.” Then everyone of the Companions of Allah’s Messenger wished to be that one. Then the Prophet said, "Get up, O Abu ‘Ubaida bin Al-Jarrah.” When he got up, Allah’s Messenger said, “This is the trustworthy man of this (Muslim) nation.”

4381. Narrated Hudhaifa: The people of Najran came to the Prophet and said, “Send an honest man to us.” The Prophet said, “I will send to you an honest man who is really trustworthy.” Everyone of the (Muslim) people hoped to be that one. The Prophet then sent Abu ‘Ubaida bin Al-Jarrah.

(1) (H. 4380) Two groups of people who have differences take their families in a far off place in order to invoke Allah to send His Curse or Punishment on the one who is a liar. This event happened and the first eighty (80) Verses of Surat Al-‘Imran were revealed to the Prophet in this connection. [See Fath Al-Bari, for details].
4382. Narrated Anas: The Prophet said, “Every nation has an Amin (i.e., the most trustworthy, honest man), and the Amin of this nation is Abû ‘Ubaida bin Al-Jarrãh.”

4383. Narrated Jãbir bin ‘Abdullãh: Allah’s Messenger said to me, “If the revenue of Al-Bahrain should come, I will give you so much and so much,” repeating “so much” thrice. But the revenue of Al-Bahrain did not come till Allah’s Messenger had died. When the revenue came during the rule of Abû Bakr, Abû Bakr ordered an announcer to announce, “Whoever had any debt or promise due upon the Prophet should present himself to me (Abû Bakr).” I came to Abû Bakr and informed him that the Prophet had said (to me), “If the revenue of Al-Bahrain should come, I will give you so much and so much,” repeating “so much” thrice. So Abû Bakr gave me. (In another narration, Jâbir said): I met Abû Bakr after that and asked him (to give me what the Prophet had promised me) but he did not give me. I again went to him, but he did not give me. I again went to him (for the third time) but he did not give me. On that I said to him, “I came to you but you did not give me, then I came to you and you did not give me, and then again I came to you, but you did not give me; so you should either give me or else you are like a miser to me.” On that Abû Bakr said, “Do you say, ‘You are like a miserly to me?’ There is no worse disease than...”
miserliness." Abū Bakr said it thrice and added, "Whenever I refused to give you, I had the intention of giving you."

(In another narration) Jābir bin `Abdullāh said, "I went to Abū Bakr (and he gave me a handful of money) and told me to count it, I counted and found it five hundred, and then Abū Bakr said (to me), 'Take the same amount twice'."

(75) CHAPTER. The arrival of Al-Asḥāriyūn and the people of Yemen.

Abū Mūsā said, “The Prophet ﷺ said, 'They are from me and I am from them'.”

4384. Narrated Abū Mūsā: My brother and I came from Yemen (to Al-Madīna) and remained there for some time, thinking that Ibn Mas'ūd and his mother belonged to the family of the Prophet ﷺ because of their frequent entrance (upon the Prophet ﷺ) and their being attached to him.

4385. Narrated Zahdam: When Abū Mūsā arrived (at Kūfah as a governor), he honoured this family of Jarm (by paying them a visit). I was sitting near to him, and he was eating chicken as his lunch, and there was a man sitting amongst the people. Abū Mūsā invited the man to the lunch, but the latter said, “I saw chickens (eating something dirty) so I consider them unclean.” Abū Mūsā said, “Come on! I saw the Prophet ﷺ (eating chicken).” The man said, “I have taken an
oath that I will not eat (chicken).” Abū Mūsa said “Come on! I will tell you about your oath. We, a group of Al-Ash’āriyun people went to the Prophet and asked him to give us something to ride, but the Prophet refused. Then we asked him for the second time to give us something to ride, but the Prophet took an oath that he would not give us anything to ride. After a while, some camels of booty were brought to the Prophet and he ordered that five camels be given to us. When we took those camels, we said, ‘We have made the Prophet forget his oath, so we will never be successful after this.’ So I went to the Prophet and said, ‘O Allah’s Messenger! You took an oath that you would not give us anything to ride, but you have given us.’ He said, ‘Yes, for if I take an oath and later I see a better solution than that, I act on the better one (and gave the expiation of that oath).’

4386. Narrated ʼIrmān bin Ḥuṣain: The people of Banū Tamīm came to Allah’s Messenger and he said, “Be glad (i.e., have good tidings). O Banū Tamīm!” They said, “As you have given us good tidings then give us (some material things).” On that the features of Allah’s Messenger changed (i.e., he took it ill). Then some people from Yemen came, and the Prophet said (to them) “Accept good tidings, as Banū Tamīm have not accepted them.” They said, “We accept them, O Allah’s Messenger!”
4387. Narrated Abū Mas'ūd:

The Prophet said, “Belief is there,” and beckoned with his hand towards Yemen. (And added), “The harshness and mercilessness are the qualities of those farmers etc., who are busy with their camels(1), and pay no attention to the religion (is towards the east) from where comes out the side of the head of Satan, namely, the tribes of Rabī‘a and Muḍar.”

4388. Narrated Abū Hurairah:

The Prophet said, “The people of Yemen have come to you and they are more gentle and soft-hearted. Belief is Yemenite and wisdom is Yemenite, while pride and haughtiness are the qualities of the owners of camels (i.e., bedouins). Calmness and solemnity are the characters of the owners of sheep.”

4389. Narrated Abū Hurairah:

The Prophet said “Belief is Yemenite while Al-Fitnah (trial and affliction) will appear from there (the east) from where comes out the side of the head of Satan.”

(1) (H. 4387) Those who are engaged too much in worldly pursuits and neglect their religious duties will usually acquire the vice of being harsh and fierce.
4390. Narrated Abū Hurairah: The Prophet ﷺ said, “The people of Yemen have come to you, and they are more soft-hearted and gentle-hearted people. The capacity for understanding religion is Yemenite, and wisdom is Yemenite.”

4391. Narrated ‘Alqama: We were sitting with Ibn Mas‘ūd when Khabbāb came and said, “O Abū ‘Abdur-Rahmān! Can these young fellows recite Qur’ān as you do?” Ibn Mas‘ūd said, “If you wish I can order one of them to recite (the Qur’ān) for you.” Khabbāb replied, “Yes.” Ibn Mas‘ūd said, “Recite, O ‘Alqama!” On that, Zaid bin Ḥudair, the brother of Ziyād bin Ḥudair said, (to Ibn Mas‘ūd), “Why have you ordered ‘Alqama to recite though he does not recite better than we?” Ibn Mas‘ūd said, “If you like, I would tell you what the Prophet ﷺ said about your nation and his (i.e., ‘Alqama’s) nation.” So I recited fifty Verses from Sūrat Maryam. ‘Abdullāh (bin Mas‘ūd) said to Khabbāb, “What do you think (about ‘Alqama’s recitation)?” Khabbāb said, “He has recited well.” ‘Abdullāh said, “Whatever I recite, ‘Alqama recites.” Then ‘Abdullāh turned towards Khabbāb and saw that he was wearing a gold ring, whereupon he said, “Hasn’t the time for its throwing away come yet?” Khabbāb said, “You will not see me wearing it after today,” and he threw it away.
(76) CHAPTER. The story of Daus and Tufail bin 'Amr Ad-Dausi.

4392. Narrated Abū Hurairah: Tufail bin 'Amr came to the Prophet and said, "The Daus (nation) have perished as they disobeyed and refused to accept Islam. So invoke Allah against them." But the Prophet said, "O Allah! Give guidance to the Daus (tribe) and bring them (in the fold of Islam)!

4393. Narrated Abū Hurairah: When I came to the Prophet, I said on my way, "Oh what a long tedious tiresome night; nevertheless, it has rescued me from the land of Kufr (disbelief)." A slave of mine ran away on the way. When I reached the Prophet I gave him the Bai'a (pledge) (for Islam), and while I was sitting with him, suddenly the slave appeared. The Prophet said to me, "O Abū Hurairah! Here is your slave." I said, "He (the slave) is (free) for Allah's sake," and manumitted him.

(77) CHAPTER. The story of the delegation of Taiy', and the narration of 'Adi bin Ḥātim.

4394. Narrated 'Adi bin Ḥātim: We came to 'Umar in a delegation (during his rule). He started calling the men one by one, calling each by his name. (As he did not call me early) I said to him, "Don't you know me,
O chief of the believers?” He said, “Yes, you embraced Islam when they (i.e., your people) disbelieved; you have come (to the Truth) when they ran away; you fulfilled your promises when they broke theirs; and you recognized it (the Truth of Islam) when they denied it.” On that, ‘Adi said, “I therefore don’t care.”

(78) CHAPTER. Hajjat-ul-Wada‘.

4395. Narrated ‘Aishah: We set out with Allah’s Messenger during Hajjat-ul-Wada‘ and we assumed the Ihram for ‘Umra. Then Allah’s Messenger said to us, “Whoever has got the Hady should assume the Ihram for Hajj and ‘Umra and should not finish his Ihram till he has performed both (‘Umra and Hajj).” I arrived at Makkah along with him (i.e., the Prophet) while I was menstruating, so I did not perform the Tawaf around the Ka‘bah or Sa‘y between As-Saf and Al-Marwah. I informed Allah’s Messenger about that and he said, “Undo your braids and comb your hair, and then assume the Ihram for Hajj and leave the ‘Umra.” I did so, and when we performed and finished the Hajj, Allah’s Messenger sent me to At-Tan‘im along with (my brother) ‘Abdur-Rahmān bin Abū Bakr Aṣ-Ṣiddīq, ‘Amīr al-Mu‘minīn, to perform the ‘Umra. The Prophet said, “This ‘Umra is in lieu of your missed ‘Umra.” Those who had assumed the Ihram for ‘Umra, performed the Tawaf around the Ka‘bah and Sa‘y between As-Saf and Al-Marwah, and then finished their Ihram, and on their return from Mina, they performed another Tawaf (around the Ka‘bah and Sa‘y between

(1) (H. 4394) Since ‘Umar has such a high opinion about ‘Adi, ‘Adi does not care if he is not called before the others.
Aṣ-Ṣafā and Al-Marwah), but those who combined their Hajj and 'Umra (Al-Qirān), performed only one Tawāf (between Aṣ-Ṣafā and Al-Marwah) (for both).

4396. Narrated Ibn Juraij: ‘Atā’ said, “Ibn ‘Abbas said, ‘If he (i.e., the one intending to perform ‘Umra) has performed the Tawāf around the Ka'bah, (and Sayy of Aṣ-Ṣafā and Al-Marwah) his Ihram is considered to have finished.’ I said, ‘What proof does Ibn ‘Abbas have as to this saying?’ ” ‘Ātā’ said, “(The proof is taken) from the Statement of Allah: And afterwards they are brought for sacrifice unto the ancient House (Al-Haram, — the sacred territory of Makkah city)’ (V.22:33) and from the order of the Prophet to his companions to finish their Ihram during Hajjat-ul-Wadā’. I said (to ‘Ātā’), “That (i.e., finishing the Ihram) was after coming from ‘Arafāt.” ‘Ātā’ said, “Ibn ‘Abbas used to allow it before going to ‘Arafāt (after finishing the ‘Umra) and after coming from it (i.e., after performing the Hajj).” (i.e., Hajj-At-Tamattu).

4397. Narrated Abū Mūsā Al-Ash'āri: I came to the Prophet at a place called Al-Batḥā. The Prophet said, “Did you assume the Ihram for Hajj?” I said, “Yes,” He said, “How did you express your intention (for performing Hajj)?” I said, “Labbaik (i.e., I assume) the Ihram with the same intention as that of Allāh’s Messenger.” The Prophet said, “Perform the Tawāf around the Ka'bah and

(1) (H. 4396) The person meant here is the one who intends to perform ‘Umra along with Hajj (At-Tamattu).
(the Sa'y) between As-Safâ and Al-Marwa, and then finish your Ihram." So I performed the Tawaf around the Ka'bah and the Sa'y between As-Safâ and Al-Marwa (Hajj-at-Tamattu'), and then I came to a woman from the tribe of Qais who removed the lice from my head.

4398. Narrated Hafsa bint Rabi'ah, the wife of the Prophet ﷺ: The Prophet ﷺ ordered all his wives to finish their Ihram during the year of Hajjat-ul-Wada'. On that, I asked the Prophet ﷺ, "What stops you from finishing your Ihram?" He said, "I have matted my hair and garlanded my Hady. So, I will not finish my Ihram unless I have slaughtered my Hady."

4399. Narrated Ibn 'Abbas ﷺ: A woman from the tribe of Khath'am asked for the verdict of Allah's Messenger ﷺ (regarding something) during Hajjat-ul-Wada', while Al-Fadl bin 'Abbâs was the companion-rider behind Allâh's Messenger ﷺ. She asked, "Allah's obligation (i.e., compulsory Hajj) enjoined on His slaves has become due on my old father who cannot sit firmly on the riding animal. Will it be sufficient if I perform the Hajj on his behalf?" He said, "Yes."

4400. Narrated 'Abdullah bin 'Umar ﷺ: The Prophet ﷺ arrived (at Makkah)
in the year of the Conquest (of Makkah) while Usâma was riding behind him on (his she-camel) Al-Qaswa. Bilãl and ‘Uthmãn bin Talâh were accompanying him. When he made his she-camel kneel down near the Ka’bah, he said to ‘Uthmân, “Get us the key (of the Ka’bah).” He brought the key to him and opened the gate (of the Ka’bah), for him. The Prophet ﷺ, Usâma, Bilãl and ‘Uthmãn (bin Talâh) entered the Ka’bah and then closed the gate behind them (from inside). The Prophet ﷺ stayed there for a long period and then came out. The people rushed to get in, but I went in before them and found Bilãl standing behind the gate, and I said to him, “Where did the Prophet ﷺ offer Salât (prayer)?” He said, “He offered Salât (prayer) between those two front pillars.” The Ka’bah was built on six pillars, arranged in two rows, and he offered Salât (prayer) between the two pillars of the front row leaving the gate of the Ka’bah at his back and facing (in Salât) the wall which faces one when one enters the Ka’bah. Between him and that wall (was the distance of about three cubits). But I forgot to ask Bilãl about the number of Rak’a, the Prophet ﷺ had prayed. There was a red piece of marble at the place where he (i.e., the Prophet ﷺ) had offered the Salât (prayer).

4401. Narrated ‘Aishah the wife of the Prophet ﷺ: Safiyya bint Huyai, the wife of the Prophet ﷺ menstruated during Hajjat-ul-Wada’. The Prophet ﷺ said, “Is she going to detain us?” I said to him, “She has already come to Makkah and performed the Tawâf (ul-Ifada) around the Ka’bah, O Allah’s Messenger”. The Prophet ﷺ said, “Let her then proceed on (to Al-Madîna).”
4402.Narrated Ibn ‘Umar: We were talking about Hajjat-ul-Wada’, while the Prophet was amongst us. We did not know what Hajjat-ul-Wada’ signified. The Prophet praised Allâh and then mentioned Al-Masîh Ad-Dajjâl and described him extensively, saying, “Allâh did not send any Prophet but that Prophet warned his nation of Al-Masîh Ad-Dajjâl. Nûh (Noah) and the Prophets following him warned (their people) of him. He will appear amongst you (O Muhammad’s followers), and if it happens that some of his qualities may be hidden from you, but your Lord’s State is clear to you and not hidden from you.” The Prophet said it thrice. “Verily, your Lord is not blind in one eye while he (Ad-Dajjâl) is blind in the right eye which looks like a grape bulging out (of its cluster).”

4403. “No doubt! Allâh has made your blood and your properties sacred to one another like the sanctity of this day of yours, in this town of yours, in this month of yours.” The Prophet added: “No doubt! Haven’t I conveyed Allâh’s Message to you?” They replied, “Yes,” The Prophet added, “Woe to you!” (or said), “May Allâh be Merciful to you! Do not become infidels after me (i.e., my death) by cutting the necks of one another.”
4404. Narrated Zaid bin Arqam: The Prophet ﷺ fought nineteen Ghazwā (holy battles) and performed only one Hajj after he emigrated (to Al-Madīna), and did not perform another Hajj after it, and that was Ḥajjat-ul-Wādāʾ, Abū Ishāq said, “He performed Hajj (many times) when he was in Makkah.”(1)

4405. Narrated Jarīr: The Prophet ﷺ ordered me during Ḥajjat-ul-Wādāʾ, “Ask the people to be quiet and listen.” He then said, “Do not become infidels after me by cutting the necks of one another.”

4406. Narrated Abū Bakra رضي الله عنه: The Prophet ﷺ said, “Time has taken its original shape which it had when Allāh created the heavens and the earth. The year is of twelve months, four of which are sacred, and out of these (four) three are in succession, i.e., Dhul-Qa’dā, Dhul-Hijja and Al-Muharram, and the fourth is Rajab which is named after the Mudar tribe, between (the month of) Jumāda (Ath-Thānia) and Sha’bān.” Then the Prophet ﷺ asked, “Which month is this?” We said, “Allāh and His Messenger ﷺ know better.” On that the Prophet ﷺ kept quiet so long that we thought that he might name it with another name. Then the Prophet ﷺ said, “Isn’t it the month of

(1) (H. 4404) The Prophet ﷺ had performed Hajj several times when he was in Makkah before he emigrated to Al-Madīna.
Dhul-Hijja?" We replied, "Yes (it is)." Then he said, "Which town is this?" "We replied, "Allâh and His Messenger know better." On that he kept quiet so long that we thought that he might name it with another name. Then he said, "Isn't it the town of Makkah?" We replied, "Yes (it is)." Then he said, "Which day is today?" We replied, "Allâh and His Messenger know better." He kept quiet so long that we thought that he might name it with another name. Then he said, "Isn't it the day of An-Nahr (i.e., sacrifice)?" We replied, "Yes (it is)." He said, "So your blood, your properties, (the subnarrator Muhammad said, 'I think the Prophet also said: And your honour...) are sacred to one another like the sanctity of this day of yours, in this town of yours, in this month of yours; and surely, you will meet your Lord, and He will ask you about your deeds. Beware! Do not become like those who went astray (as infidels) after me, cutting the necks of one another. It is incumbent on those who are present to convey this message (of mine) to those who are absent. May be that some of those to whom it will be conveyed might comprehend (what I have said) better than the present audience."

(The sub-narrator, Muhammad, on remembering that narration, used to say, "Muhammad spoke the truth!") He (i.e., the Prophet) then said twice, "No doubt! Haven't I conveyed (Allâh's Message) to you?"

4407. Narrated Târiq bin Shihâb: Some Jews said, "Had this Verse been revealed to us, we would have taken that day as 'Eid (festival)." 'Umar said, "What Verse?" They said:

"...This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion..." (V.5:3)
‘Umar said, “I know the place where it was revealed. It was revealed while Allâh’s Messenger ﷺ was staying at ‘Arafât.”

4408. Narrated ‘Âishah رضي الله عنها: We set out with Allâh’s Messenger ﷺ, and some of us assumed the Ihram for ‘Umra, some assumed it for Hajj, and some assumed it for both Hajj and ‘Umra. Allâh’s Messenger ﷺ assumed the Ihram for Hajj. So those who had assumed the Ihram for Hajj or for both Hajj and ‘Umra, did not finish their Ihram till the day of An-Nahr (i.e., slaughter of sacrifices). Narrated Mâlik the same as above, saying, “(We set out) with Allâh’s Messenger ﷺ in Hajjat-ul-Wadà...”

Narrated Mâlik the same as above.

4409. Narrated Sa’d رضي الله عنه: The Prophet ﷺ visited me during Hajjat-ul-Wadà while I was suffering from a disease which brought me to the verge of death. I said, “O Allâh’s Messenger! My ailment has reached such a (bad) state as you see, and I have much wealth, but I have no one to inherit from me except my only daughter. Shall I give two-third of my property as alms (in charity)?” The Prophet ﷺ said, “No.” I said, “(Shall I give) one-third of it?” He replied, “One-third, and even one-third is...
too much. It is better for you to leave your inheritors wealthy rather than to leave them poor, begging people (for their sustenance); and whatever you spend for Allah's sake, you will get reward for it, even for the morsel of food which you put in your wife's mouth.” I said, “O Allah's Messenger! Should I remain (in Makkah) behind my companions (who are going with you to Al-Madina)?” The Prophet ﷺ said, “If you remain behind, any good deed which you will do for Allah's sake, will upgrade and elevate you. May be you will live long so that some people may benefit by you and some other (i.e., infidels) may get harmed by you.” The Prophet ﷺ then added, “O Allah! Complete the emigration of my Companions and do not turn them on their heels. But the poor Sa'd bin Khaula (not the above mentioned Sa'd) (died in Makkah).” Allah's Messenger ﷺ pitied Sa'd for he died in Makkah.

4410. Narrated Ibn 'Umar رضي الله عنهما
The Prophet ﷺ got his head shaved during Hajjat-ul-Wada’.

4411. Narrated Ibn 'Umar رضي الله عنهما
During Hajjat-ul-Wada’, the Prophet ﷺ and some of his Companions got their heads shaved, while some of his Companions got their head-hair cut short.
4412.Narrated ‘Abdullãh bin ‘Abbas رضي الله عنهم that he came riding a donkey while Allãh’s Messenger ﷺ was standing at Mina during Hajjat-ul-Wada‘, leading the people in Salãt (prayer). The donkey passed in front of a part of the row of the people offering the Salãt (prayer). Then he dismounted from it and took his position in the row with the people.

4413. Narrated Hishãm’s father: In my presence, Usãma was asked about the speed of the Prophet ﷺ during his Hijj. He replied, “It was Al- ‘Anaq (i.e., moderate, easy speed) and if he encountered an open space, he used to increase his speed.”

4414. Narrated ‘Abdullãh bin Yazãd Al-Khaãtmî that Abû Ayyãb informed him that he offered the Maghrib and ’Ishã’ prayers together with the Prophet ﷺ during Hajjat-ul-Wada‘.

(79) CHAPTER. The Ghazwa of Tabûk which is also called Ghazwã Al-Usrah (i.e., the battle of hardship).

4415. Narrated Abû Mûsa رضي الله عنه: My companions sent me to Allãh’s Messenger ﷺ...
to ask him for some animals to ride on, as they were accompanying him in the army of Al-'Usrah, and that was the Ghazwā (battle) of Tabuk. I said, "O Allâh's Prophet! My companions have sent me to you to provide them with means of transportation." He said, "By Allâh! I will not make you ride anything." It so happened that when I reached him, he was in an angry mood, and I didn’t notice it. So I returned in a sad mood because of the refusal of the Prophet, and for the fear that the Prophet might have become angry with me. So I returned to my companions and informed them of what the Prophet had said. Only a short while had passed when I heard Bilâl calling, "O 'Abdullah bin Qais!" I replied to his call. Bilâl said, "Respond to Allâh's Messenger who is calling you." When I went to him (i.e., the Prophet), he said, "Take these two camels tied together and also these two camels tied together," referring to six camels he had bought from Sa'd at that time. The Prophet added, "Take them to your companions and say, 'Allâh (or Allâh's Messenger) allows you to ride on these, so ride on them." So I took those camels to them and said, "The Prophet allows you to ride on these (camels), but by Allâh, I will not leave you till some of you proceed with me to somebody who heard the statement of Allâh's Messenger. Do not think that I narrate to you a thing which Allâh's Messenger has not said." They said to me, "We consider you truthful, and we will do what you like." The subnarrator added: So Abû Musa proceeded along with some of them till they came to those who have heard the statement of Allâh's Messenger wherein he denied them (some animals to ride on) and (his statement) whereby he gave them the same. So these people told them
the same information as Abū Mūsa had told them.

4416. Narrated Sa'd: Allāh's Messenger ﷺ set out for Tabūk appointing 'Alī as his deputy (in Al-Madīna). 'Alī said, “Do you want to leave me with the children and women?” The Prophet ﷺ said, “Will you not be pleased that you will be to me like Harūn (Aaron) to Mūṣā (Moses)? But there will be no Prophet after me.”

4417. Narrated Ṣafwān bin Ya'la bin Umāiyya that his father said, “I participated in Al-'Usrah expedition (i.e., the Ghazwa of Tabūk) along with the Prophet ﷺ.” Ya'la added, “(My participation in) that Ghazwā was the best of my deeds to me.” Ya'la said, “I had a labourer who quarrelled with somebody, and one of the two bit the hand of the other (‘Ātā’, the subnarrator, said, “Ṣafwān told me who bit whom, but I forgot it”), and the one who was bitten, pulled his hand out of the mouth of the biter, so one of the incisors of the biter was broken. So we came to the Prophet ﷺ and he considered the biter’s
for Allâh’s Forgiveness for them, and left the secrets of their hearts for Allâh to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said, ‘Come on.’ So I came walking till I sat before him. He said to me, ‘What stopped you from joining us? Had you not purchased an animal for carrying you?’ I answered, ‘Yes, O Allâh’s Messenger! But by Allâh, if I were sitting before any person from among the people of the world other than you, I would have avoided his anger with an excuse. By Allâh, I have been bestowed with the power of speaking fluently and eloquently, but by Allâh, I knew well that if today I tell you a lie to seek your favour, Allâh would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I hope for Allâh’s Forgiveness. Really, by Allâh, there was no excuse for me. By Allâh, I had never been stronger or wealthier than I was when I remained behind you.’ Then Allâh’s Messenger صلی اللہ عیه وآله وسلم said, ‘As regards this man, he has surely told the truth. So get up till Allâh decides your case.’ I got up, and many men of Banû Salama followed me and said to me, ‘By Allâh, we never witnessed you doing any sin before this. Surely, you failed to offer excuse to Allâh’s Messenger صلی اللہ عیه وآله وسلم as the others who did not join him, have offered. The supplication of Allâh’s Messenger صلی اللہ عیه وآله وسلم to Allâh to forgive you would have been sufficient for you.’ By Allâh, they continued blaming me so much that I intended to return (to the Prophet صلی اللہ عیه وآله وسلم) and accuse myself of having told a lie, but I said to them, ‘Is there anybody else who has met the same fate as I have?’ They replied, ‘Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.’ I said, ‘Who are they?’ They
replied, 'Murâra bin Ar-Rabi' Al-'Amri and Hilâl bin Umaiyya Al-Waqiti.' By that they mentioned to me two pious men who had attended the Ghazwâ (battle) of Badr, and in whom there was an example for me. So I did not change my mind when they mentioned them to me. Allâh’s Messenger ﷺ forbade all the Muslims to talk to us, the three aforesaid persons out of all those who had remained behind in that Ghazwâ. So, we kept away from the people and they changed their attitude towards us till the very land (where I lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights. As regards my two other fellows, they remained shut in their houses and kept on weeping, but I was the youngest of them and the firmest of them, so I used to go out and offer the Salât (prayers) along with the Muslims and roam about in the markets, but none would talk to me, and I would come to Allâh’s Messenger ﷺ and greet him while he was sitting in his gathering after the Salât (prayer), and I would wonder whether the Prophet ﷺ did move his lips in return to my greetings or not. Then I would offer my Salât (prayer) near to him and look at him stealthily. When I was busy with my Salât, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude of the people lasted long, I walked till I scaled the wall of the garden of Abû Qatâda who was my cousin and dearest person to me, and I offered my greetings to him. By Allâh, he did not return my greetings. I said, 'O Abû Qatâda! I beseech you by Allâh! Do you know that I love Allâh and His Messenger ﷺ?' He kept quiet. I asked him again, beseeching him by Allâh, but he remained silent. Then I asked him again in the Name of Allâh. He said, 'Allâh and His Messenger ﷺ
claim as invalid (i.e. the biter did not get a recompense for his broken incisor). The Prophet ﷺ said, ‘Should he leave his hand in your mouth so that you might snap it as if it were in the mouth of a male camel to snap it?’ ”

(80) CHAPTER. The narration of Ka'b bin Mālik.

And the Statement of Allāh ﷲ

“And (He did forgive also) the three [who did not join the Tabūk expedition and whose case was deferred (by the Prophet ﷺ) for Allāh’s Decision]...”. (V.9:118)

4418. Narrated ‘Abdullāh bin Ka'b bin Mālik who, from among Ka'b’s sons, was the guide of Ka'b when he became blind: I heard Ka'b bin Mālik narrating the story of (the Ghazwā of) Tabūk in which he failed to take part. Ka'b said, “I did not remain behind Allāh’s Messenger ﷺ in any Ghazwā that he fought except the Ghazwā of Tabūk, and I failed to take part in the Ghazwā of Badr, but Allāh did not admonish anyone who had not participated in it, for in fact, Allāh’s Messenger ﷺ had gone out in search of the caravan of Quraish till Allāh made them (i.e the Muslims) and their enemy meet without any appointment. I witnessed the night of Al-'Aqaba (pledge) with Allāh’s Messenger ﷺ when we pledged for Islam, and I would not exchange i.e the Muslims) and their enemy meet without any appointment. I witnessed the night of Al-'Aqaba (pledge) with Allāh’s Messenger ﷺ when we pledged for Islam, and I would not exchange it for the battle of Badr although the battle of Badr is more popular amongst the people than it (i.e., Al-'Aqaba Pledge). As for my news (in this battle of Tabūk), I had never been stronger or wealthier than I was when I remained behind the Prophet ﷺ
in that *Ghazwâ*. By Allâh, never had I two she-camels before, but I had then at the time of this *Ghazwâ*. Whenever Allâh's Messenger wanted to make a *Ghazwâ*, he used to hide his intention by apparently referring to different *Ghazwâ* till it was the time of that *Ghazwâ* (of Tabûk) which Allâh's Messenger fought in severe heat, facing a long journey, desert, and the great number of the enemy. So the Prophet announced to the Muslims clearly (their destination) so that they might get prepared for their *Ghazwâ*. So he informed them clearly of the destination he was going to. Allâh's Messenger was accompanied by a large number of Muslims who could not be listed in a book namely, a register.” Ka'b added, “Any man who intended to be absent would think that the matter would remain hidden unless Allâh revealed it through Divine Revelation. So Allâh’s Messenger fought that *Ghazwâ* at the time when the fruits had ripened and the shades looked pleasant. Allâh’s Messenger and his Companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned having done nothing. I would say to myself, 'I can do that.' So I kept on delaying it every now and then till the people got ready and Allâh’s Messenger and the Muslims along with him departed, and I had not prepared anything for my departure, and I said, 'I will prepare myself (for departure) one or two days after him, and then join them.' In the morning following their departure, I went out to get myself ready but returned having done nothing. Then again in the next morning, I went out to get ready but returned without doing anything. Such was the case with me till they hurried away and the battle was missed (by me). Even then I intended to depart to take them over. I wish I
had done so! But it was not written for me. So, after the departure of Allah’s Messenger  when I went out and walked amongst the people (i.e., the remaining persons), it grieved me that I could see none around me, but one accused of hypocrisy or one of those weak men whom Allah had excused. Allah’s Messenger  did not remember me till he reached Tabuk. So while he was sitting amongst the people in Tabuk, he said, ‘What did Ka‘b do?’ A man from Banu Salama said, ‘O Allah’s Messenger! He has been stopped by his two Burda (i.e., garments) and his looking at his own flanks with pride.’ Then Mu‘adh bin Jabal said, ‘What a bad thing you have said! By Allah! O Allah’s Messenger! We know nothing about him but good.’ Allah’s Messenger  kept silent.” Ka‘b bin Malik added, “When I heard that he (i.e., the Prophet  was on his way back to Al-Madina. I got dipped in my concern, and began to think of false excuses, saying to myself, ‘How can I avoid his anger tomorrow?’ And I took the advice of wise members of my family in this matter. When it was said that Allah’s Messenger  had nearly approached (Al-Madina) all the evil false excuses vanished from my mind and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth. So Allah’s Messenger  arrived in the morning, and whenever he returned from a journey, he used to visit the mosque first of all and offer two-Rak’a prayer therein and then sit for the people. So when he had done all that (this time), those who had failed to join the battle (of Tabuk) came and started offering (false) excuses and taking oaths before him. They were something over eighty men; Allah’s Messenger  accepted the excuses they had expressed, took their Bai’a (pledge), asked
for Allah’s Forgiveness for them, and left the secrets of their hearts for Allah to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said, ‘Come on.’ So I came walking till I sat before him. He said to me, ‘What stopped you from joining us? Had you not purchased an animal for carrying you?’ I answered, ‘Yes, O Allah’s Messenger! But by Allah, if I were sitting before any person from among the people of the world other than you, I would have avoided his anger with an excuse. By Allah, I have been bestowed with the power of speaking fluently and eloquently, but by Allah, I knew well that if today I tell you a lie to seek your favour, Allah would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I hope for Allah’s Forgiveness. Really, by Allah, there was no excuse for me. By Allah, I had never been stronger or wealthier than I was when I remained behind you.’ Then Allah’s Messenger ﷺ said, ‘As regards this man, he has surely told the truth. So get up till Allah decides your case.’ I got up, and many men of Banû Salama followed me and said to me, ‘By Allah, we never witnessed you doing any sin before this. Surely, you failed to offer excuse to Allah’s Messenger ﷺ as the others who did not join him, have offered. The supplication of Allah’s Messenger ﷺ to Allah to forgive you would have been sufficient for you.’ By Allah, they continued blaming me so much that I intended to return (to the Prophet ﷺ) and accuse myself of having told a lie, but I said to them, ‘Is there anybody else who has met the same fate as I have?’ They replied, ‘Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.’ I said, ‘Who are they?’ They
replied, 'Murâra bin Ar-Rabi' Al-'Amri and Hîlal bin Umaiyya Al-Waqitî.' By that they mentioned to me two pious men who had attended the Ghazwâ (battle) of Badr, and in whom there was an example for me. So I did not change my mind when they mentioned them to me. Allâh's Messenger forbade all the Muslims to talk to us, the three aforesaid persons out of all those who had remained behind in that Ghazwâ. So, we kept away from the people and they changed their attitude towards us till the very land (where I lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights. As regards my two other fellows, they remained shut in their houses and kept on weeping, but I was the youngest of them and the firmest of them, so I used to go out and offer the Salât (prayers) along with the Muslims and roam about in the markets, but none would talk to me, and I would come to Allâh's Messenger and greet him while he was sitting in his gathering after the Salât (prayer), and I would wonder whether the Prophet did move his lips in return to my greetings or not. Then I would offer my Salât (prayer) near to him and look at him stealthily. When I was busy with my Salât, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude of the people lasted long, I walked till I scaled the wall of the garden of Abû Qatâda who was my cousin and dearest person to me, and I offered my greetings to him. By Allâh, he did not return my greetings. I said, 'O Abû Qatâda! I beseech you by Allâh! Do you know that I love Allâh and His Messenger?' He kept quiet. I asked him again, beseeching him by Allâh, but he remained silent. Then I asked him again in the Name of Allâh. He said, 'Allâh and His Messenger' •
know it better.' Thereupon my eyes flowed with tears and I returned and jumped over the wall." Ka'b added, "While I was walking in the market of Al-Madina, suddenly I saw a Nabati (i.e., a Christian farmer) from the Anbāt (plural of Nabāti) of Sham who came to sell his grains in Al-Madina, saying, 'Who will lead me to Ka'b bin Malik?' The people began to point (me) out for him till he came to me and handed me a letter from the king of Ghassân in which the following was written:

'Amma Ba 'du (then after), I have been informed that your friend (i.e., the Prophet) has treated you harshly. Anyhow, Allah does not let you live at a place where you feel inferior and your right is lost. So, join us, and we will console you.'

When I read it, I said to myself, 'This is also a sort of test.' Then I took the letter to the oven and made a fire therein by burning it. When forty out of the fifty nights elapsed, behold! There came to me the messenger of Allah's Messenger and said, 'Allah's Messenger orders you to keep away from your wife.' I said, 'Should I divorce her; or else what should I do?' He said, 'No, only keep aloof from her and do not cohabit her.' The Prophet sent the same message to my two fellows. Then I said to my wife, 'Go to your parents and remain with them till Allah gives His Verdict in this matter.' Ka'b added, "The wife of Hilāl bin Umaiyya came to Allah's Messenger and said, 'O Allah's Messenger! Hilāl bin Umaiyya is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him?' He said, 'No (you can serve him), but he should not come near you.' She said, 'By Allah, he has no desire for anything. By Allah, he has never ceased weeping till his case began till this day of his.' On that, some
of my family members said to me, 'Will you also ask Allah's Messenger to permit your wife (to serve you) as he has permitted the wife of Hilal bin Umaiyya to serve him?' I said, 'By Allah, I will not ask the permission of Allah's Messenger regarding her, for I do not know what Allah's Messenger would say if I asked him to permit her (to serve me) while I am a young man.' Then I remained in that state for ten more nights after that till the period of fifty nights was completed starting from the time when Allah's Messenger prohibited the people from talking to us. When I had offered the Fajr prayer on the 50th morning on the roof of one of our houses and while I was sitting in the condition which Allah described (in the Qur'an) i.e., my very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness, there I heard the voice of one who had ascended the mountain of Sal' calling with his loudest voice, 'O Ka'b bin Malik! Be happy (by receiving good tidings).’ I fell down in prostration before Allah, realizing that relief has come. Allah's Messenger had announced the acceptance of our repentance by Allah when he had offered the Fajr prayer. The people then came out to congratulate us. Some bringers of good tidings went out to my two fellows, and a horseman came to me in haste, and a man of Banu Aslam came running and ascended the mountain and his voice was swifter than the horse. When he (i.e., the man) whose voice I had heard, came to me conveying the good tidings, I took off my two garments and dressed him with them; and by Allah, I owned no other garments than them on that day. Then I borrowed two garments and wore them and went to Allah's Messenger. The people started receiving me in batches, congratulating me on Allah's
Acceptance of my repentance, saying, ‘We congratulate you on Allâh’s Acceptance of your repentance.’” Ka‘b further said, “When I entered the mosque, I saw Allâh’s Messenger sitting with the people around him. Tâlha bîn ‘Ubaidullâh swiftly came to me, shook hands with me and congratulated me. By Allâh, none of the Muhäjirûn (i.e., emigrants) got up for me except him (i.e., Tâlha), and I will never forget this for Tâlha.” Ka‘b added, “When I greeted Allâh’s Messenger, his face being bright with joy, said, ‘Be happy with the best day that you have got ever since your mother delivered you.’” Ka‘b added, “I said to the Prophet, ‘Is this forgiveness from you or from Allâh?’ He said, ‘No, it is from Allâh.’ Whenever Allâh’s Messenger became happy, his face would shine as if it were a piece of moon, and we all knew that characteristic of him. When I sat before him, I said, ‘O Allâh’s Messenger! Because of the acceptance of my repentance I will give up all my wealth as alms for the sake of Allâh and His Messenger.’ Allâh’s Messenger said, ‘Keep some of your wealth, as it will be better for you.’ I said, ‘So I will keep my share from Khaibar with me,’ and added, ‘O Allâh’s Messenger! Allâh has saved me for telling the truth; so it is a part of my repentance not to tell but the truth as long as I am alive. By Allâh, I do not know anyone of the Muslims whom Allâh has helped for telling the truth more than me, since I mentioned that truth to Allâh’s Messenger I have never intended to tell a lie ever since (I said that to Allâh’s Messenger) till today. I hope that Allâh will also save me (from telling lies) the rest of my life. So Allâh revealed to His Messenger the Verse:

‘Allâh has forgiven the Prophet, the Muhäjirûn (emigrants) and the Ansâr...’
... And be with those who are true (in words and deeds).’ (V.9:117-119)

"By Allah, Allah has never bestowed upon me, apart from His guiding me to Islam, a greater blessing than the fact that I did not tell a lie to Allah’s Messenger which would have caused me to perish as those who have told a lie perished, for Allah described those who told lies with the worst description He ever attributed to anybody else. Allah ṣallallahu 'alaihi wa salam said:

'They (i.e., the hypocrites) will swear by Allah to you (Muslims) when you return to them... (up to His Saying)... Certainly Allah is not pleased with the people who are Al-Fasiqūn (rebellious, disbelient to Allah.)’” (V.9:95,96)

Ka'b added, “We, the three persons, differed altogether from those whose excuses Allah’s Messenger ṣaḥib accepted when they swore to him. He took their Bai'a (pledge) and asked Allah to forgive them, but Allah’s Messenger left our case pending till Allah gave His Judgement about it. As for that Allah said:

‘And (He did forgive also) the three...’ (V.9:118)

"What Allah ṣallallahu 'alaihi wa salam said (in this Verse) does not indicate our failure to take part in the Ghazwā, but it refers to the deferment of making a decision by the Prophet ṣaḥib about our case in contrast to the case of those who had taken an oath before him and he excused them by accepting their excuses.”
4419. Narrated Ibn 'Umar: When the Prophet passed by Al-Hijr, he said, "Do not enter the dwelling places of those people who were unjust to themselves unless you enter in a weeping state, lest the same calamity as of theirs should befall you." Then he covered his head and made his speed fast till he crossed the valley.

4420. Narrated Ibn 'Umar: Allâh’s Messenger said to his Companions who were at Al-Hijr (or said about the companions of Al-Hijr) "Do not enter upon these people who are being punished, except in a weeping state, lest the same calamity as of theirs should befall you."
4421. Narrated 'Urwa bin Al-Mughira: Al-Mughira bin Shu'ba said, "The Prophet went out to answer the call of nature and (when he had finished) I got up to pour water for him." I think that he said that the event had taken place during the Ghazwâ of Tabûk. Al-Mughira added, "The Prophet washed his face, and when he wanted to wash his forearms, the sleeves of his cloak became tight over them, so he took them out from underneath the cloak and then he washed them (i.e., his forearms) and passed wet hands over his Khuff."

4422. Narrated Abû Ḥumaid: We returned in the company of the Prophet from the Ghazwa of Tabûk, and when we came within sight of Al-Madina, the Prophet said, "This is Tâba (i.e., Al-Madina), and this is Uḥud mountain that loves us and is loved by us."

4423. Narrated Anas bin Malik: Allah's Messenger returned from the Ghazwa of Tabûk, and when he approached Al-Madina, he said, "There are some people in Al-Madina who were with you all the time, you did not travel any portion of the journey nor crossed any valley, but they were with you." They (i.e., the people) said, "O Allah's Messenger! Even though they were at Al-Madina?" He said, "Yes, because they were stopped"
by a genuine excuse.”

(83) CHAPTER. The letter of the Prophet ﷺ to Kisra (Khosrau) and Qaiser (Caesar).

4424. Narrated Ibn ‘Abbās: رضي الله عنهما: Allāh’s Messenger ﷺ sent a letter to Kisra (Khosrau) with ‘Abdullāh bin Ḥudhāfa As-Sahmī and told him to hand it over to the governor of Al-Bahrain. The governor of Al-Bahrain handed it over to Kisra, and when he read the letter, he tore it into pieces. [The subnarrator added, “I think that Ibn Al-Musaiyab said, ‘Allāh’s Messenger ﷺ invoked (Allāh) to tear them all totally (Kisra and his companions) into pieces.’”]

4425. Narrated Abū Bakra: During the days (of the battle) of Al-Jamal, Allāh benefited me with a word I had heard from Allāh’s Messenger ﷺ after I had been about to join the companions of Al-Jamal (i.e., the camel) and fight along with them. When Allāh’s Messenger ﷺ was informed that the Persians had crowned the daughter of Kisra (Khosrau) as their ruler, he said, “Such people as ruled by a lady will never be successful.”(1)

(1) (H. 4425) Abū Bakra did not fight on that side because the army was led by a woman, i.e., ‘Āishah رضي الله عنها.
4426. Narrated As-Sa‘ib bin Yazid: I remember that I went out with the boys to (the place called) Thaniyat-ul-Wadā' to receive Allāh's Messenger ﷺ.

4427. Narrated As-Sa‘ib: I remember I went out with the boys to Thaniyat-ul-Wadā' to receive the Prophet ﷺ when he returned from the Ghazwā of Tabūk.

(84) CHAPTER. The sickness of the Prophet ﷺ and his death.

And the Statement of Allāh ﷻ:

“Verily! You (O Muḥammad ﷺ) will die and verily, they (too) will die.’ (V.39:30)

4428. Narrated ‘Āishah رضي الله عنها: The Prophet ﷺ in his ailment in which he died, used to say, “O ‘Āishah! I still feel the pain caused by the food I ate at Khaibar, and at this time, I feel as if my aorta is being cut from that poison.”

4429. Narrated Umm Al-Faḍl bint Al-Ḥārith: I heard the Prophet ﷺ reciting Sūrat Al-Mursalāt ‘Urfā (No. 77) in the Maghrib prayer, and after that Ṣalāt (prayer) he did not lead us in any Ṣalāt (prayer) till he died.
4430. Narrated Ibn 'Abbās: 'Umar bin Al-Khaṭṭāb used to let Ibn 'Abbās sit beside him, so 'Abdūr-Rahmān bin 'Amr said to 'Umar, "We have sons similar to him (in age)." 'Umar replied, "(I respect him) because of his status that you know." 'Umar then asked Ibn 'Abbās about the meaning of this Holy Verse:

“When there comes the Help of Allah (to you, O Muhammad) against your enemies) and the Conquest (of Makkah).” (V.110:1)

Ibn 'Abbās replied, “That indicated the approaching death of Allah’s Messenger which Allah informed him.” 'Umar said, “I do not know of it except what you know.”

4431. Narrated Ibn 'Abbās: Thursday! And how great that Thursday was! The ailment of Allah’s Messenger became worse (on Thursday) and he said, “Fetch me something so that I may write to you something after which you will never go astray.” The people (present there) differed in this matter, and it was not right to differ before a Prophet. Some said, “What is wrong with him? (Do you think) he is delirious (seriously ill)?”(1) Ask him (to understand his state).” So they went to the Prophet and asked him again. The Prophet said, “Leave me, for my present state is better

(1) (H. 4431) The speaker wants to urge others to fulfil the Prophet’s order.
than what you call me for." Then he ordered them to do three things. He said, "Turn Al-Mushrikûn [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad (S)] out of the Arabian Peninsula; respect and give gifts to the foreign delegations as you have seen me dealing with them." (Sa'id bin Jubair, the subnarrator said that Ibn 'Abbas kept quiet as regards the third order, or he said, "I forgot it.")\(^{(1)}\)

[See Vol. 1, Hadîth No.114]

4432. Narrated 'Ubaidullâh bin 'Abdullâh: Ibn 'Abbâs Li said, "When Allâh's Messenger ﷺ was on his deathbed and there were some men in the house, he said, 'Come near, I will write for you something after which you will not go astray.' Some of them (i.e., his Companions) said, 'Allâh's Messenger is seriously ill and you have the Qur'an. Allâh's Book is sufficient for us.' So, the people in the house differed and started disputing. Some of them said, 'Give him writing material so that he may write for you something after which you will not go astray.' While the others said the other way round. So when their talk and differences increased, Allâh's Messenger ﷺ said, 'Go away.' Ibn 'Abbâs used to say, "No doubt, it was very unfortunate (a great disaster) that Allâh's Messenger ﷺ was prevented from writing for them that writing because of their differences and noise."\(^{(2)}\)

\(^{(1)}\) (H. 4431) See the footnote of Hadîth No.3168, Vol.4.
4433, 4434. Narrated 'Aishah رضي الله عنها: The Prophet ﷺ called Fāṭima ﷺ during his fatal illness and told her something secretly and she wept. Then he called her again and told her something secretly, and she started laughing. When we asked her about that, she said, “The Prophet ﷺ first told me secretly that he would expire in that disease in which he eventually died, so I wept; then he told me secretly that I would be the first of his family to follow him, so I laughed (at that time).”

4435. Narrated 'Aishah رضي الله عنها: I used to hear (from the Prophet ﷺ) that no Prophet dies till he is given the option to select either the worldly life or the life of the Hereafter. I heard the Prophet ﷺ in his fatal disease, with his voice becoming hoarse, saying, “In the company of those on whom Allah has bestowed His Grace... (to the end of the Verse).” (V.4:69) Thereupon I thought that the Prophet ﷺ had been given the option.

4436. Narrated 'Aishah رضي الله عنها: When the Prophet ﷺ fell ill in his fatal illness, he started saying, “With the highest companions.”(1)

(1) (H. 4436) See the Noble Qur’an (V.4:69).
4437. Narrated 'Aishah: When Allâh's Messenger was in good health, he used to say, "Never does a Prophet die unless he is shown his place in Paradise (before his death), and then he is given life or given option." When the Prophet became ill and his last moments came while his head was on my thigh, he became unconscious, and when he came to his senses, he looked towards the roof of the house and then said, "O Allâh! (Please let me be) with the highest companions." Thereupon I said, "So, he is not going to stay with us!" Then I came to know that his state was the confirmation of the narration he used to mention to us while he was in good health.

4438. Narrated 'Aishah: 'Abdur-Rahmân bin Abû Bakr entered upon the Prophet while I was supporting the Prophet on my chest. 'Abdur-Rahmân had a fresh Siwâk then and he was cleaning his teeth with it. Allâh’s Messenger looked at it, so I took the Siwâk, cut it (chewed it with my teeth), shook it and made it soft (with water), and then gave it to the Prophet who cleaned his teeth with it. I had never seen Allâh’s Messenger cleaning his teeth in a better way than that moment. After finishing the brushing of his teeth, he lifted his hand or his finger and said thrice, "O Allâh! Let me be with the highest companions," and then died. 'Aishah used to say, "He died while his head was resting between my chest and chin."
4439. Narrated ‘Aishah رضي الله عنها: Whenever Allah’s Messenger ﷺ became ill, he used to recite Al-Mu’awwidhāt (Surah Nos. 113, 114) and blow his breath over himself (after their recitation) and rub his hands over his body. So when he was afflicted with his fatal illness, I started reciting Al-Mu’awwidhāt and blowing my breath over him as he used to blow and made the hand of the Prophet ﷺ pass over his body.

4440. Narrated ‘Aishah رضي الله عنها: I heard the Prophet ﷺ and listened to him before his death while he was leaning his back on me and saying,

“O Allah! Forgive me, and bestow Your Mercy on me, and let me meet the (highest) companions (of the Hereafter).”

[See the Qur’an, V. 4:69 and Hadith No. 4435]

4441. Narrated ‘Urwa bin Az-Zubair: ‘Aishah رضي الله عنها said, “The Prophet ﷺ said during his fatal illness, ‘Allah cursed the Jews for they took the graves of their Prophets as places for worship.’” ‘Aishah added, “Had it not been for that (statement of the Prophet ﷺ) his grave would have been made conspicuous. But he was afraid that it might be taken as a place for worship.”
4442. Narrated 'Aishah, the wife of the Prophet ﷺ, “When the ailment of Allah’s Messenger ﷺ became aggravated, he requested his wives to permit him to be (treated) nursed in my house, and they gave him permission. He came out (to my house), walking between two men with his feet dragging on the ground, between ‘Abbās bin ‘Abdul-Muṭṭalib and another man’. 'Ubaidullah said, “I told ‘Abdullāh of what ‘Aishah had said. ‘Abdullāh bin ‘Abbās said to me, ‘Do you know who was the other man whom ‘Aishah did not name?’ I said, ‘No.’ Ibn ‘Abbās said, ‘It was ‘All bin Abī Ṭālib.’”

‘Aishah, the wife of the Prophet ﷺ used to narrate saying, “When Allah’s Messenger ﷺ entered my house and his disease became aggravated, he said, ‘Pour on me the water of seven water-skins, the mouths of which have not been untied, so that I may give advice to the people.’ So we let him sit in a big basin belonging to Ḥafsa, the wife of the Prophet ﷺ and then started to pour water on him from these waterskins till he started pointing to us with his hands intending to say, ‘You have done your job.’” ‘Aishah added, “Then he went out to the people and led them in Salāt (prayer) and preached to them.”

Allah's Messenger became seriously ill, he started covering his face with his woolen sheet, and when he felt short of breath, he removed it from his face and said, 'That is so! Allah's Curse be on the Jews and the Christians, as they took the graves of their Prophets as (places of worship),' intending to warn (the Muslims) of what they had done."

4445. Narrated Ubaidullāh: 'Āishah said, "I argued with Allah's Messenger about that matter [i.e., his order that Ābu Bakr should lead the people in Salāt (prayer) in his place when he was ill], and what made me argue so much was, that it never occurred to my mind that after the Prophet, the people would ever love a man who had taken his place, and I felt that anybody standing in his place, would be a bad omen to the people, so I wanted Allah's Messenger to give up the idea of choosing Ābu Bakr [to lead the people in Salāt (prayer)]."

4446. Narrated 'Āishah: The Prophet died while he was between my chest and chin, so I never dislike the death agony for anyone after the Prophet.

4447. Narrated 'Abdullāh bin 'Abbās: 'Ali bin Ābū Tālib came out of the house of Allah's Messenger during his fatal illness. The people asked, "O Ābu Ḥasan (i.e., 'Ali)! How is the health of
Allāh’s Messenger ﷺ this morning?” ‘Ālî replied, “He has recovered with the Grace of Allāh.” ‘Abbās bin ‘Abdul-Muţţalib held him by the hand and said to him, “In three days you, by Allāh, will be ruled (by somebody else).” And by Allāh, I feel that Allāh’s Messenger ﷺ will die from this ailment of his, for I know how the faces of the offspring of ‘Abdul-Muţţalib look at the time of their death. So let us go to Allāh’s Messenger ﷺ and ask him who will take over the caliphate. If it is given to us, we will know as to it, and if it is given to somebody else, we will inform him so that he may tell the new ruler to take care of us.” ‘Ālî said, “By Allāh, if we asked Allāh’s Messenger ﷺ for it (i.e., the caliphate) and if he refused to give it to us, the people will never give it to us after that. And by Allāh, I will not ask Allāh’s Messenger ﷺ for it.”

4448. Narrated Anas bin Mālik: While the Muslims were offering the Fajr prayer on Monday, and Abū Bakr was leading them in Salât (prayer), suddenly, Allāh’s Messenger ﷺ lifted the curtain of ‘Aishah’s dwelling and looked at them while they were in the rows of the Salât (prayer) and smiled. Abū Bakr retreated to join the

(1) (H. 4447) He means that the Prophet ﷺ will die and you will be under the authority of a new ruler.
rows, thinking that Allah's Messenger wanted to come out for the Salāt (prayer). The Muslims were about to be put to trial in their Salāt (prayer) [i.e., were about to give up offering Salāt (prayer)] because of being overjoyed at seeing Allah's Messenger. But Allah's Messenger beckoned them with his hand to complete their Salāt (prayer) and then entered the dwelling and let fall the curtain.

4449. Narrated 'Aishah: It was one of the Favours of Allah bestowed upon me that Allah's Messenger expired in my house on the day of my turn while he was leaning against my chest, and Allah made my saliva mix with his saliva at his death. 'Abdur-Rahmān entered upon me with a Siwāk in his hand and I was supporting (the back of) Allah's Messenger (against my chest). I saw the Prophet looking at it (i.e., Siwāk) and I knew that he loved the Siwāk, so I said (to him), "Shall I take it for you?" He nodded in agreement. So I took it and it was too stiff for him to use, so I said, "Shall I soften it for you?" He nodded his approval. So I softened it and he cleaned his teeth with it. In front of him there was a jug or a can, (The subnarrator, 'Umar is in doubt as to which was right) containing water. He started dipping his hand in the water and rubbing his face with it, he said, "La ilaha illallah" (none has the right to be worshipped but Allah). Death has its agonies." He then lifted his hands (towards the sky) and started saying, "With the highest companions," till he expired and his hand dropped down.
4450. Narrated 'Urwa: ‘Aishah said, “Allah’s Messenger in his fatal illness, used to ask, ‘Where will I be tomorrow? Where will I be tomorrow?’(1), seeking ‘Aishah’s turn. His wives allowed him to stay wherever he wished. So he stayed at ‘Aishah’s house till he expired while he was with her.” ‘Aishah added, “The Prophet expired on the day of my turn in my house and he was taken unto Allah while his head was against my chest and his saliva mixed with my saliva.” ‘Aishah added, “‘Abdur-Rahman bin Abü Bakr came in, carrying a Siwāk he was cleaning his teeth with. Allah’s Messenger looked at it and I said to him, ‘O ‘Abdur-Rahmān! Give me this Siwāk.’ So he gave it to me and I cut it, chewed (it’s end) and gave it to Allah’s Messenger who cleaned his teeth with it while he was resting against my chest.”

4451. Narrated ‘Aishah: The Prophet expired in my house and on the day of my turn, leaning against my chest. One of us (i.e., the Prophet’s wives) used to recite an invocation asking Allah to protect him from all evils when he became sick. So I

(1) (H. 4450) The Prophet asks in which of his wives’ house his stay will be tomorrow.
started asking Allâh to protect him from all evils. He raised his head towards the sky and said, “With the highest companions, with the highest companions.” ‘Abdur-Rahmân bin Abû Bakr passed (in front of him) carrying a fresh Siwâk and the Prophet looked at it and I thought that the Prophet was in need of it (for cleaning his teeth). So I took it (from ‘Abdur-Rahmân) and chewed its head and shook it and gave it to the Prophet who cleaned his teeth with it, in the best way he had ever cleaned his teeth, and then he gave it to me, and suddenly his hand dropped down or it fell from his hand (i.e., he expired). So Allâh made my saliva mix with his saliva on his last day on earth and his first day in the Hereafter.

4452, 4453. Narrated ‘Aishah: Abû Bakr came from his house at As-Sunh on a horse. He dismounted and entered the mosque, but did not speak to the people till he entered upon ‘Aishah and went straight to Allâh’s Messenger who was covered with Hibara cloth (i.e., a kind of Yemenite cloth). He then uncovered the Prophet’s face and bowed over him and kissed him and wept, saying, “Let my father and mother be sacrificed for you. By Allâh, Allâh will never cause you to die twice. As for the death which was written for you, has come upon you.”

4454. Narrated Ibn ‘Abbâs: Abû Bakr went out while ‘Umar bin Al-
Khaṭṭāb was talking to the people. Abū Bakr said, “Sit down, O 'Umar!” But 'Umar refused to sit down. So, the people came to Abū Bakr and left 'Umar. Abū Bakr said, "*Amma Ba’du* (then after), whosoever amongst you used to worship Muḥammad ﷺ, then Muḥammad ﷺ is dead, and whosoever amongst you used to worship Allāh, then Allāh is Alive and shall never die. Allāh Ta’ālā said:

‘Muḥammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him... (till the end of the Verse)... who are grateful’. ”

(V.3:144)

By Allāh, it was as if the people never knew that Allāh had revealed this Verse before, till Abū Bakr recited it and all the people received it from him, and I heard everybody reciting it (then).

4458. Narrated 'Āishah: We poured medicine in one side of the Prophet's mouth during his illness and he started pointing to us, meaning to say, "Don't pour medicine in my mouth." We said, "(He says so) because a patient dislikes medicines." When he improved and felt a little better, he said, "Didn't I forbid you to pour medicine in my mouth?" We said, "(We thought it was because of) the dislike, patients have for medicines." He said, "Everyone present in the house be forced by pouring medicine in his mouth while I am looking at him, except 'Abbās as he has not witnessed your deed."

4459. Narrated Al-Aswad: It was mentioned in the presence of 'Āishah that the Prophet had appointed 'Alī as successor by will. Thereupon she said, "Who said so? I saw the Prophet while I was supporting him against my chest. He asked for a tray, and then fell on one side and expired, and I did not feel it. So how (do the people say) he appointed 'Alī as his successor?"

4460. Narrated Ťālha: I asked 'Abdullāh bin Abū Aufā, "Did the Prophet make a will?" He replied, "No." I further asked, "How comes it that the making of a will was enjoined on the people or that they were ordered to make it?" He said, "The Prophet made a will concerning Allāh's Book."(1)

(1) (H. 4460) He advised the people to understand and act upon the Qur'ān.
4461. Narrated ‘Amir bin Al-Ḥārith: Allah’s Messenger ﷺ did not leave a Dinār or a Dirham or a male or a female slave. He left only his white mule on which he used to ride, and his weapons, and a piece of land which he gave in charity for the needy travellers.

4462. Narrated Anas: When the ailment of the Prophet ﷺ got aggravated, he became unconscious whereupon Fāṭima said, “Oh, how distressed my father is!” He said, “Your father will have no more distress after today.” When he expired, she said, “O Father! Who has responded to the call of the Lord Who has invited him! O Father, whose dwelling place is the Garden of Paradise (i.e., Al-Firdaus)! O Father! We convey this news (of your death) to Gabriel.” When he was buried, Fāṭima said, “O Anas! Do you feel pleased to throw earth over Allah’s Messenger ﷺ?”

(85) CHAPTER. The last statement, the Prophet ﷺ spoke.

4463. Narrated ‘Āishah: When the Prophet ﷺ was healthy, he used to say, “No soul of a Prophet is captured till he is shown his place in Paradise and then he is given the option.” (1) When death approached him while his head was on my thigh, he became unconscious and then recovered his consciousness. He then looked at the ceiling of the house and said,

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(1) (H. 4463) The option to survive or go to Heaven.
“O Allāh! (with) the highest companions.” (1)
I said (to myself), “So, he is not going to choose us.” Then I realized that what he had said was the application of the narration which he used to mention to us when he was healthy. The last word he spoke was, “O Allāh! (with) the highest companions.”

(86) CHAPTER. The death of the Prophet ﷺ.

4464, 4465.Narrated 'Āishah and Ibn 'Abbās رضي الله عنهم: The Prophet ﷺ stayed for ten years in Makkah with the Qur'ān being revealed to him and he stayed in Al-Madina for ten years.

4466. Narrated 'Āishah ﷺ: Allah's Messenger ﷺ died when he was sixty-three years of age.

(87) CHAPTER.

4467. Narrated 'Āishah ﷺ: The Prophet ﷺ died while his armour was

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(1) (H. 4463) See the Noble Qur'ān (V.4:69).
mortgaged to a Jew for thirty i.e., 30 ša‘ of barley.

(88) CHAPTER. The despatch of Usāma bin Zaid by the Prophet during his fatal illness.

4468. Narrated Sālim’s father: The Prophet appointed Usāma as the commander of the troops (to be sent to Syria). The Muslims spoke about Usāma (unfavourably). The Prophet said, “I have been informed that you spoke about Usāma. (Let it be known that) he is the most beloved of all people to me.”

4469. Narrated ‘Abdullāh bin ‘Umar: Allāh’s Messenger sent troops and appointed Usāma bin Zaid as their commander. The people criticised his leadership. Allāh’s Messenger got up and said, “If you (people) are criticising his (i.e., Usāma’s) leadership, you used to criticise the leadership of his father before. By Allāh, he (i.e., Zaid) deserved the leadership indeed, and he used to be one of the most beloved persons to me, and now this (i.e., his son, Usāma) is one of the most beloved persons to me after him.”

(89) CHAPTER.

4470. Narrated Ibn Abū Ḥabīb: Abū Al-Khair said, “Aṣ-Ṣunābīhi asked (me), ‘When did you emigrate?’ I (i.e., Abū Al-Khair)
said, ‘We went out from Yemen as emigrants and arrived at Al-Juţafa, and there came a rider whom I asked about the news. The rider said: “We buried the Prophet five days ago.” I asked (Aṣ-Ṣanābī), ‘Did you hear anything about the night of Qadr?’ He replied, ‘Bilāl, the Mu‘ādhḏīn of the Prophet informed me that it is one of the seven nights of the last ten days (of Ramaḍān).’”

(90) CHAPTER. How many Ḡazawāt the Prophet fought.


4473. Narrated Buraida that he fought sixteen Ḡazawāt in the company of Allah’s Messenger.
 السلام عليكم ورحمة الله وبركاته، أما بعد:
فإن الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد حسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيها اتفاق عليه البخاري و المسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهم في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من النسخ لهذه الكتب بالدخول إلى المملكة و تداولها لعدد المحترف فيها والله ولي التوفيق.
وصل الله وسلم على نبينا محمد و آلله وصحبه.
الرئيس العام
لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد

عبد العزيز بن عبد الله بن بazz
الرسالة

المؤسسة العلمية الإسلامية

المدينة المنورة

التعليم

المخصص

الرقم

التاريخ

التوقيع

لم يشتهي الأمر

الدكتور محمد تقی الدين الهلالي:

الدكتور محمد خسرو خان:

تقرر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن المذكورين يشتركان بعملية ترجمة القرآن الكريم باللغة الإنجليزية وترجمة صحيح البخاري بها.

ولقد حضرت بحمد الله فراياً كبيراً يحتاج العالم الإسلامي لمثله. كما أن المذكورين يمثلان بحسن العقيدة السليمة من الشرائط، وبالصفات الحميدة.

وبناء على الرغبة أعطيا هذه الشهادة، والله ولي التوفيق.

وصلى الله وسلم وبارك على نبينا محمد وعلى آله وسلم.

الأمين العام للجامعة

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The words ‘Ar-Rahmān’, ‘Ar-Rahīm’ (i.e., the Most Gracious, the Most Merciful) are two words derived from ‘Ar-Rahma’ (i.e., the mercy). And the words ‘Ar-Rahīm’ and ‘Ar-Rahim’ have one meaning as the words ‘Al-Aлим’ and ‘Al-‘Alim’ have one and the same meaning (i.e., the Cognizant One).

(1) SURAT AL-FĀTIHA
(The Opening)

(1) CHAPTER. What has been said about Fātiha-tul-Kitāb (i.e., the Opening of the Book).

In the Name of Allah, the Most Gracious, the Most Merciful

It is also called Umm-ul-Kitāb (i.e., the Mother of the Book), because it is the first Sūrah that has been written in the copies of the Qur’ān, and it is also the first Sūrah to be recited in Ṣalāt (prayer).

4474. Narrated Abū Sa‘īd bin Al-Mu‘alla: While I was offering Ṣalāt (prayer) in the mosque, Allāh’s Messenger called me but I did not respond to him. Later I said, “O Allāh’s Messenger! I was offering Ṣalāt (prayer).” He said, “Didn’t Allāh say: ‘Answer Allāh (by obeying Him) and (His) Messenger when he calls you.’” (V.8:24) He then said to me, “I will teach...”
you a Sūrah which is the greatest Sūrah in the Qurʾān, before you leave the mosque.” Then he got hold of my hand, and when he intended to leave (the mosque), I said to him, “Didn’t you say to me, ‘I will teach you a Sūrah which is the greatest Sūrah in the Qurʾān’?” He said, “Al-hamdulillahi Rabbil ʿalāmin [all the praises and thanks be to Allāh, the Lord(1) of the ‘Alāmin (mankind, jinn and all that exists)] (Sūrat-al-Fāṭihah) which is As-Saba Al-Mathani (i.e., the seven repeatedly recited Verses) and the Grand Qurʾān which has been given to me.”

(2) CHAPTER. “…Not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).” (V.1:7)

4475. Narrated Abū Hurairah, Allah’s Messenger said, “When the Imam says: ‘Ghair-il-Magjadubi ’ala/him wa/ad-dallīn’ [i.e., not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians) (V.1:7)], then you must say, ‘Āmīn’, for if one’s utterance of Āmīn coincides with that of the angels, then his past sins will be forgiven.”

(1) (H. 4474) Lord: The actual word used in the Qurʾān and in Sahih Al-Bukhāri is Rabb. There is no proper equivalent for Rabb in English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security, etc. Rabb is also one of the Names of Allāh. We have used the word “Lord” as the nearest to Rabb. All occurrences of “Lord” in the interpretation of the meanings of the Noble Qurʾān and in Sahih Al-Bukhāri actually mean Rabb and should be understood as such.
In the Name of Allah, the Most Gracious, 
the Most Merciful

(1) CHAPTER. The Statement of Allah

And He taught Adam all the names (of everything)…” (V.2:31)

4476. Narrated Anas: The Prophet said, ‘On the Day of Resurrection the believers will assemble and say, ‘Let us ask somebody to intercede for us with our Lord.’ So they will go to Adam and say, ‘You are the father of all the people, and Allah created you with His Own Hands, and ordered the angels to prostrate to you, and taught you the names of all things; so please intercede for us with your Lord, so that He may relieve us from this place of ours.’ Adam will say, ‘I am not fit for this (i.e., intercession for you).’ Then Adam will remember his sin and feel ashamed thereof. He will say, ‘Go to Nūh (Noah), for he was the first Messenger Allah sent to the inhabitants of the earth.’ They will go to him and Nūh will say, ‘I am not fit for this undertaking.’ He will remember his appeal to his Lord to do something of which he had no knowledge, then he will feel ashamed thereof and will say, ‘Go to Khālid Ar-Rahmān (I.e., Ibrāhim (Abraham)).’ They will go to him and he will say, ‘I am not fit for this undertaking. Go to Mūsā (Moses), the slave to whom Allah spoke (directly) and gave him the Ta'urāt (Torah).’ So they will go to him and he will say, ‘I am not fit for this undertaking,’ and he will mention (his) killing a person who was not a killer, and so he will feel ashamed thereof before his Lord.
and he will say, ‘Go to ‘Isā (Jesus), Allāh’s slave, His Messenger and Allāh’s Word and a Spirit coming from Him’. (1) ‘Isā will say, ‘I am not fit for this undertaking, go to Muḥammad  the slave of Allāh, whose past and future sins were forgiven by Allāh.’ So, they will come to me and I will proceed till I will ask my Lord’s Permission and I will be given permission. When I will see my Lord, I will fall down in prostration and He will let me remain in that state as long as He will wish and then I will be addressed: ‘(Muḥammad!) Raise your head. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted.’ I will raise my head and praise Allāh with a saying (i.e., invocation) He will teach me, and then I will intercede. He will fix a limit for me (to intercede for) whom I will admit into Paradise. Then I will come back again to Allāh, and when I will see my Lord, the same thing will happen to me. And then I will intercede and Allāh will fix a limit for me to intercede whom I will admit into Paradise, then I will come back for the third time; and then I will come back for the fourth time, and will say, ‘None remains in Hell but those whom the Qur’ān has imprisoned (in Hell) and who have been destined to an eternal stay in Hell.’ ” (The compiler) Abū ‘Abdullah said: “But those whom the Qur’ān has imprisoned in Hell,” refers to the Statement of Allāh  : “To abide therein!...” (V.16:29)

(2) CHAPTER.

Mujāhid said, “‘With their Shayātīn (devils, polytheists, hypocrites).’” (V.2:14)
means their companions from the hypocrites and Al-Mushrikūn. (1)

(Qur'anic vocabulary not translated).

(3) CHAPTER. The Statement of Allāh (V.2:22)

...Then do not set up rivals unto Allāh (in worship) while you know (that He Alone has the right to be worshipped)...

4477. Narrated ‘Abdullāh Ṭayyāb: I asked the Prophet (n), “What is the greatest sin in consideration with Allāh?” He said, “That you set up a rival unto Allāh though He Alone created you.” I said, “That is indeed a great sin.” Then I asked, “What is next?” He said, “To kill your son lest he

(Ch. 2) Al-Mushrikūn: the polytheist, idolaters, pagans and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (n).
should share your food with you.” I asked, “What is next?” He said, “To commit illegal sexual intercourse with the wife of your neighbour.”

(4) CHAPTER. “And We shaded with clouds and sent down on you Al-Manna and the quail.... (up to) wronged themselves.” (V.2:57)

Mujahid said, “Al-Manna is a kind of sweet gum, and As-Salwa, a kind of bird (i.e., quail).”

4478. Narrated Sa’id bin Zaid: Allâh’s Messenger ﷺ said, “The Kam’a (truffle — i.e., a kind of edible fungus) is like Al-Manna (as it is obtained without any effort) and its water is a (medicinal) cure for eye trouble.”

(5) CHAPTER. “And (remember) when We said: Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish...” (V.2:58)

4479. Narrated Abu Hurairah: The Prophet ﷺ said, “It was said to the Children of Israel, ‘Enter the gate (of the town), in prostration (or bowing with humility) and say: Hittatun (i.e., forgive us).’ But they entered by dragging themselves on their buttocks, so they did something different (from what they had been ordered) and said, ‘A grain in a Sha’ra (a spike or a hair) instead of Hittatun.” (1)

(1) (H. 4479) They said so just to ridicule Allâh’s Order as they were disobedient to Him.
65 – THE BOOK OF COMMENTARY

(6) CHAPTER. “Whoever is an enemy to Jibril (Gabriel)…” (V.2:97)

‘Ikrima said, “Each of the words: Jabra and Mika and Saraf means ‘slave’; and (the word) ‘Il means Allah.”(1)

4480. Narrated Anas: ‘Abdullãh bin Salâm heard the news of the arrival of Allah’s Messenger (at Al-Madina) while he was on a farm collecting its fruits. So he came to the Prophet and said, “I will ask you about three things which nobody knows unless he be a Prophet — What is the first portent of the Hour? What is the first meal of the people of Paradise? And what makes a baby resemble its father or mother?” The Prophet said, “Just now Jibril (Gabriel) has informed me about that.”’ Abdullah said, “Jibril?” The Prophet said, “Yes.” Abdullah said, “He, among the angels is the enemy of the Jews.” On that the Prophet recited this Holy Verse:

‘...Whoever is an enemy to Jibril (let him die in his fury), for indeed he has brought it (this Qur’an) down to your heart...’” (V.2:97) Then he added, “As for the first portent of the Hour, it will be a fire that will collect the people from the east to west. And as for the first meal of the people of Paradise, it will be the caudate (i.e., extra lobe) of the fish liver. And if a man’s discharge preceded that of the women, then the child resembles the father, and if the woman’s discharge preceded that of the man, then the child resembles the mother.” On hearing that,

So, Allâh punished them severely by sending on them punishment in the form of an epidemic of plague (disease). See also Vol.4, Hadith No. 3403.

(1) (Ch. 6) Thus Jibril (Gabriel), Mikâ’el (Michael) and ‘Isrâfil (Sarafil) each means Allâh’s slave.
‘Abdullâh said, “I testify that La ilâha illallâh (none has the right to be worshipped but Allâh) and that you are the Messenger of Allâh, O Allâh’s Messenger; the Jews are liars, and if they should come to know that I have embraced Islâm, they would accuse me of being a liar.” In the meantime some Jews came (to the Prophet ﷺ) and he asked them, “What is ‘Abdullâh’s status amongst you?” They replied, “He is the best amongst us, and he is our chief and the son of our chief.” The Prophet ﷺ said, “What would you say if ‘Abdullâh bin Salâm embraced Islâm?” They replied, “May Allâh protect him from this!” Then ‘Abdullâh came out and said, “I testify that La ilâha illallâh (none has the right to be worshipped but Allâh) and that Muhammad is the Messenger of Allâh.” The Jews then said, “Abdullâh is the worst of us, and the son of the worst of us,” and disparaged him. On that ‘Abdullâh said, “O Allâh’s Messenger! This is what I was afraid of!”

(7) CHAPTER. His Statement: “Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it…” (V.2:106)

4481. Narrated Ibn ‘Abbâs: ‘Umar ﷺ said, “Our best Qur’ân reciter is Ubayy and our best judge is ‘Ali; and in spite of this, we leave some of the statements of Ubayy because Ubayy says, ‘I do not leave anything that I have heard from Allâh’s Messenger ﷺ, while Allâh’s ﷺ said:

‘Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it…”’ (V.2:106)

(8) CHAPTER. “And they (pagans, Jews and Christians) say: ‘Allâh has begotten a son
4482. Narrated Ibn 'Abbās : The Prophet ﷺ said, ‘Allāh said, ‘The son of Adam tells a lie against Me, though he has no right to do so; and he abuses Me, though he has no right to do so. As for his telling a lie against Me, it is that he claims that I cannot recreate him as I created him before; and as for his abusing Me, it is his statement that I have a son (children or offspring etc.). No! Glorified be Me! I am far from taking a wife or a son (or offspring).’”

4483. Narrated Anas: ‘Umar said, ‘I agreed with Allāh in three things,’ or said, ‘My Lord agreed with me (accepted my invocation) in three things. I said, ‘O Allāh’s Messenger! Would that you took the Maqām (place) of Ibrāhīm (Abraham) as a place of Salāt (prayer).’ I also said, ‘O Allāh’s Messenger! Good and bad persons visit you! Would that you ordered the Mothers of the believers to cover themselves with veils.’ So the Divine Verses of Al-Hijāb (i.e., veiling of the women) were revealed. I came to know that the Prophet ﷺ had blamed some of his wives, so, I entered upon them and said, ‘You should either stop (troubling the Prophet ﷺ) or else Allāh will give His Messenger ﷺ better wives than you.’ When I
came to one of his wives, she said to me, 'O 'Umar! Does Allâh's Messenger ﷺ haven't what he could advise his wives with, that you try to advise them?' Thereupon Allâh revealed: 'It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you. – Muslims (who submit to Allâh)...'” (V.66:5)
the Ka'bah was not built on all Abraham’s foundations.”

(11) CHAPTER. “Say (O Muslims), We believe in Allāh and that which has been sent down to us…” (V.2:136)

4485. Narrated Abū Hurairah: 
The people of the Scripture (Jews) used to recite the Taurāt (Torah) in Ibrānī (Hebrew) and they used to explain it in Arabic to the Muslims. On that Allāh’s Messenger ﷺ said, “Do not believe the people of the Scripture or disbelieve them, but say: - 'We believe in Allāh and that which has been sent down to us…’” (V.2:136)

(12) CHAPTER. The Statement of Allāh ﷺ: “The fools (pagans, hypocrites and Jews) among the people will say, ‘What has turned them (Muslims) from their Qiblāḥ [Salāt (prayer) direction (towards Jerusalem)]...”’ (V.2:142)

4486. Narrated Al-Barā’ Ibn ‘Aśār: The Prophet ﷺ offered Salāt (prayer) facing Ba‘it-ul-Maqdis (i.e., Jerusalem) for sixteen or seventeen months but he wished that his Qiblāḥ would be the Ka'bah (at Makkah). [So Allāh revealed (V.2:144)]. And he offered ‘Asr prayer (in his mosque facing Ka'bah at Makkah) and some people offered Salāt (prayer) with him. A man from among
those who had offered Salāt (prayer) with him, went out and passed by some people offering Salāt (prayer) in another mosque, and they were in the state of bowing. He said, “I (swearing by Allāh) testify that I have offered Salāt (prayer) with the Prophet facing Makkah.” Hearing that, they turned their faces towards the direction of Ka’bah while they were still bowing. Some men had died before the Qiblāh was changed towards the Ka’bah. They had been killed and we did not know what to say about them (i.e., whether their Salāt (prayer) towards Jerusalem were accepted or not). So Allāh revealed:

“... And Allāh would never make your faith (prayers) to be lost (i.e., your prayer offered towards Jerusalem). Truly, Allāh is full of kindness, the Most Merciful towards mankind.” (V.2:143)

(13) CHAPTER. The Statement of Allāh:

“Thus We have made of you [true Muslims—real believers of Islāmic Monotheism, true followers of Prophet Muḥammad and his Sunna (legal ways)], a just (and the best) nation, that you may be witnesses over mankind, and the Messenger (Muḥammad) will be a witness over you...” (V.2:143)

4487. Narrated Abū Sa’īd Al-Khudrī: Allāh’s Messenger said, “Nūḥ (Noah) will be called on the Day of Resurrection and he will say, ‘Labbaik and Sa’daik (I respond to Your Call and I am obedient to You Orders), O my Lord!’ Allāh will say, ‘Did you convey Our Message (of Islāmic Monotheism)?’ Nūḥ will say, ‘Yes.’ His nation will then be asked, ‘Did he convey Our Message of Islāmic Monotheism to you?’ They will say, ‘No warner came to us.’ Then Allāh will say (to Nūḥ), ‘Who will bear
witness in your favour?’ He will say, ‘Muḥammad (ṣa) and his followers.’ So they (i.e., Muslims) will testify that he conveyed the Message. And the Messenger (Muḥammad ṣa) will be a witness over you, and that is what is meant by the Statement of Allāh ʿazza wa jall: ‘Thus We have made of you [true Muslims—real believers of Islamic Monotheism, true followers of Prophet Muḥammad ṣa and his Sunna (legal ways)], a just (and the best) nation, that you may be witnesses over mankind, and the Messenger (Muḥammad ṣa) will be a witness over you.’” (V.2:143)

(14) CHAPTER. The Statement of Allāh ʿazza wa jall: “…And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muḥammad ṣa)…” (V.2:143)

4488. Narrated Ibn ‘Umar رضي الله عنهما: While some people were offering prayer in the Qubā’ mosque, someone came and said, “Allāh has revealed to the Prophet ṣa Qur’anic instructions that you should face the Ka’bah [while offering Salāt (prayer)], so you, too, should face it.” Those people then turned towards the Ka’bah (in their prayer).

(15) CHAPTER. The Statement of Allāh ʿazza wa jall: “Verily! We have seen the turning of your (Muḥammad’s ṣa) face towards the heaven…” (V.2:144)

4489. Narrated Anas زا حفظ الرب: None remains of those who offered Salāt (prayer) facing both Qiblah (that is, Jerusalem and
Makkah) except myself.

(16) CHAPTER. The Statement of Allah: "And even if you were to bring to the people of the Scripture (Jews and Christians), all the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) they would not follow your Qiblah (prayer direction)...." (V.2:145)

4490. Narrated Ibn ‘Umar: While some people were offering morning prayer at Quba’, a man came to them and said, “Some Qur’ānic verses have been revealed to Allah’s Messenger tonight and he has been ordered to face the Ka’bah at Makkah [in Ṣalāt (prayer)], so you, too, should turn your faces towards it.” At that moment their faces were towards Sham (i.e., Jerusalem), so they turned towards the Ka’bah (at Makkah).

(17) CHAPTER. “Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad or the Ka’bah at Makkah) as they recognise their sons...” (V.2:146).

4491. Narrated Ibn ‘Umar: While some people were offering morning prayer at Quba’ (mosque), someone came to them and said, “Tonight some Qur’ānic Verses have been revealed to the Prophet, and he has been ordered to face the Ka’bah (at Makkah) [during Ṣalāt (prayers)], so you, too, should turn your faces towards it.” At that time their faces were towards Sham (Jerusalem), so they turned towards the Ka’bah (at Makkah).
(18) CHAPTER. “For every nation there is a direction to which they face (in their prayers)...” (V.2:148)

4492. Narrated Al-Bara': We offered Salāt (prayer) along with the Prophet facing Bait-ul-Maqdis (Jerusalem) for sixteen or seventeen months. Then Allāh ordered him to turn his face towards the Qiblah (at Makkah).

(19) CHAPTER. “And from wheresoever you start forth (for prayers) turn your face in the direction of Al-Masjid-al-Ḥarām (at Makkah)...” (V.2:149)

4493. Narrated Ibn 'Umar: While some people were at Qubā' (offering) morning prayer, a man came to them and said, “Last night Qurā’nic Verses have been revealed whereby the Prophet has been ordered to face the Ka’bah (at Makkah), so you, too, should face it.” So they, keeping their postures, turned towards the Ka’bah. Formerly the people were facing Sham (Jerusalem).

(20) CHAPTER. “And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid-al-Ḥarām (at Makkah), and wheresoever you are, turn your face towards it [when you pray]...” (V.2:150)

4494. Narrated Ibn ‘Umar: While some people were offering the
morning prayer at Qubā’ someone came to them and said, “Some Qur’ānic Verses have been revealed to Allāh’s Messenger ﷺ tonight, and he has been ordered to face the Ka’bah (at Makkah) so you, too, should turn your faces towards it.” Their faces were then towards Sham (Jerusalem), so they turned towards the Qiblah (i.e., Ka’bah at Makkah).

(21) CHAPTER. The Statement of Allāh ﷺ

“Verily! Aş-Şafā and Al-Marwa (two mountains in Makkah) are of the Symbols of Allāh…” (V.2:158)

4495. Narrated ‘Urwa: I said to ‘Āishah, the wife of the Prophet ﷺ, and I was at that time a young boy, “How do you interpret the Statement of Allāh ﷺ: ‘Verily, As-Safa and Al-Marwa (two mountains in Makkah) are of the Symbols of Allāh.’”? Ibarak and ‘Umra:

‘Verily, Aş-Şafā and Al-Marwa (two mountains in Makkah) are of the Symbols of Allāh. So, it is not a sin on him who performs Hajj or ‘Umra (pilgrimage) of the House (the Ka’bah at Makkah) to perform the going (Tawāf) between them. (As-Şafā and Al-Marwa).’ In my opinion it is not sinful for one not to ambulate (Tawāf) between them.” ‘Āishah said, “Your interpretation is wrong, for as you say, the Verse should have been: ‘So it is not a sin on him who performs the Hajj or ‘Umra to the House, not to perform the going (Tawāf) between them.’ This Verse was revealed in connection with the Ansār who (during the pre-Islāmic period) used to visit Manāt (i.e., an idol)
after assuming their 
*Ihram*, and it was situated near Qudaïd (i.e., a place near Makkah), and they used to regard it sinful to ambulate between As-Šafâ and Al-Marwa, after embracing Islâm. When Islâm came (i.e., after they embraced Islam), they asked Allah’s Messenger about it, whereupon Allah revealed:-

‘Verily! As-Šafâ and Al-Marwa (two mountains in Makkah) are of the Symbols of Allâh. So, it is not a sin on him who performs *Hajj* or *'Umra* (pilgrimage) of the House (the Ka’bah at Makkah) to perform the going (*Tawâf*) between them (As-Šafâ and Al-Marwa)…’” (V.2:158)

4496. Narrated ‘Ašîm bin Sulaimân: I asked Anas bin Mâlik about As-Šafâ and Al-Marwa. Anas replied, “We used to consider (going around) them a custom of the Pre-Islamic Period of Ignorance, so when Islâm came, we gave up going around them. Then Allah revealed: ‘Verily, As-Šafâ and Al-Marwa (two mountains at Makkah) are of the Symbols of Allâh. So, it is not a sin on him who perform *Hajj* or *'Umra* (pilgrimage) of the House (the Ka’bah at Makkah)…”” (V.2:158)

(22) CHAPTER. The Statement of Allâh

“And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh…”” (V.2:165)

*Andâd* is a plural of *Nidd* and it means opponent, or rival, etc.

4497. Narrated ‘Abdullâh: The

وكانَتْ مَنَةٌ مَّثَلُ اللهِ عَنْهُ أَبَيَّةٌ} (V.2:165)

(1) (H. 4495) Because at As-Šafâ and Al-Marwa, there were placed two idols belonging to other nations.
Prophet ﷺ said, one statement and I said another. The Prophet ﷺ said “Whoever dies while still invoking anything other than Allāh as a rival to Allāh, will enter Hell (Fire).” And I said, “Whoever dies without invoking anything as a rival to Allāh, will enter Paradise.”

(23) CHAPTER. “O you who believe! Al-Qīsās (the Law of Equality in punishment) is prescribed for you…” (V.2:178)

4498. Narrated Ibn ‘Abbas: "Al-Qīsās (the Law of Equality in punishment) was prescribed for the children of Isrāēl, but the Diya (i.e., blood-money) was not ordained for them. So Allāh said to this nation (i.e., Muslims):

‘O you who believe! Al-Qīsās (the Law of Equality in punishment) is prescribed for you in cases of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed against blood-money, then adhering to it with fairness and payment of the blood-money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So, after this whoever trangresses the limits (i.e., kills the killer after taking the blood-money) he shall have a painful torment.” (V.2:178)

4499. Narrated Anas: The Prophet ﷺ said, “The prescribed Law of Allāh is the equality in punishment (i.e., Al-
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\[\text{Qisās).}^{\text{\textsuperscript{9}}}\] (In cases of murders, etc.)

4500. Narrated Anas that his aunt, Ar-Rubai', broke an incisor tooth of a girl. My aunt's family requested the girl's relatives for forgiveness, but they refused; then they proposed a compensation, but they refused. Then they went to Allah's Messenger and refused everything except Al-Qisās (i.e., equality in punishment). So Allah's Messenger passed the judgement of Al-Qisās. Anas bin An-Nadr said, "O Allah's Messenger! Will the incisor tooth of Ar-Rubai' be broken? No, by Him Who sent you with the Truth, her incisor tooth will not be broken." Allah's Messenger said, "O Anas! The prescribed Law of Allah is equality in punishment (i.e., Al-Qisās)."

Thereupon those people became satisfied and forgave her. Allah's Messenger said, "Among Allah's worshippers there are some who, if they took Allah's Oath (for something), Allah fulfils their oaths."

(24) CHAPTER. "O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you that you may become Al-Muttaqūn.\(^{(1)}\) (V.2:183).

4501. Narrated Ibn 'Umar: Fasting was observed on the day of 'Ashūra' (i.e., 10th of Muḥarram) by the people of the Pre-Islamic Period of Ignorance. But when (the order of observing compulsory fasting in) the month of Ramadan was revealed, the Prophet said, "It is up to one to observe

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\(^{(1)}\) (Ch. 24) Muttaqūn means pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained).
fast on it (i.e., the day of 'Ashūra') or not.”

4502. Narrated 'Aishah: The people used to fast on the day of 'Ashūra' before the fasting in Ramadān was prescribed, but when (the order of observing compulsory fasting in) Ramadān was revealed, it was up to one to fast on it (i.e., 'Ashūra') or not.

4503. Narrated 'Abdullāh that Al-Ash'ath entered upon him while he was eating. Al-Ash'ath said, “Today is 'Ashūra.'” I said (to him), “Fasting had been observed (on such a day) before (the order of compulsory fasting in) Ramadān was revealed. But when (the order of fasting in) Ramadān was revealed, observing fasting (on 'Ashūra') was given up, so come and eat.”

4504. Narrated 'Aishah: During the Pre-Islāmic Period of Ignorance, the Quraysh used to observe fasting on the day of 'Ashūra', and the Prophet used himself to observe fast on it too. But when he came to Al-Madīnah, he observed fasting on that day and ordered the Muslims to observe fasting on it. When (the order of observing compulsory fasting in) Ramadān was revealed, fasting in Ramadān became an obligation, and fasting on 'Ashūra' was given up, and whoever wished to fast (on it) did so, and whoever did not wish to observe fast on it, did not fast.

(25) CHAPTER. The Statement of Allāh

"[Observing Saum (fasts)] for a fixed
number of days but if any of you is ill, or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty (e.g., an old man, etc.) they have (a choice, either to fast or) to feed a Miskin (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you, if only you know.” (V.2:184)

[Note: The provision of this Verse has been abrogated by the next Verse (V.2:185) with few exceptions (i.e., very old person, pregnancy, etc.). ‘Atã’ said, “One may stop fasting if one is suffering from any kind of disease, as Allâh says concerning nursing or pregnant women.” Al-Hasan and Ibrâhim said, “If they are afraid of harming themselves or their babies, they can give up fasting for the time being and make up for the missed fasts later on. If an old man has no strength to observe fast (he can feed a poor person daily). When Anas bin Mâlik became old, he used to provide a poor person with bread and meat everyday while he gave up fasting during the last one or two years of his life.”

4505. Narrated ‘Atã’ that he heard Ibn ‘Abbâs: “And for those who can fast with difficulty (e.g., an old man, etc.) they have (a choice either to fast, or) to feed a Miskin (poor person) (for every day).” (V.2:184) Ibn ‘Abbâs said, “This Verse is not abrogated, but it is meant for old men and old women who do not have strength to fast, so they should feed one poor person for each day of fasting (instead of fasting).”
(26) CHAPTER. “So whoever of you sights (the crescent on the first night of) the month (of Ramadân, i.e., is present at his home), he must observe Saum (fast) that month…” (V.2:185)

4506. Narrated Nāfī‘: Ibn ‘Umar recited, “They have (a choice, either to fast or) to feed a Miskīn (poor person) for every day…” and added, “This Verse is abrogated.” (See H. 4505 and its Chap. 25)

4507. Narrated Salama: When the Divine Revelation: “For those who can fast, with difficulty (e.g., an old man etc.) they have (a choice either to fast, or) to feed a poor for every day…” (V.2:184) was revealed, it was permissible for one to give a ransom and give up fasting, till the Verse succeeding it was revealed and abrogated it. (See H. 4505 and its Chap. 25)

(27) CHAPTER. “It is made lawful for you to have sexual relation with your wives on the night of Aṣ-Ṣaum (the fasts) ... (till) ... and seek that which Allāh has ordained for you (offspring)…” (V.2:187)

4508. Narrated Al-Barā’: When the order of compulsory fasting of Ramadân was revealed, the people did not have sexual relations with their wives for the whole month of Ramadân, but some men cheated themselves (by violating that restriction). So...
Allāh revealed: “...Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you...” (V.2:187)

(28) CHAPTER. “...And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of the night)...” (V.2:187)

4509. Narrated Ash-Sha‘bī: ‘Adī took a white rope (or thread) and a black one, and when some part of the night had passed, he looked at them but he could not distinguish one from the other. The next morning he said, “O Allah’s Messenger! I put (a white thread and a black thread) underneath my pillow.” The Prophet ﷺ said, “Then your pillow is too wide if the white thread (light of dawn) and the black thread (darkness of the night) are underneath your pillow!”(1)

4510. Narrated ‘Adī bin Ḥātim: I said, “O Allah’s Messenger! What is the meaning of the ‘white thread distinct from the black thread?’ Are these two threads?” He said, “You have too wide back of your neck (i.e., are not intelligent) if you watch the two threads.” He then added, “No, it is

(1) (H. 4509) The man thought that actual white and black threads were meant; he did not realize that it was the whiteness of the dawn and the darkness of the night.
the darkness of the night and the whiteness of the day.”

4511. Narrated Sahl bin Sa’d: The Verse:

“...And eat and drink until the white thread appears to you distinct from the black thread...” was revealed, but ‘of dawn’ was not revealed (along with it). So some men, when intending to observe *Saum* (fast), used to tie their legs, one with white thread and the other with black thread and would keep on eating till they could distinguish one thread from the other. Then Allâh revealed ‘... of dawn,’ whereupon they understood that it meant the night and the day.

(29) CHAPTER. “...It is not *Al-Birr* (piety, righteousness) that you enter the houses from the back, but *Al-Birr* (is the quality of the one) who fears Allâh.” (V.2:189)

4512. Narrated Al-Barâ’i: In the Pre-Islamic Period of Ignorance, when the people assumed *Ihram*, they would enter their houses from the back. So Allâh revealed:

“...And it is not *Al-Birr* (piety, righteousness) that you enter houses from the back, but *Al-Birr* (is quality of the one) who fears Allâh. So enter houses through their proper doors...” (V.2:189)

(30) CHAPTER. Allâh’s Statement:

“And fight them until there is no more *Fitnah* (disbelief and worshipping of others along
with Allāh) and (all and every kind of) worship is for Allāh (Alone). But if they cease, let there be no transgression except against Az-Zālimūn (the polytheists and wrong-doers).” (V.2:193)

4513.Narrated Nāfi': During the Fitnah (trial and affliction) of Ibn Az-Zubair, two men came to Ibn ‘Umar and said, “The people are lost, and you are the son of ‘Umar, and the Companion of the Prophet ﷺ, so what forbids you from coming out?” He said, “What forbids me is that Allāh has prohibited the shedding of my brother’s blood.” They both said, “Didn’t Allāh say, ‘And fight them until there is no more Fitnah?’” He said, “We fought until there was no more Fitnah and the worship became for Allāh (Alone), while you want to fight until there is Fitnah, and until the worship becomes for other than Allāh.”

4514. Narrated Nāfi' (through another group of subnarrators): A man came to Ibn ‘Umar and said, “O Abū ‘Abdur-Rahmān! What made you perform Hajj in one year and ‘Umra in another year and leave the Jihād for Allāh’s Cause, though you know how much Allāh recommends it?” Ibn ‘Umar replied, “O son of my brother! Islām is founded on five principles (and they are): (1) To believe in Allāh and His Messenger ﷺ, (2) To offer the five compulsory Salāt (prayers), (3) To observe fasts in the month of Ramadan, (4) To pay the Zakāt, (5) To perform the Hajj [pilgrimage to the House (of Allāh)].” The man said, “O Abū ‘Abdur-Rahmān! Won’t you listen to what Allāh has mentioned in His Book: ‘And if two parties (or groups) among
4515. The man said, "What is your opinion about 'Uthmān and 'Aли?" Ibn 'Umar said, "As for 'Uthmān, it seems that Allāh has forgiven him, but you people dislike that he should be forgiven. And as for 'Aли, he is the cousin of Allāh's Messenger and his son-in-law." Then he pointed with his hand and said, "That is his house which you see."(1)

(31) CHAPTER. Allāh's Statement: "And spend in the Cause of Allāh (i.e., Jihād of all kinds), and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allāh), and do good. Truly, Allāh loves Al-Muḥsinūn (the good-doers)."
(V.2:195)

4516. Narrated Abū Wā'il: Ḥudhaifa said, "The Verse:
'And spend in the Cause of Allāh (i.e., Jihād of all kinds) and do not throw yourselves into destruction...'
(V.2:195) was revealed concerning spending in
Allāh’s Cause (i.e., Jihād).”

(32) CHAPTER. The Statement of Allāh

“And whosoever of you is ill or has an
ailment in his scalp…” (V.2:196)

4517. Narrated ‘Abdullāh bin Ma‘qīl: I
sat with Ka‘b bin ‘Ujra in this mosque, i.e.,
Kūfā mosque, and asked him about the
meaning of: “...Pay a Fidya (ransom) of
either observing Saum (fast) (three days) or
giving Sadaqa (charity — feeding six poor
persons) or offering sacrifice (one sheep)…”
(V.2:196)

He said, “I was taken to the Prophet ﷺ while lice were falling on my face. The
Prophet ﷺ said, ‘I did not think that your
trouble reached to such an extent. Can you
afford to slaughter a sheep (as a ransom for
shaving your head)?’ I said, ‘No.’ He said,
‘Then observe fast for three days, or feed six
poor persons by giving half a ٍ$ã‘ of food for
each and shave your head.’ So, the above
Verse was revealed especially for me and
generally for all of you.”

(33) CHAPTER. “…And whosoever
performs the ‘Umra in the months of Ḥājī
before (performing) the Ḥājī (i.e., Ḥājī At-
Tamattû and Al-Qirān).” (V.2:196)

4518. Narrated ‘I’mrān bin Ḥuṣain
رضي الله عنه: The Verse of Ḥājī-at-Tamattû was
revealed in Allāh’s Book, so we performed
it with Allāh’s Messenger ﷺ and nothing was
revealed in the Qur’ān to make it illegal, nor
did the Prophet ﷺ prohibit it till he died. But
the man (who regarded it illegal) just
expressed what his own mind suggested.

(1) (H. 4516) To cease spending in Allāh’s Cause (i.e., Jihād) means to destroy oneself.
CHAPTER. "There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading)...." (V.2:198)

4519. Narrated Ibn `Abbas: `Ukáz, Majanna and Dhul-Majáz were markets during the Pre-Islamic Period of Ignorance. They (i.e., Muslims) considered it a sin to trade there during the Hajj time (i.e., season), so this Verse was revealed: "...There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading)...." (V.2:198)

(35) CHAPTER. "Then depart from the place whence all the people depart..." (V.2:199)

4520. Narrated `Aishah: The Quraish people and those who embraced their religion, used to stay at Muzdalifa and used to call themselves Al-Hums, while the rest of the Arabs used to stay at `Arafát. When Islam came, Allâh ordered His Prophet ﷺ to go to `Arafát and stay at it, and then pass on from there, and that is what is meant by the Statement of Allâh ﷻ:

"Then depart from the place whence all the people depart..." (V.2:199)
4521. Narrated Ibn ‘Abbās: A man can perform the Tawāf around the Ka'bah as long as he is not in the state of Ihram till he assumes the Ihram for Hajj. Then, if he rides and proceeds to ‘Arafāt, he should take a Hady (animal for sacrifice), either a camel, a cow or a sheep, whatever he can afford; but if he cannot afford it, he should observe fast for three days during the Hajj before the day of ‘Arafah, but if the third day of his fasting happens to be the day of ‘Arafah (i.e., 9th of Dhul-Hijja), then it is no sin on him (to observe fast on it). Then he should proceed to ‘Arafāt and stay there from the time of the ‘Asr prayer till darkness falls (sunset). Then they (the pilgrims) should proceed from ‘Arafāt, and when they have departed from it, they reach Jam‘ (i.e., Al-Muzdalifa) where they ask Allāh to help them to be righteous and dutiful to Him, and there they remember Allāh much and say Takbīr [i.e., Allāhu Akbar (Allāh is the Most Great)] and Tahālī (i.e., Lā ilāha illallah (none has the right to be worshipped but Allāh)] repeatedly before dawn breaks. Then, after offering the morning (Fajr) prayer you should depart and proceed on (to Mina) for the people used to depart (from there at that time), and Allāh Ta‘ālā said:

“Then depart from the place whence all the people depart. And ask Allāh for His forgiveness. Truly, Allāh is Oft-Forgiving, Most Merciful.” (V.2:199) Then you should go on doing so till you throw pebbles at the Jamrat (Al-‘Aqaba).

(36) CHAPTER. “And of them there are some who say: ‘Our Lord! Give us in this world that which is good and in the Hereafter that which is good...’” (V.2:201)

4522. Narrated Anas: The Prophet ﷺ used to say, “O Allāh! Our Lord!
Give us in this world that which is good and in the Hereafter that which is good and save us from the torment of the Fire.” (V.2:201)

(37) CHAPTER. “...Yet he is the most quarrelsome of the opponents.” (V.2:204)

4523. Narrated ‘Aisyah: The Prophet said, “The most hated man (person) to Allah is the one who is the most quarrelsome of the opponents.”

(38) CHAPTER. “Or think you that you will enter Paradise without such (trials) as came to those who passed away before you?” (V.2:214)

4524. Narrated Ibn Abü Mulaika: Ibn ‘Abbás recited: “(They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people).” (12:110) reading ‘Kudhibu’ without doubling the sound ‘dh’, and that was what he understood of the Verse. Then he went on reciting: “... even the Messenger and those who believed along with him said, ‘When (will come) the Help of Allah?’ Yes! Certainly, the Help of Allah is near.” (V.2:214)
Then I met ‘Urwa bin Az-Zubair and I mentioned that to him.

4525. He said: Aishah said, “Allah forbid! By Allah, Allah never promised His Messenger anything but he knew that it would certainly happen before he died. But trials were continuously presented before the Messengers till they were afraid that their followers would accuse them of telling lies. So I used to recite:

‘And thought that they were denied (by their people)...’ (V.12:110) reading ‘Kudh-dhiba’ with double ‘dh.’”

(39) CHAPTER. “Your wives are a tilth for you; so go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus) when or how you will…” (V.2:223)

4526. Narrated Näfi’: Whenever Ibn ‘Umar recited the Qur’an, he would not speak to anyone till he had finished his recitation. Once I held the Qur’an and he recited Sūrat Al-Baqarah from his memory and then stopped at a certain Verse and said, “Do you know in what connection this Verse was revealed?” I replied, “No.” He said, “It was revealed in such and such connection.”

4527. Ibn ‘Umar then resumed his recitation. Näfi’ added regarding the Verse:

“...So go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus) when or how you will…”

Ibn ‘Umar said, “It means one should...”

[Reference: Rājū: 3389]
approach his wife in….\(^{(1)}\)

4528. Narrated Jābir: Jews used to say, “If one has sexual intercourse with his wife from the back, then she will deliver a squint-eyed child.” So this Verse was revealed:

“This your wives are a tilth for you; so go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus) when or how you will…” (V.2:223)

40 CHAPTER. “And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands…” (V.2:232)

4529. Narrated Al-Hasan: The sister of Ma'qu'il bin Yasār was divorced by her husband who left her till she had fulfilled her term of ‘Idda (i.e., the period which should elapse before she can remarry) and then he wanted to remarry her but Ma'qu'il refused, so this Verse was revealed, “Do not prevent them from marrying their (former) husbands…” (V.2:232)

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\(^{(1)}\) (H. 4527) Al-Bukhārī left a blank space here because he was not sure of what Ibn ‘Umar had said.
(41) CHAPTER. “And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days. Then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e., they can marry). And Allâh is Well-Acquainted with what you do.” (V.2:234)

4530. Narrated Ibn Az-Zubâir: I said to ʿUthmân bin ʿAffân (while he was collecting the Qurʾân) regarding the Verse:

“And those of you who die and leave behind wives …” (V.2:240) — “This Verse was abrogated by another Verse. So why should you write it? (Or leave it in the Qurʾân?)” ʿUthmân said, “O son of my brother! I will not shift anything of it from its place.”

4531. Narrated Mujâhid (regarding the Verse):

“And those of you who die and leave wives behind them…” (V.2:234)

The widow, according to this Verse, was to spend this period of waiting with her husband’s family, so Allâh revealed:

“And those of you who die and leave behind wives (i.e., widows) should bequeath for their wives a year’s maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do with themselves, provided it is honourable (e.g. lawful marriage)…” (V.2:240)

So Allâh entitled the widow to be bequeathed extra maintenance for seven months and twenty nights, and that is the completion of one year. If she wished she could stay (in her husband’s home) according
to the will, and she could leave it if she wished, as Allâh says:

"...Without turning them out, but if they (wives) leave, there is no sin on you..."

So the 'Idda (i.e., four months ten days as it) is obligatory for her.

‘Aţâ said: Ibn ‘Abbâs said, “This Verse, i.e., the Statement of Allâh تعالى:

‘...Without turning them out...’ cancelled the obligation of staying for the waiting period in her dead husband’s house, and she can complete this period wherever she likes.” ‘Aţâ said, “If she wished, she could complete her ‘Idda by staying in her dead husband’s residence according to the will or leave it according to Allâh’s Statement:

‘...There is no sin on you for that which they do with themselves...’” ‘Aţâ added, “Later the regulations of inheritance came and abrogated the order of the dwelling of the widow (in her dead husband’s house), so she could complete the ‘Idda wherever she likes. And it was no longer necessary to provide her with a residence. Ibn ‘Abbâs said, “This Verse abrogated her (i.e., widow’s) dwelling in her dead husband’s house and she could complete the ‘Idda (i.e., four months and ten days) wherever she liked, as Allâh’s Statement says:

‘...Without turning them out...’"

4532. Narrated Muḥammad bin Sirîn: I sat in a gathering in which the chiefs of the Anṣâr were present, and ‘Abdūr-Rahmān bin Abû Lailâ was amongst them. I mentioned the narration of ‘Abdullâh bin ‘Utba regarding the question of Subā‘î bint Al-Ḥârîth. ‘Abdūr-Rahmān said, “But ‘Abdullâh’s uncle used not to say so.” I said, “I am too brave if I tell a lie concerning a person who is now in Al-Kûfa,” I raised my voice. Then I went out and met Mâlik bin
‘Āmir or Mālik bin ‘Aūf, and said, “What was the verdict of Ibn Mas‘ūd about the pregnant widow whose husband had died?” He replied, “Ibn Mas‘ūd said, ‘Why do you impose on her the hard order and don't let her make use of the leave? The shorter Sūrah of women (i.e. Sūrat At-Ṭalāq) was revealed after the longer Sūrah (i.e., Sūrat Al-Baqara).’” (i.e., her ’Idda is up till she delivers.)

(42) CHAPTER. “Guard strictly the (five obligatory) Aṣ-Ṣalawāt (the prayers), especially the middle Salāt (i.e., the best prayer — ‘Aṣr)…” (V.2:238)

4533. Narrated ‘Ali: On the day of Al-Khandaq (the battle of the Trench). The Prophet said, “They (i.e., Mushrikūn) prevented us from offering the middle Salāt (the best — ‘Aṣr prayer) till the sun had set. May Allāh fill their graves, their houses (or their bellies) with fire.”
(43) CHAPTER. “...And stand before Allâh with obedience [and do not speak to others during the Šalât (prayers)],” (V. 2: 238)

Narrated Zaid bin Arqam: We used to speak while in Šalât (prayer). One of us used to speak to his brother (while in Šalât) about his need, till the Verse was revealed:

“Guard strictly the (five obligatory) As-Salawât (the prayers), especially the middle Šalât (i.e., the best – 'Asr). And stand before Allâh with obedience [and not speak to others during the Šalât (prayers)].” (V. 2: 238)

Then we were ordered not to speak in the Šalât.

(44) CHAPTER. Allâh’s Statement: “If you fear (an enemy), perform Šalât (prayer) on foot or riding. And when you are in safety...” (V. 2: 239)
4535. Narrated Nāfi': Whenever 'Abdullāh bin 'Umar was asked about Salāt-al-Khauf (i.e., Fear Prayer) he said, "The Imām comes forward with a group of people and leads them in a one Rak'a Salāt (prayer) while another group from them who has not offered Salāt (prayer) yet, stay between the offering Salāt (prayer) group and the enemy. When those who are with the Imām have finished their one-Rak'a, they retreat and take the positions of those who have not offered Salāt (prayer) but they will not finish their Salāt (prayer) with Taslim. Those who have not offered Salāt (prayer) come forward to offer a Rak'a with the Imām (while the first group covers them from the enemy). Then the Imām, having offered two Rak'a, finishes his Salāt (prayer). Then each member of the two groups offer the second Rak'a alone after the Imām has finished his Salāt (prayer). Thus each one of the two groups will have offered two Rak'a. But if the fear is too great, they can offer Salāt (prayer) standing on their feet or riding on their mounts, facing the Qiblah or not."

Nāfi added: I do not think that 'Abdullāh bin 'Umar narrated this except from Allāh's Messenger ﷺ.

[See Vol. 5, Hadīth No. 4129 and 4131 for details about Salāt-al-Khauf]

(45) CHAPTER. "And those of you who die and leave behind wives..." (V.2:240)
4536. Narrated Ibn Az-Zubair: I said to ‘Uthmān, “This Verse which is in Sūrat Al-Baqara:

“And those of you who die and leave behind wives... (up to)... without turning them out...” has been abrogated by another Verse. Why then do you write it (in the Qur’ān)?” ‘Uthmān said, “Leave it (where it is), O the son of my brother, for I will not shift anything of it (i.e., the Qur’ān) from its original position.”

(46) CHAPTER. “And (remember) when Ibrāhīm (Abraham) said: My Lord! Show me how You give life to the dead...” (V.2:260)

4537. Narrated Abū Hurairah: Allah’s Messenger said, “We have more right to be in doubt than Ibrāhīm (Abraham) when he said, ‘My Lord! Show me how You give life to the dead.’ He (Allāh) said, ‘Do you not believe?’ He (Ibrāhīm) said, ‘Yes (I believe), but to be stronger in Faith.’” (V.2:260)

(47) CHAPTER. Allāh’s Statement: “Would any of you wish to have a garden with date-palms and vines ... (till) ... that you may give thought.” (V.2:266)
4538. Narrated ‘Ubaid bin ‘Umar: Once ‘Umar (bin Al-Khattāb) said to the Companions of the Prophet, “What do you think about this Verse:

‘Would any of you wish to have a garden?”

They replied, “Allāh knows better.” ‘Umar became angry and said, “Either say that you know or say that you do not know!” On that Ibn ‘Abbās said, “O chief of the believers! I have something in my mind to say about it.” ‘Umar said, “O son of my brother! Say, and do not underestimate yourself.” Ibn ‘Abbās said, “In this Verse there has been put forward an example for deeds.” ‘Umar said, “What kind of deeds?” Ibn ‘Abbās said, “For deeds.” ‘Umar said, “This is an example for a rich man who does good deeds out of obedience to Allāh and then Allāh sends him Satan whereupon he commits sins till all his good deeds are lost.”

4539. Narrated Abū Hurairah: The Prophet ﷺ said, “The poor person is not the one for whom a date-fruit or two, or a morsel or two (of food) is sufficient but the poor person is he who does not (beg or) ask the people (for something) or show his
poverty at all. Recite if you wish, (Allāh's Statement):

‘...They do not beg of people at all...’”
(V. 2:273)

4540. Narrated ‘Aishah ٌ: When the Verses of Sūrat Al-Baqarah regarding Ribā (usury), were revealed, Allāh's Messenger ﷺ recited them before the people and then he prohibited the trade of alcoholic liquors.

4541. Narrated ‘Aishah ٌ: When the last Verses of Sūrat Al-Baqarah were revealed, Allāh's Messenger ﷺ went out and recited them in the mosque and prohibited the trade of alcoholic liquors.

(1) (Ch. 49) Ribā: See the glossary.
(51) CHAPTER. “...Then take a notice of war from Allâh and His Messenger...”
(V.2:279)

4542. Narrated ‘Aishah: When the last Verses of Sûrat Al-Baqarah were revealed, the Prophet read them in the mosque and prohibited the trade of alcoholic liquors.

(52) CHAPTER. “And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay...”
(V.2:280)

4543. Narrated ‘Aishah: When the last Verses of Sûrat Al-Baqarah were revealed, Allâh’s Messenger stood up and recited them before us and then prohibited the trade of alcoholic liquors.

(53) CHAPTER. “And be afraid of the Day when you shall be brought back to Allâh...”
(V.2:281)

4544. Narrated Ibn ‘Abbâs: The last Verse (in the Qur’ân) revealed to the Prophet was the Verse dealing with Ribâ (usury).
(54) CHAPTER. “And whether you disclose what is in your ownselves or conceal it...”
(V.2:284)
4545. Narrated Ibn ‘Umar:
This Verse:
“And whether you disclose what is in your ownselves or conceal it...” (V.2:284) was abrogated.

(55) CHAPTER. “The Messenger (Muḥammad ﷺ) believes in what has been sent down to him from his Lord...”
(V.2:285)

4546. Narrated Marwān Al-Asghar: A man from the Companions of Allāh’s Messenger ﷺ, who I think was Ibn ‘Umar said, “The Verse:
‘And whether you disclose what is in your ownselves or conceal it...’ was abrogated by the Verse following it.”
In the Name of Allah, the Most Gracious, the Most Merciful.

(Explanation of some Arabic words not translated)
4547. Narrated 'Aishah ﺔﺴﻰ ﺎﷲ ﻋﻨﺎ بها:

Allah’s Messenger ﷺ recited the Verse:

“It is He Who has sent down to you (Muhammad ﷺ) the Book (this Qur’an). In it are Verses that are entirely clear, they are the foundation of the Book [and those are the Verses of Al-Ahkām (commandments), Al-Farā’id (obligatory duties) and Al-Hudūd (laws for the punishment of thieves, adulterers etc.)]; and others not entirely clear. So, as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials) and seeking for its hidden meanings; but none knows its hidden meanings save Allah. And those who are firmly grounded in knowledge say: ‘We believe in it; the whole of it (clear and unclear Verses) are from our Lord.’ And none receive admonition except men of understanding.” (V.3:7)

Then Allah’s Messenger ﷺ said, “If you see those who follow thereof that is not
entirely clear, then they are those whom Allah has named [as having deviation (from the truth)] So beware of them.”

(2) CHAPTER. “...And I seek refuge with You (Allah) for her and her offspring from Shaitân (Satan), the outcast.” (V.3:36)

4548. Narrated Sa’id bin Al-Músaiyab: Abū Hurairah said, “The Prophet said, ‘No child is born but that, Shaitân (Satan) touches it when it is born, whereupon it starts crying loudly because of being touched by Shaitân, except Mary and her son.’” Abū Hurairah then said, “Recite, if you wish:

‘...And I seek refuge with You (Allah) for her and her offspring from Shaitân, the outcast.’” (V.3:36)

(3) CHAPTER. “Verily, those who purchase a small gain at the cost of Allah’s Covenant and their oaths, they shall have no portion in the Hereafter (Paradise) ... (till) ... and they shall have a painful torment.” (V.3:77)

4549, 4550. Narrated Abū Wâ’il: ‘Abdullâh bin Mas‘ûd said, “Allah’s Messenger said, ‘Whoever takes an oath when asked to do so, in which he may deprive a Muslim of his property unlawfully, will meet Allah, Who will be angry with him.’ So Allah revealed in confirmation of this statement:

‘Verily, those who purchase a small gain at the cost of Allah’s Covenant and their oaths, they shall have no portion in the Hereafter...’” (V.3:77)
The narrator added: Then Al-Ash'ath bin Qais came and said, “What is Abū 'Abdur-Rahmān narrating to you?” We replied, “Such and such.” Al-Ash'ath said, “This Verse was revealed in my connection. I had a well in the land of my cousin (and he denied my possessing it). On that the Prophet was told me, ‘Either you bring forward a proof or he (i.e., your cousin) takes an oath (to confirm his claim).’ I said, ‘I am sure he would take a (false) oath, O Allāh’s Messenger.’ He said, ‘If somebody takes an oath when asked to do so through which he may deprive a Muslim of his property unlawfully and he is a liar in his oath, he will meet Allāh Who will be angry with him.’”

4551. Narrated ‘Abdullāh bin Abū ’Aṣfa: A man displayed some merchandise in the market and in order to cheat a man from the Muslims, took an oath that he had been offered a certain price for it, while in fact he had not. So, then was revealed:

“Verily, those who purchase a small gain at the cost of Allāh’s Covenant…” (V.3:77)

4552. Narrated Ibn Abū Mulaika: Two women were stitching shoes in a house or a room. Then one of them came out with an awl driven into her hand, and she sued the other for it. The case was brought before Ibn ‘Abbas. Ibn ‘Abbās said, ‘Allāh’s Messenger said, ‘If people were to be given what they claim (without proving their claim) the life and property of the nation would be lost.’
Will you remind her (i.e., the defendant), of Allah and recite before her:

'Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths...' (V.3:77)

So, they reminded her and she confessed. Ibn 'Abbás then said, "The Prophet said, 'The oath is to be taken by the defendant (in the absence of any proof against him)."

(4) CHAPTER. "Say (O Muhammad), 'O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allah...'" (V.3:64)

4553. Narrated Ibn 'Abbás: Abū Sufyān narrated to me personally, saying, 'I set out during the truce that had been concluded between me and Allah's Messenger. While I was in Sham, a letter sent by the Prophet was brought to Heraclius. Dihya Al-Kalbī had brought and given it to the governor of Başrah, and the latter forwarded it to Heraclius. Heraclius said, 'Is there anyone from the people of this man who claims to be a Prophet?' The people replied, 'Yes.' So, I along with some of Quraishī men, were called and we entered upon Heraclius, and we were seated in front of him. Then he said, 'Who amongst you is closely related to the man who claims to be a Prophet?' I replied, 'I am the nearest relative to him.' So they made me sit in front of him and made my companions sit behind me. Then he called upon his translator and said (to him), 'Tell them (i.e., Abū Sufyān's companions) that I am going to ask him (i.e., Abū Sufyān) regarding that man who claims
to be a Prophet. So, if he tell me a lie, they should contradict him (instantly). By Allâh! Had I not been afraid that my companions would consider me a liar, I would have told lies. Heraclius then said to his translator, ‘Ask him: What is his (i.e., the Prophet’s) family status amongst you?’ I said, ‘He belongs to a noble family amongst us.’ Heraclius said, ‘Was any of his ancestors a king?’ I said, ‘No.’ He said, ‘Did you ever accuse him of telling lies before his saying what he has said?’ I said, ‘No’. He said, ‘Do the nobles follow him or the poor people?’ I said, ‘It is the poor who follow him.’ He said, ‘Is the number of his followers increasing or decreasing?’ I said, ‘They are increasing.’ He said, ‘Does anyone renounce his religion (i.e., Islam) after embracing it, being displeased with it?’ I said, ‘No.’ He said, ‘Have you ever had a war with him?’ I replied, ‘Yes.’ He said, ‘What was the outcome of the battles?’ I said, ‘The fighting between us was undecided and victory was shared by him and us by turns. He inflicts casualties upon us and we inflict casualties upon him.’ He said, ‘Did he ever betray?’ I said ‘No, but now we are away from him in this truce and we do not know what he will do in it.’” Abû Sufyân added, “By Allâh, I was not able to insert in my speech a word (against him) except that. Heraclius said, ‘Did anybody else (amongst you) ever claimed the same (i.e., Islam) before him?’ I said, ‘No.’ Then Heraclius told his translator to tell me (i.e., Abû Sufyân), ‘I asked you about his family status amongst you, and you told me that he comes from a noble family amongst you. Verily, all Messengers come from the noblest family among their people. Then I asked you whether any of his ancestors was a king, and you denied that. Thereupon I thought
that had one of his ancestors been a king, I would have said that he (i.e., Muḥammad ﷺ) was seeking to rule the kingdom of his ancestors. Then I asked you regarding his followers, whether they were the noble or the poor among the people, and you said that they were only the poor (who follow him). In fact, such are the followers of the Messengers. Then I asked you whether you have ever accused him of telling lies before he said what he said, and your reply was in the negative. Therefore, I took, for granted that a man who did not tell a lie about others, could never tell a lie about Allāh. Then I asked you whether anyone of his followers had renounced his religion (i.e., Islām) after embracing it, being displeased with it, and you denied that. And such is Faith, when its delight enters the hearts and mixes with them completely. Then I asked you whether his followers were increasing or decreasing. You claimed that they were increasing. That is the way of True Faith till it is complete in all respects. Then I asked you whether you had ever fought with him, and you claimed that you had fought with him and the battle between you and him was undecided and the victory was shared by you and him in turns; he inflicted casualties upon you, and you inflicted casualties upon them. Such is the case with the Messengers; they are put to trials and the final victory is for them. Then I asked you whether he had ever betrayed; you claimed that he had never betrayed. Indeed, Messengers never betray. Then I asked you whether anyone had said this statement before him; and you denied that. Thereupon I thought if somebody had said that statement before him, then I would have said that he was but a man copying some sayings said before him.” Abū Saʿfīyān said, “Heraclius then asked me, ‘What does he
order you to do?' I said, 'He orders us (to offer) Salāt (prayers) and (to pay) Zakāt and to keep good relationship with the kith and kin and to be chaste.' Then Heraclius said, 'If whatever you have said is true, he is really a Prophet, and I knew that he (i.e., the Prophet ﷺ) was going to appear, but I never thought that he would be from amongst you. If I were certain that I can reach him, I would like to meet him and if I were with him, I would wash his feet; and his kingdom will expand (surely) to what is under my feet.' Then Heraclius asked for the letter of Allāh’s Messenger ﷺ and read it wherein was written:

In the Name of Allāh, the Most Gracious, the Most Merciful. (This letter is) from Muḥammad ﷺ the Messenger of Allāh, to Heraclius, the ruler of Byzantine. Peace be upon him, who follows the Right Path. Then after, I invite you to Islām, and if you embrace Islām you will be safe (will be saved from Allāh’s punishment); embrace Islām, and Allāh will double your reward, but if you reject this invitation of Islām, you will be committing a sin (by misleading your) Arisīyīn (peasants). And (I recite to you Allāh’s Statement):

‘O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allāh... (till) ... bear witness that we are Muslims.’ (V.3:64) When Heraclius finished reading the letter, voices grew louder near him and there was a great hue and cry, and we were ordered to go out.” Abū Sufyān added, “While coming out, I said to my companions, ‘The matter of Ibn Abū Kabsha (1) (i.e., Muḥammad ﷺ) has become so prominent that even the king of

(1) (H. 4553) Abū Kabsha was not the father of the Prophet ﷺ but it was a mockery done by Abū Sufyān out of hostility against the Prophet ﷺ.
Banu Al-Asfar is afraid of him.’ So I continued to believe that Allah’s Messenger would be victorious, till Allah made me embrace Islam.’ Az-Zuhri said, ‘Heraclius then invited all the chiefs of the Byzantine and got them assembled in his house and said, ‘O group of Byzantine! Do you wish to have a permanent success and guidance and that your kingdom should remain with you?’ (Immediately after hearing that), they rushed towards the gate like onagers, but they found them closed. Heraclius then said, ‘Bring them back to me.’ So he called them and said, ‘I just wanted to test the strength of your adherence to your religion. Now I have observed of you that which I like.’ Then the people fell in prostration before him and became pleased with him.”

[See Vol. 1, Hadith No. 7.]

(5) CHAPTER. “By no means shall you attain Al-Birr (piety, righteousness; it means here Allah’s Reward, i.e., Paradise) unless you spend (in Allah’s Cause) of that which you love…” (V.3:92)

4554. Narrated Anas bin Malik: Out of all the Ansar, living in Al-Madina, Abū Talha had the largest number of (date-palm trees) gardens, and the most beloved of his property to him was Bāiruṭā’ garden which was facing the mosque (of the Prophet). Allah’s Messenger used to enter it and drink of its good water. When the Verse:

"By no means shall you attain Al-Birr (piety, righteousness); it means here Allah’s Reward i.e., Paradise), unless you spend (in Allah’s Cause) of that which you love…” (V.3:92) Abū Talhā got up and said, “O Allah’s Messenger, Allah says:-
‘By no means shall you attain Al-Birr unless you spend (in Allah’s Cause) of that which you love...’ (V.3:92) and the most beloved of my property to me is the Bairuha’ garden, so I give it as a charitable gift in Allah’s Cause and hope to receive its reward from Allah. O Allah’s Messenger! Dispose it of (i.e., utilize it) in the way Allah orders you (to dispose it of).’ Allah Messenger said, “Bravo! That is a fruitful property! That is a fruitful property! I have heard what you have said and I think it would be proper if you distribute that (garden) amongst your relatives.” Then Abū Talha distributed that garden amongst his relatives and his cousins. Narrated Yahyâ bin Yaḥyâ: I learnt from Mālik, ‘... a fruitful property.’ (See H. 1461)

4555. Narrated Anas: Abū Ṭalḥa distributed the garden between Hassan and Ubayy, but he did not give me anything thereof, although I was a nearer relative to him.

(6) CHAPTER. “Say (O Muḥammad): Bring here the Taurāt (Torah) and recite it, if you are truthful.” (V.3:93)

4556. Narrated ‘Abdullāh bin ‘Umar: The Jews brought to the Prophet a man and a woman from among them who...
had committed illegal sexual intercourse. The Prophet ﷺ said to them, “How do you usually punish the one amongst you who has committed illegal sexual intercourse?” They replied, “We blacken their faces with coal and beat them.” He said, “Don’t you find the order of Ar-Rajm (i.e., stoning to death) in the Taurát (Torah)?” They replied, “We do not find anything in it.” ‘Abdullâh bin Salâm (after hearing this conversation) said to them, “You have told a lie! Bring here the Taurát and recite it if you are truthful.” (So the Jews brought the Taurát). And the religious teacher who was teaching it to them, put his hand over the Verse of Ar-Rajm and started reading what was written above and below the place hidden with his hand, but he did not read the Verse of Ar-Rajm. ‘Abdullâh bin Salâm removed his (i.e., the teacher’s) hand from the Verse of Ar-Rajm and said, “What is this?” So when the Jews saw that Verse, they said, “This is the Verse of Ar-Rajm.” So, the Prophet ﷺ ordered that both the adulterer and the adulteress be stoned to death, and they were stoned to death near the place where biers used to be placed near the mosque. I saw her companion (i.e., the adulterer) falling over her so as to protect her from the stones.

(7) CHAPTER. “You (true believers in Islamic Monotheism, and real followers of Prophet Muḥammad ﷺ and his Sunna) are the best of peoples ever raised up for mankind...” (V.3:110)
mankind...” means, the best for the people, as you bring them with chains on their necks till they embrace Islam (thereby save them from the eternal punishment in Hell-fire and make them enter Paradise in the Hereafter).

(See H. 3010)

(8) CHAPTER. “When two parties from among you were about to lose heart…” (V.3:122)

4558. Narrated Jābir bin ‘Abdullāh رضي الله عنهما: The Verse :-

“When two parties from among you were about to lose heart, but Allah was their Wali (Supporter and Protector)…” (V.3:122) was revealed concerning us, and we were the two parties, i.e., Banū Ḥarītha and Banū Salama, and we do not wish (that it had not been revealed) or I would not have been pleased (if it had not been revealed), for Allah says: ‘... Allah was their Wali (Supporter and Protector).’

(9) CHAPTER. “Not for you (O Muḥammad ﷺ but for Allāh) is the decision…” (V.3:128)

4559. Narrated Sālim’s father that he heard Allah’s Messenger ﷺ on raising his head from the bowing in the last Rak’a in the Fajr prayer, saying, “O Allah, curse such and such person and such and such person, and such and such person,” after saying, “Allah heard those who sent praises to Him, O our Lord! All the praises are for You.” So Allah revealed: “Not for you (O Muḥammad ﷺ) (but for Allāh) is the decision... (till) ... Verily, they are Zalimūn (polytheists, disobedients, and wrong-doers.)” (V.3:128)
4560. Narrated Abū Hurairah: Whenever Allāh’s Messenger intened to invoke evil upon somebody, or invoke good upon somebody, he used to invoke (Allāh) after bowing [in the Salāt (prayer)]. Sometimes after saying, “Allāh heard those who sent praises to Him, O our Lord! All the praises are for You,” he would say, “O Allāh! Save Al-Walīd bin Al-Walīd and Salama bin Hīshām, and ‘Ayyāsh bin Abū Rabī’ā. O Allāh! Inflict Your severe torture on Muḍar (tribe) and strike them with (famine) years like the years of Yūsuf [Joseph].” The Prophet used to say in some of his Fajr prayers, “O Allāh! Curse so-and-so and so-and-so,” naming some of the Arab tribes till Allāh revealed:—

“Not for you (O Muḥammad, but for Allāh) is the decision…” (V.3:128)

4561. Narrated Al-Barā’ bin ‘Āzib: The Prophet appointed ‘Abdullāh bin Jubair as the commander of the infantry
(or the cavalry archers) during the battle of Uḥud. They returned defeated, and that is what is meant by:

"And the Messenger (Muḥammad ﷺ) was in your rear calling you back." None remained with the Prophet ﷺ then, but twelve men.

(11) CHAPTER. Allāh’s Statement: “...He sent down security for you. Slumber...” (V.3:154)

4562. Narrated Abū Talḥa: Slumber overtook us during the battle of Uḥud while we were in the front files. My sword would fall from my hand and I would pick it up, and again it would fall down and I would pick it up again.

(12) CHAPTER. The Statement of Allāh

"Those who answered (the Call of) Allāh and the Messenger (Muḥammad ﷺ) after being wounded; for those of them who did good deeds and feared Allāh, there is a great reward.” (V.3:172)

(13) CHAPTER. His Statement:

"Those (i.e., believers) unto whom the people (hypocrites) said, 'Verily the people (Mushrikiūn) have gathered against you (a great army), therefore, fear them...’” (V.3:173)

4563. Narrated Ibn ‘Abbās: “Allāh (Alone) is Sufficient for us and He is..."
the Best Disposer of affairs,” was said by Ibrâhîm (Abraham) when he was thrown into the fire; and it was said by Muhammad ﷺ when they (i.e., hypocrites) said, “Verily, the people (Mushrikûn) have gathered against you (a great army) therefore, fear them.” But it only increased their faith and they said: “Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).’ (V.3:173)

4564. Narrated Ibn ‘Abbas: The last statement of Ibrâhîm (Abraham) when he was thrown into the fire was:

“Allâh (Alone) is Sufficient for me and He is the Best Disposer of (my) affairs.”

(14) CHAPTER. “And let not those who covetously withhold of that which Allâh has bestowed on them of His Bounty …” (V.3:180)

4565. Narrated Abû Hurairah: Allâh’s Messenger ﷺ said, “Anyone whom Allâh has given wealth but he does not pay its Zakât, then, on the Day of Resurrection, his wealth will be presented to him in the shape of a bald-headed poisonous male snake with two poisonous glands(1) in its mouth and it will encircle itself round his neck and bite him over his cheeks and say, ‘I am your wealth; I am your treasure.’” Then the Prophet ﷺ recited this (following) Divine Verse: “And let not those who covetously withhold of that which Allâh has bestowed on them of His

(1) (H. 4565) Fath Al-Bâri. [See also Sahîh Al-Bukhârî Vol. 2, Hadith No. 1403.]
Bounty …” till the end of the Verse. (V.3:180). (See H. 1403)

(15) CHAPTER. “…And you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah…” (V.3:186)

4566.Narrated Usãma bin Zaid & L: Allah's Messenger rode a donkey, equipped with Qaifa Fadakiya (a thick cloth-covering made in Fadak) and I was riding behind him. He was going to pay a visit to Sa'd bin 'Ubãda in Banû Al-Hārith bin Al-Khazraj; and this incident happened before the battle of Badr. The Prophet passed by a gathering in which 'Abdullãh bin Ubayy bin Salûl was present, and that was before 'Abdullãh bin Ubayy embraced Islám. Behold, in that gathering there were mix-up people of different religions: there were Muslims, Mushrikûn, idol-worshippers, and Jews, and in that gathering 'Abdullãh bin Rawába was also present. When a cloud of dust raised by the donkey reached that gathering, 'Abdullãh bin Ubayy covered his nose with his garment and then said, "Do not cover us with dust." Then Allah’s Messenger greeted them and stopped and dismounted and invited them to Allah (i.e., to embrace Islám) and recited to them the Noble Qur'ân. On that, 'Abdullãh bin Ubayy bin Salûl said, "O man! There is nothing better than that what you say, if it is the truth, then do not trouble us with it in our gatherings. Return to your mount (or residence) and if somebody comes to you, relate (your tales) to him.” On that 'Abdullãh bin Rawáha said, “Yes, O Allah’s Messenger! Bring it (i.e., what you
want to say) to us in our gatherings, for we love that.” So, the Muslims, Al-Mushrikūn and the Jews started abusing one another till they were on the point of fighting with one another. The Prophet ﷺ kept on quietening them till they became quiet, whereupon the Prophet ﷺ rode his animal (mount) and proceeded till he entered upon Sa’d bin ‘Ubāda. The Prophet ﷺ said to Sa’d, “Did you not hear what ‘Abū Ḥubāb said?” He meant ‘Abdullah bin Ubayy. “He said so-and-so.” On that Sa’d bin ‘Ubāda said, “O Allah’s Messenger! Excuse and forgive him, for by Him Who revealed the Book to you, Allah brought the Truth which was sent to you at the time when the people of this town (i.e., Al-Madina) had decided unanimously to crown him and tie a turban on his head (electing him as chief). But when Allah opposed that (decision) through the Truth which Allah gave to you, he (i.e., ‘Abdullāh bin Ubayy) was grieved with jealously, and that caused him to do what you have seen.” So, Allah’s Messenger ﷺ excused him, for the Prophet ﷺ and his Companions used to forgive Al-Mushrikūn and the people of Scripture as Allah had ordered them, and they used to put up with their mischief with patience. Allah ﷻ said:

“...And you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah...” (V.3:186) And Allah ﷻ also said:

“Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves...” (V.2:109)

So, the Prophet ﷺ used to stick to the principle of forgiveness for them as long as Allah ordered him to do so till Allah
permitted fighting them. So, when Allāh’s Messenger ﷺ fought the battle of Badr, and Allāh killed the nobles of Quraish infidels through him, Ibn Ubayy bin Salūl and Al-Mushrikūn and idolaters who were with him, said: “This matter (i.e., Islām) has appeared (i.e., became victorious).” So they gave the Bai’a (pledge) (for embracing Islām) to Allāh’s Messenger ﷺ and became Muslims.

(16) CHAPTER “Think not that those who rejoice in what they have done (or brought about)…” (V.3:188)

4567. Narrated Abū Sa‘īd Al-Khudrī رضيـ الله عنه: During the lifetime of Allāh’s Messenger ﷺ, some men among the hypocrites used to remain behind him (i.e., did not accompany him) when he went out for a Ḡazwa and they would be pleased to stay at home behind Allāh’s Messenger ﷺ. When Allāh’s Messenger ﷺ returned (from the battle) they would put forward (false) excuses and take oaths, wishing to be praised for what they had not done. So there was revealed:

“Think not that those who rejoice in what they have done (or brought about) and love to be praised for what they have not done…” (V.3:188)

4568. Narrated ‘Alqama bin Waqqās: Marwān said to his gatekeeper, “Go to Ibn ‘Abbās, O Raft”, and say, ‘If everybody who rejoices in what he has done (or brought about) and likes to be praised for what he has
not done, will be punished, then all of us will be punished.’” Ibn ‘Abbās said, “What connection have you with this case?(1) It was only that the Prophet ﷺ called the Jews and asked them about something, and they hid the truth and told him something else, and showed him that they deserved praise for the favour of telling him the answer to his question, and they became happy with what they had concealed.

Then Ibn ‘Abbās recited:-

“(And remember) when Allah took a Covenant from those who were given the Scripture ... (till) ... those who rejoice in what they have done (or brought about) and love to be praised for what they have not done.” (V.3:187,188)

Narrated Ḥumaid bin ‘Abdur-Raḥmān bin ‘Auf that Marwān had told him (the above narration).

(17) CHAPTER. Allah’s Statement: “Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.” (V.3:190)

4569. Narrated Ibn ‘Abbās: I heard the Prophet ﷺ say, “Allah is well-pleased with a man who doesn’t ask Allah for what Allah has not decreed for him, and He is displeased with a man who desires what Allah has decreed, but has no power to get it.” (H.4568) According to the knowledge of understanding the meaning of the Qurʼān and Hadith, we must consider the general meaning of the Verse and not only the cause for which the Verse was revealed.
stayed overnight in the house of my aunt Maimūna (the wife of the Prophet ﷺ). Allāh’s Messenger ﷺ talked with his wife for a while and then went to bed. When it was the last third of the night, he got up and looked towards the sky and said:

“Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.” (V.3:190) Then he stood up, performed ablution, brushed his teeth with a Siwāk, and then offered eleven Rak‘a prayer. Then Bilāl pronounced the Adhān (i.e., call for the Fajr prayer). The Prophet ﷺ then offered two Rak‘a (Sunna) Salāt (prayer) and went out (to the mosque) and offered the (compulsory congregational) Fajr prayer.

(18) CHAPTER. “Those who remember Allāh (always and in prayers), standing, sitting, and lying down on their sides; and think deeply about the creation of the heavens and the earth....” (V.3:191)

4570.Narrated Ibn ‘Abbās ﷺ: (One night) I stayed overnight in the house of my aunt Maimūna (the wife of the Prophet ﷺ), and said to myself, “I will watch the Salāt (prayer) of Allāh’s Messenger ﷺ.” My aunt placed a cushion for Allāh’s Messenger ﷺ and he slept on it in its lengthwise direction and (woke up) rubbing the traces of sleep off his face, and then he recited the last ten Verses of Sūrat Al-‘Imrān till he finished it. Then he went to a hanging waterskin and took it, performed the ablution and then stood up to offer the Salāt (prayer). I got up and did the same as he had done, and stood beside him (by his left side). He put his hand on my head and held me by the ear and twisted it (pulled me, and made me stand by
his right side). He offered two Rak'a, then two Rak'a, then two Rak'a, then two Rak'a, then two Rak'a, then two Rak'a and finally the Witr (i.e., one Rak'a) Salāt (prayer).

(19) CHAPTER. “Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him and never will the Zalimān (polytheists and wrong-doers) find any helpers.” (V.3:192)

4571. Narrated ‘Abdullāh bin ‘Abbās that once he stayed overnight (in the house) of his aunt Maimūna, the wife of the Prophet. He added: I lay on the cushion transversely in its breadthwise direction and Allāh’s Messenger lay along with his wife in its lengthwise direction. Allāh’s Messenger slept till the middle of the night, either a bit before or a bit after it, and then woke up rubbing the traces of sleep off his face with his hands; and then he recited the last ten Verses of Sūrat Al-Imrān, got up and went to a hanging water-skin. He then performed the ablution from it, and it was a perfect ablution, and then stood up to offer the Salāt (prayer). I, too, did the same as he had done, and then went to stand beside him (on his left side).” Allāh’s Messenger put his right hand on my head and held and twisted my right ear, (pulled me, and made me to stand by his right side).” He then offered two Rak’a, then two Rak’a, then two Rak’a, then two Rak’a, then two Rak’a, and finally one Rak’a, of Witr. Then he lay
down again till the *Mu'adhdhin* (i.e., the call-maker) came to him, whereupon he got up and offered a light two Rak'a *Ṣalāt* (prayer), and went out (to the mosque) and offered the (compulsory congregational) morning prayer.

(20) CHAPTER. “Our Lord! Verily, we have heard the call of one (i.e., Muhammad ﷺ) calling to Faith…” (V.3:193)

4572. Narrated Ibn `Abbās ṣṣ. that once he stayed overnight in the house of his aunt Maimūna, the wife of the Prophet ﷺ. He added: I lay on the cushion transversally in its breadthwise direction while Allāh’s Messenger ﷺ lay along with his wife in its lengthwise direction. Allāh’s Messenger ﷺ slept till the middle of the night, either a bit before or a bit after it, and then woke up rubbing the traces of sleep off his face with his hands, and then recited the last ten Verses of *Sūrat Al-‘Imran*. Then he got up and went to a hanging water-skin, performed ablution from it — and performed it perfectly. Then he stood up to perform the *Ṣalāt* (prayer). I also did the same as he had done; and then went to stand beside him (on his left side). Allāh’s Messenger ﷺ put his right hand on my head and held and twisted my right ear (pulled me and made me to stand by his right side). He then offered two Rak’a, then two Rak’a, then two Rak’a, then two Rak’a, and finally, one Rak’a of *Witr*. Then he lay down again till the *Mu'adhdhin* (i.e., the call-maker) came to him, whereupon he got up and offered a light two Rak’a Ṣalāt (prayer),
and went out (to the mosque) and offered the (compulsory congregational) morning prayer.

(4) SŪRAT AN-NISĀʾ
(The Women)

In the Name of Allah, the Most Gracious, the Most Merciful.

(1) CHAPTER. “And if you fear that you shall not be able to deal justly with the orphan girls…” (V.4:3)

Narrated ‘Aishah: There was an orphan (girl) under the care of a man. He married her and she owned a date-palm (garden). He married her just because of that (garden) and not because he loved her. So the Divine Verse came regarding his case:

“And if you fear that you shall not be able to deal justly with the orphan girls…” (V.4:3)

[The subnarrator added: I think he (i.e., another subnarrator) said, “That orphan girl was his partner in that date-palm (garden) and in his property.”]
4574. Narrated ‘Urwa bin Az-Zubair that he asked ‘Aishah regarding the Statement of Allah:

“And if you fear that you shall not be able to deal justly with the orphan girls…”
(V.4:3)

She said, “O son of my sister! An orphan girl used to be under the care of a guardian with whom she shared property. Her guardian, being attracted by her wealth and beauty, would intend to marry her without giving her a just Mahr (bridal-money), i.e., the same Mahr as any other person might give her (in case he married her). So, such guardians were forbidden to do that unless they did justice to their female wards and gave them the highest Mahr their peers might get. They were ordered (by Allah) to marry women of their choice other than those orphan girls.” ‘Aishah added, “The people asked Allah’s Messenger’s instructions after the revelation of this Divine Verse; whereupon Allah revealed: ‘They ask your legal instruction concerning women’.”
(V.4:127)

‘Aishah further said, “And the Statement of Allah:

‘...And yet whom you desire to marry…’
(V.4:127) as anyone of you refrains from marrying an orphan girl (under his guardianship) when she is lacking in property and beauty.” ‘Aishah added, “So, they were forbidden to marry those orphan girls for whose wealth and beauty they had a desire unless with justice, and that was because they would refrain from marrying them if they were lacking in property and beauty.”
(2) CHAPTER. “...But if he (the guardian) is poor, let him have for himself what is just and reasonable (according to his work). And when you release their property to them, take witness in their presence; and Allâh is All-Sufficient in taking account.” (V.4:6)

4575. Narrated 'Âishah regarding the Statement of Allâh : "...And whoever amongst the guardian is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his work)."

This Verse was revealed regarding the orphan's property. If the guardian is poor, he can take from the property of the orphan what is just and reasonable, according to his work and the time he spends on managing it.

(3) CHAPTER. “And when the relatives and the orphans and the poor are present at the time of division...” (V.4:8)

4576. Narrated 'Ikrima: Ibn 'Abbas said (regarding the Verse) "And when the relatives and the orphans and the poor are present at the time of division...": "This Verse and its order is valid and not abrogated."

(4) CHAPTER. “Allâh commands you as regards your children’s (inheritance)...” (V.4:11)

4577. Narrated Jâbir: The Prophet  and Abû Bakr came on foot to pay me a visit (during my illness) at Banû Salama's (dwellings). The Prophet  found me unconscious, so he asked for water and
performed the ablution from it and sprinkled some water over me. I came to my senses and said, "O Allah's Messenger! What do you order me to do as regards my wealth?" So there was revealed:

"Allah commands you as regards your children's (inheritance)…" (V.4:11)

(5) CHAPTER. Allah's Statement "In that which your wives leave, your share is a half..." (V.4:12)

4578. Narrated Ibn 'Abbãs: (In the pre-Islamic period) the children used to inherit all the property but the parents used to inherit only through a will. So, Allah cancelled that which He liked to cancel and decreed that the share of a son was to be twice the share of a daughter, and for the parents one-sixth for each one of them\(^1\) or one-third\(^2\) for each one, and for the wife one-eighth\(^1\) or one-fourth\(^2\), and for the husband one half\(^1\), or one-fourth\(^1\).

(6) CHAPTER. "...You are forbidden to inherit women against their will, and you should not treat them with harshness, that you may take back part of the Mahr (bridal-money given by the husband to his wife at the time of marriage) you have given them..." (V.4:19)

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(1) (H. 4578) If the deceased had a child.
(2) (H. 4578) If the deceased had no child.
4579. Narrated Ibn ‘Abbas regarding the Divine Verse:-

“O you who believe! You are forbidden to inherit women against their will, and you should not treat them with harshness that you may take back part of the Mahr (bridal-money given by the husband to his wife at the time of marriage) you have given them…” (V.4:19)

(Before this revelation) if a man died, his relatives used to have the right to inherit his wife, and one of them could marry her if he would, or they would give her in marriage if they wished, or, if they wished, they would not give her in marriage at all, and they would be more entitled to dispose her than her own relatives. So the above Verse was revealed in this connection.

(7) CHAPTER. “And to everyone, We have appointed heirs of that (property) left by parents and relatives. To those, also, with whom you have made a pledge (brotherhood), give them their due portion [by Wasiya (wills)]. Truly, Allah is Ever a Witness over all things.” (V.4:33)

Ma’mar said, “Mawâli means the heirs. And also those with whom you have made a pledge (brotherhood) is the ally. A paternal uncle’s son is called Mawlâ, so also a manumitter of a slave, a freed slave, a king, or a religious master.”

4580. Narrated Ibn ‘Abbas regarding the Verse: “To everyone, We have appointed heirs…” (V.4:33) ‘Mawâli’ means heirs.

And regarding: “...To those also with
whom you have made a pledge (brotherhood)…” (he said): When the emigrants came to Al-Madina, an emigrant used to be the heir of an Anṣārī with the exclusion of the latter’s relatives, and that was because of the bond of brotherhood which the Prophet ﷺ had established between them (i.e., the emigrants and the Anṣār). So, when the Verse: ‘To everyone, We have appointed heirs’ was revealed, (the inheritance through bond of brotherhood) was cancelled. Ibn ‘Abbas then said:

“To those also with whom you have made a pledge (brotherhood)…” is concerned with the covenant of helping and advising each other. So, allies are no longer to be the heir of each other, but they can bequeath each other some of their property by means of a will (Wasiya).

(8) CHAPTER. “Surely! Allah wrongs not even of the weight of an atom (or a small ant)” (V.4:40)

4581. Narrated Abū Sa‘īd Al-Khudrī رضي الله عنه: During the lifetime of the Prophet ﷺ, some people said, “O Allah’s Messenger! Shall we see our Lord on the Day of Resurrection?” The Prophet ﷺ said, “Yes, do you have any difficulty in seeing the sun at midday when it is bright and there is no cloud in the sky?” They replied, “No.” He said, “Do you have any difficulty in seeing the moon on a full moon night when it is bright and there is no cloud in the sky?” They replied, “No.” The Prophet ﷺ said, “(Similarly) you will have no difficulty in seeing Allah ﷻ on the Day of Resurrection as you have no difficulty in seeing either of them. On the Day of Resurrection, a call-maker will announce, ‘Let every nation follow that which they used to worship.’ Then none of those who used to worship anything other than Allah, like idols
and other deities, but will fall in Hell (Fire),
till there will remain none but those who used
to worship Allah, both those who were
righteous pious ones, and the mischievous
evil ones and some of the people of the
Scripture. Then the Jews will be called upon
and it will be said to them, ‘What did you use
to worship?’ They will reply, ‘We used to
worship ‘Uzair (Ezra), the son of Allah.’ It
will be said to them, ‘You are liars, for Allah
has never taken anyone as a wife or a son.
What do you want now?’ They will say, ‘O
our Lord! We are thirsty, so give us
something to drink.’ They will be directed
and addressed thus, ‘Will you drink,’
whereupon they will be gathered unto Hell
(Fire) which will look like a mirage, whose
different sides will be destroying each other.
Then they will fall into the Fire. Afterwards,
the Christians will be called upon and it will
be said to them, ‘What did you use to
worship?’ They will reply, ‘We used to
worship ‘Isa (Jesus), the son of Allah.’ It
will be said to them, ‘You are liars, for Allah
has never taken anyone as a wife or a son.’
Then it will be said to them, ‘What do you
want?’ They will say what the former people
have said. Then, when there remain (in the
gathering) none but those who used to
worship Allah (Alone, the real Lord of
‘Alamin (mankind, jinn and all that exists)),
whether they were righteous pious ones or
mischievous evil ones. Then (Allah) the Lord
of ‘Alamin, will come to them in a shape
nearest to the picture they had in their minds
about Him. It will be said, ‘What are you
waiting for?’ Every nation has followed what
it used to worship. They will reply, ‘We left
the people in the world when we were in
great need of them and we did not take them
as friends. Now we are waiting for our Lord
Whom we used to worship.’ Allah will say, ‘I
am your Lord.' They will say twice or thrice, ‘We do not worship anything besides Allah.’”

[See also Vol. 9, Hadith No.7439]

(9) CHAPTER. “How (will it be) then when We bring from each nation a witness and We bring you (O Muḥammad ﷺ) as a witness against these people?” (V.4:41)

4582. Narrated ‘Abdullāh (bin Mas‘ūd رضي الله عنه): Allāh’s Messenger ﷺ said to me, “Recite (of the Qur’ān) for me.” I said, “Shall I recite it to you although it had been revealed to you?” He said, “I like to hear (the Qur’ān) from others.” So I recited Sūrat An-Nisā’ till I reached:

“How (will it be) then, when We bring from each nation a witness, and We bring you (O Muḥammad ﷺ) as a witness against these people?” (V.4:41) Then he said, “Stop!” And behold, his eyes were overflowing with tears.

(10) CHAPTER. “...And if you are ill, or on a journey, or one of you comes after answering the call of nature...” (V.4:43)

The word ‘Sa‘īdan’ means the surface of the earth. And Jabir said, “The Tawāḥīt (i.e., false deities) whom the people used to go for judgement in their disputes (were numerous). One in Juhaina, one in Aslam,
and one in every (other) tribe. Those were sooth-sayers whom Shaitân (Satan) used to inspire.”

‘Umar said, “‘Al-Jibt’ means magic, and ‘Taghût’ means Shaitân.”

‘Ikrima said, “‘Al-Jibt’ in the Ethiopian language means Shaitân, and ‘Taghût’ means a foreteller.”

4583. Narrated ‘Aishah: The necklace of Asmã’ was lost; so, the Prophet sent some men to look for it. The time for As-Salât (the prayer) became due and they had not performed ablution and could not find water, so they offered As-Salât without ablution. Then Allâh revealed (the Verse of Tayammum).

(11) CHAPTER. “Obey Allâh and obey the Messenger (Muhammad) and those of you (Muslims) who are in authority…” (V.4:59)

4584. Narrated Ibn ‘Abbas: The Verse:

“...Obey Allâh and obey the Messenger (Muhammad) and those of you (Muslims) who are in authority…” (V.4:59) was revealed in connection with ‘Abdullah bin Hudhãfa bin Qais bin ‘Adi when the Prophet appointed him as the commander of a Sariya (army unit).

(12) CHAPTER. “But no, by your Lord, they can have no Faith, until they make you
(Muhammad ﷺ) judge in all disputes between them…” (V.4:65)

4585. Narrated ‘Urwa: Az-Zubair quarrelled with a man from the Ansâr concerning of a natural mountainous stream at Al-Harra. The Prophet ﷺ said, “O Zubair! Irrigate (your land) and then let the water flow to your neighbour.” The Ansârī said, “O Allâh’s Messenger! (Is this because) he (Zubair) is your cousin?” At that, the Prophet’s face became red (with anger) and he said, “O Zubair! Irrigate (your land) and then withhold the water till it fills the land up to the walls, and then let it flow to your neighbour.” So, the Prophet ﷺ enabled Az-Zubair to take his full right after the Ansârī provoked his anger. The Prophet ﷺ had previously given an order that was in favour of both of them. Az-Zubair said, “I don’t think but this Verse was revealed in this connection:

‘But no, by your Lord, they can have no Faith, until they make you (Muhammad ﷺ) judge in all disputes between them.’” (V.4:65)

(13) CHAPTER. “...Then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets…” (V.4:69)

4586. Narrated ‘Aishah: I heard Allâh’s Messenger ﷺ saying, “No Prophet gets sick but he is given the choice to select either this world or the Hereafter.” ‘Aishah added, “During his fatal illness, his voice became very husky and I heard him saying, ‘In the company of those on whom Allâh has bestowed His Grace, of the
Prophets, the Siddiqun (those followers of the Prophets who were first and foremost to believe in them), the martyrs and the righteous.’ (V.4:69) And from this I came to know that he has been given the option.”

(14) CHAPTER. Allah’s Statement “And what is wrong with you that you fight not in the Cause of Allah… (till) … whose people are oppressors…” (V.4:75)

4587. Narrated Ibn ‘Abbâs: My mother and I were among the weak and oppressed (Muslims at Makkah).

4588. Narrated Ibn Abî Mulaika: Ibn ‘Abbâs recited: “Except the weak ones among men, women and children…” (V.4:98) and said, “My mother and I were among those whom Allah had excused.”

(15) CHAPTER. “Then what is the matter with you that you are divided into two parties about the hypocrites? Allah has cast them back (to disbelief) because of what they have earned…” (V.4:88)
4589. Narrated Zaid bin Thabit: regarding the Verse – “Then what is the matter with you that you are divided into two parties about the hypocrites?” (V.4:88):

Some of the Companions of the Prophet returned from the battle of Uhud (i.e., refused to fight) whereupon the Muslims got divided into two parties; one of them was in favour of their execution (killing) and the other was not in favour of it. So, there was revealed: ‘Then what is the matter with you that you are divided into two parties about the hypocrites?’ (V.4:88)

Then the Prophet said, “It (i.e., Al-Madina) is Tayyibah (good), it expels impurities as the fire expels the impurities of silver.”

CHAPTER.

“When there comes to them some matter touching (public) safety or fear, they make it known…” (V.4:83)

(16) CHAPTER. “And whoever kills a believer intentionally, his recompense is Hell…” (V.4:93)

4590. Narrated Sa'id bin Jubair: The people of Kufa disagreed (disputed) about the above Verse. So, I went to Ibn 'Abbás and asked him about it. He said, “This Verse: ‘And whosoever kills a believer intentionally, his recompense is Hell...’
(V.4:93) was revealed last of all (concerning premeditated murder) and nothing abrogated it."

(17) CHAPTER. "And say not to anyone who greets you (by embracing Islam), 'You are not a believer..." (V.4:94)

4591. Narrated Ibn 'Abbas regarding the Verse —

"And say not to anyone who greets you (by embracing Islam), 'You are not a believer..." (V.4:94):

There was a man amidst his sheep. The Muslims pursued him, and he greeted them by saying: "As-Salamu 'Alaikum (peace be upon you)." But they killed him and took over his sheep. Thereupon Allah revealed in that concern, the above Verse up to:

"... seeking the perishable goods of this worldly life..." (V.4:94) i.e., those sheep.

(18) CHAPTER. "Not equal are those of the believers who sit (at home)..." (V.4:95)

4592. Narrated Zaid bin Thabit that the Prophet dictated to him:

"Not equal are those of the believers who sit (at home) and those who strive hard and fight in the Cause of Allah..." (V.4:95).

Zaid added: Ibn Umm Maktûm came while the Prophet was dictating to me and said, "O Allâh's Messenger! By Allâh, if I had the power to fight (in Allâh's Cause), I would," and he was a blind man. So, Allâh revealed to His Messenger while his thigh..."
was on my thigh, and his thigh became so heavy that I was afraid it might fracture my thigh. Then that state of the Prophet ﷺ was over and Allah revealed:

"...Except those who are disabled (by injury or are blind or lame)...." (V.4:95)

4593. Narrated Al-Barā' ibn ‘Abbās: When the Verse:

"Not equal are those of the believers who sit (at home)...." (4:95) was revealed, Allah's Messenger ﷺ called for Zaid who wrote it. In the meantime Ibn Umm Maktūm came and complained of his blindness, so Allah revealed: "...Except those who are disabled (by injury or are blind or lame)...." (V.4:95)

4594. Narrated Al-Barā' ibn ‘Abbās: When the Verse:

"Not equal are those of the believers who sit (at home)...." (V.4:95) was revealed, the Prophet ﷺ said, “Call so-and-so.” That person came to him with an inkpot and a wooden board or a shoulder scapula bone. The Prophet ﷺ said (to him), “Write: ‘Not equal are those of the believers who sit (at home) and those who strive hard and fight in the Cause of Allah...’” Ibn Umm Maktūm who was sitting behind the Prophet ﷺ then said, “O Allah's Messenger! I am a blind man.” So, there was revealed in the place of that Verse, the Verse:
“Not equal are those of the believers who sit (at home), except those who are disabled (by injury, or are blind or lame) and those who strive hard and fight in the Cause of Allâh…” (V.4:95)

4595. Narrated Ibn ‘Abbâs: Not equal are those believers who sit (at home) and did not join the battle of Badr and those who joined the battle of Badr.

(19) CHAPTER. “Verily! As for those whom the angels take (in death) while they are wrongdoing themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): In what (condition) were you?…” (V.4:97)

4596. Narrated Muhammed bin ‘Abdur-Rahmân Abûl-Aswad: The people of Al-Madîna were forced to prepare an army (to fight against the people of Sham during the caliphate of ‘Abdullâh bin Az-Zubair at Makkah), and I was enlisted in it. Then I met ‘Ikrima, the freed slave of Ibn ‘Abbâs, and informed him (about it), and he forbade me strongly to do so (i.e., to enlist in that army), and then said, ‘Ibn ‘Abbâs informed me that some Muslim people were with Al-Mushrikûn, increasing the number of Al-Mushrikûn against Allâh’s Messenger ﷺ. An arrow used to be shot which would hit one of them (the Muslims in the company of Al-
Mushrikûn) and kill him, or he would be struck and killed (with a sword).” Then Allâh revealed: “Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): ‘In what (condition) were you? They reply: ‘We were weak and oppressed on earth’. They (angels) say: ‘Was not the earth of Allâh spacious enough for you to emigrate therein?’ Such men will find their abode in Hell — what an evil destination!” (V.4:97) (See H. 7085)

(20) CHAPTER: “Except the weak ones among men, women…” (V.4:98)

4597. Narrated Ibn ‘Abbâs L2: “Except the weak ones…” (V.4:98) and added, “My mother was one of those whom Allâh excused.”

(21) CHAPTER. “These are they whom Allâh is likely to forgive them…” (V.4:99)

4598. Narrated Abû Hurairah: While the Prophet was offering the ‘Ishâ’ prayer, he said, “Allâh heard those who sent praises to Him,” and then said before falling in prostration, “O Allâh, save Ayyâsh bin Rabî’a. O Allâh, save Salama bin Hîshâm. O Allâh, save Al-Wâlid bin Al-Wâlid. O Allâh, save the weak ones among the believers. O Allâh, let Your punishment be severe on the tribe of Mu‘âr. O Allâh, inflict upon them years (of drought and famine) like the years of (Prophet) Yûsuf (Joseph).”
(22) CHAPTER. "But there is no sin on you if you put away your arms because of the inconvenience of rain..." (V.4:102)

4599. Narrated Ibn 'Abbās regarding the Verse:
"Because of the inconvenience of rain, or because you are ill..." (V.4:102)
(It was revealed in connection with) 'Abdur-Rahmān bin 'Aūf who was wounded.

(23) CHAPTER. Allāh's Statement: "They ask your legal instruction concerning women, say: Allāh instructs you about them, and about what is recited unto you in the Book concerning orphan girls..." (V.4:127)

4600. Narrated 'Aishah regarding the Verse—
"They ask your legal instruction concerning the women, say: Allāh instructs you about them... (till) ... and yet whom you desire to marry..." (V.4:127):
(This Verse has been revealed regarding the case of) a man who has an orphan girl, and he is her guardian and her heir. The girl shares with him all his property, even a date-palm (garden), but he dislikes to marry her, and dislikes to give her in marriage to somebody else who would share with him the property she is sharing with him; and for this reason that guardian prevents that orphan girl from marrying. So, this Verse was revealed.
(24) CHAPTER: “If a woman fears cruelty or desertion on her husband’s part…” (V.4:128)

4601. Narrated ‘Āishah regarding the Verse —
“If a woman fears cruelty or desertion on her husband’s part…” (V.4:128):

It is about a man who has a woman (wife) and he does not like her and wants to divorce her but she says to him, “I make you free as regards myself.” So, this Verse was revealed in this connection.

(25) CHAPTER. “Verily, the hypocrites will be in the lowest depths (grade) of the Fire…” (V.4:145)

4602. Narrated Al-Aswad: While we were sitting in a circle in ‘Abdullāh’s gathering, Hudhaifa came and stopped before us, and greeted us and then said, “People better than you became hypocrites.” Al-Aswad said, “Glory be to Allāh! Allāh says: ‘Verily! The hypocrites will be in the lowest depths (grade) of the Fire…” (V.4:145)

On that ‘Abdullāh smiled and Hudhaifa sat somewhere in the mosque. ‘Abdullāh then got up and his companions (sitting around him) dispersed. Hudhaifa then
threw a pebble at me (to attract my attention). I went to him and he said, “I was surprised at ‘Abdullãh’s smile though he understood what I said. Verily, people better than you became hypocrites and then repented and Allãh forgave them.”

(26) CHAPTER. Allãh’s Statement: “Verily, We have sent revelation to you, (O Muhammad) ... (till) ... as We sent revelation to Nûh (Noah) and Yûnus (Jonah), Hârûn (Aaron) and Sulaimãn (Solomon)...” (V.4:163)

4603. Narrated ‘Abdullãh: The Prophet said, “None has the right to say that I am better than Yûnus (Jonah) bin Matta.”

4604. Narrated Abû Hurairah: The Prophet said, “Whoever says that I am better than Yûnus (Jonah) bin Matta, is a liar.”

(27) CHAPTER. “They ask you for a legal verdict. Say: ‘Allãh directs (thus) about Al-Kalâla (those who leave neither descendants nor ascendants as heirs). If it is a man that dies, leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman who left no child, her brother takes her inheritance...’” (V.4:176)
Al-Kalâla is the one who has neither a father (ascendants) nor any son (descendants) to be his heir.

4605. Narrated Al-Barâ' b. Zayd: The last Sûrah that was revealed was Barâ'a, (No.9) and the last Verse that was revealed was, “They ask you for a legal verdict. Say: ‘Allâh directs (thus) about Al-Kalâla (those who leave neither descendants nor ascendants as heirs)...’” (V.4:176)

(5) SÛRAT AL-MÂ'IDAH
(The Table spread with Food)

In the Name of Allâh, the Most Gracious, the Most Merciful.

(1) CHAPTER. “[Game (also) being unlawful] when you assume Ihrâm for Hajj or Umra (pilgrimage)”... (V.5:1)
“So, because of their breach of their covenant...” (V.5:13)

Sufyân said: There is no Verse harder on me in the entire Qur'an than this Verse: “(Say: O Muhammad (ﷺ)) O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurât (Torah), the Injeel (Gospel), and what has been sent down to you from your Lord (the Qur'an)...’” (V.5:68)
4606. Narrated Tariq bin Shihab: The Jews said to ‘Umar, “You (i.e., Muslims) recite a Verse (V.5:3), and had it been revealed to us, we would have taken the day of its revelation as a Day of Festival (celebration).” ‘Umar said, “I know very well when and where it was revealed, and where Allah’s Messenger was when it was revealed. (It was revealed on) the day of ‘Arafat (Hajj Day), and by Allah, I was at ‘Arafat.” Sufyan, a subnarrator said: I am in doubt whether the Verse:

“This day I have perfected your religion for you…” was revealed on a Friday or not.

4607. Narrated ‘Aishah , the wife of the Prophet : We set out with Allah’s Messenger on one of his journeys,
and when we were at Baidā' or at Dhāt-al-Jaish, a necklace of mine was broken (and lost). Allāh’s Messenger stayed there to search for it, and so did the people along with him. Neither were they at a place of water, nor did they have any water with them. So the people went to Abū Bakr Aṣ-Ṣiddīq and said, “Don’t you see what ‘Aishah has done? She has made Allāh’s Messenger stay and the people stay where there is no water and they have no water with them.” Abū Bakr came while Allāh’s Messenger was sleeping with his head on my thigh. He said (to me), “You have detained Allāh’s Messenger and the people where there is no water, and they have no water with them.” So he admonished me and said what Allāh wished him to say, and he hit me on my flank with his hand. Nothing prevented me from moving (because of pain) but the position of Allāh’s Messenger on my thigh. Allāh’s Messenger got up when dawn broke and there was no water. So Allāh revealed the Verse of Tayammum. Usaid bin Ḥudair said, “It is not the first blessing of yours, O the family of Abū Bakr.” Then the camel on which I was riding got up from its place, and the necklace was found beneath it.

4608. Narrated ‘Āishah: A necklace of mine was lost at Al-Baida’ while we were on our way to Al-Madīna. The Prophet made his camel kneel down and dismounted and laid his head on my lap and
slept. Abū Bakr came to me and hit me violently on the chest and said, “You detained the people because of a necklace.” I kept as motionless as a dead person because of the position of Allāh’s Messenger (on my lap) although Abū Bakr had hurt me (with the slap). Then the Prophet woke up and it was the time for the morning (prayer). Water was sought, but in vain; so the following Verse was revealed:

“O you who believe! When you intend to offer Ḥṣalāt (the prayer)…” (V.5:6)

Usaid bin Ḥuḍair said, “Allāh has blessed the people for your sake, O the family of Abū Bakr. You are but a blessing for them.”

(4) CHAPTER. The Statement of Allāh مَثَلَّا: “...So go you and your Lord and fight you two, we are sitting right here.” (V.5:24)

4609. Narrated ‘Abdullāh (bin Mas‘ūd) رضي الله عنه: On the day (of the battle) of Badr, Al-Miṣṣād said, “O Allāh’s Messenger! We do not say to you as the Children of Isrā’îl said to Mūsā (Moses): ‘Go you and your Lord and fight you two; we are sitting right here...’ (V.5:24) but (we say), ‘Proceed, and we are with you.’ That seemed to delight Allāh’s Messenger greatly.”
(5) CHAPTER. "The recompense of those who wage war against Allāh and His Messenger, and do mischief in the land is only that they shall be killed or crucified or their hands and feet be cut off from opposite sides..." (V.5:33)

To wage war against Allāh means to reject faith in Him.

4610. Narrated Abū Qilāba that he was sitting behind 'Umar bin 'Abdul 'Azîz and the people repeatedly mentioned (about Al-Qasâma) and they said (various things), and said that the caliphs had permitted it. 'Umar bin 'Abdul-'Azîz turned towards Abû Qilaba who was behind him and said. "What do you say, 0 'Abdullâh bin Zaid?" or said, "What do you say, 0 Abû Qilaba?" Abû Qilaba said, "I do not know that killing a person is lawful in Islām except in three cases: A married person committing illegal sexual intercourse, one who has murdered somebody unlawfully, or one who wages war against Allâh and His Messenger."

'Anbasa said, "Anas narrated to us such and such." Abû Qilaba said, "Anas narrated to me in this respect, saying: Some people came to the Prophet and they spoke to him saying, 'The climate of this land does not suit us.' The Prophet said, 'These are camels belonging to us, and they are to be taken out to the pasture. So, take them out and drink of their milk and urine.' (1) They took them and set out and drank of their urine and milk.

(1) (H. 4610) As a medicine for their disease.
and having recovered, they attacked the shepherd, killed him and drove away the camels. Why should there be any delay in punishing them as they murdered (a person) and waged war against Allah and His Messenger and frightened Allah’s Messenger?” ‘Anbasa said, “Glory be to Allah!” Abu Qilaba said, “Do you suspect me?” ‘Anbasa said, “No, Anas narrated that (Hadith) to us.” Then ‘Anbasa added, “O the people of such and such (country), you will remain in good state as long as Allah keeps this (man) and the like of this (man) amongst you.”

(6) CHAPTER. Allah’s Statement:
“...And wounds, equal for equal (Al-Qisas i.e., the law of equality in punishment)…”
(V.5:45)

4611. Narrated Anas (bin Mâlik): Ar-Rubal’ (the paternal aunt of Anas bin Malik) broke the incisor tooth of a young Ansâri girl. Her family demanded Al-Qisas and they came to the Prophet who passed the judgement of Al-Qisas. Anas bin An-Nâṣr (the paternal uncle of Anas bin Malik) said, “O Allah’s Messenger! By Allah, her tooth will not be broken.” The Prophet said, “O Anas! (The law prescribed in) Allah’s Book is Al-Qisas”. So, (later on) the people (i.e., the relatives of the girl) gave up their claim and accepted blood-money. On that Allah’s Messenger said, “Some of Allah’s worshippers are such that if they take an oath, Allah will fulfil it for them.”
(7) CHAPTER. “O Messenger (Muḥammad ﷺ)! Proclaim (the Message) which has been sent down to you from your Lord...” (V.5:67)

4612. Narrated ‘A’ishah: Whoever tells that Muḥammad ﷺ concealed part of what was revealed to him, is a liar, for Allāh says:

“O Messenger (Muḥammad ﷺ)! Proclaim (the Message) which has been sent down to you from your Lord...” (V.5:67)

(8) CHAPTER. Allāh’s Statement: “Allāh will not punish you for what is unintentional in your oaths...” (V.5:89)

4613. Narrated ‘A’ishah: This Verse:

“Allāh will not punish you for what is unintentional in your oaths...” (V.5:89) was revealed about a man’s statement (during his talk), “No, by Allāh,” and “Yes, by Allāh.”

4614. Narrated ‘A’ishah that her father (Abū Bakr) never broke his oath till Allāh revealed the order of the legal expiation for oath. Abū Bakr said, “If I ever take an oath (to do something), and later find that to do something else is better, then I accept Allāh’s Permission and do that which is better (and do the legal expiation for my oath).”
(9) CHAPTER. The Statement of Allâh:

"O you who believe! Make not unlawful the Tayyibât (all that is good as regards foods, things, deeds, beliefs, persons) which Allâh has made lawful to you..." (V.5:87)

4615. Narrated 'Abdullãh bin 'Utibah: We used to participate in the holy fighting carried on by the Prophet and we had no women (wives) with us. So we said (to the Prophet), "Shall we castrate ourselves?" But the Prophet forbade us to do that and thenceforth he allowed us to marry a woman (temporarily) by giving her even a garment (as Mahr), and then he recited:

"O you who believe! Make not unlawful the Tayyibât (all that is good as regards foods, things, deeds, beliefs, persons) which Allâh has made lawful for you..." (1)

(10) CHAPTER. Allâh’s Statement:

"Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansâb(2) and Al-Azâm (arrows for seeking luck or a decision) are an abomination of Satan’s handiwork...” (V.5:90)

(1) (H. 4615) Temporary marriage (Mut’a) was allowed in the early days of Islâm, but later, at the time of the battle of Khaibar, it was prohibited.

(2) (Chap. 10) An-Nusáb (pl. Ansâb) were stone-altars whereon sacrifices were slaughtered at fixed places or graves etc. during fixed period of occasions and seasons in the name of idols, jinn, angels, pious men, saints, etc., in order to honour them, or to expect some benefit from them.
6616. Narrated Ibn 'Umar: (The Verse of) prohibiting alcoholic drinks was revealed when there were in Al-Madina five kinds of (alcoholic) drinks, none of which was produced from grapes. (1)

6617. Narrated Anas bin Mâlik: We had no alcoholic drinks except that which was produced from dates and which you call Al-Fadikh. While I was standing offering drinks to Abû Talha and so-and-so and so-and-so, a man came and said, “Has the news reached you?” They said, “What is that?” He said, “Alcoholic drinks have been prohibited.” They said, “Spill (the contents of) these pots, O Anas!” Then they neither asked about it (alcoholic drinks) nor returned to it after the news from that man.

6618. Narrated Jâbir: Some people drank alcoholic beverages in the morning (of the day) of the battle of Uhud and on the same day they were killed as martyrs, and that was before these hard

(1) (H. 4616) Those drinks were produced from honey, dates, wheat, barley and corn.
drinks (wine, etc.) were prohibited.

4619. Narrated Ibn ‘Umar: I heard ‘Umar while he was on the pulpit of the Prophet, saying, “Now then, O people! The revelation about the prohibition of alcoholic drinks has been revealed; and alcoholic drinks are extracted from five things: grapes, dates, honey, wheat and barley. And the alcoholic drink is that which confuses and stupefies the mind.”

(11) CHAPTER. “Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past)” (V.5:93)

4620. Narrated Anas: The alcoholic drink which was spilled was Al-Fadikh. I used to offer alcoholic drinks to the people at the residence of Abū Ṭalḥa. Then the order of prohibition of alcoholic drinks was revealed, and the Prophet ordered somebody to announce that. Abū Ṭalḥa said to me, “Go out and see what this voice (this announcement) is.” I went out and (on coming back) said, “This is somebody announcing that alcoholic beverages have been prohibited.” Abū Ṭalḥa said to me, “Go and spill it (i.e., the wine).” Then it (alcoholic drinks) was seen flowing through the streets of Al-Madina. At that time, the wine was Al-Fadikh. Some people said, “Few persons (Muslims) were killed (during the battle of Uhud) while wine was in their
stomachs.” So Allah revealed:

“Those who believe and do righteous good deeds there is no sin on them for what they ate (in the past)…” (V.5:93)

(12) CHAPTER. Allah’s Statement: “…Ask not about things which, if made plain to you, may cause you trouble…” (V.5:101)

4621. Narrated Anas: The Prophet delivered a Khutba (religious talk) the like of which I had never heard before. He said, “If you but knew what I know then you would have laughed little and wept much.” On hearing that, the Companions of the Prophet covered their faces and the sound of their weeping was heard. A man asked, “Who is my father?” The Prophet said, “So-and-so.” So, this Verse was revealed:

“...(O you who believe!) Ask not about things which, if made plain to you, may cause you trouble…” (V.5:101)

4622. Narrated Ibn ‘Abbás: Some people were asking Allâh’s Messenger questions mockingly. A man would say, “Who is my father?” Another man whose she-camel had been lost would say, “Where is my she-camel?” So, Allâh revealed this Verse in this connection:

“O you who believe! Ask not about things which, if made plain to you, may cause you trouble…” (V.5:101), and he recited the whole Verse.
(13) CHAPTER. ‘Allāh has not instituted things like Bahirah or a Sā‘ibah, or a Wasilah or a Ḥām…”¹ (V.5:103)

4623. Narrated Sa‘īd bin Al-Mūsaiyab: ‘Bahira’ was a she-camel whose milk used to be spared for the idols and nobody was allowed to milk it; ‘Sā‘iba’ was a she-camel which they (i.e., infidels) let loose for free pasture for their false gods (i.e., idols etc.) and nothing was allowed to be carried on it. Abū Hurairah said: Allāh’s Messenger ﷺ said, “I saw ‘Amr bin ‘Āmir Al-Khuzâ‘i (in a dream) dragging his intestines in the Fire, and he was the person who established the tradition of setting freed animals (for the sake of their false deities)”. ‘Wasila’ was a she-camel set free for idols because it has given birth to a she-camel at its first delivery, and then again gave birth to a she-camel as its second delivery. People (in the Pre-Islamic Period of Ignorance) used to let that she-camel loose for their idols if it gave birth to two she-camels successively without giving birth to a male camel in between. ‘Ḥām’ was a stallion-camel freed from work for their

¹ (Ch. 13) See the meanings of these terms in the following Hadith (No. 4623).
ids, after it has finished a number of copulations assigned for it. They would let it loose for their idols and excuse it from burdens so that nothing would be carried on it, and they called it 'Al-Ḥāmī.' Abū Hurairah said, "I heard the Prophet saying so."

4624. Narrated 'Āishah: Allah's Messenger said, "I saw Hell and its different portions were consuming each other, and saw 'Amr dragging his intestines (in it), and he was the first person to establish the tradition of letting loose (for the idols) — she-camels — As-Sawā'ib (plural of As-Sā'iba)."

(14) CHAPTER. "And I was a witness over them while I dwelt amongst them; but when You took me up, You were the Watcher over them, and You are a Witness to all things." (V.5:117)

4625. Narrated Ibn 'Abbas: Allah's Messenger delivered a Khutba (religious talk) and said, "O people! You will be gathered before Allāh bare-footed, naked and not circumcised." Then (quoting Qur'ān) he said:
“...As We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it” (V.21:104)

The Prophet ﷺ then said, “The first of the human beings to be dressed on the Day of Resurrection, will be Ibrāhīm (Abraham). Verily! Some men from my followers will be brought and then (the angels) will drive them to the left side (Hell-fire). I will say, ‘O my Lord! (They are) my Companions!’ A reply will come, ‘You do not know what they did after you.’ Then I will say as the pious slave [the Prophet ‘Īsā (Jesus)] said:

‘...And I was a witness over them while I dwelt amongst them; but when You took me up, You were the Watcher over them.’ (V.5:117)

“Then it will be said, ‘These people continued as apostates since you left them.’”

(15) CHAPTER. Allah’s Statement:
“If You punish them, they are Your slaves.” (V.5:118)

4626.Narrated Ibn ‘Abbas ﷺ said, “The Prophet ﷺ said, “You will be gathered (on the Day of Resurrection), and some people will be driven (by the angels) to the left side (and taken to Hell) whereupon I will say as the pious slave “Īsā (Jesus) said:

‘And I was witness over them while I dwelt amongst them ... (till) ... the All-Mighty, the All-Wise.’ (V.5:117,118)
(6) SÚRÁT AL-AN'ÁM
(The Cattle)

In the Name of Allâh, the Most Gracious, the Most Merciful.

(Explanation of some Qur'ánic words not translated).
(1) CHAPTER. “And With Him are the keys of the Ghaib(1), (all that is hidden), none knows them but He...” (V.6:59)

4627. Narrated ‘Abdullâh, Allah’s Messenger said, “The keys of Al-Ghaib (the Unseen) are five: Verily, Allâh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things).” (V.31:34)

(1) Al-Ghaib: (literally means a thing not seen). This word includes vast meanings: Belief in Allâh, angels, Holy Books, Allâh’s Messengers, Day of Resurrection and Al-Qadar (Divine Preordainments), it also includes what Allâh and His Messenger informed about the knowledge of the matters of the past, present and future things. e.g., news about the creation of the heavens, and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell etc.
(2) CHAPTER. “Say: He has power to send torment on you from above…” (V.6:65)

4628. Narrated Jābir: When this Verse was revealed: “Say: He has power to send torment on you from above…” (V.6:65), Allāh’s Messenger ﷺ said, “O Allāh! I seek refuge with Your Face (from this punishment).” And when the Verse: “...Or (send torment) from under your feet...” (was revealed), Allāh’s Messenger ﷺ said, “(O Allāh!) I seek refuge with Your Face (from this punishment).” (But when there was revealed):

“...Or to cover you with confusion in party strife, and make you to taste the violence of one another...” (V.6:65), Allāh’s Messenger ﷺ said, “This is lighter (or, this is easier).”

(1) (H. 4628) All what has been revealed in Allāh’s Book (the Qur’ān) as regards the [Sifāt), Qualities of Allāh the Most High—like His Face, Eyes, Hands, Shins (Legs), His Coming, His Istawa (rising over) His Throne and others; His Qualities, or all that Allāh’s Messenger ﷺ qualified Him in the true authentic Prophet’s Ahadith (narrations) as regards His Qualities like [Nazul (J,)] His Descent or His Laughing and others etc. The religious scholars of the Qur’ān and the Sunna believe in these Qualities of Allāh and they confirm that these are really His Qualities, without [Ta’wil interpreting their meanings into different things etc. or [Tashbih giving resemblance or similarity to any of the creatures or [Ta’tl i.e., completely ignoring them i.e., there is no Face, or Eyes or Hands, or Shins etc. for Allāh. These Qualities befit or suit only for Allāh Alone, and He does not resemble to any of (His) creatures. As Allāh’s Statements (in the Qur’ān): (1) “There is nothing like unto Him, and He is the All-Hearer, the All-Seer (V.42:11). (2) “There is none comparable unto Him” (V.112:4).
(3) CHAPTER. “It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e., by worshipping others besides Allâh)...” (V.6:82)

4629. Narrated ‘Abdullâh b. ‘Amr: When:
“...And confuse not their belief with Zulm (wrong)....” (V.6:82) was revealed, the Prophet’s Companions said, “Which of us has not done Zulm (wrong)?” Then there was revealed:
“...Verily! Joining others in worship with Allâh is a great Zulm (wrong) indeed.” (V.31:13)

(4) CHAPTER. The Statement of Allâh:
“...And Yûnûs (Jonah) and Lût (Lot), and each one of them We preferred above Al-Alamîn (mankind and jinn) (of their times)” (V.6:86)

4630. Narrated Ibn ‘Abbâs: The Prophet ﷺ said, “Nobody has the right to say that I am better than Yûnûs (Jonah) bin Matta”.

4631. Narrated Abû Hurairah: The Prophet ﷺ said, “Nobody has the right to say that I am better than Yûnûs (Jonah) bin Matta.”
(5) CHAPTER. The Statement of Allah:
“They are those whom Allah had guided. So, follow their guidance…” (V.6:90)

4632. Narrated Mujāhid that he asked Ibn ‘Abbās, “Is there a prostration in Sūrat Sad?” (V.38:24). Ibn ‘Abbās said, “Yes,” and then recited:

'We bestowed... (up to) So, follow their guidance…” (V.6:84,90)

Then he said, “He [Dawūd (David)] is one of them (i.e., those Prophets).” Mujāhid narrated: I asked Ibn ‘Abbās (regarding the above Verse). He said, “Your Prophet (Muḥammad ﷺ) was one of those who were ordered to follow them”.

[For details see Fath Al-Bārī]

(6) CHAPTER. Allah’s Statement:
“And unto those who are Jews, We forbade every (animal) with undivided hoof...” (V.6:146)

Ibn ‘Abbās said: “Every (animal) with undivided hoof,” means the camel and the ostrich.

4633. Narrated Jābir bin ‘Abdullāh رضي الله عنهم: The Prophet ﷺ said, “May Allah curse the Jews! When Allah forbade them to eat

(1) (H. 4632) “And Dawūd (David) guessed that We have tried him and he sought forgiveness of his Lord, and he fell down prostrate and turned (to Allah) in repentance.” (38:24)
the fat of animals, they melted it and sold it, and utilized its price!

(7) CHAPTER. The Statement of Allah:

"...Come not near to Al-Fawâihis (shameful sins, illegal sexual intercourse), whether committed openly or secretly..." (V.6:151)

4634. Narrated Abû Wâ’il: ‘Abdullâh (bin Mas’ûd) said, (The Prophet said,) “None has more sense of Ghaîra(1) than Allâh, therefore, He has prohibited shameful sins (illegal sexual intercourse) whether committed openly or secretly. And none loves to be praised more than Allâh does, and for this reason He praises Himself.” I asked Abû Wâ’il, “Did you hear it from ‘Abdullâh?” He said, “Yes.” I said, “Did ‘Abdullâh ascribe it to Allâh’s Messenger?” He said, “Yes.”

(8) CHAPTER.

(1) (H. 4634) Ghaîra: See the glossary.
(9) CHAPTER. The Statement of Allāh:
“Say: ‘Bring forward your witnesses...’”
(V.6:150)

The word *Halumma* in the dialect of the people of Hijāz (in Saudi Arabia) is used for single, two, and more than two persons.

(10) CHAPTER. “The day that some of the signs of your Lord do come, no good will it do to a person to believe...” (V.6:158)

4635. Narrated Abū Hurairah رضي الله عنه: Allāh’s Messenger ﷺ said, “The Hour will not be established until the sun rises from the west; and when the people see it, then whoever will be living on the surface of the earth will have Faith, and that is (the time) when no good will it do to a person to believe then, if he believed not before.” (V.6:158)

4636. Narrated Abū Hurairah رضي الله عنه: Allāh’s Messenger ﷺ said, “The Hour will not be established till the sun rises from the west; and when the people see it, then whoever will be living on the surface of the earth will have Faith, and that is (the time) when no good will it do to a person to believe then, if he believed not before.” (V.6:158)
west; and when it rises (from the west) and the people see it, they all will believe then. And that is (the time) when no good will it do to a person to believe then.” Then he recited the whole Verse. (V.6:158)(1)

(7) SūRAT AL-ʾAʿRĀF
(The Wall with Elevations)

In the Name of Allāh, the Most Gracious, the Most Merciful.

بَسمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ هُمُّم: "عَيْنِ أَبِي هَرْبَةَ رَضِيَ اللَّهُ عَنْهُ كَذَٰلِكَ قَالَ رَسُولُ اللَّهِ ﷺ: "لَا تَقْفُ عَسَاءً حَتَّى تَتْلُعَ الْقُرْنُ مِنْ مَغْرِبِهَا، فَإِذَا طَلَقَتْ وَرَاهَا النَّاسُ آتِمُوا أَجْمَعُونَ، وَذَلِكَ جِينٌ لَّا يَنْفَعُ نَصَّبًا إِلَيْهِمَا" نَعْمَ مَثْلُ الْآيَةِ.

(1) (H. 4636) “Do they then wait for anything other than that the angels should come to them or that your Lord (Allāh) should come, or that some of the Signs of your Lord should come (i.e., Parts of the Hour, e.g., rising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say ‘Wait you! We (too) are waiting.’" (V.6:158)
فَرْجِيُّهمَا. {وَمَنَّ رَبُّكَ سَيَاءً} : هُوَ هاَنَا إلى القيامة، والجَيْنِ عِندَ العرب من ساعَة إلى ما لا يُصَبَّ عَدًّاهَا. الزِّيَاشُ والرَّيْشُ واجِدُ وَهُوَ ما تَهْرُ من اللَّباس. {قَيْلُهُمُ} : جَهَّلَهُ الَّذِي هُوَ مِنْهُمْ. {أَذَّنُواْ} : اجْمَعُوا. وَمَثَاقِلُ الإنسان والذَّبَنَةَ كُلْهَا يَتَسَسَّى شَمُوا وَاجِدُهَا سَمًا. وَهُوَ عَيْنَاهُ وَمَنْجَرَاهُ وقُمُهُ وأذَانُهُ وُدِّيَهُ وَخَلِيلُهُ. {خَوْاتِمٌ} : ما عَسِىَ بِهِ. {نَكَاٰذِبًا} : قَلِيلًا. {يُقْسَمُونَ} : يَعْشُوا. {قَيْمَةٌ} : حَقًّا. {وَاتَّهِمُواْ} : مِنْ الْرَّجُمَةَ. {نَقْطَةٌ} : نَقْطَمُ الْمِلْعَة، حَظَنُّهمْ، طُوفَانَ مِنْ السَّبَل، وُيُقَالُ لِلْمَوْتِ الكَبِيرِ: الطُوفانُ. {وَرَوْناَ} : الْجَمَانُ شَيْبَة صَغَرَةً الخَلِيم. عِرْوَشُ وَعِرْشُ بِنَاهٍ. {مَيْقُطُ} : كُلّ مِنْ دَايِمٍ فَقَدْ سَيْقَطَ فِي يَدِهِ. الأَسْبَاطُ: قَبَلُتُ بَني إسْرَائِيلِ. {بَعَدْتُ فِي الْقَبَّةِ} : يَسْعَدُونَ لَهُ، يُجَابُوَّرُونَ. {قَدْ} [الكهف: 28] : يَجَاوَز، {شَتََّرْا} : شَوَارِعُ. {بِييَّبِ} : شَدِيدُ. {أَلْخِذَ إِلَى الْأَرْضِ} : قَمَدٌ وَتَفَاقَصٌ. {مِسْتَلِقُونَ} : نَابِيَّ مِنْ مَآمِهِمْ كَفْرُهُمْ تَعَالِي: {قَانُونُ اللَّهِ مِنْ حَيَّ لَفَرْجِيُّهُمَا}. [الحَجَّرُ: 2] : {وَمَنْ يَعْبُدُ} :
(1) CHAPTER. The Statement of Allāh

"Say (O Muḥammad): ‘(But) the things that my Lord has indeed forbidden are Al-Fawāḥish (great evil sins, every kind of unlawful sexual intercourse) whether committed openly or secretly.’” (V.7:33)

4637. Narrated ‘Abdullāh (bin Mas‘ūd) Ṣaid: “None has more sense of Ghaira(1) than Allāh, and for this He has forbidden Al-Fawāḥish (great evil sins, every kind of unlawful sexual intercourse) whether committed openly or secretly. And none loves to be praised more than Allāh does, and for this He praises Himself.”

(2) CHAPTER. “And when Mūsā (Moses) came at the time and place appointed by Us, and his Lord (Allāh) spoke to him, he said,

(1) (H. 4637) Ghaira: See the glossary.
4638. Narrated Abū Sa'īd Al-Khudri: A man from the Jews, having been slapped on his face, came to the Prophet and said, "O Muḥammad! A man from your Companions from the Ansār has slapped me on my face!" The Prophet said, "Call him." When they called him, the Prophet said, "Why did you slap him?" He said, "O Allah's Messenger! While I was passing by the Jews, I heard him saying, 'By Him Who selected Mūsā (Moses) above the human beings.' I said, 'Even above Muḥammad (s)?' I became furious and slapped him on the face." The Prophet said, "Do not give me superiority over the other Prophets, for on the Day of Resurrection the people will become unconscious, and I will be the first to regain consciousness. Then I will see Mūsā (Moses) holding one of the pillars of the Throne. I will not know whether he has come to his senses before me or that the shock he had received at the mountain, (during his worldly life) was sufficient for him."

_Al-Manna_ (a kind of sweet gum) and _As-Salwa_ (i.e., quail, a kind of bird)…" (7:160)

4639. Narrated Sa'īd bin Zaid: The Prophet said, "_Al-Kam'a_ (truffle — i.e., a kind of edible fungus) is like the _Manna_ (sweet resin or gum) (as it grows naturally without human care) and its water is a (medicinal) cure for the eye diseases." (See H. 4478)
(3) CHAPTER. “Say (O Muḥammad ﷺ): ‘O mankind. Verily, I am sent to you all as the Messenger of Allah — to Whom belongs the dominion of the heavens and the earth. Lā ilāha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allah and His Messenger (Muḥammad ﷺ), the Prophet who can neither read nor write (i.e., Muḥammad ﷺ), who believes in Allah and His Words [(this Qur’ān), the Taurāt (Torah) and the Injeel (Gospel) and also Allah’s Word: “Be! — and he was, i.e., ʿĪsā (Jesus) son of Maryam (Mary)] and follow him so that you may be guided.’”
(V.7:158)

4640. Narrated Abū Ad-Dardā’: There was a dispute between Abū Bakr and ‘Umar, and Abū Bakr made ‘Umar angry. So ‘Umar left angrily. Abū Bakr followed him, requesting him to excuse him, but ‘Umar refused to do so and closed his door in Abū Bakr’s face. So, Abū Bakr went to Allah’s Messenger ﷺ while we were with him. Allah’s Messenger ﷺ said, “This friend of yours must have quarrelled (with somebody)”. In the meantime ‘Umar repented and felt sorry for what he had done, so he came, greeted (those who were present) and sat with the Prophet ﷺ and related the story to him. Allah’s Messenger ﷺ became angry and Abū Bakr started saying, “O Allah’s Messenger! By Allah, I was more at fault (than ‘Umar).” Allah’s Messenger ﷺ said, “Are you (people) leaving for me my companion (Abū Bakr)? Are you (people) leaving for me my companion? When I said, ‘O people I am sent to you all as the Messenger of Allah,’ you said, ‘You tell a lie.’ While Abū Bakr said, ‘You have spoken the truth.’”
(4) CHAPTER. Allâh’s Saying:

“And say ... Hittatun ...” [i.e., (O Allâh) forgive our sins] (V.7:161)

4641. Narrated Abû Hurairah ﺮضي الله عنہا: Allâh’s Messenger ﷺ said, “It was said to the Children of Isrâ’il, ‘Enter the gate prostrate (bowing with humility) and say Hittatun (O Allâh) forgive our sins. (V.7:161) We shall forgive you, your wrongdoings’. But they changed (Allâh’s Order) and entered, dragging themselves on their buttocks and said, ‘Habbatun (a grain) in a Shâ’ra (a spike or a hair).’” (See H. 4479)

(5) CHAPTER. “Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., don’t punish them).” (V.7:199)

4642. Narrated Ibn ‘Abbâs ﷺ: ‘Uyaina bin Hişn bin Hudhaifa came and stayed with his nephew Al-Ḥurr bin Qais, who was one of those whom ‘Umar used to keep near him, as the Qurra’ (learned men
knowing Qur’an by heart) were the people of ’Umar’s meetings and his advisors whether they were old or young. ’Uyaina said to his nephew, “O son of my brother! You have an approach to this chief, so get me the permission to see him”. Al-Ḥurr said, “I will get the permission for you to see him.” So Al-Ḥurr asked the permission for ’Uyaina and ’Umar admitted him. When ’Uyaina entered upon him, he said, “Beware! O the son of Al-Khattāb! By Allāh, you neither give us sufficient provision nor judge among us with justice.” Thereupon ’Umar became so furious that he intended to harm him, but Al-Ḥurr said, “O chief of the believers! Allāh said to His Prophet ﷺ:

‘Show forgiveness, enjoin what is good, and turn away from the foolish.’ (V.7:199) and this (i.e., ’Uyaina) is one of the foolish.” By Allāh, ’Umar did not overlook that Verse when Al-Ḥurr recited it before him; he observed (the orders of Allāh’s Book strictly).

4643. Narrated ‘Abdullāh bin Az-Zubair: (The Verse): “Show forgiveness; enjoin what is good…” was revealed by Allāh except in connection with the character of the people.

4644. ‘Abdullāh bin Az-Zubair said: Allāh ordered His Prophet ﷺ to forgive the people their misbehaviour (towards him).
CHAPTER. The Statement of Allah

"They ask you (O Muhammad) about Al-Anfal (the spoils of war). Say: ‘The spoils are for Allah and the Messenger. So fear Allah and adjust all matters of difference among you.’” (V.8:1)

Ibn ‘Abbas said: Al-Anfal means war booty.

4645. Narrated Sa‘îd bin Jubair: I asked Ibn ‘Abbas regarding Sûrat Al-Anfal. He said, “It was revealed in connection with the battle of Badr.”
CHAPTER. "Verily! The worst of (moving) living creatures with Allah are the deaf and the dumb, those who understand not (i.e., the disbelievers)." (V.8:22)

4646. Narrated Ibn ‘Abbas regarding the Verse:

"Verily! The worst of (moving) living creatures with Allah are the deaf and the dumb, those who understand not."

(The people referred to here) were some persons from the tribe of Bani ‘Abd Ad-Dâr.

(2) CHAPTER. "O you who believe! Answer Allah (by obeying Him) and (His) Messenger when he calls you to that which will give you life, and know that Allah comes in between a man and his heart (i.e., He prevents an evil person to decide anything). And verily, to Him you shall (all) be gathered." (V.8:24)

4647. Narrated Abî Sa‘îd bin Al-Mu‘alla while I was offering Salât (prayer), Allah’s Messenger passed by and called me, but I did not go to him till I had finished the Salât (prayer). Then I went to him, and he said, “What prevented you from coming to me? Didn’t Allah say:

‘O you who believe! Answer Allah (by obeying Him) and (His) Messenger when he calls you?’"

He then said, “I will teach you the greatest Sûrah in the Qur’ân before I leave (the
mosque).” When Allāh’s Messenger got ready to leave (the mosque), I reminded him. He said, “It is:

Al-hamdu lillahi Rabbi 'alamin [All the praises and thanks be to Allāh, the Lord of the ‘alamin (mankind, jinn and all that exists)] which is ... As-Sab’a Al-Mathānī (Surat Al-Fātiha) (the seven repeatedly recited Verses).” (See H. 4474, 4703 and 5006)

(3) CHAPTER. The Statement of Allāh

“And (remember) when they said, ‘O Allāh! If this (the Qur’ān) is indeed the truth (revealed) from You, then rain down stones on us…” (V.8:32)

Ibn ‘Uyaina said, Allāh did not use the word ‘Ma far’ in the Qur’ān except when it means a shower of torture; and Arabs call the rain ‘Ghaith’ as occurs in the Statement of Allāh:

“And it is He Who sends down the Ghaith (rain) after they have despaired (given up all hope)” (V.42:28)

4648. Narrated Anas bin Mālik: Abū Jahl said, “O Allāh! If this (the Qur’ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky, or bring on us a painful torment.” So Allāh revealed:

“And Allāh would not punish them while you (Muḥammad) are amongst them, nor will He punish them while they seek (Allāh’s) forgiveness. And why should not Allāh punish them while they hinder (men) from Al-Masjid Al-Ḥarām (at Makkah)…” (V.8:33,34)
(4) CHAPTER. The Statement of Allāh:

“And Allāh would not punish them while you (Muḥammad ﷺ) are amongst them, nor will He punish them while they seek (Allāh’s) forgiveness.” (V.8:33)

4649. Narrated Anas bin Mālik: Abū Jahl said, “0 Allāh! If this (the Qur’ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky, or bring on us a painful torment.” So Allāh revealed:

“And Allāh would not punish them while you (Muḥammad ﷺ) are amongst them, nor will He punish them while they seek (Allāh’s) forgiveness. And why should not Allāh punish them while they hinder (men) from Al-Masjid Al-Ḥarām (at Makkah)…” (V.8:33,34)

(5) CHAPTER. “And fight them until there is no more Fitnah (disbelief and polytheism, i.e., worshipping others besides Allāh) and the religion (worship) will be all for Allāh (Alone) (in the whole of the world)…” (V.8:39)

4650. Narrated Ibn ‘Umar that a man came to him (while two groups of Muslims were fighting) and said, “0 Abū ‘Abdur-Rahmān! Don’t you hear what Allāh has mentioned in His Book:

وَلَيْتُمُّوا يَدْعُوا أَنْفُسَهُمْ مُهَامًا مِّنْهُمْ وَلَا يَتَّخِذُونَ مِنْهُمْ حُكَّامًا وَلَا يَتَّخِذُونَ مِنْهُمْ مُدْصَلِثَاءٍ وَلَا يَتَّخِذُونَ مِنْهُمْ أَمْيَالًا وَلَا يَتَّخِذُونَ مِنْهُمْ وَسُرَّاءٍ وَلَا يَتَّخِذُونَ مِنْهُمْ كَنَايَةً وَلَا يَتَّخِذُونَ مِنْهُمْ عَمَّارِيَاتٍ وَلَا يَتَّخِذُونَ مِنْهُمْ مَعَصَرَاتٍ وَلَا يَتَّخِذُونَ مِنْهُمْ مَدَارِيَاتٍ وَلَا يَتَّخِذُونَ مِنْهُمْ مَيَامَاتٍ وَلَا يَتَّخِذُونَ مِنْهُمْ مَتَابَاتٍ وَلَا يَتَّخِذُونَ مِنْهُمْ وَسُرَّاءٍ وَلَا يَنُورُونَهُمْ فِي مَآءٍ وَلَا يَذْهَبُونَ عَلَى مَآءٍ وَلَا يَنُورُونَهُمْ فِي مَآءٍ وَلَا يَذْهَبُونَ عَلَى مَآءٍ وَلَا يَنُورُونَهُمْ فِي مَآءٍ وَلَا يَذْهَبُونَ عَلَى مَآءٍ وَلَا يَنُورُونَهُمْ فِي مَآءٍ وَلَا يَذْهَبُونَ عَلَى مَآءٍ وَلَا يَنُورُونَهُمْ فِي مَآءٍ وَلَا يَذْهَبُونَ عَلَى مَآءٍ وَلَا يَنُورُونَهُمْ فِي مَآءٍ وَلَا يَذْهَبُونَ عَلَى مَآءٍ وَلَا يَنُورُونَهُمْ فِي مَآءٍ وَلَا يَذْهَبُونَ عَلَى مَآءٍ وَلَا يَنُورُونَهُمْ فِي مَآءٍ وَلَا يَذْهَبُونَ عَلَى مَآءٍ وَلَا يَنُورُونَهُمْ فِي مَآءٍ وَلَا يَذْهَبُونَ عَلَى مَآءٍ وَلَا يَنُورُونَهُمْ فِي مَآءٍ وَلَا يَذْهَبُونَ عَلَى مَآءٍ وَلَا يَنُورُونَهُمْ فِي مَآءٍ وَلَا يَذْهَبُونَ عَلَى مَآء١
'And if two parties (or groups) among the believers fall to fighting…' (V.49:9)

So what prevents you from fighting as Allah has mentioned in His Book?’ Ibn ‘Umar said, “O son of my brother! I would rather be blamed for not fighting because of this Verse than to be blamed because of another Verse where Allah says:

‘And whoever kills a believer intentionally…’” (V.4:93)

Then that man said, “Allah says:

‘And fight them until there is no more Fitnah (disbelief and polytheism, i.e., worshipping other besides Allah) and the religion (worship) will be all for Allah (Alone)…’” (V.8:39)

Ibn ‘Umar said, “We did this during the lifetime of Allah’s Messenger when the number of Muslims was small, and a man was put to trial because of his religion; Al-Mushrikün (pagans etc.) would either kill or chain him; but when the Muslims increased (and Islam spread), there was no persecution.” When that man saw that Ibn ‘Umar did not agree to his proposal, he said, “What is your opinion regarding ‘Ali and ‘Uthmân?” Ibn ‘Umar said, “What is my opinion regarding ‘Ali and ‘Uthmân? As for ‘Uthmân, Allah forgave him and you disliked to forgive him, and ‘Ali is the cousin and son-in-law of Allah’s Messenger.” Then he pointed out with his hand and said, “And that is his daughter’s (house) which you can see.”
against Al-Mushrikun [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad (ﷺ)], and his fighting with them was (against) Fitnah (and his fighting was) not like your fighting which is carried on for the sake of ruling.”

(6) CHAPTER. “O Prophet (Muḥammad ﷺ)! Urge the believers to fight…” (V.8:65)

4652.Narrated Ibn ‘Abbas: When the Verse:

“...If there are twenty steadfast persons amongst you, they will overcome two hundreds…” (V.8:65) was revealed, then it became obligatory for the Muslims that one (Muslim) should not flee from ten (non-Muslims). Sufyān (the subnarrator) once said, “Twenty (Muslims) should not flee before two hundred (non-Muslims).” Then there was revealed:

“Now Allah has lightened your (task)…” (V.8:66). So it became obligatory that one hundred (Muslims) should not flee before two hundred (non-Muslims). Once Sufyān added, “The Verse:

‘...Urge the believers to the fight. If there are twenty steadfast persons amongst you (Muslims)…” was revealed. Sufyān said, “Ibn Shubruma said, ‘I see that this order is applicable to the obligation of enjoining Al-Ma'rūf (Islamic Monotheism and all that Islam ordains) and forbidding Al-Munkar (disbelief, polytheism and all that Islam forbids).’”

(7) CHAPTER. “Now that Allah has lightened your (task), for He knows that there is weakness in you…” (V.8:66)

4653.Narrated Ibn ‘Abbas: When the Verse:

“If there are twenty steadfast persons
amongst you (Muslims), they shall overcome two hundred (non-Muslims)” was revealed, it became hard on the Muslims when it became compulsory that one Muslim ought not to flee (in war) before ten (non-Muslims). So (Allāh) lightened the order by revealing:

“Now Allāh has lightened your (task) for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundred (non-Muslims)...” (V.8:66)

So when Allāh reduced the number of enemies which Muslims should withstand, their patience and perseverance against the enemy decreased as much as their task was lightened for them.

(9) Sūrat At-Tauba or Barā‘a
(The Repentance)

بسم الله الرحمن الرحيم

(9) سورة براءة

المرشد: أخبرنا جرير بن حازم قال: أخبرني الزبير بن العارض، عن عكرمة، عن ابن عباس، رضي الله عنهما قال: لما نزلت: إن يكُنْ بِسْمِ عِشْرَةِ مُصْرِفٍ يَقِلُوْا بَالْيَتِينَاءِ شق ذلك على المسلمين حتى فرض عليهم أن لا يفر واحد من عشرة فجاء التحقيق فقال: أجل حالف أن فيكم ع陹م وائم أنت فلك ضعف فإن يكُن بسَمِ عِشْرَةِ مُصْرِفٍ يَقِلُوْا بَالْيَتِينَاءِ قال: فلما خَفَفَ الله عِنْهُم مِن الاعتِدَاد نقض من الصبر بقدر ما حفَق عنهم.

[راجع: 4652]
(1) CHAPTER. Allāh’s Statement: “Freedom from (all) obligations (is declared) from Allāh and His Messenger (ﷺ) to those of the Mushrikūn [polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)] with whom you made a treaty.” (V.9:1)
4654. Narrated Al-Bara‘i: The last Verse that was revealed was: "They ask you for a legal verdict. Say: 'Allah directs (thus) about Al-Kalalah (those who leave neither descendants nor ascendants as heirs)...'" (V.4:176)

And the last Sūrah which was revealed was Bara‘a (No. 9).

4655. Narrated Humaid bin ‘Abdur-Rahmān: Abū Hurairah said, "During that Hajj (in which Abū Bakr was the chief of the pilgrims), Abū Bakr sent me along with announcers on the day of Nahr (10th of Dhul-Hijja) in Mina to announce: "No Mushrik [polytheist, pagan, idolater, and disbeliever in the Oneness of Allah and in His Messenger Muḥammad] shall perform Hajj after this year, and none shall perform the Tawaf around the Ka’bah in a naked state." Humaid bin ‘Abdur-Rahmān added: Then Allāh’s Messenger sent ‘Alī bin Abī Ṭalib after Abū Bakr and ordered him to recite aloud in public Sūrat Bara‘a. Abū Hurairah added, "So ‘Alī, along with us, recited Bara‘a (loudly) before the people at Mina on the day of Nahr and announced: "No Mushrik shall perform Hajj after this year, and none shall perform the Tawaf around the Ka’bah in a naked state."
4656. Narrated Ḥumaid bin ‘Abdur-Rahmān: Abū Hurairah said, “Abū Bakr sent me in that Ḥajj in which he was the chief of the pilgrims along with the announcers whom he sent on the day of Nahr to announce at Mina: “No Mushrik [polytheist, pagan, idolater, and disbeliever in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] shall perform Ḥajj after this year, and none shall perform the Tawāf around the Ka'bah in a naked state.”

4657. Narrated Ḥumaid bin ‘Abdur-Rahmān: Abū Hurairah said that Abū Bakr sent him during the Ḥajj, in which Abū Bakr was made the chief of the pilgrims by Allāh’s Messenger before (the year of) Ḥajjat-al-Wadā’, in a group (of announcers) to announce before the people: “No Mushrik [polytheist, pagan, idolater, and disbeliever in the Oneness of Allāh and in His...
Messenger Muhammad (ﷺ) shall perform the Hajj after this year, and none shall perform the Tawaf around the Ka’bah in a naked state.” Ḥumaid used to say: The day of Nahr is the day of Al-Hajj Al-Akbar, because of the narration of Abū Hurairah.

(5) CHAPTER. The Statement of Allāh (سَبِيلَ اللَّهِ) :
“Fight you the leaders of disbelief (chiefs of Quraish — Mushrikūn of Makkah) for surely their oaths are nothing to them…” (V.9:12)

4658. Narrated Zaid bin Wahb: We were with Hudhaifa and he said, “None remains of the people described by this Verse (V.9:12) except three, and of the hypocrites except four.” A bedouin said, “You, the Companions of Muḥammad ﷺ tell us (things) that we do not know. What about those who break open our houses and steal our precious things.” He (Hudhaifa) replied, “Those are Al-Fussāq (rebellious wrong-doers — not disbelievers or hypocrites). Really, none remains of them (hypocrite) but four, one of whom is a very old man who, if he drinks water, does not feel its coldness.”(1)

(6) CHAPTER. The Statement of Allāh (سَبِيلَ اللَّهِ) :
“.And those who hoard up gold and silver (Al-Kanz—the money, the Zakāt of which has not been paid) and spend it not in the Way of Allāh—announce to them a painful torment.” (V.9:34)

4659. Narrated Abū Hurairah: زُكِّيّض الله ﻋَنّهُ: “There remains of the hypocrites …” (V.9:34)

(1) (H. 4658) i.e., does not enjoy it because of Allāh’s punishment he has incurred.
Allah's Messenger said, "The Kanz (money, gold, silver etc., the Zakat of which has not been paid) of anyone of you will appear in the form of bald-headed poisonous male snake on the Day of Resurrection." (See H. 1403)

4660. Narrated Zaid bin Wahb: I passed by (i.e., visited) Abü Dhar at Ar-Rabadha and said to him, "What has brought you to this land?" He said, "We were at Sham and I recited the Verse: 'They who hoard up gold and silver (Al-Kanz—the money, the Zakat of which has not been paid) and spend it not in the Way of Allah—announce to them a painful torment.' (V.9:34) whereupon Mu‘awiya said, 'This Verse is not for us, but for the people of the Scripture.' Then I said, 'But it is both for us (Muslim) and for them.'"

(7) CHAPTER. The Statement of Allah:

"On the Day when that (Al-Kanz—money gold and silver, etc., the Zakat of which has not been paid) will be heated in the fire of Hell, and with it will be branded their foreheads..." (V.9:35)

4661. Narrated Khâlid bin Aslam: We went out with ‘Abdullâh bin ‘Umar and he said, "This (Verse) was revealed before the prescription of Zakât, and when Zakât was prescribed, Allah made it a means of purifying one’s wealth."
(8) CHAPTER. The Statement of Allâh : "Verily, the number of months with Allâh is twelve months (in a year) so was it ordained by Allâh on the Day when He created the heavens and the earth; of them four are sacred, (i.e., the 1st, the 7th, the 11th, and the 12th months of the Islâmí calendar). That is the right religion; so wrong not yourself therein…” (V.9:36)

4662. Narrated Abû Bakr: The Prophet  said, “Time has come back to its original state which it had when Allâh created the heavens and the earth; the year is twelve months, four of which are sacred. Three of them are in succession, Dhûl-Qa’dâ, Dhûl-Hijja and Al-Muḥarram, and (the fourth being) Rajab Muḍâr (named after the tribe of Muḍâr as they used to respect this month) which stands between Jumâda (Ath-thâni) and Sha’bân.”

(9) CHAPTER. The Statement of Allâh : “…The second of two, when they (Muḥammad  and Abû Bakr) were in the cave, and he () said to his companion (Abu Bakr) (رضي الله عنه) ‘Be not sad (or afraid), surely Allâh is with us.’” (V.9:40)

4663. Narrated Abû Bakr: I was in the company of the Prophet  in the cave, and on seeing the traces of Al-Mushrikûn, I said, “O Allâh’s Messenger! If one of them (Mushrikûn) should lift up his foot, he will see us.” He said, “What do you think of two, the third of whom is Allâh (as their Protector and Helper)”. 
4664. Narrated Ibn Abi Mulaika: When there happened the disagreement between Ibn Az-Zubair and Ibn 'Abbãs, I said (to the latter), "[Why don't you give the Bai'a (pledge) to him as] his father is Az-Zubair, and his mother is Asmã', and his aunt is 'Aishah, and his maternal grandfather is Abû Bakr, and his grandmother is Safiyya?"

4665. Narrated Ibn Abi Mulaika: There was a disagreement between them (i.e., Ibn 'Abbãs and Ibn Az-Zubair) so I went to Ibn 'Abbas in the morning and said (to him), "Do you want to fight against Ibn Zubair and thus make lawful what Allah has made unlawful (i.e., fighting in Makkah)"? Ibn 'Abbãs said, "Allah forbid! Allah ordained that Ibn Az-Zubair and Bani Umaiyya would permit (fighting in Makkah), but by Allah, I will never regard it as permissible." Ibn 'Abbãs added, "The people asked me to give the Bai'a (pledge) to Ibn Az-Zubair. I said, 'He is really entitled to assume authority for his father, Az-Zubair was the helper of the Prophet, his (maternal) grandfather Abû Bakr was (the Prophet's) companion in the cave, his mother Asmã' was 'Dhatun-Nitaq', his aunt 'Aishah was the Mother of the believers, his paternal aunt Khadija was the wife of the Prophet, and the paternal aunt of the Prophet was his grandmother. He himself is pious and chaste in Islãm, well-versed in
the knowledge of the Qur'an. By Allah! (Really, I left my relatives, Bani Umaiyya for his sake though) they are my close relatives, and if they should be my rulers, they are equally apt to be so and are descended from a noble family.”

4666. Narrated Ibn Abt Mulaika: We entered upon Ibn 'Abbās and he said, “Are you not astonished at Ibn Az-Zubair's assuming the caliphate?” I said (to myself), “I will support him and speak of his good traits as I did not do even for Abū Bakr and 'Umar, though they were more entitled to receive all good than he was.” I said, “He (i.e., Ibn Az-Zubair) is the son of the aunt of the Prophet ﷺ, and the son of Az-Zubair, and the grandson of Abū Bakr and the son of Khadija's brother, and the son of 'Aishah's sister.” Nevertheless, he considers himself to be superior to me and does not want me to be one of his friends. So I said, “I never expected that he would refuse my offer to support him, and I don't think he intends to do me any good, therefore, if my cousins should inevitably be my rulers, it will be better for me to be ruled by them than by some others.”
(10) CHAPTER. The Statement of Allâh

"...And (for) to attract the hearts of those who have been inclined (towards Islâm); and to free the captives..." (V.9:60)

Mujâhid said, “To attract their hearts by giving them gifts.”

4667. Narrated Abû Sa‘îd: Something was sent to the Prophet ﷺ and he distributed it amongst four (men) and said, “I want to attract their hearts, (to Islâm thereby).” A man said (to the Prophet ﷺ), “You have not done justice.” Thereupon the Prophet ﷺ said, “There will emerge from the offspring of this (man) some people who will renounce the religion.”

(11) CHAPTER. The Statement of Allâh

Those who defame such of the believers who give charity (in Allâh’s Cause) voluntarily...” (V.9:79)

4668. Narrated Abû Mu‘ûd: When we were ordered to give in Sâdaqa (charity), we used to start to work as porters (to earn something we could give in charity). Abû ‘Aquil came with one-half of a Sâ’ (special measure for food grains) and another person brought more than he did. So, the hypocrites said, “Allâh is not in need of the Sâdaqa of this (i.e., ‘Aquil); and this other person did not give Sâdaqa but for showing off.” Then Allâh revealed:

“Those who defame such of the believers who give charity (in Allâh’s Cause) voluntarily and those who could not find to give charity (in Allâh’s cause) except what is
available to them…” (V.9:79)

4669. Narrated Shaqiq: Abū Mas‘ūd Al-Anṣārī said, “Allāh’s Messenger used to order us to give in Ṣadaqa (charity). So one of us would exert himself to earn one Mudd (special measure of wheat or dates, etc.) to give in charity; while today one of us may have one hundred thousand.” Shaqiq said: As if Abū Mas‘ūd referred to himself.

(12) CHAPTER. The Statement of Allāh 

‘Whether you (O Muḥammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them — (and even) if you ask seventy times for their forgiveness — Allāh will not forgive them…” (V.9:80)

4670. Narrated Ibn ‘Umar: When ‘Abdullāh bin Ubayy died, his son ‘Abdullāh bin ‘Abdullāh came to Allāh’s Messenger and asked him to give him his shirt in order to shroud his father in it. He gave it to him, and then ‘Abdullāh asked the Prophet to offer the funeral prayer for him (his father). Allāh’s Messenger got up to offer the funeral prayer for him, but ‘Umar got up too and got hold of the garment of Allāh’s Messenger and said, “O Allāh’s Messenger! Will you offer the funeral prayer for him though your Lord has forbidden you to offer the prayer for him?” Allāh’s Messenger said, “But Allāh has given me the choice by saying: ‘Whether you (O Muḥammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them — (and even) if you ask seventy times for their forgiveness —’ (V.9:80) so I will ask
more than seventy times." ‘Umar said, “But he (‘Abdullāh bin ‘Ubayy) is a hypocrite!” However, Allāh’s Messenger ﷺ did offer the funeral prayer for him whereupon Allāh revealed:

“And never (O Muḥammad ﷺ) pray (funeral prayer) for anyone of them (hypocrites) who dies, nor stand at his grave…” (V.9:84)

4671. Narrated ‘Umar bin Al-Khaṭṭāb رضي الله عنه: When ‘Abdullāh bin Ubayy bin Salūl died, Allāh’s Messenger ﷺ was called in order to offer the funeral prayer for him. When Allāh’s Messenger got up (to offer the prayer), I got hold of him and said, “O Allah’s Messenger! Do you offer the prayer for Ibn Ubayy although he said so-and-so on such-and-such a day?” I went on mentioning his sayings. Allāh’s Messenger ﷺ smiled and said, “Keep away from me, O ‘Umar!” But when I spoke too much to him, he said, “I have been given the choice, and I have chosen (this); and if I knew that if I asked forgiveness for him more than seventy times, he would be forgiven; I would ask it for more times than that.” So Allāh’s Messenger ﷺ offered the funeral prayer for him and then left, but he did not stay long before the two Verses of Sūrat Barā’a were revealed:

“And never (O Muḥammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies... (up to) ... while they were Fāsiqūn.” (V.9:84)

Later I was astonished at my daring to speak like that to Allāh’s Messenger ﷺ; and Allāh and His Messenger ﷺ know better.
4672. Narrated Ibn ‘Umar:

When ‘Abdullāh bin Ubayy died, his son ‘Abdullāh bin ‘Abdullāh came to Allah’s Messenger who gave his shirt to him and ordered him to shroud his father in it. Then he stood up to offer the funeral prayer for the deceased, but ‘Umar bin Al-Khattāb took hold of his (the Prophet’s) garment and said, “Do you offer the funeral prayer for him though he was a hypocrite, and Allah has forbidden you to ask forgiveness for hypocrites?” The Prophet said, “Allāh has given me the choice (or Allah has informed me) saying:

‘Whether you (O Muḥammad) ask forgiveness for them (hypocrites) or ask not forgiveness for them — (and even) if you ask seventy times for their forgiveness — Allāh will not forgive them…”’ (V.9:80)

Then he added, “I will (appeal to Allāh for his sake) more than seventy times.” So Allāh’s Messenger offered the funeral prayer for him and we, too, offered the prayer along with him. Then Allāh revealed:

“And never (O Muḥammad) pray funeral prayer for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allāh and His Messenger, and died while they were Fāsiqūn [rebellious, disobedient to Allāh and His Messenger ()].” (V.9:84)
"They will swear by Alläh to you (Muslims) when you return to them, that you may turn away from them..." (V.9:95)

4673. Narrated 'Abdullah bin Ka'b: I heard Ka'b bin Malik at the time he remained behind and did not join (the battle of) Tabuk, saying, "By Alläh, no blessing has Alläh bestowed upon me, besides my guidance to Islâm, better than that of helping me speak the truth to Alläh's Messenger, otherwise I would have told the Prophet a lie and would have been ruined like those who had told a lie when the Divine Revelation was revealed:

'They will swear by Alläh to you (Muslims) when you return to them... (up to)... Al-Fâsiqûn (rebellious, disobedient to Alläh).’" (V.9:95,96)

CHAPTER. The Statement of Alläh

"They (the hypocrites) swear to you (Muslims) that you may be pleased with them... (up to)... Al-Fâsiqûn (rebellious, disobedient to Alläh).” (V. 9:96)

(15) CHAPTER. The Statement of Alläh

"And (there are) others who have acknowledged their sins...” (V.9:102)

4674. Narrated Samura bin Jundab: Allah's Messenger said, "Tonight two (visitors) came to me (in my dream) and took me to a town built with gold bricks and silver bricks. There we met men, (by) half of their bodies, look like the most handsome human beings you have ever seen, and (by) the other half, the ugliest human beings you have ever seen. Those two visitors said to those men, 'Go and dip yourselves in that river.' So they dipped themselves therein and..."
then came to us, their ugliness having disappeared and they were in the most handsome shape. The visitors said, 'This is the Garden of 'Adn (Paradise) and that is your dwelling place.' Then they added, 'As for those people who were half ugly and half handsome, they were those who have mixed deeds that were good with deeds that were evil; but Allâh forgave them.'"

(16) CHAPTER. The Statement of Allâh

"It is not (proper) for the Prophet (ﷺ) and those who believe to ask for Allâh's forgiveness for the Mushrikûn [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad (ﷺ)]..." (V.9:113)

4675. Narrated Al-Mûsaiyab: When Abû Talib's death approached, the Prophet ﷺ went to him while Abû Jahl and 'Abdullâh bin Abi Umaiyya were present with him. The Prophet ﷺ said, "O uncle, say: 'La ilaha illallah' (none has the right to be worshipped but Allâh) so that I may argue for your case with it before Allâh." On that, Abû Jahl and 'Abdullâh bin Abî Umaiyya said, "O Abû Talib! Do you want to renounce 'Abdul-Muttalib's religion?" Then the Prophet ﷺ said, "I will keep on asking (Allâh for) forgiveness for you unless I am forbidden to do so." Then there was revealed:

"It is not (proper) for the Prophet (ﷺ) and those who believe to ask for Allâh's forgiveness for Al-Mushrikûn [polytheists,
pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad (ﷺ) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire…” (V.9:113)

(17) CHAPTER. The Statement of Allah ﷺ:
“Allah has forgiven the Prophet (ﷺ), the Muhãjirûn and the Anṣãr…” (V.9:117)

4676. Narrated ‘Abdullãh bin Ka’b: I heard Ka’b bin Malik talking about the Verse:
“And (He did forgive also) the three who did not (join the Tabûk expedition)…” (V.9:118) saying in the last portion of his talk, “(I said), ‘As a part (sign) of my repentance, I would like to give up all my property in the Cause of Allah and His Messenger.’ The Prophet ﷺ said to me, ‘Keep some of your wealth as it is good for you.’”

(18) CHAPTER. And (He did forgive also) the three [who did not join the Tabûk expedition] till for them the earth, vast as it is, was straitened…” (V.9:118)

4677. Narrated ‘Abdullãh bin Ka’b: I heard Ka’b bin Malik, who was one of the three who were forgiven, saying that he had never remained behind Allah’s Messenger ﷺ in any Ghazwa which he had fought except two Ghazawât, Ghazwa Al-‘Usra (Tabûk) and
Ghazwa Badr. He added, “I decided to tell the truth to Allah’s Messenger in the forenoon, and scarcely did he return from a journey he made, except in the forenoon, he would go first to the mosque and offer a two Rak’a Salah (prayer). The Prophet forbade others to speak to me or to my companions, but he did not prohibit speaking to any of those who had remained behind excepting us. So, the people avoided speaking to us, and I stayed in that state till I could no longer bear it, and the only thing that worried me was that I might die and the Prophet would not offer the funeral prayer for me, or Allah’s Messenger might die and I would be left in that social status among the people that nobody would speak to me or offer the funeral prayer for me. But Allah revealed His forgiveness for us to the Prophet in the last third of the night while Allah’s Messenger was with Umm Salama. Umm Salama sympathized with me and helped me in my disaster. Allah’s Messenger said, ‘O Umm Salama! Ka’b has been forgiven!’ She said, ‘Shall I send someone to him to give him the good tidings?’ He said, ‘If you did so, the people would not let you sleep the rest of the night.’ So, when the Prophet had offered the Fajr prayer, he announced Allah’s forgiveness for us. His face used to look as bright as a piece of the (full) moon whenever he was pleased. When Allah revealed His forgiveness for us, we were the three whose case had been deferred, while the excuse presented by those who had apologized had been accepted. But when there were mentioned those who had told the Prophet lies and remained behind (the battle of Tabuk) and had given false excuses, they were described with the worse description one may be described with. Allah said:
‘They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Muhammad ﷺ): Present no excuses, we shall not believe you. Allâh has already informed us of the news concerning you. Allâh and His Messenger will observe your deeds…’” (V.9:94)

(19) CHAPTER. “O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds).” (V.9:119)

4678. Narrated ‘Abdullãh bin Ka‘b: I heard Ka‘b bin Mâlik talking about the story of the battle of Tabûk when he remained behind, “By Allâh, I do not know anyone whom Allâh has helped for telling the truth more than me. Since I mentioned that truth to Allâh’s Messenger ﷺ till today, I have never intended to tell a lie. And Allâh revealed to His Messenger:

‘Verily! Allâh has forgiven the Prophet, the Muhâjirûn … (up to) … and be with those who are true (in words and deeds).’” (V.9:117-119)

[See Vol. 5, Hadîth No.4418]
(20) CHAPTER. The Statement of Allāh 

“Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves (i.e., whom you know well). It grieves him that you should receive any injury or difficulty…” (V.9:128)

4679. Narrated Zaid bin Thābit Al-Ansâri who was one of those who used to write the Divine Revelation: Abū Bakr sent for me after the (heavy) casualties among the warriors (of the battle) of Yamāmā [where a great number of Qurra’ (those who know the Qur’ān by heart) were killed]. ‘Umar was present with Abū Bakr who said, “‘Umar has come to me and said, ‘The people have suffered heavy casualties on the day of (the battle of) Yamāmā, and I am afraid that there will be more casualties among the Qurra’ at other battlefields, whereby a large part of the Qur’ān may be lost, unless you collect it. And I am of the opinion that you should collect the Qur’ān.’” Abū Bakr added, “I said to ‘Umar, ‘How can I do something which Allah’s Messenger ﷺ has not done?’ ‘Umar said (to me), ‘By Allah, it is (really) a good thing.’ So ‘Umar kept on pressing, trying to persuade me to accept his proposal, till Allāh opened my bosom for it and I had the same opinion as ‘Umar.’” (Zaid bin Thābit added: ‘Umar was sitting with him (Abu Bakr) and was quiet. Abū Bakr said (to me), “You are a wise young man and we do not suspect you (of telling lies or of forgetfulness); and you used to write the Divine Revelation for Allah’s Messenger ﷺ. Therefore, look for the Qur’ān and collect it (in one manuscript).” By Allāh, if he (Abū Bakr) had ordered me to shift one of the mountains (from its place), it would not have been harder for me than what he had ordered me concerning the collection of the Qur’ān. I
said to both of them, “How dare you do a thing which the Prophet has not done?” Abū Bakr said, “By Allah, it is (really) a good thing.” So, I kept on arguing with him about it till Allāh opened my bosom for that which He had opened the bosoms of Abū Bakr and ‘Umar. So, I started to search for the Qur’ānic material and to collect it from parchments, scapula, leafstalks of date-palms and from the memories of men (who knew it by heart). I found with Khuzaima two Verses of Sūrat At-Tauba which I had not found with anybody else, (and they were):

“Verily, there has come unto you a Messenger (Muḥammad) from amongst yourselves (i.e., whom you know well). It grieves him that you should receive any injury or difficulty. He (Muḥammad) is anxious over you (to be rightly guided).” (V.9:128)

The manuscript on which the Qur’ān was collected, remained with Abū Bakr till Allāh took him unto Him, and then with ‘Umar till Allāh took him unto Him, and finally it remained with Ḥafṣa, ‘Umar’s daughter.
(10) SURAT YUNUS
(The Prophet Yunus)

In the Name of Allah, the Most Gracious, the Most Merciful.

(1) CHAPTER.

(Explanation of some Quranic words not translated).
(2) CHAPTER. “And We took the Children of Isrā'īl across the sea, and Fir'aun (Pharaoh) and his hosts followed them in oppression and enmity, till when the drowning overtook him, he said, 'I believe that Lā ilāha illa (Huwa) (none has the right to be worshipped but) He (Allāh), in Whom the Children of Isrā'īl believe, and I am one of the Muslims (those who submit to Allāh's Will).’” (V.10:90)

4680. Narrated Ibn 'Abbas: When the Prophet.arrived at Al-Madīna, the Jews were observing the Ṣaum (fast) on 'Ashūra' (10th of Muharram) and they said, “This is the day when Mūsā (Moses) became victorious over Fir'aun (Pharoah).” On that, the Prophet said to his Companions, “You (Muslims) have more right to celebrate Mūsā's victory than they have, so observe the Ṣaum on this day.”

(11) SūRAH HŪD
(The Prophet Hūd)

In the Name of Allāh, the Most Gracious, the Most Merciful.
(1) CHAPTER. “No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts.” (V.11:5)

4681. Narrated Muḥammad bin ‘Abbād bin Ja’far that he heard Ibn ‘Abbās reciting: “No doubt! They did fold up their breasts…” (V.11:5) and asked him about its explanation. He said, “Some people used to hide themselves while answering the call of nature in an open space lest they be exposed to the sky, and also when they had sexual relation with their wives in a open space, lest
they be exposed to the sky; so the above revelation was sent down regarding them."

4682. Narrated Muḥammad bin 'Abbād bin Ja'far: Ibn 'Abbas recited:

"No doubt! They did fold up their breasts…"

I said, "O Abul 'Abbas! What is meant by, 'They did fold up their breasts?'" He said, "A man used to feel shy on having sexual relation with his wife, or on answering the call of nature (in an open space), so this Verse was revealed:

'No doubt! They did fold up their breasts.'"

4683. Narrated 'Amr: Ibn 'Abbās recited:

"No doubt! They did fold up their breasts in order to hide from Him. Surely, even when they cover themselves with their garments…" (V.11:5)

(2) CHAPTER. The Statement of Allāh

"...And His Throne was on the water..."  
(V.11:7)

4684. Narrated Abū Hurairah Ṭābi': Allāh’s Messenger ﷺ said, "Allāh said, 'Spend (O man), and I shall spend on you.'" He also said, "Allāh’s Hand is full, and (its fullness) is not affected by the
continuous spending night and day," He also said, "Do you see what He has spent since He created the heaven and the earth? Nevertheless, what is in His Hand is not decreased, and His Throne was on the water; and in His Hand there is the Balance (of justice) whereby He raises and lowers (people).

(3) CHAPTER. "And to the Madyan (Midian) people (We sent) their brother Shu‘aib." (11:84)
(4) CHAPTER. The Statement of Allāh

“...The witnesses will say, ‘These are the ones who lied...’” (V.11:18)

4685. Narrated Ṣafwān bin Muḥriz:
While Ibn 'Umar was performing the ʿTawāf (around the Ka'bah), a man came up to him and said, “O Abū ‘Abdur-Rahmān!” or said, “O Ibn ‘Umar! Did you hear anything from the Prophet ﷺ about An-Najwa?” (1) Ibn ‘Umar said, “I heard the Prophet ﷺ saying, ‘The believer will be brought near his Lord’.”

(Hishām, a subnarrator said, reporting the Prophet’s words,) “The believer will come near (his Lord) till his Lord covers him with His Screen and makes him confess his sins. (Allāh will ask him,) ‘Do you know (that you did) such and such sin?’ He will say twice,
‘Yes, I know (I did commit those sins).’ Then Allāh will say, ‘I did screen your sins in the world and I forgive them for you today.’ Then the record of his good deeds will be folded up.\(^{(1)}\) As for the others or the disbelievers, it (their evil acts) will be announced publicly before the witnesses: ‘...These are ones who lied against their Lord...’” (V.11:18) (See H. 2441)

(5) CHAPTER. The Statement of Allāh تِلَّا حَمَّـٰلُ الْقُوْلَاتُ: “Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful and severe.” (V.11:102)

4686.Narrated Abū Mūsā رضي الله عنه: Allāh’s Messenger ﷺ said, “Allāh gives respite to a Zālim (polytheist, wrong-doer oppressor, etc.) but when He Seizes (catches) him, He never releases him.” Then he recited:

“What is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong: Verily, His Seizure is painful, and severe.” (V.11:102)

(1) (H. 4685) See Vol. 3, Hadīth No.2441. (Then the Book of his good deeds will be given to him).
(6) CHAPTER. The Statement of Allah 

"And perform As-Salāt (Iqāmat-as-Ṣalāt) at the two ends of the day, and in some hours of the night; [i.e., five compulsory Ṣalāt (prayers)]. Verily, the good deeds remove the evil deeds (small sins)…" (V.11:114)

4687. Narrated Ibn Mas'ūd: A man kissed a woman and then came to Allah’s Messenger ﷺ and told him of that, so this Divine Revelation was revealed to the Prophet ﷺ:

"And perform As-Salāt (Iqāmat-as-Ṣalāt), at the two ends of the day, and in some hours of the night; [i.e., the five compulsory Ṣalāt (prayers)]. Verily, the good deeds remove the evil deeds (small sins). That is a reminder (an advice) for the mindful (those who accept advice)…” (V.11:114)

The man said, “Is this instruction for me only?” The Prophet ﷺ said, “It is for all those of my followers who encounter a similar situation.”

(12) SŪRAT YŪSUF (JOSEPH)  
(The Prophet Yūsuf)

In the Name of Allah, the Most Gracious, the Most Merciful.

(1) (Ch. 6) See Iqāmat-as-Ṣalāt in the glossary.
عن مجاهم: مثكّة: كل شيء قطع بالسكين. وقال قتادة: "لَنْ تَمْضَى".
1) CHAPTER. The Statement of Allāh ﷺ:

"...and perfect His Favour on you and on the offspring of Ya’qūb (Jacob)…" (V.12:6)

4688. Narrated ʿAbdullāh bin ʿUmar رضي الله عنهما: The Prophet ﷺ said, "The honourable, the son of the honourable, the son of the honourable, the son of the honourable, i.e., Yūsuf (Joseph), the son of Yaqūb (Jacob), the son of Ishāq (Isaac), the son of ʾIbrāhīm (Abraham)."

2) CHAPTER. The Statement of Allāh ﷺ:

"Verily, in Yūsuf (Joseph) and his brethren, there were Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) for those who ask." (V.12:7)
4689. Narrated Abū Hurairah: Allah’s Messenger was asked, “Who are the most honourable of the people?” The Prophet said, “The most honourable of them with Allah are those who keep their duty to Allah and fear Him.” They said, “We do not ask you about that.” He said, “Then the most honourable of the people is Yūsuf (Joseph), Allah’s Prophet, the son of Allah’s Prophet, the son of Allah’s Prophet, the son of Allah’s Khalīl” [i.e., Ibrāhīm (Abraham)].” They said, “We do not ask you about that.” The Prophet said, “Do you ask about metals (the virtues of the ancestry) of the Arabs?” They said, “Yes.” He said, “Those who were the best amongst you in the pre-Islamic period are the best amongst you in Islam if they comprehend the religious knowledge.” (See H. 3358)

(3) CHAPTER. The Statement of Allah

“He said, ‘Nay, but your own selves have made up a tale. So (for me), patience is most fitting. And it is Allah (Alone) Whose help can be sought against that (lie) which you describe.’” (V.12:18)

4690. Narrated Az-Zuhri: ‘Urwā bin Az-Zubair, Sa‘īd bin Al-Mūsaiyab, ‘Alqama bin Waqqās and ‘Ubadullāh bin ‘Abdullāh related the narration of ‘Aishah, the wife of the Prophet, when the slanderers had said about her what they had said and Allah later declared her innocence. Each of them related a part of the narration (wherein) the Prophet said (to ‘Aishah), “If you are innocent, then Allah will declare your innocence; but if you have committed a sin, then ask for Allah’s forgiveness and repent to

(1) (H. 4689) Khalīl: See the glossary.
Him." ‘Aishah said, “By Allah, I find no example for my case except that of Yūsuf’s (Joseph’s) father (when he said), ‘So (for me) patience is most fitting. And it is Allāh (Alone) whose help can be sought against that (lie) which you describe.’” Then Allāh revealed the ten Verses: “Verily! those who brought forth the slander are a group among you…” (V.24:11)

4691. Narrated Umm Rūmān who was ‘Aishah’s mother: While I was with ‘Aishah, ‘Aishah got fever, whereupon the Prophet ﷺ said, “Probably her fever is caused by the story related by the people (about her).” I said, “Yes.” Then ‘Aishah sat up and said, “My example and your example is similar to that of Yaqūb (Jacob) and his sons:

“...Nay, but your own selves have made up a tale. So (for me), patience is most fitting. And it is Allāh (Alone) Whose help can be sought against that (lie) which you describe.’” (V.12:18)

(4) CHAPTER. The Statement of Allāh ﷺ:

“And she, in whose house he was, sought to seduce him (to do an evil act). She closed the doors and said, ‘Come on, O you.’ He said: ‘I seek refuge in Allāh (or Allāh forbid)’…” (V.12:23)
4692. Narrated Abü Wā'il: 'Abdullāh bin Mas'ūd recited “Haita laka (Come on, O you),” and added, “We recite it as we were taught it.”

4693. Narrated 'Abdullāh (bin Mas'ūd) رضي الله عنه: When the Prophet ﷺ realized that the Quraish had delayed in embracing Islām, he said, “O Allāh! Protect me against their evil by afflicting them with seven (years of drought, famine) like the seven years of (Prophet) Yūsuf (Joseph).” So they were struck with a year of drought (famine) that destroyed everything till they even ate bones, and a man would look towards the sky and see something like smoke between him and it. Allāh said:

“Then wait you for the Day when the sky will bring forth a visible smoke.” (V.44:10)

And Allāh further said:

“Verily! We shall remove the torment for a while. Verily! You will revert (to disbelief).” (V.44:15)

Will Allāh relieve them from torture on the Day of Resurrection? (The punishment of) the smoke had passed and Al-Batsa (the destruction of Al-Mushrikūn in the battle of Badr) had also passed. (See H. 1007)
(up to)... the women said: Allah forbid.’” (V.12:50,51)

4694. Narrated Abü Hurairah: Allah’s Messenger ﷺ said, “May Allah bestow His Mercy on (Prophet) Lût (Lot), certainly he used to lean on powerful support; and if I were to remain in prison for the period Yūsuf (Joseph) had remained and then the offer of freedom came to me, I would surely have accepted it, and we shall have more right (to be in doubt) than Ibrâhim (Abraham): When Allah said to him, ‘Do you not believe?’ Ibrâhim said, ‘Yes, (I believe) but to be stronger in Faith.’” (V.2:260) (See H. 3377)

(6) CHAPTER. “(They were reprieved) until, when the Messengers gave up hope...” (V.12:110)

4695. Narrated ‘Urwa bin Aţ-Zubair that when he asked ‘Aishah about the Statement of Allah ﷻ, she told him (its meaning), ‘Urwa added, “I said, ‘Did they (Messengers) suspect that they were betrayed (by Allah) or that they were treated as liars by (their people)?’” ‘Aishah said, “(They suspected) that they were treated as liars by (their people).” I said, “But they were sure that their people treated them as liars and it was not a matter of suspicion.” She said, “Yes, they were sure
about it.” I said to her, “So they (the Messengers) suspected that they were betrayed (by Allâh).” She said, “Allâh forbid! The Messengers never suspected their Lord of such thing.” I said, “What about this Verse then?” She said, “It is about the Messengers’ followers who believed in their Lord and trusted their Messengers, but the period of trials was prolonged and victory was delayed till the Messengers gave up all hope of converting those of the people who disbelieved them; and the Messengers thought that their followers treated them as liars; thereupon Allâh’s help came to them.” (See H. 3389)

4696. Narrated ‘Urwa: I told her (‘Aishah) (regarding the above narration) that they (Messengers) were betrayed (by Allâh). She said: “Allâh forbid” or said something similar. (See H. 3389)

(13) SûRAT AR-RA’D
(The Thunder)

In the Name of Allâh, the Most Gracious, the Most Merciful.
غيرة: {النتذت} وحدها مثلاً:
وهي الأشباه والأمثال. وقال {إلا
يعل من هي}{اليت خلوا} (يونس: 101).
{يهملارا} : يقدر. يقال {مخته}:
ملاكهة حقيقة تعبث الأولى بينها
الأخرى. ومنه قيل: العقبث، أي:
{عقت في أنوه} {اليحث} : العقوبة.
{كتبت كتب} {إلى الله} لقبض على
الماء. {زاي} : من ندا يزرع، {أو
متع رزى} مثلا، المناع: ما تمتعت
به. {جمعة} : يقال: أحشفت
القدر: إذا غلت فعلاها الرزى، ثم
شكرت قبط الرزى بلا متعة كذلک
يُعتبر الحق من الباطل. {اليهودا}:
الفراس. {ربانوكت} : يذفعون.
{ذرهان عنى} : ذفعه. {سمم عليكم}:
أي يقولون: سلام عليكم، والمتابع
إليه: تونى. {أظلم يآسي} : أظلم
{تينين} : {قارة} : داء. {تأتي}:
أطلت، من الطبق والملاوة ومنه
ملياً، ويدخل للمواضع التقول من
الأرض، مثلا، {آشي} : أشده من
المشقة. {متفق} : مغيّر. وقال
مِجاجد: {متجورت} : منبها غذب
{خسيبها السباح} {ستول}.
المختان أو أكثر في أصل واجد.
{يغبر ستول} : وخذها. {يماي
وأجد} : كصالح بني آدم وجبهم
(1) CHAPTER. The Statement of Allāh

"Allāh knows what every female bears, and by how much the wombs fall short (of their time or number)…” (V.13:8)

4697. Narrated Ibn ‘Umar: Allāh’s Messenger ﷺ said, “The keys of Al-Ghaib(1) (Unseen) are five which none knows but Allāh: None knows what will happen tomorrow but Allāh; none knows what is in the wombs (a male child or a female) but Allāh; none knows when it will rain but Allāh; none knows at what place one will die; none knows when the Hour will be established but Allāh.”

[See the Qur’an, V.31:34.]

(1) (H. 4697) Al-Ghaib: (literally means a thing not seen). This word includes vast meanings: Belief in Allāh, angels, Holy Books, Allāh’s Messengers, Day of Resurrection and Al-Qadar (Divine Preordainments), it also includes what Allāh and His Messenger ﷺ informed about the knowledge of the matters of the past, present and future things. e.g., news about the creation of the heavens, and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell etc.
CHAPTER. The Statement of Allah

As a goodly tree, whose root is firmly fixed... (V.14:24)

4698. Narrated Ibn ‘Umar: While we were with Allah’s Messenger, he said, “Tell me of a tree which resembles a goodly tree, whose root is firmly fixed...”
Muslim man. Its leaves do not fall and it does not, and does not, and does not, and it gives its fruits every now and then." It came to my mind that such a tree must be the date-palm, but seeing Abū Bakr and 'Umar saying a thing, I disliked to speak. So, when they did not say anything, Allāh's Messenger said, "It is the date-palm tree." When we got up (from that place), I said to 'Umar, "O my father! By Allāh, it came to my mind that it must be the date-palm tree." 'Umar said, "What prevented you from speaking?" I replied, "I did not see you speaking, so I disliked to speak or say anything." 'Umar then said, "If you had said it, it would have been dearer to me than so-and-so."

(2) CHAPTER. "Allāh will keep firm those who believe with, the word that stands firm..." (V.14:27)

4699. Narrated Al-Barā' bin 'Azīb: Allāh's Messenger said, "When a Muslim is questioned in his grave, he will testify that Lā ilāha illā llāh (none has the right to be worshipped but Allāh) and that Muhammad is Allāh's Messenger, and that is what is meant by Allāh's Statement:

'Allāh will keep firm those who believe, with the word that stands firm in this world [i.e. they will keep on worshipping Allāh...

(1) (H. 4698) The narrator seems to have forgotten what the Prophet said, therefore he just repeats the expression 'does not' three times to indicate that the Prophet described the tree with three other qualities.
(Alone) and none else] and in the Hereafter.  (V.14:27)

[See Vol. 2, *Hadith* No.1369]

(3) CHAPTER. “Have you not seen those who have changed the Blessings of Allâh into disbelief?…” (V.14:28)


“Have you not seen those who have changed the Blessings of Allâh into disbelief (by denying Prophet Muḥammad ﷺ and his Message of Islâm)?” (V.14:28) he said, “Those were the disbelievers (pagans etc.) of Makkah.”

(15) SÛRAT AL-_HIJR
(The Rocky Tract)

In the Name of Allâh, the Most Gracious,
the Most Merciful.

الله: حَدَّثَنَا سُفْيَانُ، عَنْ عُمَروٍ، عَنْ عَطِاءٍ: سَمَّىَ ابْنُ عَبَّاسِ ﷺ ﴿لَّهُمَّ تَرَّ إِلَى الْعَزِيزِ الْخَبِيرِ﴾ قَالَ: هُمُ كَفَّارٌ أَهْلِ مَكَّةَ. [رَجُعٍ: ۳۹۷۷]

(1) (H. 4699) i.e., immediately after their death (in their graves), when the angels (*Munkar* and *Nakîr*) will ask them three questions: As to (1) Who is your Lord?; (2) What is your religion?; and (3) What do you say about this man (Prophet Muḥammad ﷺ) who was sent to you? The believers will give the correct answers, i.e., (1) My Lord is Allâh; (2) My religion is Islâm; and (3) This man Muḥammad ﷺ is Allâh’s Messenger, and he came to us with clear signs and we believed in him – while the wrong-doers who believed not in Muḥammad ﷺ, the Message of Allâh, will not be able to answer these questions] (See H. 1338).
(1) CHAPTER. The Statement of Allah  

"Except him (devil) that gains hearing by stealing, he is pursued by a clear flaming fire." (V.15:18)

4701. Narrated Abū Hurairah

The Prophet said, "When Allah has ordained some affair in the heaven, the angels beat with their wings in obedience to His Statement, which sounds like a chain dragged over a rock. (Ali and other subnarrators said, "The sound reaches them.") So much so that when fear is banished from their (angels') hearts, they (angels) say, 'What is it that your Lord has said?' They say, 'The truth. And He is the Most High, the Most Great.' (V.34:23)

Then he who gains a hearing by stealing (i.e., the devil) will hear Allah's Statement. Those who gain a hearing by stealing, (stand one over the other like this). (Sufyān, to illustrate this, spread the fingers of his right
hand and placed them one over the other horizontally.) A clear flaming fire may overtake and burn the eavesdropper before conveying the news to the one below him; or it may not overtake him till he has conveyed it to the one below him, who in his turn, conveys it to the one below him, and so on till they convey the news to the earth. (Or probably Sufyân said, “Till the news reaches the earth.”) Then the news is inspired to a sorcerer (or a foreteller) who would add a hundred lies to it. His prophecy will prove true (as far as the heavenly news is concerned). The people will say, ‘Didn’t he tell us that on such and such a day, such and such a thing will happen? We have found that is true because of the true news heard from heaven.’"

Narrated Abū Hurairah: (The same Hadith above, starting: ‘When Allāh has ordained some affair…’) In this narration the word ‘foreteller’ is added to the word ‘wizard.’ (See H. 4800)
(2) CHAPTER. The Statement of Allah: “And verily, the dwellers of Al-Hijr (Rocky Tract, i.e., Thamud people) denied the Messengers.” (V.15:80)

4702. Narrated ‘Abdullāh bin ‘Umar: (While we were going for the battle of Tabūk and when we reached the places of the Dwellers of Al-Hijr,) Allah’s Messenger said to his Companions who were at Al-Hijr, or said about the Dwellers of Al-Hijr (to us), “Do not enter (the dwelling places) of these people unless you enter weeping, but if you weep not, then do not enter upon them, lest you be afflicted with what they were afflicted with.”

[See Vol. 5, Hadith No.4420]

(3) CHAPTER. The Statement of Allah: “And indeed, We have bestowed upon you seven Al-Mathānī (i.e., seven repeatedly recited Verses i.e., Sūrat Al-Fatiha) and the Grand Qur’ān.” (V.15:87)

4703. Narrated Abū Sa‘īd Al-Mu‘allā: While I was offering Salāt (prayer), the Prophet passed by and called me, but I did not go to him till I had finished my Salāt (prayer). When I went to him, he said, “What prevented you from coming?” I said, “I was offering Salāt (prayer).” He said, “Didn’t Allāh say:

‘O you who believe! Answer Allāh (by obeying Him) and (His) Messenger.’” (V.8:24)

He then said, “May I teach you the greatest Sūrah in the Qur’ān before I go out of the mosque?”. When the Prophet
intended to go out (of the mosque), I reminded him and he said, “That is: ‘Alḥamdu lillãhi Rabbil ‘alamin [All the praises and thanks be to Allâh, the Lord of the ‘alamin (mankind, jinn, and all that exists)] which is the seven repeatedly recited Verses (Al-Mathâni, Sûrat Al-Fatiha) and the Grand Qur’ân which has been given to me.” (See H. 4474)

4704. Narrated Abû Hurairah: Allâh’s Messenger ﷺ said, “The Umm-ul-Qur’ân (i.e., the Mother of the Qur’ân) is the seven repeatedly recited Verses (Al-Mathâni; Sûrat Al-Fatiha) and the Grand Qur’ân.”

(4) CHAPTER. The Statement of Allâh’s Message

“Who have made the Qur’ân into parts (i.e., believed in one part and disbelieved in the other).” (V.15:91)

4705. Narrated Ibn ‘Abbas: Those who have made the Qur’ân into parts are the people of the Scripture, who divided it into portions and believed in one part of it and disbelieved the other.

4706. Narrated Ibn ‘Abbas concerning:

“As We have sent down on the divider (Quraish pagans or Jews and Christians).” (V. 15:90)
They believed in one part of it and disbelieved in the other, (and they) are the Jews and the Christians.

(5) CHAPTER. The Statement of Allāh

“And worship your Lord until there comes unto you the certainty (i.e., death).” (V.15:99)

Sālim said: “The certainty”, means “the death.”

(16) SŪRAT AN-NAHＬ
(The Bees)

In the Name of Allāh, the Most Gracious, the Most Merciful.
(1) CHAPTER. The Statement of Allah جَدْهُ: ما استشهدت به. {ثُوبُونَ}:
الغشبي، و{فُقُورُ}:
الخِدَاء.
{بَيِّنَ}:
بُغْيُيْنِيْنَةَ: {عَلَى}
{تَفْلِيَةُ}:
تَفْلِيَةً: {الآخِرُ}ُ: غَرَّةَنَّ
وَهِيْ نُوَّنَتْ وَذَلَّكَ، وَكَذَّلكَ التَّعْمَلُ
{الأَمْثَالُ} جَمَاعَةُ النَّعْمَ.
{أَصْنَنَا} واحدها كَن مُثِل جَمِيلٍ
وأَحَمَالٍ. {سَرِيَّةُ}:
فُقُصُ:
{بَايِمُ}:
{الجَرِي} وَأَمَّا {وَسَرَّبُ}:
فِيُكُمْ بَاتِكْمِ
فَإِنَّهَا الدُّروُعُ.
{دَخَلَ بَلَغْتُمُ}:
كَلْ يَنْبُتُ لَمْ يَصْحَبْ
فَهُوَ دَخَلُ.
قَالَ أَبِنُ عَبْدَي:
{وَحَقَّةُ}:
مَن وَلَدَ الْرَجُلِ
{السَّكِيرُ}:
مَا حَرَّمَ مِنْ تَمَرَتِهَا،
{وَالْرَزْقُ الحَسْنِ}:
مَا أَخْلَ الْحَسْنِ
وَقَالَ أَبِنُ عَبْدَيْنَاءَةَ، عَنْ صَدِيقَةَ:
{أَصْنَنَا}:
هَيْ عَزْوَاتُ كَانَتْ إِذَا
ابْرُمَتْ عَلَيْهَا نَقْضِهَا. وَقَالَ أَبِنُ
مُسَمَّعٌ: (الأَنْعِمِ) مَعْلُومُ الْخَيْرِ.
(التانيئ): المطبه

4707. Narrated Anas bin Malik ﭽ: Allah's Messenger ﭽ used to invoke Allah saying, "O Allah! I seek refuge with You from miserliness, from laziness; from old senile age, from the punishment in the grave; from the Fitnah (trial and affliction) of Ad-Dajjāl; and from the Fitnah (trial and affliction) of life and death."
In the Name of Allah, the Most Gracious, the Most Merciful.

(1) CHAPTER.

4708. Narrated Ibn Mas'ūd: Sūrat Banî Isrā'îl and Al-Kahf and Maryam (Mary) are among my first old property.

(2) CHAPTER. “And we decreed for the Children of Israel.” (17:4)
"Glorified (and Exalted) is He (Allah) [above all that (evil) they associate with Him], Who took His slave (Muḥammad) for a Journey by Night from Al-Masjid-al-
4709. Narrated Abū Hurairah: Allah's Messenger was presented with two cups, one containing wine and the other containing milk on the night of his Journey by Night at Jerusalem. He looked at both and took the milk. Jibril (Gabriel) said, "Thanks to Allah Who guided you to the Fitrah (i.e., Islam); if you had taken the wine, your followers would have gone astray."

4710. Narrated Jābir bin ‘Abdullāh: The Prophet said, "When the people of Quraish disbelieved me concerning my [Al-Isrā’ (Journey by Night)], I stood up in Al-Hijr (the unroofed portion of the Ka'bah) and Allah displayed Bait-ul-Maqdis in front of me, and I started describing it to them (Quraish) while looking at it."

(4) CHAPTER. The Statement of Allah: “And indeed, We have honoured the Children of Adam…” (V.17:70)
CHAPTER. "And when We decide to destroy a town (population), We (first) send a definite order (to obey Allāh and be righteous) to those among them [or We (first) increase in number those of its population] who lead a life of luxury. Then they transgress therein…” (V.17:16)

4711. Narrated 'Abdullāh:
During the Pre-Islāmic Period of Ignorance if any tribe became great in number, we used to say, "Amīra the children of so-and-so."(1)

(1) (H. 4711) In narration No.4711 the word ‘Amīra’ means increase in number. The same word occurs in the Verse above (17:16), if we apply the same meaning to the word,=
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Narrated Al-Humaidi: Sufyân narrated to us something and used the word ‘Amara’.

(5) CHAPTER. “O offspring of those whom We carried (in the ship) with Nūh (Noah)! Verily, he was a grateful slave.” (V.17:3)

4712. Narrated Abū Hurairah: Some (cooked) meat was brought to Allâh’s Messenger and the meat of a forearm was presented to him as he used to like it. He ate a morsel of it and said, “I will be the chief of all the people on the Day of Resurrection. Do you know the reason for it? Allâh will gather all the human beings of early generations as well as late generations on one plain so that the announcer will be able to make them all hear his voice, and the watcher will be able to see all for them. The sun will come so close to the people that they will suffer such distress and trouble as they will not be able to tolerate it or to bear it. Then the people will say, ‘Don’t you see to what state you have reached? Won’t you look for someone who can intercede for you with your Lord?’ Some people will say to some others, ‘Go to Ādâm.’ So, they will go to Ādâm and say to him, ‘You are the father of mankind; Allâh created you with His Own Hand, and breathed into you the soul which He created for you; and ordered the angels to prostrate before you; and they did, so (please) intercede for us with your Lord. Don’t you see what condition we have reached? Don’t you see what your Lord has become angry as

=then the translation of the Verse will be: We (first) increase in number those of its population who are given the luxury of this life.
He has never become before, nor will ever become thereafter. He forbade me (to eat of the fruit of) the tree, but I disobeyed Him. Myself! Myself! Myself! Go to someone else; go to Nūh (Noah).’ So they will go to Nūh and say (to him), ‘O Nūh! You are the first (of Allāh’s Messengers) to the people of the earth, and Allāh has named you a thankful slave; please intercede for us with your Lord. Don’t you see in what state we are?’ He will say, ‘Today my Lord has become angry as He has never become before nor will ever become thereafter. I had (in the world) the right to make one definitely accepted invocation, and I made it against my nation. Myself! Myself! Myself! Go to someone else; go to Ibrāhīm (Abraham).’ They will go to Ibrāhīm (Abraham) and say, ‘O Ibrāhīm (Abraham)! You are Allāh’s Messenger and His Khalīl(1) from among the people of the earth; so please intercede for us with your Lord. Don’t you see in what state we are?’ He will say to them, ‘My Lord has today become angry as He has never become before, nor will ever become thereafter. I had told three lies. [Abū Haiyyān (the subnarrator) mentioned them in the Hadith] Myself! Myself! Myself! Go to someone else; go to Mūsā (Moses).’ The people will then go to Mūsā (Moses) and say, ‘O Mūsā (Moses)! You are Allāh’s Messenger and Allāh gave you superiority above the others with His Message and with His direct Talk to you; (please) intercede for us with your Lord. Don’t you see in what state we are?’ Mūsā (Moses) will say, ‘My Lord has today become angry as He has never become before, nor will become thereafter, I killed a person whom I had not been ordered to kill. Myself! Myself! Myself! Go to

(1) (H. 4712) Khalīl: See the glossary.
someone else; go to ‘Isā (Jesus).’ So they will go to ‘Isā (Jesus) and say, ‘O ‘Isā (Jesus)! You are Allāh’s Messenger and His Word (“Be”—and he was) which He sent to Maryam (Mary), and a Rūḥ (soul) created by Him and you talked to the people while still young in the cradle. Please intercede for us with your Lord. Don’t you see in what state we are? ‘Isā (Jesus) will say, ‘My Lord has today become angry as He has never become before, nor will ever become thereafter.’ ‘Isā (Jesus) will not mention any sin, but will say, ‘Myself! Myself! Myself! Go to someone else; go to Muḥammad ﷺ.’ So, they will come to me and say, ‘O Muḥammad! You are Allāh’s Messenger and the last of the Prophets, and Allāh forgave you all the past, present and future sins. (Please) intercede for us with your Lord. Don’t you see in what state we are?’” The Prophet ﷺ added, “Then I will go beneath Allāh’s Throne and fall in prostration before my Lord. And then Allāh will guide me to such praises and glorifications to Him as He has never guided anybody else before me. Then it will be said, ‘O Muḥammad! Raise your head. Ask, and it will be granted. Intercede! It (your intercession) will be accepted.’ So I will raise my head and say, ‘My followers, O my Lord! My followers, O my Lord’. It will be said, ‘O Muḥammad! Let those of your followers who have no accounts, enter through such a gate of the gates of Paradise as lies on the right; and they will share the other gates with the peoples.’” The Prophet ﷺ further said, “By Him in Whose Hand my soul is, the distance between every two gateposts of Paradise is like the distance between Makkah and and Himyar, or between Makkah and Baṣrah (in Sham).”

(1) (H. 4712) Rāhullāh: See the glossary.
II

(6) CHAPTER. The Statement of Allah

"...And to Dawūd (David) We gave the Zabūr (Psalms)." (V.17:55)

4713. Narrated Abū Hurairah

The Prophet said, "The recitation [of Zabūr (Psalms)] was made light and easy for Dawūd (David) that he used to have his riding animal be saddled while he would finish the recitation before the servant had saddled it."

(7) CHAPTER. "Say (O Muḥammad ﷺ): ‘Call upon those besides Him whom you pretend (to be gods)…” (V.17:56)

4714. Narrated ‘Abdullāh regarding the explanation of the Verse — “...means of access to their Lord (Allāh)…” (V.17:57):

Some persons from mankind used to worship some persons from jinn, then those jinn who were worshipped became Muslims (embraced Islām), but those human beings stuck to their (old) religion.
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Al-A’mash added:

“Say (O Muḥammad ﷺ): ‘Call upon those besides Him — whom you pretend (to be gods).’” (V.17:56)

(8) CHAPTER. The Statement of Allah it:

“Those whom they call upon [like ʿĪsā (Jesus) the son of Maryam (Mary), ʿUzair (Ezra) angels, etc.] desire (for themselves) means of access to their Lord (Allāh)...” (V.17:57)

4715. Narrated ‘Abdullāh regarding the Verse — “Those whom they call upon [like ʿĪsā (Jesus) the son of Maryam (Mary), ʿUzair (Ezra) angels, etc.] desire (for themselves) means of access to their Lord...” (V.17:57):

(It was revealed regarding) some jinn who used to be worshipped (by human beings). They (jinn) later embraced Islām (while those people kept on worshipping them).

(9) CHAPTER. “And We made not the vision which We showed you (O Muḥammad as an actual eye-witness and not as a dream on the night of Al-Isrā’), but a trial for mankind...” (V.17:60)

4716. Narrated Ibn ʿAbbās regarding — “And We made not the vision which We showed you (O Muḥammad as an actual eye-witness and not as a dream on the night of Al-Isrā’) but a trial for mankind...” (V.17:60):

It was an actual eye-witness, and not as a dream at the night of Al-Isra’, which was shown to Allāh’s Messenger ﷺ during the night he was taken on a journey. And the cursed tree is the tree of Az-Zaqqūm (a bitter pungent tree which grows at the bottom of Hell).
CHAPTER. The Statement of Allâh (10) "Verily, the recitation of the Qur'ân in the early dawn (i.e. the morning — Fajr prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night)." (V.17:78)

Mujâhid said: (The Qur'ân at dawn) means the Fajr (morning compulsory congregational) Salât (prayer).

4717. Narrated Ibn Al-Mûsaiyab: Abû Hurairah said, “The Prophet said, ‘A Salât (prayer) performed in congregation is twenty-five times more superior in reward to a Salât performed by a single person. The angels of the night and the angels of the day are assembled at the time of the morning Salât (prayer).’” Abû Hurairah added, “If you wish, you can recite: ‘Verily, the recitation of the Qur'ân in the early dawn (i.e. the morning — Fajr prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night).’” (V.17:78)

(11) CHAPTER. The Statement of Allâh (11) “It may be that your Lord will raise you to Maqâm Mahmûd (a station of praise and glory, i.e., the honour of intercession on the Day of Resurrection).” (V.17:79)

4718. Narrated Ibn ‘Umar: On the Day of Resurrection the people will fall on their knees; and every nation will follow its Prophet and they will say, “O so-and-so! Intercede (for us with Allah),” till (the right of) intercession will be given to the Prophet (Muhammad) and that will be the day when Allâh will raise him to Al-Maqâm Al-Mahmûd (a station of praise and glory,
4719. Narrated Jabir bin `Abdullãh رضي الله عنه : Allah's Messenger ﷺ said, “Whoever, after listening to the Adhãn [call for Salãt (prayer)] says, ‘O Allah, the Lord of this complete call and of this Salãt, which is going to be established! Give Muhammad Al-Wasila and Al-Fadila, and raise him to Maqãm Mahmãd (a station of praise and glory, i.e., the honour of intercession on the Day of Resurrection) which You have promised him,’ will be granted my intercession for him on the Day of Resurrection.”

(12) CHAPTER. “And say ‘Truth (i.e., Islamic Monotheism or this Qurãn or Jihad against polytheists) has come and Bãtil (falsehood i.e., Satan or polytheism, etc.) has vanished...” (V.17:81)

4720. Narrated `Abdullãh bin Mas'ãd رضي الله عنه : Allah’s Messenger ﷺ entered Makkah (in the year of the Conquest) and there were three hundred and sixty idols around the Ka’bah. He then started hitting them with a stick in his hand and he was saying:

“Truth (i.e., Islamic Monotheism or this Qurãn or Jihad against polytheists) has come and Bãtil (falsehood i.e., Satan or polytheism etc.) vanished. Surely Bãtil is...”
ever bound to vanish.” (V.17:81)

"Al-Haqq" (the truth i.e. the Qur'an and Allâh's Revelation) has come, and Al-Bâtil [falsehood—Iblîs (Satan)] can neither create anything nor resurrect (anything).” (V.34:49)

(13) CHAPTER. “And they ask you (O Mu'âmmad ﷺ) concerning the Rûh (the Spirit)…” (V.17:85)

4721. Narrated 'Abdullâh ﷺ:
While I was in the company of the Prophet ﷺ on a farm and he was reclining on a palm-leaf stalk, some Jews passed by. Some of them said to the others, “Ask him (the Prophet ﷺ) about the Rûh (Spirit).” Some of them said, “What urges you to ask him about it?” Others said, “(Don’t ask him) lest he should give you a reply which you dislike.” But they said, “Ask him.” So, they asked him about the Rûh (Spirit). The Prophet ﷺ kept quiet and did not give them any answer. I knew that he was being inspired Divinely so I stayed at my place. When the Divine Revelation had been revealed, the Prophet ﷺ said:

“And they ask you (O Mu'âmmad ﷺ) concerning the Rûh (the Spirit). Say: The Rûh is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.’” (V.17:85)

[See Hadîth No. 125 and 7297]

(14) CHAPTER. “...And offer your Salât (prayer) neither aloud nor in a low voice…” (V.17:110)

4722. Narrated Ibn ‘Abbâs ﷺ:
(regarding) — “And offer your Salât (prayer) neither aloud, nor in a low voice…” (V.17:110):

This Verse was revealed while Allâh's Messenger ﷺ was hiding himself in Makkah.
When he offered *Salāt* (prayer) with his Companions, he used to raise his voice with the recitation of the Qur'an, and if *Al-Mushrikūn* (pagans etc.) happened to hear him, they would abuse the Qur'an, the One who revealed it and the one who brought it. Therefore Allah said to His Prophet: 

"...And offer your *Salāt* (prayer) neither aloud..." i.e., your recitation of the Qur'an lest *Al-Mushrikūn* (pagans etc.) should hear you, and abuse the Qur'an, "...nor in a low voice..." so that your Companions could not hear you, "...but follow a way between." (V. 17:110)

4723. Narrated 'Aisyah: The (above) Verse was revealed in connection with the invocations.

(18) SŪRAT KAHF
(The Cave)

In the Name of Allah, the Most Gracious, the Most Merciful.
(1) CHAPTER.

"But man is ever more quarrelsome than anything." (V.18:54)

4724. Narrated ‘Ali that one night Allâh’s Messenger came to him and Fatîma, and said, “Don’t you both offer the (Tahâjjud) prayer?” ‘Ali said, “When Allâh wishes us to get up, we get up.” The Prophet then recited:

“...But man is ever more quarrelsome than anything.” (V.18:54)

(See Vol. 2, Hadîth No.1127)

(1) (H. 4724) The Prophet blamed himself for awakening them and then recited. (V.18:54)
(2) CHAPTER. The Statement of Allah 

“And (remember) when Mūsā (Moses) said to his boy-servant: ‘I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling.’” (V.18:60)

4725. Narrated Sa‘īd bin Jubair: I said to Ibn ‘Abbās, “Nauf Al-Bikālī claims that Mūsā (Moses), the companion of Al-Khīḍr was not the Mūsā of the Children of Isrā’el.” Ibn ‘Abbās said, “The enemy of Allāh (Nauf) told a lie.” Narrated Ubayy bin Ka‘b that he heard Allāh’s Messenger ﷺ saying, “Mūsā (Moses) got up to deliver a speech before the Children of Isrā’el and he was asked, ‘Who is the most learned person among the people?’ Mūsā (Moses) replied, ‘I (am the most learned.)’ Allāh admonished him for he did not ascribe knowledge to Allāh Alone. So Allāh revealed to him:
‘At the junction of the two seas there is a slave of Ours who is more learned than you.’

Mūsa (Moses) asked, ‘O my Lord, how can I meet him?’ Allāh said, ‘Take a fish and put it in a basket and then proceed (set out, and where you will lose the fish, you will find him).’ So Mūsa (Moses) (took a fish and put it in a basket and) set out along with his boy-servant Yūsha‘ bin Nūn, till they reached a rock (on which) they both lay their heads and slept. The fish moved vigorously in the basket and got out of it and fell into the sea and there it took its way through the sea (straight) as in a tunnel. (V.18:61) Allāh stopped the current of water on both sides of the way created by the fish, and so that way was like a tunnel. When Mūsa (Moses) got up, his companion forgot to tell him about the fish, and so they carried on their journey during the rest of the day and the whole night. The next morning, Mūsa (Moses) asked his boy-servant ‘Bring us our early meal; truly, we have suffered much fatigue, in this, our journey.’ (V.18:62)

Mūsa (Moses) did not get tired till he had passed the place which Allāh had ordered him to seek after. His boy-servant then said to him, ‘Do you remember when we betook ourselves to the rock? I indeed forgot the fish, none but Satan made me forget to remember it. It took its course into the sea in a strange way.’ (V.18:63)

There was a tunnel for the fish, and for Mūsa (Moses) and his boy-servant there was astonishment. Mūsa (Moses) said, ‘That is what we have been seeking.’ So, they went back retracing their footsteps. (V.16:64) They both returned, tracing their footsteps till they reached the rock. Behold! There they found a man covered with a garment. Mūsa (Moses) greeted him. Al-Khīdār said astonishingly, ‘Is there such a greeting in
your land?’ Mūsā (Moses) said, ‘I am Mūsā.’ He said, ‘Are you the Mūsā (Moses) of the Children of Isrā‘el?’ Mūsā (Moses) said, ‘Yes,’ and added, ‘I have come to you so that you may teach me something of that knowledge which you have been taught.’

Al-Khīḍr said, ‘You will not be able to have patience with me.’ (V.18:67)

‘O Mūsā (Moses)! I have some of Allāh’s Knowledge which He has bestowed upon me, but you do not know it; and you too, have some of Allāh’s Knowledge which He has bestowed upon you, but I do not know it.’ Mūsā (Moses) said, ‘If Allāh wills, you will find me patient, and I will not disobey you in aught.’ (V.18:69)

Al-Khīḍr said to him, ‘Then, if you follow me, ask me not about anything until I myself mention it to you.’ (V.18:70) After that both of them proceeded along the seacoast, till a ship passed by and they requested the crew to let them go on board. The crew recognized Al-Khīḍr and allowed them to get on board free of charge. When they got on board, suddenly Mūsā (Moses) saw that Al-Khīḍr had pulled out one of the planks of the ship with an adze. Mūsā (Moses) said to him, ‘These people gave us a free lift, yet you have scuttled their ship so as to drown its people! Verily, you have committed a thing Ir (a Munkar — evil, bad, dreadful thing).’ (V.18:71)

Al-Khīḍr said, ‘Did I not tell you that you would not be able to have patience with me?’ (V.18:72) Mūsā (Moses) said, ‘Call me not to account for what I forgot and be not hard upon me for my affair (with you).’” (V.18:73)

Allāh’s Messenger ﷺ said, ‘The first excuse given by Mūsā (Moses’s), was that he had forgotten. Then a sparrow came and sat over the edge of the ship and dipped its beak...
once in the sea. Al-Khidr said to Müsa (Moses), ‘My Knowledge and your knowledge, compared to Allah’s Knowledge is like what this sparrow has taken out of the sea.’ Then they both got out of the ship, and while they were walking on the sea-shore, Al-Khidr saw a boy playing with other boys. Al-Khidr got hold of the head of that boy and pulled it out with his hands and killed him. Müsa (Moses) said, ‘Have you killed an innocent person who had killed none! Verily, you have committed a Nukr (a great Munkar—prohibited, evil dreadful thing).’

(V.18:74) He said, ‘Did I not tell you that you would not be able to have patience with me?’ (V.18:75) (The subnarrator said, ‘The second blame was stronger than the first one). Müsa (Moses) said, ‘If I ask you about anything after this, keep me not in your company, you have received an excuse from me.’ (V.18:76)

Then they both proceeded until they came to the inhabitants of a town. They asked them for food but they refused to entertain them. (Then) they found there a wall on the point of falling down. (V.18:77)

(Al-Khidr) set it up straight with his own hands. Müsa (Moses) said, ‘We came to these people, but they neither fed us nor received us as guests. If you had wished, you could surely have exacted some recompense for it.’ (Al-Khidr) said, ‘This is the parting between me and you… (up to) … that is the interpretation of (those things) over which you were unable to hold patience.’”

(V.18:78-82)

Allah’s Messenger ﷺ said, “We wished Müsa (Moses) had more patience so that Allah might have described to us more about their story.”
(3) CHAPTER. The Statement of Allah:

“But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel.”

(V.18:61)

4726. Narrated Ibn Jiráj: Yá'lã bin Muslim and ‘Amr bin Dinãr and some others narrated the narration of Sa‘îd bin Jubair.

Narrated Sa‘îd: While we were at the house of Ibn ‘Abbãs, Ibn ‘Abbãs said, “Ask me (any question).” I said, “O Abu ‘Abbãs! May Allah let me be sacrificed for you! There is a man at Kûfã, who is a story-teller called Nauf; who claims that he (Al-Khîdãr’s companion) is not Mûsã (Moses) of Bânî Isrã’il.” As for ‘Amr, he said to me, “Ibn ‘Abbãs said, (Nauf) the enemy of Allah told a lie.” But Yâ’lã said to me: Ibn ‘Abbãs said: Ubâyîn bin Ka’b said: Allah’s Messenger ð said, “Once, (Mûsã) (Moses) preached the people till their eyes shed tears and their hearts became tender, whereupon he finished his Khûfãba (religious talk). Then a man came to Musã (Moses) and asked, ‘O Allah’s Messenger! Is there anyone on the earth who is more learned than you?’ Mûsã (Moses) replied, ‘No.’ So, Allah admonished him, for he did not ascribe all knowledge to Allah. It was said (on behalf of Allah), ‘Yes, there is a slave of Ours who knows more than you.’ Mûsã (Moses) said, ‘O my Lord! Where is he?’ Allah said, ‘At the junction of the two seas.’ Mûsã (Moses) said, ‘O my Lord! Tell me of a sign whereby I will recognize the place’.” ‘Amr said to me: Allah said, “That place will be where the fish will leave you.” Yâ’lã said to me, “Allah said (to Mûsã) (Moses), ‘Take a dead fish (and your goal will be) the place where it will become alive.’” So Mûsã (Moses) took a fish...
and put it in a basket and said to his boy-servant “I don’t want to trouble you, except that you should inform me as soon as this fish leaves you.” He said (to Mūsa) (Moses), “You have not demanded too much.” And that is as mentioned by Allāh:

“And (remember) when Mūsa (Moses) said to his boy-servant..” (V.18:60) Yūsha‘ bin Nūn. (Sa‘īd did not state that). The Prophet said, “While the boy-servant was in the shade of the rock at a wet place, the fish slipped out (alive) while Mūsa (Moses) was sleeping. His boy-servant said (to himself), ‘I will not wake him,’ but when he woke up, he forgot to tell him. The fish slipped out and entered the sea. Allāh stopped the flow of the sea where the fish was, so that its trace looked as if it was made on a rock.” ‘Amr, forming a hole with his two thumbs and index fingers, said to me, “Like this, as if its trace was made on a rock.” Mūsa (Moses) said, “We have suffered much fatigue on this, our journey.” (This was not narrated by Sa‘īd). Then they returned back and found Al-Khīḍr. ‘Uthmān bin Abī Sulāimān said to me, (they found him) on a green carpet in the middle of the sea. Al-Khīḍr was covered with his garment with one end under his feet and the other end under his head. When Mūsa (Moses) greeted, he uncovered his face and said astonishingly, ‘Is there such a greeting in my land? Who are you?’ Mūsa (Moses) said, ‘I am Mūsa (Moses).’ Al-Khīḍr said, ‘Are you the Mūsa (Moses) of Bānī Isrā’ēl?’ Mūsa (Moses) said, ‘Yes.’ Al-Khīḍr said, ‘What do you want?’ Mūsa (Moses) said, ‘I came to you so that you may teach me something of that knowledge which you have been taught.’ Al-Khīḍr said, ‘Is it not sufficient for you that the Taurāt (Torah) is in your hands and the Divine Revelation comes to you, O Mūsa
(Moses)? Verily, I have a knowledge that you ought not learn, and you have a knowledge which I ought not learn.' At that time a bird took with its beak (some water) from the sea; Al-Khidr then said, 'By Allah, my knowledge and your knowledge besides Allah's Knowledge is like what this bird has taken with its beak from the sea.' Until, when they went on board the ship, they found a small boat which used to carry the people from this sea-side to the other sea-side. The crew recognized Al-Khidr and said, 'The pious slave of Allah.' (We said to Sa'id: "Was that Khidr?" He said, "Yes.") The shipmen said, 'We will not get him on board with fare.' Al-Khidr scuttled the ship and then plugged the hole with a piece of wood. Mūsā (Moses) said, 'Have you scuttled it in order to drown its people? Verily, you have committed a thing Imr (a Munkar — evil, bad, dreadful thing). (V.18:71) (Mujahid said, "Mūsā (Moses) said so protestingly.") Al-Khidr said, 'Did I not tell you, that you would not be able to have patience with me?' (V.18:72) The first inquiry of Mūsā (Moses) was done because of forgetfulness, the second caused him to be bound with a stipulation, and the third was done intentionally. Mūsā (Moses) said, 'Call me not to account for what I forgot, and be not hard upon me for my affair (with you).’ (V.18:73) (Then) they found a boy and Al-Khidr killed him. Ya’lū said: Sa’īd said, ‘They found boys playing and Al-Khidr got hold of a handsome infidel boy, laid him down and then slew him with a knife. Mūsā (Moses) said, ‘Have you killed an innocent person who had killed none?’ (18:74). Then they proceeded and found a wall which was on the point of falling down, and Al-Khidr set it up straight. Ya’lū moved his hand thus and said, ‘Al-Khidr raised his hand and the wall became straight. Ya’lū...
said: ‘I think Saʿīd: said, ‘Al-Khīdr touched the wall with his hand and it became straight!’ Mūsā (Moses) said to Al-Khīdr, ‘If you had wished, you could have taken wages for it.’ Saʿīd said, ‘Wages that we might have eaten.’ And there was a king behind them.’ (V.18:79) And there was in front (ahead) of them. Ibn ‘Aḥān recited: “As there was a king in front (ahead) of them…” It is said on the authority of somebody other than Saʿīd that the king was Hudad bin Budad. They say that the boy was called Ḥaisūr. “…As there was a king in front (ahead) of them who seized every ship by force.” (V.18:79) So, I wished that if that ship passed by him, he would leave it because of its defect, and when they have passed they would repair it and get benefit from it. Some people said that they closed that hole with a bottle, and some said with tar. ‘His parents were believers, and he (the boy) was a disbeliever and we (Khīdr) feared lest he would oppress them by rebellion and disbelief.’ (V.18:80) (i.e., that their love for him would urge them to follow him in his religion). ‘So we (Khīdr) desired that their Lord (Allāh) should change him for them for one better in righteousness and near to mercy.’ (V.18:81). This was in reply to Mūsā’s (Moses) saying: Have you killed an innocent person?” (V.18:74) ‘Near to mercy’ means they will be more merciful to him than they were to the former whom Khīdr had killed. Someone other than Saʿīd said that they were compensated with a girl. Dawūd bin Abī ‘Aṣīm said on the authority of more than one that this next child was a girl.

(4) A. CHAPTER. The Statement of Allāh (swt): “So, when they had passed further on (beyond that fixed place), Mūsā (Moses)
said to his boy-servant, ‘Bring us our morning meal; truly, we have suffered much fatigue in this, our journey... (up to) ... retracing their footsteps!” (V.18:62,63)

(4) B. CHAPTER. The Statement of Allah ﷺ: ٤٧٢٧. Narrated Sa‘îd bin Jubair: I said to Ibn ‘Abbas, “Nauφ Al-Bakâli claims that Mûsa (Moses) of Bani Isrâ’îl was not Mûsa, (Moses) the companion of Al-Khîdr.” Ibn ‘Abbas said, “Allâh’s enemy tells a lie!” Ubayy bin Ka‘b narrated to us that Allâh’s Messenger ﷺ said, “Mûsa (Moses) got up to deliver a Khutba (religious talk) before Bani Isrâ’îl and he was asked: Who is the most learned person among the people? Mûsa (Moses) replied, ‘I (am the most learned).’ Allâh then admonished Mûsa (Moses) for he did not ascribe all knowledge to Allâh Alone. (Then) came the Divine Revelation:

‘Yes, one of Our slaves at the junction of the two seas is more learned than you.’

‘Mûsa (Moses) said, ‘O my Lord! How can I meet him?’ Allâh said, ‘Take a fish in a basket and wherever the fish is lost, follow it (you will find him at that place).’ So Mûsa (Moses) set out along with his boy-servant Yûsha’ bin Nûn, and they carried with them a fish till they reached a rock and rested there. Mûsa (Moses) put his head down and slept.
(Sufyān, a subnarrator said that somebody other than ‘Amr said), ‘At the rock there was a water spring called Al-Hayāt, and none came in touch with its water but became alive. So, some of the water of that spring fell over that fish, so it moved and slipped out of the basket and entered the sea.’ When Mūsā (Moses) woke up, he asked his boy-servant, ‘Bring our morning meal...’ (V.18:62). The narrator added: Mūsā (Moses) did not suffer from fatigue except after he had passed the place he had been ordered to observe. His boy-servant Yuṣṣa‘ bin Nūn said to him, ‘Do you remember when we betook ourselves to the rock? I did indeed forget the fish...’ (V.18:63) The narrator added: So they came back, retracing their steps and then they found in the sea, the way of the fish looking like a tunnel. So, there was an astonishing event for his boy-servant and there was tunnel for the fish. When they reached the rock, they found a man covered with a garment. Mūsā (Moses) greeted him. The man said astonishingly, ‘Is there any such greeting in your land?’ Mūsā (Moses) said, ‘I am Mūsā (Moses).’ The man said, ‘Mūsā (Moses) of Bani Isrā‘il?’ Mūsā (Moses) said, ‘Yes,’ and added, ‘may I follow you so that you teach me something of the knowledge which you have been taught (by Allāh)?’ (V.18:66). Al-Khidr said to him, ‘O Mūsā! (Moses) You have something of Allāh’s Knowledge which Allāh has taught you and which I do not know; and I have something of Allāh’s Knowledge which Allāh has taught me and which you do not know.’ Mūsā (Moses) said, ‘But I will follow you.’ Al-Khidr said, ‘Then, if you follow me, ask me not about anything till I myself mention it to you’ (V.18:70). After that both of them proceeded along the sea-shore. There passed by them a ship whose crew recognized Al-
Khîdîr and received them on board. A sparrow came and sat on the edge of the ship and dipped its beak into the sea. Al-Khîdîr said to Mûsâ (Moses), ‘My knowledge and your knowledge and all the creation’s knowledge compared to Allah’s Knowledge is not more than the water taken by this sparrow’s beak.’ Then Mûsâ (Moses) was startled by Al-Khîdîr’s action of taking an adze and scuttling the boat with it. Mûsà (Moses) said to him, ‘Have you scuttled it in order to drown its people?’ (V.18:71)

‘Then they both proceeded and found a boy playing with other boys. Al-Khîdîr took hold of him by the head and cut it off. Mûsà (Moses) said to him, ‘Have you killed an innocent person who has killed none? Verily, you have committed a thing Nukr (a great Munkar — prohibited, evil, dreadful thing)!’ (V.18:74)

He said, ‘Did I not tell you that you can have no patience with me ... (up to) ... but they refused to entertain them. Then they found therein a wall about to collapse...’ (V.18:75-77)

‘Al-Khîdîr moved his hand thus and set it upright (repaired it). Mûsà (Moses) said to him, ‘When we entered this town, they neither gave us hospitality nor fed us; if you had wished, surely, you could have taken wages for it.’ (Al-Khîdîr said) ‘This is the parting between you and me. I will tell you the interpretation of (those) things about which you were unable to hold patience.’ (V.18:78)

Allâh’s Messenger said, “We wished that Mûsà (Moses) could have been more patient, so that He (Allâh) could have described to us more about their story.”

Ibn ‘Abbâs used to recite:

“...As there was a king in front (ahead) of them who seized every ship by force.”
As for the boy, he was a disbeliever.

(5) CHAPTER. The Statement of Allah:
“Say (O Muhammad ﷺ): ‘Shall We tell you the greatest losers in respect of (their) deeds?’” (V.18:103)

4728. Narrated Mu‘āb: I asked my father, “Was the Verse — ‘Say (O Muhammad ﷺ): Shall We tell you the greatest losers in respect of their deeds?’ (V.18:103) revealed regarding Al-Harūriyya?” He said, “No, but it was revealed regarding the Jews and the Christians, for the Jews disbelieved Muhammad ﷺ and the Christians disbelieved in Paradise and say that there are neither meals nor drinks therein. Al-Harūriyya are those people who break their pledge to Allah after they have confirmed that they will fulfil it, and Sa‘d used to call them Al-Fāsiqīn (evildoers who foresake Allah’s obedience).”

(6) CHAPTER. “They are those who deny in the Ayāt (proofs, evidences, verses, lessons, signs, revelation, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain…” (V.18:105)

4729. Narrated Abū Hurairah ﷺ: Allah’s Messenger ﷺ said, “On the Day of Resurrection, a huge fat man will come who will not weigh, the weight of the wing of a mosquito before Allah.” And then the Prophet ﷺ said: “Read (or recite): ‘And on the Day of Resurrection, We shall assign no weight for them.’” (V.18:105)
In the Name of Allah, the Most Gracious, the Most Merciful.

1) CHAPTER. The Statement of Allāh 

“And warn them (O Muḥammad ﷺ) of the Day of grief and regrets…” (V.19:39)

4730. Narrated Abū Sa‘īd Al-Khudrī: Allah’s Messenger ﷺ said, “On the Day of Resurrection, Death will be brought forward in the shape of a black and white ram. Then a caller will call, ‘O people of Paradise!’ Thereupon they will stretch their necks and look carefully. The caller will say, ‘Do you know this?’ They will say, ‘Yes, this is Death.’ By then all of them would have seen it. Then it will be announced again, ‘O people of Hell!’ They will stretch their necks and look carefully. The caller will say, ‘Do you know this?’ They will say, ‘Yes, this is Death.’ And by then all of them would have seen it. Then it will be announced again, ‘O people of Paradise! Eternity (for you) and no death. O people of Hell! Eternity (for you) and no death.’”

Then the Prophet ﷺ recited: “And warn them (O Muḥammad ﷺ) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness and they believe not.” (V.19:39)

(2) CHAPTER. The Statement of Allāh ﷺ

“And we (angels) descend not except by the Command of your Lord (O Muḥammad ﷺ). To Him belongs what is before us and what is behind us and what is between those two…” (V.19:64)

4731. Narrated Ibn ‘Abbās: The Prophet ﷺ said to Jibrīl (Gabriel), “What prevents you from visiting us more often than you visit us now?” So there was revealed:
“And we (angels) descend not except by the Command of your Lord (O Muḥammad ﷺ). To Him belongs what is before us and what is behind us…” (V.19:64)

4732. Narrated Khabbāb: I came to Al-‘Āṣ bin Wā’il As-Sahmī and demanded something which he owed me. He said, “I will not give you (your money) till you disbelieve in Muḥammad (ﷺ).” I said, “No, I shall not disbelieve in Muḥammad (ﷺ) till you die and then be resurrected.” He said, “Will I die and then be resurrected?” I said, “Yes”. He said, “Then I will have wealth and children there, and I will pay you (there).” So this Verse was revealed:

“Have you then seen him who disbelieved in Our Ayāt (this Qur’an and Muḥammad ﷺ) and said: ‘I shall certainly be given wealth and children?’” (V.19:77)

(4) CHAPTER. “Has he known the Unseen, or has he taken a convenant from the Most Gracious (Allāh)?” (V.19:78)

4733. Narrated Khabbāb: I was a blacksmith in Makkah. Once, I made a sword for Al-‘Āṣ bin Wā’il As-Sahmī. When I went to demand its price, he said, “I will not give it to you till you disbelieve in.
Muhammad (ﷺ).” I said, “I shall not disbelieve in Muhammad (ﷺ) till Allâh make you die and then bring you to life again.” He said, “If Allâh should make me die and then resurrect me, I would have wealth and children.” So Allâh revealed:

“Have you seen him who disbelieved in Our Ayât (this Qur’ân and Muḥammad (ﷺ)) and said: ‘I shall certainly be given wealth and children.’ Has he known the Unseen or has he taken a covenant from the Most Gracious (Allâh)?” (V.19:77,78)

(5) CHAPTER. “Nay, We shall record what he says, and We shall increase his torment (in the Hell).” (V.19:79)

4734. Narrated Masrûq: Khabbâb said, “During the pre-Islamic period, I was a blacksmith and Al-ʾĀs bin Wâ’il owed me a debt.” So, Khabbâb went to him to demand the debt. He said, “I will not give you (your due) till you disbelieve in Muḥammad (ﷺ).” Khabbâb said, “By Allâh, I shall not disbelieve in Muḥammad (ﷺ) till Allâh makes you die and then resurrects you.” Al-ʾĀs said, “So leave me till I die and then be resurrected, for I will be given wealth and children whereupon I will pay your debt.” So this Verse was revealed:

“Have you seen him who disbelieved in Our Ayât (this Qur’ân and Muḥammad (ﷺ)) and (yet) says: ‘I shall certainly be given wealth and children.’” (V.19:77)
(6) CHAPTER. “And We shall inherit from him (at his death) all that he talks of (i.e., wealth and children which Allâh has bestowed upon him in this world), and he shall come to Us alone.” (V.19:80)

4735. Narrated Khabbâb: I was a blacksmith and Al-'As bin Wâ'il owed me a debt, so I went to him to demand it. He said to me, “I will not pay you your debt till you disbelieve in Muhammâd (s).” I said, “I will not disbelieve in Muhammâd (s) till you die and then be resurrected.” He said, “Will I be resurrected after my death? If so, I shall pay you (there) if I should find wealth and children.” So there was revealed:

“Have you seen him who disbelieved in Our Ayât (this Qur’ân and Muhammad (s)) and said: ‘I shall certainly be given wealth and children.’ Has he known the Unseen or has he taken a covenant from the Most Gracious (Allâh)? Nay! We shall record what he says, and We shall increase his torment (in the Hell). And We shall inherit from him all that he talks of (i.e., wealth and children which Allâh has bestowed upon him in this world), and he shall come to Us alone.” (V.19:77-80)

(20) SûRAT TÁ-HÂ

In the Name of Allâh, the Most Gracious, the Most Merciful.
يَهْلُكُكُم. (بَنْتُ) تَأْتِينَتُ الأَمْثَلٍ يَقُولُ: بَدِينِكُم. يَقُالُ: خُذُ النَّشَالَ. خُذِّ الأَمْثَلَ. (يَقُولُ) أَنزُلُوا صَفًّا. يَقُالُ: حَلَّ الْآتِينَ الشَّنَفَ الْيَوْمَ؟ يَعْنِي المَضْلُوْلُ الَّذِي يُصَلَّى فِيهِ. (بَنْتُ) أَضْمَرَّ خَوْفًا تَذْهِبُهُ الْوَوْاَلُ مِنْ (بَنْتُ) لُكِشْرَةِ الخَاءِ. (بَنْتُ) أَيْ أَنَّى أَنَّى جَذُوعَ النَّخلِ. (بَنْتُ) بَالْكُ. (بَنْتُ) مِسْلَى مَا مِنْهُ مُسَاسًا. (بَنْتُ) لَنْتَرْبِيْنِه. (بَنْتُ) بَعُوْلَةِ النَّفَاءِ. وَالْعُطْفُ:الْمُسْتَوِي مِنْ الأَرْضِ. وَقَالَ مُجَاهِدُ: أُوْزِارًا أَنْقُلَآ (بَنْتُ) مُنْ ذَيْتَانِ الْقُوَّةِ: الخَيْرِ الَّذِي اسْتَعَارَهُ مِنْ آلِ فِرْعُونَ. (فُقِّرَ) فَأَلْتُهُ. (بَنْتُ) صَنَّعَ (بَنْتُ) مُوسَاهُمُ: يَقُولُوهُ: أَخْطَا السَّرَبِ. (بَنْتُ) أَلَّا يَرِيْنَ إِلَيْهِمْ قُوَّةً. (بَنْتُ) الْجَلْلُ. (بَنْتُ) جَسَّ الأَقْدَامِ. (بَنْتُ) حَرْكِيٌّ أَعْنَى عَنْ حَجْرِيٍّ (وَقَدْ كَتَبَ بِصَيْرَا) فِي الدُّنْيَا. قَالَ ابْنُ عُبَيْسِ: (بَنْتُ) ضُلُّوا الْطَّرِيقَ. وَكَانَوا شَأَّتَانِ، فَقَالَ: إِنْ لَمْ أَحْذِرُ عَلَيْهَا مِنْ يَهْدِي الْطَّرِيقَ أَيْتَمُّ بِنِيَّةٌ. (بَنْتُ) أَنْتُهُمُ الْقَلْبَةَ. (بَنْتُ) أَنْتُهُمُ. وَقَالَ ابْنُ عُبَيْسِ: (بَنْتُ) عَلَّهُمُ. وَقَالَ ابْنُ عُبَيْسِ: (بَنْتُ) قَضَّةٌ. (بَنْتُ) لَا يَظْلُمُ قَنْهُمُ مِنْ حَسَنَاتِهِ. (بَنْتُ)ِى بَعْدًا. (بَنْتُ) وَلَا. (بَنْتُ)
65 - THE BOOK OF COMMENTARY

65- THE BOOK OF COMMENTARY

(1) CHAPTER. The Statement of Allah:

"And I have chosen you for Myself." (V.20:41) (i.e., for My Revelation and My Message, or created you for Myself or strengthened and taught you as to how to preach My Message to My worshippers)."

4736. Narrated Abu Hurairah: Allah’s Messenger said, “Adam and Mūsā (Moses) met, and Mūsā (Moses) said to Adam, ‘You are the one who made people miserable and turned them out of Paradise’. Adam said to him, ‘You are the one whom Allah selected for His Message and whom He selected for Himself and upon whom He revealed the Taurat (Torah).’ Mūsā (Moses) said, ‘Yes.’ Adam said, ‘Did you blame me for a thing which Allah has ordained for me before my creation?’ Mūsā (Moses) said, ‘Yes.’ So, Adam overcame Mūsā (Moses) with this argument.”

(2) CHAPTER. “And indeed We revealed to Mūsā (Moses) (saying): ‘Travel by night with ‘Ibādi (My slaves) and strike a dry path
for them in the sea, fearing neither to be overtaken [by Fir'aūn (Pharaoh)], nor being afraid (of drowning in the sea).’ Then Fir'aūn (Pharaoh) pursued them with his hosts, but the sea-water completely overwhelmed them and covered them up. And Fir'aūn (Pharaoh) led his people astray, and he did not guide them.” (V.20:77-79)

4737. Narrated Ibn ‘Abbas: When Allah’s Messenger arrived at Al-Madina, he found the Jews observing Saum (fast) on the day of ‘Āshūra’ (10th of Muḥarram). The Prophet asked them (about it) and they replied, “This is the day when Mūsā (Moses) became victorious over Fir'aūn (Pharaoh).” The Prophet said (to the Muslims), “We are nearer to Mūsā (Moses) than they, so observe Saum (fast) on this day.”

(3) CHAPTER. The Statement of Allāh (تَمَنَّ اللَّهُ تَمَنُّ):

“(3) ..So let him not get you both out of Paradise, so that you be distressed.” (V.20:117)

4738. Narrated Abū Ḥurairah: The Prophet said, “Mūsā (Moses) argued with Adam and said to him (Adam), ‘You are the one who got the people out of Paradise by your sin, and thus made them miserable.’ Adam replied, ‘O Mūsā (Moses)! You are the one whom Allah selected for His Message and for His direct Talk. Yet, you blame me for a thing which Allah had ordained for me before He created me?’ Allah’s Messenger further said, “So, Adam overcame Mūsā (Moses) by this argument.”
(21) SūRAT AL-ANBIYĀ' (The Prophets)

In the Name of Allah, the Most Gracious, the Most Merciful.

4739. Narrated ‘Abdullãh bin ‘Amr: The Sūrah of Bani Isrãel, Al-Kahf, Maryam, Ṭa-hã and Al-Anbiyã are from the earliest revealed Sūrah which I learnt by heart, and they are my first property.
1 (1) CHAPTER. “As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.” (V.21:104)

4740. Narrated Ibn ‘Abbas رضي الله عنهما: The Prophet ﷺ delivered a Khutba (religious talk) and said, “You (people) will be gathered before Allah (on the Day of Resurrection) barefooted, naked and uncircumcised.” (The Prophet ﷺ then recited):

“...As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it,” (V.21:104) and added, ‘The first man who will be dressed on the Day of Resurrection, will be Ibrahim (Abraham). Verily! Some men from my followers will be brought and taken towards the left side, whereupon I will say, ‘O Lord, (these are) my companions!’ It will be said, ‘You do not know what new things they introduced (into the religion) after you.’ I will then say as the righteous pious slave ‘Isa (Jesus) said, ‘I was a witness over them while
I dwelt amongst them... (up to)... and You are a Witness to all things.' (V.5:117) Then it will be said, 'O Muhammad these people continued as apostates since you left them.'”

[See Hadith No.4625]

(22) SÚRAT AL-HAJJ
(The Pilgrimage)

In the Name of Allâh, the Most Gracious, the Most Merciful.

(1) CHAPTER. The Statement of Allâh ﷺ:
“...And you shall see mankind as in a drunken state...” (V.22:2)
4741. Narrated Abu Sa‘īd Al-Khudrī: The Prophet said, “On the Day of Resurrection, Allah will say, ‘O Adam!’ Adam will reply, ‘Labbaik our Lord, and Sa‘daik.’ (I respond to Your Call; I am obedient to Your Orders) Then there will be a loud call (saying), ‘Allah orders you to take out from among your offspring the group for the (Hell) Fire.’ Adam will say, ‘O Lord! Who are the group for the (Hell) Fire?’ Allah will say, ‘Out of each thousand, take out 999.’ At that time every pregnant female will drop her load (have a miscarriage) and a child will have grey hair. ‘And you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah.’” (V.22:2) (When the Prophet mentioned this), the people were so distressed (and afraid) that their faces got changed (in colour) whereupon the Prophet said, “From Ya‘jūj and Ma‘jūj (Gog and Magog) nine hundred and ninety-nine will be taken out and one from you. You Muslims (compared to the large number of other people) will be like a black hair on the side of a white ox, or a white hair on the side of a black ox, and I hope that you will be one-fourth of the people of Paradise.” On that, we said, “Allahu Akbar!” Then he said, “(I hope that you will be) one-third of the people of Paradise.” We again said, “Allahu Akbar!” Then he said, “(I hope that you will be) half of the people of Paradise.” So we said, “Allahu Akbar.”
4742. Narrated Ibn ‘Abbas regarding the Verse —

“And among mankind is he who worships Allah as it were, upon the very edge (i.e., in doubt)…" (V.22:11):

A man used to come to Al-Madīna and if his wife brought a son and his mares produced offspring, he would say, “This religion (Islam) is good,” but if his wife did not give birth to a child and his mares produced no offspring, he would say, “This religion is bad.”

4743. Narrated Qais bin ‘Ubaugh: Abū Dhar regarding the Verse — “These two opponents (believers and disbelievers) dispute with each other about their Lord…” (V.22:19) was revealed in connection with Hamza and his two companions and ‘Utba and his two companions on the day when they came out to combat on the day of the battle of Badr.\(^1\)

\(^1\) (H. 4743) Hamza and his companions were Muslims while the others were Al-Mushrikin (pagans).
4744. Narrated Qais bin ‘Ubād: ‘Alī said, “I will be the first to kneel down before the Most Gracious (Allāh) on the Day of Resurrection because of the dispute.” Qais said: This Verse — “These two opponents (believers and disbelievers) dispute with each other about their Lord...” (V.22:19) was revealed in connection with those who came out for the battle of Badr, i.e., ‘Alī, Ḥamza, ‘Ubayda, and Shaiba bin Rabī‘a, ‘Utba bin Rabī‘a and Al-Walid bin ‘Utba.

(23) SŪRAT AL-MU‘MINŪN
(The Believers)

In the Name of Allāh, the Most Gracious, the Most Merciful.

No. Hadith is mentioned here.
In the Name of Allāh, the Most Gracious, the Most Merciful.

بسم الله الرحمن الرحيم

(24) SÛRAT AN-NÛR
(The Light)
(1) CHAPTER. The Statement of Allah

"And for those who accuse their wives, but have no witnesses except themselves…"
(V.24:6)

4745. Narrated Sahl bin Sa'd: 'Uwaimir came to 'Āsim bin 'Adi who was the chief of Bani 'Ajlân and said, "What do you say about a man who has found another man with his wife? Should he kill him whereupon you would kill him (i.e., the husband), or what should he do? Please ask Allâh's Messenger about this matter on my behalf." 'Āsim then went to the Prophet and said, "O Allâh's Messenger!" (And asked him that question) but Allâh's Messenger disliked the question and considered it shameful.
When 'Uwaimir asked 'Āṣim (about the Prophet's answer) 'Āṣim replied that Allāh's Messenger disliked such questions and considered it shameful. 'Uwaimir then said, "By Allāh, I will not give up asking unless I ask Allāh's Messenger about it." 'Uwaimir came (to the Prophet) and said, "O Allāh's Messenger! A man has found another man with his wife! Should he kill him whereupon you would kill him (the husband, in Al-Qisāṣ) or what should he do?" Allāh's Messenger said, "Allāh has revealed regarding you and your wife's case in the Qur'an." So Allāh's Messenger ordered them to perform the Mulā'ana according to what Allāh had mentioned in His Book. So, 'Uwaimir did Mulā'ana with her and said, "O Allāh's Messenger! If I kept her I would oppress her." So 'Uwaimir divorced her, and so divorce became a tradition after them for those who happened to be involved in a case of Mulā'ana. Allāh's Messenger then said, "Look! If she ('Uwaimir's wife) delivers a black child with deep black large eyes, big hips and fat legs, then I will be of the opinion that 'Uwaimir has spoken the truth; but if she delivers a red child looking like a Wahara then we will consider that 'Uwaimir has told a lie against her." Later on she delivered a child carrying the qualities which Allāh's Messenger had mentioned as a proof for 'Uwaimir's claim; therefore the child was ascribed to its mother henceforth.

(2) CHAPTER. "And the fifth (testimony

(1) (H. 4745) Al-Qisāṣ: Retaliation — equality in punishment.
(2) (H. 4745) Mulā'ana: See the word Li'ān in the glossary.
(3) (H. 4745) Wahara: A short red animal.
should be) the invoking of the Curse of Allāh on him if he is of those who tell a lie (against her).” (V.24:7)

4746. Narrated Sahl bin Sa’d: A man came to Allāh’s Messenger and said, “O Allāh’s Messenger! Suppose a man saw another man with his wife, should he kill him whereupon you might kill him (i.e., the killer) in Al-Qiṣāṣ), or what should he do?” So, Allāh revealed concerning their case what is mentioned of the order of Mulā’ana. Allāh’s Messenger said to the man, “The matter between you and your wife has been decided.” So, they did Mulā’ana in the presence of Allāh’s Messenger and I was present there, and then the man divorced his wife. So it became a tradition to dissolve the marriage of those spouses who were involved in a case of Mulā’ana. The woman was pregnant and the husband denied that he was the cause of her pregnancy, so the son was (later) ascribed to her. Then it became a tradition that such a son would be the heir of his mother, and she would inherit of him what Allāh prescribed for her.

(3) CHAPTER. “But it shall avert the punishment (of stoning to death) from her...” (V.24:8)

4747. Narrated Ibn ‘Abbās: Hilāl bin Umaiyya accused his wife of committing illegal sexual intercourse with Sharīk bin Sahmā and filed the case before the Prophet. The Prophet said (to Hilāl), “Either you bring forth a proof (four witnesses) or you will receive the legal punishment (lashes) on your back.” Hilāl said, “O Allāh’s Messenger! If anyone of us saw a man over his wife, would he go to seek after witnesses?” The Prophet kept on saying, “Either you bring forth the witnesses
or you will receive the legal punishment (lashes) on your back.” Hilal then said, “By Him Who sent you with the Truth, I am telling the truth and Allah will reveal to you what will save my back from legal punishment.” Then Jibril (Gabriel) came down and revealed to him:

“And for those who accuse their wives…” (V.24:6-9)

The Prophet recited it till he reached: ‘... (her husband) speaks the truth?’ Then the Prophet left and sent for the woman, and Hilal went (and brought) her and then took the oaths (confirming the claim). The Prophet was saying, “Allah knows that one of you is a liar, so, will any of you repent?” Then the woman got up and took the oaths and when she was going to take the fifth one, the people stopped her and said, “It (the fifth oath) will definitely bring Allah’s Curse on you (if you are guilty).” So, she hesitated and recoiled (from taking the oath) so much so that we thought that she would withdraw her denial. But then she said, “I will not dishonour my family all through these days,” and carried on (the process of taking oaths). The Prophet then said, “Watch her; if she delivers a black-eyed child with big hips and fat shins then it is Sharik bin Sahmâ’s child.” Later, she delivered a child of that description. So the Prophet said, “If the case was not settled by Allah’s Law, I would punish her severely.”

(4) CHAPTER. The Statement of Allah:

“And the fifth (testimony) should be that the Wrath of Allah be upon her if he (her husband) speaks the truth.” (V.24:9)
ordered them both to do Mulā'ana(1) as Allāh decreed and then gave his decision that the child would be for the mother, and a divorce decree was issued for the couple involved in a case of Mulā'ana.

(5) CHAPTER. The Statement of Allāh, it:

"Verily! Those who brought forth the slander (against 'Āishah the wife of the Prophet ﷺ) are a group among you.” (V.24:11)

4749.Narrated 'Āishah regarding the Verse “And as for him among them who had the greater share…” (V.24:11) was ‘Abdullāh bin Ubayy bin Salūl.

(6) CHAPTER. “Why then did not the believers, men and women, when you heard it (the slander) think good of their own people and say: ‘This (charge) is an obvious lie… (up to) … Then with Allāh they are the liars.” (V.24:12-13)

4750. Narrated 'Āishah, the wife of the Prophet ﷺ: Whenever Allāh's Messenger ﷺ intended to go on a journey, he would to draw lots among his wives and would take with him the one on whom the lot fell. Once he drew lots when he wanted to carry out a Ghazwa, and the lot fell upon me. So, I proceeded with Allāh's Messenger ﷺ after Allāh’s Order of veiling (the women) had been revealed and thus I was carried in

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(1) (H. 4748) See the word Li‘ān in the glossary.
my Howdaj (on a camel) and dismounted while still in it. We carried on our journey, and when Allāh’s Messenger ﷺ had finished his Ghazwa and returned and we approached Al-Madina, Allāh’s Messenger ﷺ ordered to proceed at night. When the army was ordered to resume the homeward journey, I got up and walked on till I left the army (camp) behind to answer the call of nature. After finishing, I went towards my Howdaj, but behold! A necklace of mine made of Jaz, Azfār (a kind of black bead) was broken and I looked for it and my search for it detained me. The group of people who used to carry me on the camel, came and carried my Howdaj on to the back of my camel on which I was riding, thinking that I was therein. At that time women were light in weight and thin and lean for they used to eat little (food), so those people did not feel the difference in the heaviness of the Howdaj lifting it up, and I was still a young lady. They drove away the camel and proceeded. Then I found my necklace after the army had gone. I came to their camp but found nobody therein so I went to the place where I used to stay, thinking that they would discover my absence and come back in my search. While I was sitting at my place, I felt sleepy and slept. Șafwân bin Al-Mu’attal As-Sulamî Adh-Dhakwâni was behind the army. He had started in the last part of the night and reached my stationing place in the morning. When he saw the figure of a sleeping person, he came to me and recognized me on seeing me for he used to see me before veiling. I got up because of his saying: ‘Innâ lillãhi wa inna ilaihi raji’an’,(2) which he uttered on recognizing me. I covered my face with my

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(1) (H. 4750) Less than fifteen years old.
(2) (H. 4750) That means: Truly to Allāh we belong and truly to Him we shall return. (V.2:156)
garment, and by Allâh, he did not say to me a single word except, ‘Innà lillâh wa innà ilaihi râji’un,’ till he made his she-camel kneel down whereupon he put his leg on the front legs of the camel and I mounted it. Then Sâfwân set out walking, leading the she-camel that was carrying me by the rope till we reached the army who had halted to take rest at midday. Then whoever was meant for destruction, fell into destruction, (some people accused me falsely) and the leader of the false accusers was ‘Abdullâh bin Ubayy bin Salûl. After this we arrived at Al-Madînâ and I became ill for one month while the people were spreading the forged statements of the people who brought forth the slander and I was not aware of anything thereof. But what aroused my doubt while I was sick, was that I was no longer receiving from Allâh’s Messenger the same kindness as I used to receive when I fell sick. Allâh’s Messenger would enter upon me, say a greeting and add, “How is that (lady)?” and then depart. That aroused my suspicion but I was not aware of the propagated evil till I recovered from my ailment. I went out with Umm Mistâh to answer the call of naur towards Al-Manâsî, the place where we used to relieve ourselves, and we used not to go out for this purpose except from night to night, and that was before we had lavatories close to our houses. And this habit of ours was similar to the habit of the old Arabs (living in the deserts or in the tents) concerning the evacuation of the bowels, for we considered it troublesome and harmful to take lavatories in the houses. So, I went out with Umm Mistâh who was the daughter of Abî Ruhm bin ‘Abd Manâf, and her mother was the daughter of Sakhr bin ‘Anîr who was the aunt of Abî Bakr As-Siddîq, and her son was Mistâh bin Uthâthâ. When we had finished,

"بِأَكْلِ الْعَلَاءِ مِنَ الْغَطَّاءِ قَدْ خَلَقَكَ هُدَيَّةً عِنْدَ رَقَعِهِ،ْ
وَكَفَّتْ جَارِيَةً حَدِيثَةَ السَّنَنِ،ْ
فَعُطُوا الجَمَلَ وَسَارُوا،ْ
فَوَجَدُتْ عَفْدُيْ
بَعْدَما اسْتَمَرَّ الْجِبْشُ فَجَّبَتْ مَنَارَّهُمْْ
وُلِّيُّهَا دَاعٌ وَلَا مَجِبِّهِ فَأَمَّا تَٰلُونُ الْجِبْشِ الَّذِي كَنُّهُ بِهَوْلَتِهِ فَسُقِّيٓدُونِي فِي الْحَمَامِْ
وَكَانَ صَفْوَانُ بْنُ الْمُعَطَّلِ السَّلَمِيُّ مَنَّ الدُّكَوَانِ مِنْ وَرَاءِ الْجِبْسِ فَادْخِلَ فَاضْبَحَ عُلِّدَ مَنَّهِ فَأَوَّلَتْ إِسْنَادَ نَائِمِ،ْ
فَأَتَأَقَّلَ فَعَرَفَ قَلِيلًا رَأْيِ،ْ
وَكَانَ يَّزَادُنِي قَبْلَ الْحَجَابِ،ْ
فَأَسْتَيِّظَتْ بِابْسَتُرَاجَهِ قَلِيلًا عَرَفَيْنِيْ
فَجَّرَتْ وَجَهِيَ بِجَلْبَابِي،ْ
وَاللهِ مَا كَلَّمَيَّ كَلَّمَةً وَلَا سَمِعَتُ مِنْهَا كَلَّمَةًْ
غَيْرُ اسْتَرَاجَاهُ،ْ
حَتَّى أَنْخَلَ رَاجِلَةً فَوَطَأَ عَلَى يَدَيَّ كَرَبَّاهَا،ْ
فَأَنْتَلَقَ يُقُودُ بِالْرَّاجِلَةِ حَتَّى أَنْبِيَا الْجِبْسِْ
بَعْدَما نُزِلَوْا مُؤْغَرِينِ فِي نَخْرِ الْفَمّة،ْ
فَهَلَّكَ مِنْ هَلْكِ.ْ
وَكَانَ الْذِّي تَوَلَّى الإِلَهَ عَلَى الْءَلْهِ بْنِ أَبِيْبَ فِي سَلَوُنِ،ْ
فَقَدْمَنَا المَدِينَةُ فَسُكِّنْتُْ
حِينَ قَدَمَتْ شَهِّرًا وَالنَّاسُ يُقَبِّضُونَْ
فِي قَوْلِ أَصْحَابِ الإِلَهِ وَلَا أَشْعِرُ بِمَأْذِيِّْ
أَمِي لَا أُعْرِفُ مِنْ رَسُولِ اللّهِ.*
Umm Mistah and I came back towards my house. Umm Mistah stumbled over her robe whereupon she said, "Let Mistah be ruined!" I said to her, "You are saying a bad word. Why are you abusing a man who took part in (the battle of) Badr?" She said, "O Hantah (you there)! Didn't you hear what he has said?" I said, "And what did he say?" Then she told me the rumours of the false accusers which added to my ailment. When I returned home, Allah's Messenger came to me, and after greeting, he said, "How is that (lady)?" I said, "Will you allow me to go to my parents?" At that time I intended to be sure of the news through them. Allah's Messenger allowed me and I went to my parents and asked my mother, "O my mother! What are the people talking about?" My mother said, "O my daughter! Don't worry much about this matter. By Allah, there is no charming lady who is loved by her husband who has other wives, but that those wives would find fault with her or forge false news about her." I said, "Subhan Allah! Are the people really talking of this matter?" That night I kept on weeping and could not sleep till morning. My tears never stopped, nor did I sleep, and morning broke while I was still weeping. Allah's Messenger called 'Ali bin Abi Talib and Usama bin Zaid when he saw the Divine Revelation delayed, in order to consult them as to the idea of divorcing his wife. Usama bin Zaid told Allah's Messenger of what he knew of the good reputation of his wives and added, "O Allah's Messenger! Keep your wife, for, By Allah, we do not know anything about her but good." 'Ali bin Abi Talib said, "O Allah's Messenger! Allah does not impose restrictions on you; and there are many of women other than she, yet you may ask the women-servant who will tell you the
truth." 'Aishah added: So Allah's Messenger called for Barira and said, "O Barira! Did you ever see anything which might have aroused your suspicion (as regards 'Aishah)?" Barira said, "By Allah Who has sent you with the Truth, I have never seen anything faulty except that she is a girl of immature age who sometimes sleeps and leaves the dough of her family unprotected so that the domestic goats come and eat it." So Allah's Messenger got up (and addressed) the people and asked for somebody who would support him in punishing 'Abdullâh bin Ubayy bin Salûl. Allah's Messenger while on the pulpit, said, "O Muslims! Who will support me to punish that man ('Abdullah bin Ubayy bin Salûl) who has hurt me by slandering the reputation of my family? By Allah, I know nothing except good about my family, and they have accused a person about whom I know nothing except good, and he never entered my house except in my company." Sa'd bin Mu'âdh Al-Ansârî got up and said, "O Allah's Messenger! By Allah, I will relieve you from him. If he be from the tribe of (Bani) Al-Aus, then I will chop his head off; and if that man is from our brethren, the Khazraj, then order us and we will fulfil your order." On that, Sa'd bin 'Ubâda, chief of the Khazraj, and before this incident, he had been a pious man, got up, motivated by his zeal for his tribe. He said to Sa'd (bin Mu'âdh), "By Allah the Eternal, you have told a lie! You cannot kill him and you will never be able to kill him!" On that, Usaid bin Hudair, the cousin of Sa'd (bin Mu'âdh) got up and said to Sa'd bin 'Ubâda, "You are a liar! By Allah the Eternal, we will surely kill him; and you are a hypocrite, defending the hypocrites!" On this, two tribes of Al-Aús and Al-Khazraj got excited till they were on the point of fighting with...
each other while Allāh’s Messenger was standing on the pulpit. Allāh’s Messenger continued quietening them till they became silent whereupon he became silent, too. On that day I kept on weeping so much that neither did my tears stop, nor could I sleep. In the morning my parents were with me, and I had wept for two nights and a day without sleeping and with incessant tears till they thought that my liver would burst with weeping. While they were with me and I was weeping, an Ansāri woman asked permission to see me. I admitted her and she sat and started weeping with me. While I was in that state, Allāh’s Messenger came to us, greeted, and sat down. He had never sat with me since the day they forged the accusation. No Divine Revelation regarding my case came to him for a month. Allāh’s Messenger recited the Tashah-hud after he had sat down, and then said, “Then after, O ‘Aishah! I have been informed such and such about you, if you are innocent, Allāh will reveal your innocence, and if you have committed a sin, then repent to Allāh and ask Him to forgive you, for when a person confesses his sin and asks Allah for forgiveness, Allāh accepts his repentance.”

When Allāh’s Messenger had finished his speech, my tears ceased completely and there remained not even a single drop of it. Then I requested my father, “Reply to Allāh’s Messenger on my behalf.” He said, “By Allāh, I do not know what to say to Allāh’s Messenger.” Then I said to my mother, “Reply to Allāh’s Messenger.” She said, “I do not know what to say to Allāh’s Messenger.” I was a young girl and did not have much knowledge of the Qur’ān, I said, “By Allāh, I know that you heard this

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(1) (H. 4750) i.e., La ilāha illallah wa anna Muhammad-ar-Rasul Allāh—(none has the right to be worshipped but Allāh) and that Muhammad is Allāh’s Messenger.
story (of the *Ifk*) so much so that it has been planted in your minds and you have taken it as a truth. Now, if I tell you I am innocent—and Allah knows that I am innocent—you will not believe me; and if I confessed to you falsely that I am guilty, and Allah knows that I am innocent, you would believe me. By Allah, I cannot find of you and I an example except that of Yusuf’s (Joseph)’s father [i.e., Ya’qub (Jacob) عليه السلام]: ‘So (for me) patience is most fitting. And it is Allah (Alone) Whose help can be sought against that (lie) which you describe.”’ (V.12:18)

Then I turned to the other side and lay on my bed, and I knew that I was innocent and that Allah would reveal my innocence. But, by Allah, I never thought that Allah would send down Divine Revelation about my affair, that would be recited (forever), as I considered myself too inferior to be talked of by Allah with something that was to be recited; but I hoped that Allah’s Messenger ﷺ might have a vision in which Allah would prove my innocence. By Allah, Allah’s Messenger ﷺ had not left his seat and nobody had left the house when the Divine Revelation came to Allah’s Messenger ﷺ. So, there overtook him the same state which used to overtake him (when he used to receive Divine Revelation). He was sweating so much so that the drops of sweat were dropping like pearls, though it was a (cold) wintry day. And when that state of Allah’s Messenger ﷺ was over he was smiling and the first word he said was: “‘Aishah, Allah has declared your innocence.” My mother said to me, “Get up and go to him.” I said, “By Allah, I will not go to him and I will not thank anybody but Allah ﷺ.” So Allah ﷺ revealed:

“Verily! Those who brought forth the slander (against ‘Aishah ﷺ) are a
group among you. Consider it not a bad...” (V.24:11-20)

When Allah revealed this declaration of my innocence, Abu Bakr As-Siddiq, who used to provide for Mistah bin Uthatha because of his kinship and poverty, said, “By Allah, I will never provide for Mistah anything after what he has said about ‘Aishah”. So Allah revealed:

“And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masakin (poor), and those who left their homes for Allah’s Cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-forgiving, Most Merciful.” (V.24:22)

Abu Bakr said, “Yes, by Allah, I like that Allah should forgive me” and resumed giving Mistah the aid he used to give him before, by saying, “By Allah, I will never withhold it from him at all.” ‘Aishah further said: Allah’s Messenger also asked Zainab bint Jahsh about me saying, “0 Zainab! What do you know and what did you see?” She replied, “0 Allah’s Messenger! I refrain to claim hearing or seeing what I have not heard or seen. I know nothing except goodness about ‘Aishah.” ‘Aishah added (of all the wives of Allah’s Messenger), Zainab was competing with me (in her beauty and the Prophet’s love), yet Allah protected her (from being malicious) for she had piety. But her sister, Hamna, kept on fighting on her behalf, so she was destroyed as were those who invented and spread the slander.
“Had it not been for the Grace of Allāh and His Mercy unto you in this world and in the
Hereafter, a great torment would have touched you for that whereof you had spoken.” (V.24:14)

4751. Narrated Umm Rūmān, ‘Aishah’s mother: When ‘Aishah was accused, she fell down unconscious.

(8) CHAPTER. “When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge…” (V.24:15)

4752. Narrated Ibn An Mulaika: I heard ‘Aishah reciting:
“When you were inventing a lie with your tongues…” (V.24:15)(1)

CHAPTER. “And why did you not, when you heard it, say: It is not right for us to speak of this…” (V.24:16)

4753. Narrated Ibn An Mulaika: Ibn ‘Abbās asked permission to visit ‘Aishah before her death, and at that time she was in a state of agony. She then said, “I am afraid that he will praise me too much.” And then it was said to her, “He is the cousin of Allah’s Messenger and one of the prominent Muslims.” Then she said, “Allow him to enter.” (When he entered) he said, “How are you?” She replied, “I am...

(1) (H. 4752) The difference in the translation of this Verse comes from the way one word is read, i.e. ‘Talqaunahū’ (you were propagating it) or, ‘Taliqaunahū’ (you invented a lie). The popular recitation is ‘Talqaunahū’ while ‘Aishah recited it: ‘Taliqaunahū’.
alright if I fear (Allah).” Ibn Abbās said, “If Allah will, you are alright, as you are the wife of Allah’s Messenger ﷺ; and he did not marry any virgin except you, and proof of your innocence was revealed from the heaven.” Later on Ibn Az-Zubair entered after him and ‘Aishah said to him, “Ibn ‘Abbās came to me and praised me greatly, but I wish that I was a thing forgotten and out of sight.”

4754. Narrated Al-Qāsim: Ibn ‘Abbās asked ‘Aishah’s permission to enter. Al-Qāsim then narrated the whole Hadîth (as the above) but did not mention: “a thing forgotten and out of sight.”

(9) CHAPTER. The Statement of Allah ﷻ:
“And warns you not to repeat the like of it, forever.” (V.24:17)

4755. Narrated Masrūq: ‘Aishah رضي الله عنها said that Hassan bin Thabit came and asked permission to visit her. I said, “How do you permit such a person?” She said, “Hasn’t he received a severe torment (penalty)”? (Sufyān, the subnarrator, said: She meant the loss of his sight.) Thereupon Hassan said the following poetic verse:
“A chaste pious woman who arouses no suspicion. She never talks about chaste heedless women behind their backs.”

On that she said, “But you are not so.”

(10) CHAPTER. The Statement of Allah ﷻ:
“And Allah makes the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you. And Allah is All-Knowing, All-Wise.” (V.24:18)

4756. Narrated Masruq: Hassan came to ‘Aishah and said the following poetic verse:

“A chaste pious woman who arouses no suspicion. She never talks against chaste heedless women behind their backs.’ ‘Aishah said, “But you are not”. I said (to ‘Aishah), “Why do you allow such a person to enter upon you after Allah has revealed:

‘...And as for him among them who had the greater share therein...’” (V.24:11)

She said, “What punishment is worse than blindness?” She added, “And he used to defend Allah’s Messenger against Al-Mushrikin (with his poetry).”

(11) CHAPTER.

“Verily, those who like that (the crime of)
Illegal sexual intercourse should be
propagated about those who believe... (up
to) ... and that Allah is full of kindness,
Most Merciful.” (V.24:19,20)

“And let not those among you who are
blessed with graces and wealth swear not to
give (any sort of help) to their kinsmen,
Al-Masākin (the poor)... (up to) ... And Allah is
Oft-Forgiving, Most Merciful.” (V.24:22)

4757. Narrated ‘Aishah: When there was said about me what was said, which I myself was unaware of, Allah’s Messenger got up and addressed the people. He recited Tashah-hud,(1) and after glorifying

(1) (H. 4757) Tashah-hud: See the Glossary.
and praising Allah as He deserved, he said, “Amma ba’du (now then): O people! Give me your opinion regarding those people who made a forged story against my wife. By Allah, I do not know anything bad about her. By Allah, they accused her of being with a man about whom I have never known anything bad, and he never entered my house unless I was present there, and whenever I went on a journey, he went with me.” Sa’d bin Mu‘adh got up and said, “O Allah’s Messenger! Allow me to chop their heads off!” Then a man from the Al-Khazraj (Sa’d bin ‘Ubada) to whom the mother of (the poet) Hassan bin Thabit was a relative, got up and said (to Sa’d bin Mu‘adh), “You have told a lie! By Allah, if those persons were from the As tribe, you would not like to chop their heads off.” It was probable that some evil would take place between the As and the Khazraj in the mosque, and I was unaware of all that. In the evening of that day, I went out for some of my needs (i.e., to relieve myself), and Umm Mistah was accompanying me. On our return, Umm Mistah stumbled and said, “Let Mistah be ruined!” I said to her, “O mother! Why do you abuse your son?” On that Umm Mistah became silent for a while, and stumbling again, she said, “Let Mistah be ruined!” I said to her, “Why do you abuse your son?” She stumbled for the third time and said, “Let Mistah be ruined!” Whereupon I rebuked her for that. She said, “By Allah, I do not abuse him except because of you.” I asked her, “Concerning what of my affairs?” So, she disclosed the whole story to me. I said, “Has this really happened?” She replied, “Yes, by Allah.” I returned to my house, astonished (and distressed) that I did not know for what purpose I had gone out. Then I became sick and said to Allah’s
Messenger ﷺ, “Send me to my father’s house.” So, he sent a slave with me, and when I entered the house, I found Umm Rûmân (my mother) downstairs while (my father) Abû Bakr was reciting something upstairs. My mother asked, “What has brought you, O (my) daughter?” I informed her and mentioned to her the whole story, but she did not feel it as I did. She said, “O my daughter! Don’t worry much about this matter, for there is never a charming lady loved by her husband who has other wives, but that they feel jealous of her and speak badly of her.” But she did not feel about it as I did. I asked (her), “Does my father know about it?” She said, “Yes.” I asked, “Does Allah’s Messenger ﷺ know about it, too?” She said, “Yes, Allah’s Messenger does, too.” So the tears filled my eyes and I wept. Abû Bakr, who was reading upstairs heard my voice and came down and asked my mother, “What is the matter with her?” She said, “She has heard what has been said about her (as regards the story of Al-I/k).” On that Abû Bakr wept and said, “I beseech you by Allah, O my daughter, to go back to your home.” I went back to my home and Allah’s Messenger ﷺ had come to my house and asked my maid-servant about me (my character). The maid-servant said, “By Allah, I do not know of any fault or defect in her character except that she sleeps and let the sheep enter (her house) and eat her dough.” On that, some of the Prophet’s Companions spoke harshly to her and said, “Tell the truth to Allah’s Messenger ﷺ.” Finally, they told her of the affair (of the slander). She said, “Subhân Allah! By Allah, I know nothing against her except what goldsmith knows about a piece of pure gold.” Then this news reached the man who was accused, and he said, “Subhân Allah! By Allah, I have never uncovered the private
parts of any woman.” Later that man was martyrred in Allah’s Cause. Next morning, my parents came to pay me a visit and they stayed with me till Allah’s Messenger (ﷺ) came to me after he had offered the ‘Asr prayer. He came to me while my parents were sitting around me on my right and my left. He praised and glorified Allah and said, “Now then, O ‘Aishah! If you have committed a bad deed, or you have wronged (yourself), then repent to Allah, as Allah accepts the repentance from His slaves.” An Ansârî woman had come and was sitting near the gate. I said (to the Prophet ﷺ), “Isn’t it improper that you speak in such a way in the presence of this lady?” Allah’s Messenger (ﷺ) then gave a piece of advice and I turned to my father and requested him to answer him (on my behalf). My father said, “What should I say?” Then I turned to my mother and asked her to answer him. She said, “What should I say?” When my parents did not give a reply to the Prophet (ﷺ), I said, “I testify that La ilaha illallâh (none has the right to be worshipped but Allah) and that Muhammad (ﷺ) is His Messenger!” And after praising and glorifying Allah as He deserves, I said, “Now then, by Allah, if I were to tell you that I have not done (this evil action), and Allah is a witness that I am telling the truth, that would not be of any use to me on your part because you (people) have spoken about it and your hearts have absorbed it (as truth); and if I were to tell you that I have done this sin, and Allah knows that I have not done it, then you will say, ‘She has confessed her guilt.’ By Allah, I do not see a suitable example for me and you except the example of [I tried to remember Yu’qûb’s (Jacob’s) name but couldn’t] Yûsuf’s (Joseph’s) father when he said: ‘So (for me) patience is most fitting. And it is Allah ( Alone) Whose help can be
sought against that (lie) which you describe.' At that very hour the Divine Revelation came to Allah's Messenger and we remained silent. Then the Revelation was over and I noticed the signs of happiness on his face while he was removing (the sweat) from his forehead and saying, ‘Have the good tidings O 'Aishah! Allah has revealed your innocence.’ At that time I was extremely angry. My parents said to me, ‘Get up and go to him.’ I said, ‘By Allah, I will not do it and will not thank him nor thank either of you, but I will thank Allah, Who has revealed my innocence. You have heard (this story) but neither of you have denied it, nor you have changed it (to defend me).’ (‘Aishah used to say): ‘But as regards Zainab bint Jahsh, (the Prophet's wife), Allah protected her because of her piety, so she did not say anything except good (about me), but her sister, Hamna, was ruined among those who were ruined. Those who used to speak evil about me were Mistah, Hassân bin Thâbit, and the hypocrite, 'Abdullah bin Ubayy, who used to spread that news and tempt others to speak of it, and it was he and Hamna who had the greater share therein. Abû Bakr took an oath that he would never do any favour to Mistah at all. Then Allah revealed the Divine Verse: ‘Let not those among you who are blessed with graces and wealth (i.e., Abû Bakr) swear not to give (any sort of help) to their kinsmen, Al-Masâkin (the poor) and the poor... (up to) ...Do you not love that Allah should forgive you? And Allah if Oft-Forgiving, Most Merciful.’’ (V.24:22) On that, Abû Bakr said, ‘Yes, by Allah, O our Lord! We wish that You should forgive us.’ So, Abû Bakr again started giving to Mistah the expenditure which he used to give him before.”
(12) CHAPTER. "... and to draw their veils all over their Juyubihinna (i.e., their bodies, faces, necks and bosoms) ..." (V.24:31)

4758. Narrated 'Aishah: May Allâh bestow His Mercy on the early emigrant women. When Allâh revealed:

"... and to draw their veils all over their Juyubihinna (i.e., their bodies, faces, necks and bosoms) ..." (V.24:31) they tore their Murât (woolen dresses or waist-binding clothes or aprons etc.) and covered their heads and faces with those torn Murâts.

4759. Narrated Şafiyya bint Shaiba: 'Aishah used to say: "When (the Verse): ‘... and to draw their veils all over their Juyubihinna (i.e., their bodies, faces, necks and bosoms, etc.)...’ (V.24:31) was revealed, (the ladies) cut their waist-sheets from their margins and covered their heads and faces with those cut pieces of cloth."
In the Name of Allah, the Most Gracious, the Most Merciful.

(25) SURAT AL-FURQAN
(The Criterion)

1. Those who will be gathered to Hell (prone) on their faces..." (V.25:34)

4760. Narrated Anas bin Malik:
A man said, “O Allah’s Prophet! Will Allah
gather a disbeliever (prone) on his face on the Day of Resurrection?” He (ﷺ) said, “Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?” (Qatada, a subnarrator, said: Yes, By the Power of our Lord!)

(2) CHAPTER. The Statement of Allah Üi: “And those who invoke not any other ilah (god) along with Allah, nor kill such person...” (V.25:68)

4761. Narrated ‘Abdullah رضي الله عنه: I, or somebody, asked Allah’s Messenger ﷺ, “Which is the biggest sin in consideration with Allah?” He said, “That you set up a rival (in worship) to Allah, though He Alone created you.” I asked, “What is next?” He said, “To kill your son, lest he should share your food with you.” I asked, “What is next?” He said, “To commit illegal sexual intercourse with the wife of your neighbour.” Then the following Verse was revealed to confirm the statement of Allah’s Messenger ﷺ:

“Those who invoke not, any other ilah (god) along with Allah, nor kill such person as Allah has forbidden except for just cause, nor commit illegal sexual intercourse...”’ (V.25:68) (See H. 4477)
4762. Narrated Al-Qāsim bin Ābi Bazza that he asked Sa‘īd bin Jubair, “Is there any repentance for the one who has murdered a believer intentionally?” Then I recited to him:

“...Nor kill such life as Allāh has forbidden except for a just cause...” Sa‘īd said, “I recited this very Verse before Ibn ‘Abbās as you have recited it before me. Ibn ‘Abbās said, ‘This Verse was revealed in Makkah and it has been abrogated by a Verse in Sūrat An-Nisā’ which was later revealed in Al-Madīna’. ”

4763. Narrated Sa‘īd bin Jubair: The people of Kūfa differed as regards the killing of a believer, so I entered upon Ibn ‘Abbās (and asked him) about that. Ibn ‘Abbās said, “the Verse (in Sūrat An-Nisā’, V.4:93) was the last thing revealed in this respect and nothing cancelled its validity.”

4764. Narrated Sa‘īd bin Jubair: I asked Ibn ‘Abbās about Allāh’s saying:

“...His recompense is Hell...” (V.4:93)

He said, “No repentance is accepted from him (i.e., the murderer of a believer).” I asked him regarding the Saying of Allāh:

(1) (H. 4762) In Sūrat Al-Furqān, Allāh gives the chance to one who has murdered a believer to repent: “Except those who repent and believe (in Islamic Monotheism), and do righteous deeds, for those, Allāh will change their sins into good deeds, and Allāh is Oft-Forgiving, Most Merciful.” (V.25:70) While in Sūrat An-Nisā’, Allāh says: “And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and Curse of Allāh are upon him, and a great punishment is prepared for him...” (V. 4:93) Ibn ‘Abbās thinks that the latter Verse has abrogated the former. In Ḥadīth No. 4764, he says that the former Verse was applicable only to Al-Mushriḵān (pagans) before embracing Islam. The latter Verse is concerned with those who have embraced Islam. See Ḥadīth No.4764, 4765, 4766.
“And those who invoke not any other ilah (god) along with Allāh…” (V.25:68)

He said, “This Verse was revealed concerning Al-Mushrikūn (pagans) of the pre-Islāmic period.”(1)

(3) CHAPTER. The Statement of Allāh:
“...And whoever kills a believer intentionally, his recompense is Hell…” (V.4:93)

And also His Statement:
“...Nor kill such life as Allāh has forbidden, except for just cause... (up to) ...except those who repent and believe (in Islamic Monotheism).’’ (V.25:68-70)

So I asked Ibn ‘Abbās and he said, “When this (V.25:68,69) was revealed the people of Makkah said, “We have invoked other gods with Allāh, and we have murdered such lives which Allāh has made sacred, and we have committed illegal sexual intercourse.” (before embracing Islām). So Allāh revealed:

‘Except those who repent and believe (in Islāmic Monotheism), and do righteous deeds... (up to) ...and Allāh is Oft-Forgiving, Most Merciful.’” (V.25:70)

(4) CHAPTER. “Except those who repent and believe (in the Islāmic Monotheism) and do righteous deeds, for those, Allāh will change their sins into good deeds, and Allāh is Oft-Forgiving, Most Merciful.” (V.25:70)

4766. Narrated Sa’īd bin Jubair: ‘Abdur-
Rahmān bin Abzā ordered me to ask Ibn ʿAbbās regarding the two Verses (the first of which was):

“And who ever kills a believer intentionally…” (V.4:93)

So, I asked him, and he said, “Nothing has abrogated this Verse.” About (the other Verse):

“And those who invoke not any other ilāh (god) along with Allah…” he said, “It was revealed concerning Al-Mushrikūn.” (1)

(5) CHAPTER. “... So the torment will be yours for ever” (V.25:77)

4767. Narrated ʿAbdullāh: Five (great events) (2) have passed: the Smoke, the Moon, the Romans, the Mighty Grasp and the Constant Punishment which occurs in:

“... So the torment will be yours for ever.” (V.25:77)

(1) (H. 4766) See Hadīth No.4765.
(2) (H. 4767) The events referred to here are all mentioned in the Noble Qurʾān.
(a) The smoke here means what Al-Mushrikūn of Makkah imagined to see in the sky because of their severe hunger when Allāh afflicted them with drought (famine). (V.44:10)
(b) The event of the splitting of the moon which took place in the lifetime of the Prophet and was witnessed by Al-Mushrikūn, his companions and some believers. (V.54:1): one of the miracles from Allāh to the Prophet .
(c) The Romans were defeated by the Persian Mushrikūn whereupon the Quraish Mushrikūn of Makkah rejoiced. (V.30:2-4)
(d) The Mighty Grasp is that which Allāh sent upon Al-Mushrikūn of Quraish in the battle of Badr. (V.74:16)
(e) Constant punishment will definitely be inflicted upon those who rejected Faith. ʿAbdullāh regards this future inevitable event as definite as any past event, therefore he includes it in the four other events.
(f) See: “The Noble Qurʾān, a Miracles from Allāh to the (to Prophet Muhammad ).
65 – THE BOOK OF COMMENTARY

(26) SūRAH AŚH-SHU‘ARĀ’
(The Poets)

In the Name of Allāh, the Most Gracious, the Most Merciful.

And He said: "Disgrace me not on the Day when all the creatures will be resurrected." (V.26:87).

Narrated Abū Hurairah:

The Prophet ﷺ said, "On the Day of Resurrection, Ibrāhīm (Abraham) will see his father covered with Ghabara and Qatara (i.e., having a dark face)."
4769. Narrated Abū Hurairah: The Prophet said, "Ibrahim (Abraham) will meet his father (on the Day of Resurrection) and will say, 'O my Lord! You promised me that You would not let me in disgrace on the Day when people will be resurrected.' Allah will say, 'I have forbidden Paradise for the disbelievers.'"

4770. Narrated Ibn 'Abbas: When the Verse "And warn your tribe (O Muhammad) of near kindred. And be kind and humble to the believers who follow you..." (V.26:214-215) was revealed, the Prophet ascended the As-Safā (mountain) and started calling, "O Bani Fihr! O Bani 'Adi!" addressing various tribes of Quraish till they were assembled. Those who could not come themselves, sent their messengers to see what was there. Abū Lahab and other people from Quraish came, and the Prophet then said, "Suppose I told you that there is an (enemy) cavalry in the valley intending to attack you, would you believe me?" They said, "Yes, for we have not found you telling anything other than the truth." He then said, "I am a plain warner to you of a coming severe punishment." Abū Lahab said (to the
Prophet ﷺ), “May you perish all this day. Is it for this purpose you have gathered us?”

Then it was revealed:

“Perish the two hands of Abū Lahab (an uncle of the Prophet), and perish he! His wealth and his children (etc.) will not benefit him!” (V.111:1,2)

4771. Narrated Abū Hurairah ﷺ: Allah’s Messenger ﷺ got up when the Verse “And warn your tribe (O Muḥammad ﷺ) of near-kindred” (V.26:214) was revealed and said, “O Qurāish people! (or he said a similar word) Buy yourselves! I cannot save you from Allāh (if you disobey Him). O Bānī ‘Abd Manāf! I cannot save you from Allāh (if you disobey Him). O ‘Abbās! The son of ‘Abdul-Muttalib! I cannot save you from Allāh (if you disobey Him). O Ṣafīyya, the aunt of Allāh’s Messenger! I cannot save you from Allāh (if you disobey Him). O Fāṭima, the daughter of Muḥammad ﷺ! Ask what you wish from my property, but I cannot save you from Allāh (if you disobey Him).”
(27) Sūrat an-Nāmîl
(The Ants)

In the Name of Allah, the Most Gracious, the Most Merciful.

No Ahadîth are mentioned here.

(28) Sūrat al-Qāsās
(The Narration)

In the Name of Allah, the Most Gracious, the Most Merciful.

"Everything will perish save His Face…” (V.28:88)

(1) CHAPTER. The Statement of Allah

"Verily! You (O Muhammad ﷺ) guide not
whom you like, but Allâh guides whom He wills…” (V.28:56)

4772. Narrated Al-Mûsaiyab: When Abû Tâlib was on his deathbed, Allâh’s Messenger ﷺ came to him and found with him, Abû Jahl and ‘Abdu’llâh bin Abî Umaiyya bin Al-Mughîra. Allâh’s Messenger ﷺ said, “O uncle! Say: “Lâ ilâha illallâh (none has the right to be worshipped but Allâh) a sentence with which I will defend you (argue for your case with it) before Allâh.” On that Abû Jahl and ‘Abdu’llâh bin Abî Umaiyya said to Abû Tâlib, “Do you want to denounce Abdul-Muttalib’s religion?” Allâh’s Messenger ﷺ kept on inviting him to say that sentence while the other two kept on repeating their sentence before him till Abû Tâlib said as his last statement (he said to them), “I am on the religion of ‘Abdu’llâh bin Abî Umaiyya.” So, Allâh revealed:

“It is not (proper) for the Prophet and those who believe to ask Allâh’s forgiveness for Mushrikûn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).” (V.9:113)

And then Allâh revealed especially about Abû Tâlib:

“Verily! You (O Mu’âmmad ﷺ) guide not whom you like, but Allâh guides whom He wills…” (V.28:56) (See H. 1360)
CHAPTER. “Verily, He Who has given you (O Muhammad ﷺ) the Qur’an…” (V.28:85)

(29) Sūrat Al-‘Ankabūt
(The Spider)

In the Name of Allāh, the Most Gracious, the Most Merciful.

No Ahadith are mentioned here.

(30) Sūrat Ar-Rūm
(The Romans)

In the Name of Allāh, the Most Gracious, the Most Merciful.
4774. Narrated Masruq: While a man was delivering a speech in the tribe of Kinda, he said, “Smoke will prevail on the Day of Resurrection and will deprive the hypocrites their faculties of hearing and seeing. The believers will be afflicted with something like cold only thereof.” That news scared us, so I went to (Abdullâh) Ibn Mas’ûd while he was reclining (and told him the story) whereupon he became angry, sat up and said, “He who knows a thing can say it, but if he does not know, he should say, ‘Allâh knows better,’ for it is an aspect of knowledge to say, ‘I do not know,’ if you do not know a certain thing. Allâh said to His Prophet:

‘Say (O Muhammad ﷺ): No wage do I ask of you for this (the Qur’an), nor I am one of the Mutakallifûn (those who pretend and fabricate things which do not exist).’” (V.38:86)

“The Quraish delayed in embracing Islâm for a period, so the Prophet ﷺ invoked evil on them, saying, ‘O Allâh! Help me against them by sending on them seven (years of drought) famine like those of Yûsuf (Joseph).’ So they were afflicted with such a severe year of drought (famine) that they were destroyed therein and ate dead animals and bones. They started seeing something like smoke between the sky and the earth (because of severe hunger). Abû Sufyân then came (to the Prophet ﷺ) and said, ‘O Muhammad! You came to order us for to keep good relations with kith and kin, and your kinsmen have now perished, so please invoke Allâh (to relieve them).’” Then Ibn Mas’ûd recited:

“Then wait you for the Day when the sky will bring forth a visible smoke… (up to) … You will revert.” (V.10-15)
Ibn Mas'ūd added, “Then the punishment was stopped, but truly, they reverted to heathenism (their old way). So Allāh (threatened them thus):

‘On the Day when We shall seize you with the greatest grasp.’ (V. 44:16)

“And that was the day of the battle of Badr. Allāh’s saying: ‘Līzāma (the punishment)’ refers to the day of (the battle of) Badr. Allāh’s Statement:

‘Alif-Lām-Mim. The Romans have been defeated... (up to) ... will be victorious.’ (V.30:1-3)

“(This Verse) indicates that the defeat of Byzantines has already passed.”

CHAPTER. Allāh’s Statement: “…No change let there be in Khalq-illāh (i.e., the religion of Allāh — Islāmic Monotheism)…” (V.30:30)

Khalqul-Awwalin i.e., religion of the Awwalin — ancients (V.26:137) and Al-Fīṭrah i.e., Islām — i.e., Islāmic Monotheism.

4775. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “No child is born except on Al-Fīṭrah (pure Islāmic Monotheism), and then his parents convert him to Judaism or to Christianity or to Magianism as an animal gives birth to a perfect baby animal. Do you find it mutilated?” Then he recited:

“... Allāh’s Fīṭrah (i.e., Allāh’s Islāmic Monotheism) with which He has created mankind. No change let there be in the Khalq-illāh (i.e., the religion of Allāh — Islāmic Monotheism), that is the straight religion.” (V.30:30) (See H. 1359)
In the Name of Allāh, the Most Gracious, the Most Merciful.

(1) CHAPTER. “... Join not in worship others with Allāh. Verily! Joining others in worship with Allāh is a great Zu’līm (wrong) indeed.” (V.31:13)

4776. Narrated ‘Abdullāh: When there was revealed:

“It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their Belief with Zu’līm (wrong)...” (V.6:82) it was very hard for the Companions of Allāh’s Messenger, so they said, “Which of us has not confused his Belief with Zu’līm (wrong)?” Allāh’s Messenger said, “The Verse does not mean this. Don’t you hear Luqmān’s statement to his son: ‘Verily! Joining others in worship with Allāh is a great Zu’līm (wrong) indeed.’” (V.31:13)

(2) CHAPTER. The Statement of Allāh: “Verily, Allāh! With Him (Alone) is the knowledge of the Hour...” (V.31:34)

4777. Narrated Abū Hurairah: One day, while Allāh’s Messenger was sitting with the people, a man came to him walking and said, “O Allāh’s Messenger! What is Faith?” The Prophet said “Faith is to believe in Allāh, His Angels, His Books, His Messengers, and the Meeting with Him, and to believe in the Resurrection.” The man asked, “O Allāh’s Messenger! What is Islam?” The Prophet replied, “Islam is to worship Allāh Alone and not to worship anything besides Him, to perform
Iqâmat-as-Ṣalât(1), to pay Zakât and to observe Šaum (fasts) during the month of Ramaḍān.” The man further asked, “O Allâh’s Messenger! What is Iḥsân (perfection or benevolence)?” The Prophet ﷺ said, “Iḥsân is to worship Allâh as if you see Him, and if you do not achieve this state of devotion, then (you must consider that) Allâh is looking at you.” The man further asked, “O Allâh’s Messenger! When will the Hour be established?”

The Prophet ﷺ replied, “The answerer has no better knowledge than the questioner. But I will describe to you its portents.

When a lady slave gives birth to her mistress, that will be of its portents; when the bare-footed naked people become the chiefs of the people; that will be of its portents. The Hour is one of the five things which nobody knows except Allâh.” (The Prophet ﷺ then recited), “Verily, Allâh! With Him (Alone) is the knowledge of the Hour. He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die,...” (V.31:34)

Then that man left. The Prophet ﷺ said, “Call him back to me.” They went to call him back but could not see him. The Prophet ﷺ said, “That was (the angel) Jibrîl (Gabriel) who came to teach the people their religion.”

[See also, Vol. 1, Hadîth No.50]

4778. Narrated ‘Abdullãh bin ‘Umar ﺑرر ﺑرر The Prophet ﷺ said, “The keys of Al-Ghaib (the Unseen) are five.” And then he recited:-

“Verily, Allâh! With Him (Alone) is the knowledge of the Hour...” (V.31:34)

[See Hadîth No.4627, and chapter 1, for details]

(1) (H. 4777) Iqâmat-as-Ṣalât: See the glossary.
In the Name of Allah, the Most Gracious, the Most Merciful.

CHAPTER. The Statement of Allah:
 “No person knows what is kept hidden for them of joy...” (V.32:17)

4779. Narrated Abn Hurairah: Allah’s Messenger ﷺ said, “Allah said, ‘I have prepared for My pious worshippers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of.’” Abú Hurairah added, “If you wish you can read:

‘No person knows what is kept hidden for them of joy’. ” (V.32:17)
4780. Narrated Abū Hurairah

The Prophet ﷺ said, “Allāh said, ‘I have prepared for My pious worshippers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever even imagined of.’ All that is reserved, besides which, all that you have seen is nothing.”

Then he recited:

“No person knows what is kept hidden for them of joy as a reward for what they used to do.” (V.32:17)

(33) SūRAT AL-ＡḤZĀB
(The Confederates)

In the Name of Allāh, the Most Gracious, the Most Merciful.

(1) CHAPTER.

4781. Narrated Abū Hurairah

The Prophet ﷺ said, “There is no believer but I, of all the people, I am the closet to him both in this world and in the Hereafter. Recite if you wish:

‘The Prophet is closer to the believers than their own selves...’ (V.33:6) so if a believer (dies) leaves some property, then his relatives will inherit that property; but if he is
in debt or he leaves poor children, let those (creditors and children) come to me (that I may pay the debt and provide for the children), for then I am his Maulâ (supporter and protector).”

(2) CHAPTER. “Call them (adopted sons) by (the names of) their fathers. That is more just with Allah…” (V.33 : 5)

4782. Narrated ‘Abdullah bin ‘Umar رضي الله عنهما: We used not to call Zaid bin Hâritha, the freed slave of Allah’s Messenger ﷺ except Zaid bin Muhammad till the Qur’anic Verse was revealed “Call them (adopted sons) by (the names of) their fathers. That is more just with Allah.” (V.33:5)

(3) CHAPTER. “Of them, some have fulfilled their obligations (i.e., have been martyred) and some of them are still waiting, but they have never changed (i.e., they never proved treacherous to their covenant which they concluded with Allah) in the least.” (V.33 : 23)

4783. Narrated Anas رضي الله عنه: We think that the Verse:

“Among the believers are men who have been true to their covenant with Allah [i.e. they have gone out for Jihâd (holy fighting) and showed not their backs to the disbelievers]...” (V.33:23) was revealed in favour of Anas bin An-Nadr.
4784. Narrated Zaid bin Thabit: When we collected the fragmentary manuscripts of the Qur'an into copies, I missed one of the Verses of Sūrat Al-Ahzāb which I used to hear Allāh’s Messenger reciting. Finally, I did not find it with anybody except Khuzaima Al-Anṣārī, whose witness was considered by Allāh’s Messenger equal to the witness of two men. (And that Verse was:)

"Among the believers are men who have been true to their covenant with Allāh…" (33:23).

4785. Narrated ‘Aishah, the wife of the Prophet: Allāh’s Messenger came to me when Allāh ordered him to give option to his wives. So Allāh’s Messenger started with me, saying, “I am going to mention to you something, but you should not hasten (to give your reply) unless you consult your parents.” He knew that my parents would not order me to leave him. Then he said, “Allāh says:

‘O Prophet (Muhammad)! Say to your wives…’” (V.33:28,29)

On that I said to him, “Then why should I consult my parents? Verily, I desire Allāh, His Messenger and the home of the Hereafter.”
(5) CHAPTER. The Statement of Allah:

"But if you desire Allah and His Messenger, and the home of the Hereafter, then verily, Allah has prepared for Ḥaṣaṣīnāt (good-doers) amongst you an enormous reward."

(V.33:29)

Regarding the Verse:

'And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allah and Al-Hikmah..." (V.33:34) Qatada said: Al-Hikmah means the Qur'an and the Prophet's Sunna.

4786. Narrated ‘Aishah, the wife of the Prophet: When Allah's Messenger was ordered to give option to his wives, he started with me, saying, "I am going to mention to you something, but you shall not hasten (to give your reply) unless you consult your parents." The Prophet knew that my parents would not order me to leave him. Then he said, "Allah says:

'O Prophet (Muhammad)! Say to your wives: If you desire the life of this world and its glitter... (up to) ... an enormous reward.'" (V.33:28,29)

I said, "Then why should consult I my parents? Verily, I desire Allah, His Messenger and the home of the Hereafter."

Then all the other wives of the Prophet did the same as I did.
(6) CHAPTER. The Statement of Allah

"And (remember) when you said to him (Zaid bin Häritha — the freed slave of the Prophet ﷺ on whom Allah has bestowed grace (by guiding him to Islam) and you (O Muhammad ﷺ too) have done favour (by manumitting him): 'Keep your wife to yourself and fear Allah.' But you did hide in yourself (i.e., what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear people (i.e., Muhammad ﷺ married the divorced wife of his manumitted slave) whereas Allah had a better right that you should fear Him...

(V.33:37)

4787. Narrated Anas bin Mãlik:

The Verse:

"And (remember) when you said to him (Zaid bin Häritha — the freed slave of the Prophet ﷺ on whom Allah has bestowed grace (by guiding him to Islam) and you (O Muhammad ﷺ too) have done favour (by manumitting him): 'Keep your wife to yourself and fear Allah.' But you did hide in (i.e., what Allah has already made known to you that He will give her to you in marriage) yourself that which Allah was about to make manifest..." (V.33:37) was revealed concerning Zainab bint Jahsh and Zaid bin Häritha.
(7) CHAPTER. The Statement of Allah: “You (O Muhammad ﷺ) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again)…” (V.33:51)

4788. Narrated ‘Aishah رضي الله عنها: I used to look down upon those ladies who had given themselves to Allah’s Messenger ﷺ and I used to say, “Can a lady give herself to a man?” But when Allah revealed:

“You (O Muhammad ﷺ) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily) it is no sin on you (to receive her again)…” (V.33:51) I said (to the Prophet ﷺ), “I feel that your Lord hastens in fulfilling your wishes and desires.”

4789. Narrated Mu‘adh: ‘Aishah رضي الله عنها said, “Allah’s Messenger ﷺ used to take the permission of that wife with whom he was supposed to stay overnight if he wanted to go to one other than her, after this Verse was revealed:

“You (O Muhammad ﷺ) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily) it is no sin on you (to receive her again)…” (V.33:51) I asked ‘Aishah, “What did you use to say (in this case)?” She said, “I used to say to him, ‘If I could deny you the permission (to go to your other wives) I would not allow your favour to be bestowed on any other person than I.’”
(8) CHAPTER. The Statement of Allâh

"...O you who believe! Enter not the Prophet's houses, except when leave is given to you for a meal... (up to) ... Verily! With Allâh that shall be an enormity."

(V.33:53)

4790. Narrated 'Umar S.A.W.: I said, "O Allah's Messenger! Good and bad persons enter upon you, so I suggest that you order the Mothers of the believers (i.e., your wives) to observe veils."

Then Allâh revealed the Verses of Al-Hijâb. (1)

4791. Narrated Anas bin Malik: When Allâh's Messenger ﷺ married Zainab bint Jahsh, he invited the people to a meal. They took the meal and remained sitting and talking. Then the Prophet (showed them) as if he is ready to get up, yet they did not get up. When he noticed that (there was no response to his movement), he got up, and the others, too, got up except three persons who kept on sitting. The Prophet (came back in order to enter his house, but he found

(1) (H. 4790) i.e. The observing of veils (a complete body cover excluding the eyes) by the Muslim women. See chapter No.12 and Hadith No.4758 and 4759.
those people still sitting (so he went away again). Then they left, whereupon I set out and went to the Prophet to tell him that they had departed, so he came and entered his house. I wanted to enter along with him, but he put a screen between me and him. Then Allah revealed:

“O you who believe! Enter not the Prophets’ houses…” (V.33:53)

4792. Narrated Anas bin Malik: I, of all the people know best this verse of Al-Hijab. When Allah’s Messenger married Zainab bin Jahsh, she was with him in the house and he prepared a meal and invited the people (to it). They sat down (after finishing their meal) and started chatting. So, the Prophet went out and then returned several times while they were still sitting and talking. So Allah revealed the Verse:

“O you who believe! Enter not the Prophet’s houses, except when leave is given to you for a meal, and then not (so early as) to wait for its preparation… (up to) … from behind a screen…” (V.33:53)

So the screen was set up and the people went away.

4793. Narrated Anas: A wedding banquet of bread and meat was held on the occasion of the marriage of the
Prophet ﷺ to Zainab bint Jahsh. I was sent to invite the people (to the banquet), and so the people started coming (in groups); they would eat and then leave. Another batch would come, eat and leave. So I kept on inviting the people till I found nobody to invite. Then I said, “O Allah’s Prophet! I do not find anybody to invite.” He said, “Carry away the remaining food.” Then a batch of three persons stayed in the house, chatting. The Prophet ﷺ left and went towards the dwelling place of ‘Aishah and said, “Peace and Allah’s Mercy be on you, 0 the people of the house!” She replied, “Peace and the Mercy of Allah be on you, too. How did you find your wife? May Allah bless you.” Then he went to the dwelling places of all his other wives and said to them the same as he said to ‘Aishah, and they said to him the same as ‘Aishah had said to him. Then the Prophet ﷺ returned and found a group of three persons still in the house, chatting. The Prophet ﷺ was a very shy person, so he went out (for the second time) and went towards the dwelling place of ‘Aishah. I do not remember whether I informed him that the people have gone away. So, he returned and as soon as he entered the gate, he drew the curtain between me and him, and then the Verse of Al-Hijab was revealed.

4794. Narrated Anas: When Allah’s Messenger ﷺ married Zainab bint Jahsh, he made the people eat meat and bread to their fill (by giving a Walima banquet). Then he went out to the dwelling
places of the Mothers of the believers (his wives), as he used to do in the morning of his marriage. He would greet them and invoke good on them, and they (too) would return his greeting and invoke good on him. When he returned to his house, he found two men talking to each other; and when he saw them, he went out of his house again. When those two men saw Allâh’s Messenger ﷺ going out of his house, they quickly got up (and departed). I do not remember whether I informed him of their departure, or he was informed (by somebody else). So he returned, and when he entered the house, he lowered the curtain between me and him, and the Verse of Al-Hijâb was revealed.

4795. Narrated ‘Aishah ﻪ: Sauda (the wife of the Prophet ﷺ) went out to answer the call of nature after it was made obligatory (for all the Muslims ladies) to observe the veil. She was a fat huge lady, and everybody who knew her before could recognize her. So, ‘Umar bin Al-Khaṭṭâb saw her and said, “O Sauda! By Allâh, you cannot hide yourself from us, so think of a way by which you should not be recognized on going out.” Sauda returned while Allâh’s Messenger ﷺ was in my house taking his supper, and a bone covered with meat was in his hand. She entered and said, “O Allâh’s Messenger! I went out to answer the call of nature and ‘Umar said to me so-and-so.” Then Allâh revealed upon him (the Prophet
and when the state of Revelation was over and the bone was still in his hand as he had not put it down, he said (to Sauda), “You (women) have been allowed to go out for your needs.”

(9) CHAPTER. The Statement of Allah

‘Whether you reveal anything or conceal it, verily, Allah is Ever All-Knower of everything... (up to) ... Verily, Allah is Ever All-Witness over everything.”

(V.33:54,55)

4796. Narrated ‘Aishah: Aflah, the brother of Abi Al-Quais, asked permission to visit me after the order of Al-Hijab was revealed. I said, “I will not permit him unless I take permission of the Prophet about him, for it was not the brother of Abi Al-Quais but the wife of Abi Al-Quais that nursed me.” The Prophet entered upon me and I said to him, “O Allah’s Messenger! Aflah, the brother of Abi Al-Quais asked permission to visit me but I refused to permit him unless I took your permission.” The Prophet said, “What stopped you from permitting him? He is your uncle.” I said, “O Allah’s Messenger! The man was not the person who had nursed me, but the woman, the wife of Abi Al-Quais had nursed me.” He said, “Admit him, for he is your uncle. Taribat Yaminuki (may your right hand be in dust)”. ‘Urwa, the subnarrator added: For that ‘Aishah used to say, “Consider those things which are illegal because of blood relations as illegal because of the corresponding foster suckling relations.”

[See Vol.8, Hadith No.6156, and ch. 93.]
(10) CHAPTER. The Statement of Allâh

"Allâh sends His Salât (Graces, Honours, Blessings and Mercy) on the Prophet (Muḥammad ﷺ) and also His angels (ask Allâh to bless and forgive him) ...

(V.33:56)

Abû Al-'Aliya said, “Allâh’s Blessings (in this Verse) means His Compliments to him before the angels, and the blessings of angels means their invocations.”

4797. Narrated Ka'b bin 'Ujra: It was said, “0 Allah’s Messenger! We know how to greet you, but how to send Salât on you?”

The Prophet ﷺ said, “Say: Allâhumma salli 'ala Muḥammadin wa 'ala aIi Muḥammadin, kamâ šallaita 'ala aIi Ibrâhîma, Innaka Hamîdun Majîd. Allâhumma bârîk 'ala Muḥammadin wa 'ala aIi Muḥammadin, kamâ bârakta 'ala aIi Ibrâhîma, Innaka Hamîdun Majîd.”(1)

4798. Narrated Abû Sa'id Al-Khudrî: We said, “0 Allah’s Messenger! (We know) this greeting (to you) but how shall we send Šalât on you?” He said, “Say: Allâhumma salli 'ala Muḥammadin 'abdika wa rasūlika kamâ

(1) (H. 4797) “O Allâh! Send Your Šalât (Blessings, Graces, Honours and Mercy) on Muhammad and his family or the followers of Muhammad ﷺ as You sent Your Šalât (Blessing, Graces, Honours and Mercy) on Ibrâhîm’s (Abraham) or the followers of Abraham family. O Allâh! Send Your Blessings on Muhammad and his family as you sent Your Blessings on Ibrâhîm’s family. You are Praiseworthy, Most Gracious.” See Vol. 4, Hâdhâh No. 3357; Vol. 8, Hâdhâh No.6357, 6358 for details.)
Al-Laith said: "'Alâ Muḥammadân wa 'ala âli Muḥammadân kâma bârakta 'ala âli 'Ibrâhîma.'" Narrated Ibn Abî Hâzîm and Ad-Darawardi: Yazîd said, "Kâma sallaita 'ala 'Ibrâhîma, wa bârik 'ala Muḥammadân wa âli Muḥammadân kâma bârakta 'ala 'Ibrâhîma.'" (2)

(1) CHAPTER. "Be you not like those who annoyed Mûsâ (Moses)." (V.33:69)

4799. Narrated Abû Hurairah: Allah's Messenger ﷺ said, "Mûsâ (Moses) was a shy man, and that is what the Statement of Allah ﷻ means:

'O you who believe! Be not like those who annoyed Mûsâ (Moses), but Allah cleared him of that which they alleged, and he was honourable before Allah.'" (V.33:69)

(1) (H. 4798) "O Allah! Send Your Šalât upon Muḥammad, Your slave and Your Messenger, as You sent Your Šalât on Ibrâhîm’s (Abraham) family or the followers of Abraham, and send Your Blessings upon Muḥammad and his family or the followers of Muḥammad ﷺ, as You sent Your Blessings upon Ibrâhîm."

(2) (H. 4798) The same invocation as in Hadîth No. 4797 and Hadîth No. 4798 with a little modification in form. Note: Šalât from Allah means (here) His Blessings, Mercy, Graces and Honours, (upon Muḥammad ﷺ).
In the Name of Allah, the Most Gracious, the Most Merciful.

بسم الله الرحمن الرحيم

يُقالُ: «مُعَجِّزُونَا، مَعْاجِزِيَّ بِاللَّهِ» [الأمانة: ١٣٤]: بَعْضُهُمْ، بَعْضُهُمْ مَعْاجِزٌ، مَعْاجِزٌ بِاللَّهِ (الأنفاذ: ٥٩)، فَأَفْتَنُوا بِاللَّهِ﴾. 

٦٥ — THE BOOK OF COMMENTARY

[See Vol.4, Hadith No.3404 for details]
(1) CHAPTER. "...So much so that when fear is banished from their (angels') hearts, they (angels) say: 'What is it that your Lord has said?' They say: 'The truth. And He is the Most High, the Most Great.'" (V.34:23).

4800. Narrated Abū Hurairah: Allah's Prophet said, "When Allah decrees some order in the heaven, the angels flutter their wings indicating complete surrender to His Saying, which sounds like chains being dragged on rock. And when the (state of) fear is banished from their (angels') hearts they (angels) say, 'What is it that your Lord has said?' They say: 'The truth, and He is the Most High, the Most Great.'" (V.34:23) Then the stealthy listeners (devils) hear this order and these stealthy listeners are like this, one over the other, (Suḥyān, a subnarrator demonstrated that by holding his hand upright and separating the fingers). A stealthy listener hears a word which he will convey to that which is below him and the second will convey it to that who
is below him, till the last of them will convey it to the wizard or foreteller. Sometimes a flame (fire) may strike the devil before he can convey it, and sometimes he may convey it before the flame (fire) strikes him, whereupon the wizard adds to that word a hundred lies. The people will then say, ‘Didn’t he (i.e., magician) tell such and such a thing on such and such a date?’ So that magician is said to have told the truth because of the Statement which has been heard from the heavens.’

(2) CHAPTER. ‘...He (Muhammad ﷺ) is only a warner to you in face of a severe torment.’ (V.34:46)

4801. Narrated Ibn ‘Abbas: One day the Prophet ﷺ ascended Aṣ-Ṣafā mountain and said, ‘Yā Sabāḥāh!’ (1) All the Quraish gathered round him and said, ‘What is the matter?’ He said, ‘Look, if I told you that an enemy is going to attack you in the morning or in the evening, would you not believe me?’ They said, ‘Yes, we will believe you.’ He said, ‘I am a warner to you in face of a terrible punishment.’ On that Abū Lahab said, ‘May you perish! Is it for this thing that you have gathered us?’ So Allāh revealed:

‘Perish the two hands of Abū Lahab!...’ (V.111:1)

(1) (H. 4801) An expression used for calling to assemble because of an emergency.
(35) **Sūrat Fāṭir** or **Al-Malā'ika**  
(The Originator of Creation,  
or The Angels)  
In the Name of Allah, the Most Gracious,  
the Most Merciful.  

No *Ahadith* are mentioned here.

(36) **Sūrat Yā-Sīn**  

In the Name of Allah, the Most Gracious,  
the Most Merciful.
(1) CHAPTER. Allāh's Statement: "And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing." (V.36:38)

4802. Narrated Abū Dhar: Once, I was with the Prophet ﷺ in the mosque at the time of sunset. The Prophet ﷺ said, "O Abū Dhar! Do you know where the sun sets?" I replied, "Allāh and His Messenger know better." He said, "It goes and prostrates underneath (Allāh’s) Throne; and that is Allāh’s Statement:

'And the sun runs on its fixed course for a term (appointed). And that is the Decree of the All-Mighty, the All-Knowing’” (V.36:38)

4803. Narrated Abū Dhar: I asked the Prophet ﷺ about the Statement of Allāh:

"And the sun runs on its fixed course for a term (appointed)…” (V.36:38)

He said, “Its course in underneath (Allāh’s) Throne.” (See H. 3199)
In the Name of Allāh, the Most Gracious, the Most Merciful.

(1) CHAPTER. The Statement of Allâh عَلَیهَ مَرْحَمَةٍ: "And, verily, Yûnus (Jonah) was one of the Messengers." (V.37:139)

4804. Narrated ʿAbdullâh ﷺ: Allâh’s Messenger ﷺ said, “Nobody has the right to be better than [Yûnus (Jonah)] Ibn Matta.”

4805. Narrated Abû Hurairah ﷺ: The Prophet ﷺ said, “He who says that I am better than Yûnus (Jonah) bin Matta, tells a lie.”

(38) Sûrat Ṣâd

In the Name of Allâh, the Most Gracious, the Most Merciful.

4806. Narrated Al-ʿAwwâm: I asked Mujâhid regarding the prostration in Sûrat Ṣâd. He said, “Ibn ʿAbbâs was asked the same question and he said, ‘They are those whom Allâh had guided. So follow their guidance...’” (V.6:90)

Ibn ʿAbbâs used to perform a prostration (on reading this Sûrah). (See H. 3421)

4807. Narrated Al-ʿAwwâm: I asked Mujâhid regarding the prostration in Sûrat
Sad. He said, “I asked Ibn ‘Abbas, ‘What evidence makes you prostrate?’ He said, ‘Don’t you recite:

‘And among his progeny, Dāwūd (David) and Sulaimān (Solomon)...’ (V.6:84). They are those whom Allāh had guided. So follow their guidance.’ (V.6:90)

So Dāwūd (David) was the one of those Prophets whom Prophet (Muhammad ﷺ) was ordered to follow. Dāwūd (David) prostrated, so Allāh’s Messenger (Muhammad ﷺ) performed this prostration too.”

(1) CHAPTER. The Statement of Allāh  

“He (Solomon) said: “My Lord! Forgive me. And bestow upon me a kingdom such as shall not belong to any other after me. Verily, You are the Bestower.” (V.38:35)
4808. Narrated Abū Hurairah: The Prophet said, “Last night a demon from the jinn came to me (or the Prophet said, a similar sentence) to disturb my Salāt (prayer), but Allāh gave me the power to overcome him. I intended to tie him to one of the pillars of the mosque till the morning so that all of you could see him, but then I remembered the statement of my brother Sulaimān (Solomon):

‘And bestow upon me a kingdom such as shall not belong to any other after me...’” (V.38:35) The narrator added: Then he (the Prophet) dismissed him, rejected.

(2) CHAPTER. The Statement of Allāh:

“...Nor am I one of the Mutakallifūn (those who pretend and fabricate things which do not exist).” (V.38:86)

4809. Narrated Masrūq: We came upon ‘Abdullāh bin Mas’ūd and he said, “O people! If somebody knows something, he can say it, but if he does not know it, he should say, ‘Allāh knows better.’ Allāh knows better, for it is an aspect of knowledge to say about something which one does not know, ‘Allāh knows better.’ Allāh said to His Prophet: ‘Say (O Muhammad): No wage do I ask of you for this (the Qu’ran) nor am I one of the Mutakallifūn (those who pretend and fabricate things which do not exist).’” (V.38:86)
years (of drought-famine) like those seven (years of drought) of Yūsuf (Joseph).’ So the drought (famine) years overtook them and everything was destroyed till they ate dead animals and skins. People started imagining to see smoke between them and the sky because of severe hunger. Allāh said:

‘Then wait you for the Day when the sky will bring forth a visible smoke. Covering the people. This is a painful torment.’ (V.44:10,11)

“(So they invoked Allāh, saying) ‘Our Lord! Remove the torment from us, really we shall become believers. How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly has already come to them? Then they had turned away from him (Messenger Muhammad ﷺ) and said: He is one (Muḥammad ﷺ) taught (by a human being), a madman? Verily, We shall remove the torment for a while. Verily! You will revert (to disbelief).’” (V.44:12-15)

(It was asked of ‘Abdullāh), “Will the punishment be removed on the Day of Resurrection?” ‘Abdullāh said, “The punishment was removed from them for a while but they reverted to disbelief, so Allāh destroyed them on the day (of the battle) of Badr. Allāh said:

‘On the Day when We shall seize you with the greatest grasp (punishment). Verily, We will exact retribution.’” (V.44:16)
In the Name of Allāh, the Most Gracious, the Most Merciful.

1. **CHAPTER. The Statement of Allāh**

   Say: “O ʿIbādi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allāh…” (V.39:53)

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4810. Narrated Ibn ʿAbbās: Some Al-Mushriḵūn (polytheists, pagans, idolaters, and disbelievers in the Oneness
of Allah and in His Messenger Muhammad ﷺ, who committed murders in great number and committed illegal sexual intercourse excessively, came to Muhammad ﷺ and said, “O Muhammad! Whatever you say and invite people to, is good; but we wish if you could inform us whether we can make an expiation for our (past evil) deeds.”

So the following Divine Verses were revealed: “And those who invoke not any other ilãh (god) along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse....” (V.25:68)

And there was also revealed:

“Say: O Ibâdi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah....” (V.39:53)

(2) CHAPTER. The Statement of Allah ﷻ:

“They made not a just estimate of Allah such as is due to Him....” (V.39:67)

4811. Narrated ‘Abdullah A (Jewish) rabbi came to Allah’s Messenger ﷺ and he said, “O Muḥammad! We learn that Allah will put all the heavens on one finger, and the earths on one finger, and the trees on one finger, and the water and the dust on one finger, and all the other created beings on one finger. Then He will say, ‘I am the King.’” Thereupon the Prophet ﷺ smiled so that his premolar teeth became visible, and that was the confirmation of the rabbi. Then Allah’s Messenger ﷺ recited:

“They made not a just estimate of Allah such as is due to Him.” (V.39:67).
And on the Day of Resurrection, the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand..." (V.39:67)

4812. Narrated Abū Hurairah: I heard Allah’s Messenger saying, “Allāh will grasp the whole (planet of) earth, (by His Hand) and roll all the heavens up with His Right Hand, and then He will say, ‘I am the King; where are the kings of the earth?”

And the Trumpet will be blown, and all who are in the heavens and all who are on earth will swoon away, except him whom Allāh wills...” (V.39:68)

4813. Narrated Abū Hurairah: The Prophet said, “I will be the first to raise my head after the second blowing of the Trumpet and will see Mūsā (Moses) holding (or clinging to) the Throne (of Allāh), and I will not know whether he had been in that state all the time or after the blowing of the Trumpet.”
4814. Narrated Abû Hurairah: The Prophet ﷺ said, “Between the two blowings of the Trumpet there will be forty.” The people said, “O Abû Hurairah! Forty days?” I refused to reply. They said, Forty years?” I refused to reply and added: “Everything of a human body will waste away or perish or decay except the last coccyx bone (of the tail) and from that bone Allâh will reconstruct the human body.”

(40) SûRAT GHÂFIR or AL-MÛ’MIN
(The Forgiver or The Believer)

In the Name of Allâh, the Most Gracious, the Most Merciful.
Narrated 'Urwa bin Az-Zubair: I asked 'Abdullãh bin 'Amr bin Al-'As to inform me of the worst thing Al-Mushrikûn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad ﷺ) had done to Allâh’s Messenger ﷺ. He said: “While Allâh’s Messenger ﷺ was performing Salât (prayer) in the courtyard of the Ka'bah, 'Uqba bin Abî Mu'âit came and seized Allâh’s Messenger ﷺ by the shoulder and twisted his garment round his neck and throttled him severely. Abû Bakr came and seized 'Uqba’s shoulder and threw him away from Allâh’s Messenger ﷺ and said, “Would you kill a man because he says: ‘My Lord is Allâh,’ and has come to you with clear signs (proofs) from your Lord?” (V.40:28)
(41) Sūrat Hā Mīm as Sajdah
(The Prostration) or Sūrat-Fussilat
(They are explained in detail)
In the Name of Allāh, the Most Gracious,
the Most Merciful.

Sa‘īd said: A man said to Ibn ‘Abbās, ‘I find in the Qur‘ān certain things which seem to me contradictory, for example Allāh says:
‘...There will be no kinship among them that Day, nor will they ask of one another.’ (V.23:101) (yet He says:) ‘And they will turn to one another and question one another.’ (V.37:27)

‘...But they will never be able to hide a single fact from Allāh.’ (V.4:42) [Yet He reports what Al-Mushrikiyūn (polytheists, pagans, idolaters, and disbeliever in the Oneness of Allāh and in His Messenger μuḥāmmad) will say:] ‘...By Allāh, our Lord, we were not those who joined others in worship with Allāh.’ (V.6:23) According to this Verse, they will hide some facts.

Allāh says:
‘Or is the heaven that He constructed?... (up to) ... He spread the earth.’ (V.79:27-30) In this Verse He mentions the creation of the heavens before the creation of the earth. Then He says: ‘Say (O Muḥāmmad): ‘Do you verily, disbelieve in Him Who created the earth in two Days... (up to) ...willingly.’ (V.41:9-11) So He mentions in this Verse the creation of the earth before the heavens. And He says: ‘...Verily, Allāh is Oft-Forgiving, Most Merciful.’ (V.4:23)
‘...Allāh is Ever Most Powerful, All-Wise.’ (V.4:56) ‘...Allāh is Ever All-Hearer, All-See.’ (V.4:58) This seems to be something that was and has passed.’

Then Ibn ‘Abbās answered, ‘‘There will be no relationship between them.’ ‘That is on the first blowing of the Trumpet. ‘And so the
Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon, away except him whom Allāh wills..." (V.39:68) Then there will be no relationship between them, and at that time one will not ask another. Then, when the Trumpet will be blown for the second time, they will turn to one another and question one another.

As for His Statement: ‘...We were not who joined others in worship with Allāh.’ ‘But they will not be able to hide a single fact from Allāh.’ Allāh will forgive the sins of those who were sincere in their worship, whereupon Al-Mushrikiin will say (to each other), ‘Come, let’s say we never worshipped others besides Allāh.’ But their mouths will be sealed and their hands will speak (the truth). At that time it will be evident that no speech can be concealed from Allāh, and those who disbelieved and disobeyed the Messenger will wish that they were buried in the earth, but they will never be able to hide a single fact from Allāh. (V.4:42).

Allāh created the earth in two days and then created the heavens, then He turned towards the heavens and gave it perfection in two (other) days. Then He spread the earth, and its spreading means the bringing of water and pasture out of it. He then created the mountains, the camels and the hillocks and whatever is in between them (the earth and the heaven) in two (other) days. That is the meaning of Allāh’s saying: ‘He spread it.’ And His Saying: ‘And He created the earth in two days.’ So the earth and whatever is on it, was created in four days; and the heavens were created in two days.

(Concerning His Saying:) ‘And Allāh is Oft-Forgiving.’ He named Himself like that (so the naming has passed) but the contents of His Saying is still valid, for if Allāh ever
wants to do something, He surely fulfils what He wants. So you should not see contradiction in the Qur'an, for all of it is from Allāh.”
the world), lest your ears, and your eyes, and your skins should testify against you...”  
(V.41:22)

4816. Narrated Ibn Mas'ūd (regarding) the Verse:

“And you have not been hiding yourself, lest your ears, and your eyes and your skins should testify against you...”  
(V.41:22)

While two persons from Quraish and their brother-in-law from Thaqīf (or two persons from Thaqīf and their brother-in-law from Quraish) were in a house, they said to each other, “Do you think that Allāh hears our talks?” Some said, “He hears a portion thereof” Others said, “If He can hear a portion of it, He can hear all of it.” Then the following Verse was revealed:

“And you have not been hiding yourself, lest your ears, and your eyes, and your skins should testify against you...”  
(V.41:22).

(2) CHAPTER. The Statement of Allāh

“And that thought of yours which you thought about your Lord, has brought you to destruction, and you have become (this Day) of those utterly lost!”  
(V.41:23)

4817. Narrated ‘Abdullāh: There gathered near the House (i.e., the Ka'bah) two Quraishi persons and a person from Thaqīf, or two persons from Thaqīf and one from Quraish, and all of them with very fat bellies but very little intelligence. One of them said, “Do you think that Allāh hears what we say?” Another said, “He hears us when we talk in a loud voice, but He doesn’t hear us when we talk in a hidden low voice.” The third said, “If He can hear when we talk..."
in a loud voice, then He can also hear when we speak in a low voice.” Then Allâh, the Honourable, the Majestic revealed:

“And you have not been hiding yourself, lest your ears, and your eyes, and your skins should testify against you…” (V.41:22)

CHAPTER. The Statement of Allâh ﷺ:

"Then if they bear (the torment) patiently, then the Fire is the home for them…..” (V.41:24)

(42) Sûrât Há Mîm ‘Ain Sîn Qâf or Sûrât Ash-Asâhûrâ, (The Consultation)

In the Name of Allâh, the Most Gracious, the Most Merciful.
(1) CHAPTER. The Statement of Allāh Almighty:

"...Except to be kind to me for my kinship with you..." (V. 42: 23)

4818. Narrated Ibn ‘Abbās that he was asked (regarding):

"...Except to be kind to me for my kinship with you..." (V. 42: 23) Sa‘īd bin Jubair (who was present then) said, "It means here (to show what is due for) the relatives of Muhammad ﷺ."

On that Ibn ‘Abbās said: You have hurried in giving the answer! There was no branch of the tribe of Quraish but the Prophet ﷺ had relatives therein. The Prophet ﷺ said, "I do not want anything from (you) except to be kind to me for my kinship with you."

(43) SūRAT (HĀ MĪM) AZ-ZUKHRUF
(The Gold Adornments)

In the Name of Allāh, the Most Gracious, the Most Merciful.
ذَرِّجُ وَمَسِرُ بْنَصْرَةً (مُنِينِينَ) مُطَبِّقِينَ. (إِسْمَعِيْلَ) إِسْمَعِيْلُ.
وَقَالَ مُجَاهِدٌ (أَفْقَرْبُ عَنْكُمْ الْجَحْشُرْ) أَيْ
تَكُونُونَ بِالْقُرْآنِ ثُمَّ لا تُتَعاَقَوْنَ عَلَيْهِ
(وَسَيَتْلُوُ الْأَوَّلُ) سَنَةَ الْأَوَّلِ.
(فَقَدْ كَفَرْتُ) يُغْنِيُّ الإِلْهِ وَالخَيْلِ
وَالْبَيْتَانِ. (وَيُنْثِفُ فِي الْقِبْلَةِ)  
الْحَوَارِي جَعَلْتُمْهُ لِلَّهِمَّ وَلَدَا،
فَكَيْفَ تَخَلُّصُونَ؟ (فَوَتُّ الْأَوَّلُ) مَا
عَبَدُوهُمْ؟ يَعْنُونَ الأُوْلَئِينَ، يَقُولُ اللَّهُ
تَعَالَى: (فَأَيْنَ أَنتُمْ يَتَّكِلُونَ) فِي
الأُوْلَئِينَ إِنْهُمْ لَا يَتَّكِلُونَ. (فِي
تَعْقِيبَ) وَلَيْدَوُ. (مُقَرِّرِينَ) يَبْنُونَ
مَعَاً. (سَلَّمَانَ) قُوَّمٌ يُزَعُونَ سَلْفًا
لَّيَقُوا أَنَّهُ مُهْمَمٌ. (مَا)  
عِبَّرَةً. (يُصَدَّرُونَ) يُضْجُونَ
(مُهْمَمً) مُجَمَّعُونَ. (أَوْلُ
الْمُؤْمِنِينَ) أُولَٰئِكَ الْمُؤْمِنِينَ. وَقَالَ عِبْرَةً
(إِنِّي بَرِيَّةٌ إِنَّمَا قَبِلْتُهُ) الْغَزْبُ
تَقُولُ: (لَنْ يَنْفُقُ بُلُوتُ الْبَزْرَةَ وَالخَلَاشَ
الْحَوَارِي وَالْأُوْلَئِينَ وَالْمُعْتَفِينَ مِنَ المُذْكَرِ
وَالْمُؤْمِنِينَ، يُقَالُ فِيهِ: بُرِيَّةٌ، لَّا فَتْحُ
يُصَدَّرُ. (وَلَوْ قَالَ بَرِيَّةٌ، أُقِيلٌ فِي
الْأُوْلَئِينَ) بَرِيَّةٌ، وَفِي الْحَوَارِي:
(قَرَأَ عَنْهُ اللَّهُ إِنِّي بَرِيَّةٌ) بَرِيَّةً
بِالْبَيْتَانِ وَالْخَيْلِ وَالْمُؤْمِنِينَ. (فَتَلَّى)}
(1) CHAPTER. The Statement of Allāh

"And they will cry: 'O Malik (Keeper of Hell)! Let your Lord make an end of us.' He will say, 'Verily, you shall abide forever.'" (V.43:77)

4819. Narrated Ya’la: I heard the Prophet reciting while he was on the pulpit:

“They will cry, ‘O Malik (Keeper of Hell)! Let your Lord make an end of us...’” (V.43:77)

(2) CHAPTER. “Shall we then (warn you not and) take away the Reminder (this Qur’ān) from you, because you are a people Musrīfūn.” (V.43:5)

(1) (Chap. 2) Musrīfūn: These who transgress the limits, as sinners, polytheists, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad.
65— THE BOOK OF COMMENTARY

And the Statement of Allah:

"Then we destroyed men stronger (in power) than these — and the example of the ancients has passed away (before them)."

(V.43:8)

(44) SURAT (AL-MIM) AD-DUKHAN
(The Smoke)

In the Name of Allah, the Most Gracious,
the Most Merciful.

(1) CHAPTER.

"Then wait you for the Day when the sky will bring forth a visible smoke." (V.44:10)

(4820. Narrated Abdullah ibn Amr: Five (things) have passed, i.e., the smoke, the defeat of the Romans, the splitting of the moon, Al-Basha (the defeat of the infidels in the battle of Badr)."

Then we destroyed men stronger (in power) than these — and the example of the ancients has passed away (before them)."
and Al-Lizām (the punishment).

(2) CHAPTER. “Covering the people, this is a painful torment.” (V.44:11)

4821. Narrated ʿAbdullāh: It (i.e., the imagined smoke) was because, when the Quraish refused to obey the Prophet, he invoked Allāh to afflict them with years of drought (famine) similar to those of (Prophet) Yūsuf (Joseph); and so they were stricken with drought and severe (hunger) exhaustion so much so that they ate even bones. A man would look towards the sky and imagine seeing something like smoke between him and the sky because of severe (hunger) exhaustion.

So Allāh revealed:

“Then wait you for the Day when the sky will bring forth a visible smoke covering the people; this is a painful torment.” (V.44:10,11)

Then someone (Abū Sufyān) came to Allāh’s Messenger and said, “O Allāh’s Messenger! Invoke Allāh to send rain for the tribes of Muḍār as they are on the verge of destruction.” On that the Prophet said (astonishingly), “(Shall I invoke Allāh) for the tribes of Muḍār? Verily, you are a brave man!” But the Prophet prayed for rain and it rained for them. Then the Verse was revealed:

“Verily! you will revert (to disbelief).” (V.44:15)

(When the famine was over and) they restored prosperity and welfare, they reverted to their ways (of heathenism) whereupon Allāh revealed:

“The Day when We shall seize you with the greatest seizure (punishment). Verily,
We will exact retribution.” (V.44:16)

The narrator said, “That was the day of the battle of Badr.”

(3) CHAPTER. The Statement of Allah:
“(They will say) Our Lord! Remove the torment from us, really we shall become believers!” (V.44:12)

4822. Narrated ‘Abdullāh: It is an aspect of knowledge that, when you do not know something, you say: ‘Allāh knows better.’ Allāh said to his Prophet ﷺ:
“Say (O Muḥammad ﷺ): No wage do I ask of you for this (the Qur‘ān), nor am I one of the Mutakallīfūn (those who pretend and fabricate things which do not exist).” (V.38:86)

When the Quraish troubled and stood against the Prophet ﷺ, he said, “O Allāh! Help me against them by sending on them seven years (of drought-famine) like the seven (years of drought) of Yūsuf (Joseph).” So they were afflicted with a year of drought (famine) during which they ate bones and dead animals because of too much suffering, and one of them would see something like smoke between him and the sky because of (hunger) exhaustion. Then they said:
“Our Lord! Remove the torment from us, really we shall become believers.” (V.44:12)

And then it was said (to the Prophet ﷺ by Allāh), “If We remove it from them they will revert.” So the Prophet ﷺ invoked his Lord, Who removed the punishment from them, but later they reverted (to heathenism), whereupon Allāh punished them on the day of the battle of Badr, and that is what Allāh’s Statement indicates:

“Then wait for the Day that the sky will bring forth a visible smoke... (up to) ...Verily, We will exact retribution.” (V.44:10-16)
4823. Narrated Masruq: I came upon ‘Abdullah and he said, “When Allâh’s Messenger ﷺ invited Quraish (to Islâm), they disbelieved him and stood against him. So he (the Prophet ﷺ) said, ‘O Allâh! Help me against them by sending on them seven years (of drought-famine) like those seven (years of draught) of Yûsuf (Joseph).’ So they were afflicted with such a year of drought that destroyed everything, and they started eating of dead animals, and if one of them got up he would see something like smoke between him and the sky from the severe fatigue (exhaustion) and hunger.” ‘Abdullah then recited:

“Then wait you for the Day when the sky will bring forth a visible smoke covering the people, this is a painful torment... (till he reached)... Verily, We shall remove the torment for a while. Verily! You will revert.” (V.44:10-15)

‘Abdullah added: “Will the punishment be removed from them on the Day of Resurrection?” He added, “The greatest grasp was the day of the battle of Badr.”

(5) CHAPTER. “Then they had turned away from him (Messenger Muḥammad ﷺ) and said: (He is) taught (by a human being), a madman!” (V.44:14)

4824. Narrated ‘Abdullâh: Allâh sent (the Prophet) Muḥammad ﷺ and said:

“Say (O Muḥammad ﷺ): No wage do I ask of you for this (the Qur’ân), nor am I one
of the *Mutakallifun* (those who pretend and fabricate things which do not exist).” *(V.38:86)*

When Allâh’s Messenger ﷺ saw the Quraysh standing against him, he said, “O Allâh! Help me against them by sending on them seven (years of drought-famine) like those seven (years of drought) of Yûsuf (Joseph).” So they were afflicted with a year of drought that destroyed everything, and they ate bones and hides. (One of them said), “And they ate hides and dead animals, and (it seemed to them that) something like smoke was coming out of the earth.” So Abû Sufyân came to the Prophet ﷺ and said, “O Muḥammad! Your people are on the verge of destruction! Please invoke Allâh to relieve them.” So the Prophet ﷺ invoked Allâh for them [and it rained and the drought (famine) disappeared]. He said to them, “You will revert (to heathenism) after that.” ‘Abdullâh then recited:

> Then wait you for the Day when the sky will bring forth a visible smoke ... (up to) ... Verily! You will revert.” *(V.44:10-15)*

He added, “Will the punishment be removed from them in the Hereafter? The smoke and the grasp and the Al-Lizâm have all passed.” One of the subnarrator said, “The splitting of the moon.” And another said, “The defeat of the Romans (has also passed).”

*(6) CHAPTER. “On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution.” (V.44:16)*

4825. Narrated ‘Abdullâh ﷺ: Five things have passed: Al-Lizâm, the defeat of the Romans, the greatest grasp, the splitting of the moon, and the smoke.
4826. Narrated Abu Hurairah: Allah’s Messenger ﷺ said, ‘Allah said, ‘The son of Adam annoys Me for he abuses Ad-Dahr (the Time) though I am Ad-Dahr (the Time), in My Hands are all things, and I cause the revolution of day and night.’’ \(^{(1)}\)

\((45)\) **SURĀT (HĀ MĪM) AL-JĀTHIYAH**
(The Kneeling)

In the Name of Allah, the Most Gracious, the Most Merciful.

4826. Narrated Abu Hurairah: Allah’s Messenger ﷺ said, ‘Allah said, ‘The son of Adam annoys Me for he abuses Ad-Dahr (the Time) though I am Ad-Dahr (the Time), in My Hands are all things, and I cause the revolution of day and night.’’ \(^{(1)}\)

\((46)\) **SURĀT AL-AHQĀF**
(The Curved Sand-hills)

In the Name of Allah, the Most Gracious, the Most Merciful.

\(^{(1)}\) (H. 4826) Ad-Dahr: ‘I am Ad-Dahr’ means ‘I am the Creator of time, and I manage the affairs of all creation including time.’ One should not attribute anything, whether cheerful or disastrous, to time, for everything is in the Hands of Allah, and only He is the Disposer of everything.
(1) CHAPTER. “But he who says to his parents: ‘Fie upon you both! Do you hold out the promise to me that I shall be raised up (again)… (up to) … the tales of the ancient.” (V.46:17)

4827. Narrated Yūsuf bin Māhak: Marwān had been appointed as the governor of Ḥijāz by Mu‘āwiya. He delivered a Khutba and mentioned Yazid bin Mu‘āwiya so that the people might give the Bai‘a (pledge) to him as the successor of his father (Mu‘āwiya). Then ‘Abdur-Rahmān bin Abū Bakr told him something whereupon Marwān ordered that he be arrested. But ‘Abdur-Rahmān entered ‘Aishah’s house and they could not arrest him. Marwān said, “It is he (‘Abdur-Rahmān) about whom Allah revealed this Verse:

‘But he who says to his parents: ‘Fie upon you both! Do you hold out the promise to me…?’”

On that, ‘Aishah said from behind a screen, “Allāh did not reveal anything from the Qur‘ān about us except what was connected with the declaration of my innocence (of the slander).”

(2) CHAPTER. The Statement of Allāh تعالى:

“Then, when they saw it as a dense cloud coming towards their valleys…” (V.46:24)
4828. Narrated ‘Aishah, the wife of the Prophet ﷺ: I never saw Allah’s Messenger ﷺ laughing loudly enough to enable me to see his uvula, but he used to smile only.

4829. ‘Aishah added: And whenever he ﷺ saw clouds or winds, signs of deep concern would appear on his face. I said, “O Allah’s Messenger! When people see clouds they usually feel happy, hoping that it would rain, while I see that when you see clouds, one could notice signs of dissatisfaction on your face.” He said, “O ‘Aishah! What is the guarantee for me that there will be no punishment in it, since some people were punished with a wind? Verily, some people saw (received) the punishment, but (while seeing the cloud) they said, ‘This cloud will give us rain.’”

(47) SÛRAT MUHAMMAD or AL-QITÂL (Muhammad ﷺ or The Fighting)

In the Name of Allah, the Most Gracious, the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

«أَوْلَىَّ مِنْ فُرُوضِهَا إِذَا أَقَامَهَا: أَتَامَهَا. حَتَّى لا يَبْقَى
إِلَّا مُسَلِّمٌ (فَرُوضُهَا): بِيَتَهَا. وَقَالَ مُجَاهِدُ: (فَوْقَىَّتُهَا مَعْاصِرَة): وَيَبْعُثُهُمُ.قدَّرَهُمُ.»
(1) CHAPTER. "...And sever your ties of kinship." (V.47:22)

4830. Narrated Abū Hurairah: The Prophet ﷺ said, "Allāh created His creation, and when He had finished it, the womb got up and caught hold of Allāh, whereupon Allāh said, 'What is the matter?' On that, it said, 'I seek refuge with you from Al-Qat'ah (those who sever the ties of kith and kin). On that Allāh said, 'Will you accept (be satisfied) if I bestow My Favours on him who keeps your ties, and withhold My Favours from him who severs your ties?' On that it said, 'Yes, O my Lord!' Then Allāh said, 'That is for you.'" Abū Hurairah added, "If you wish, you can recite: 'Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship.'" (V.47:22)

4831. Narrated Abū Hurairah: (As above, Hadith No 4830, but added) Then Allāh’s Messenger ﷺ said, "Recite if you wish: 'Would you then, if you were given the authority, do mischief in the land, and sever you ties of kinship?'" (V.47:22)

4832. Narrated Mu‘āwiya bin Abī Al-Muzarrid: Allāh’s Messenger ﷺ said, "Recite if you wish: 'Would you then...'" (V.47:22)
(48) SŪRAT AL-FATH
(The Victory)

In the Name of Allāh, the Most Gracious, the Most Merciful.

(1) CHAPTER. The Statement of Allāh
"Verily, We have given you (O Muḥammad ﷺ) a manifest victory." (V.48:1)

4833. Narrated Aslam: While Allāh’s Messenger ﷺ was proceeding at night
during one of his journeys and 'Umar bin Al-
Khāṭṭāb was travelling beside him, 'Umar
asked him about something but Allāh’s
Messenger ﷺ did not reply. He asked
again, but he did not reply, and then he
asked (for the third time) but he did not
reply. On that, 'Umar bin Al-Khāṭṭāb said to
himself, “Thakilat Ummu 'Umar (may 'Umar's
mother lose her son)! I asked Allāh’s Messenger ﷺ three times but he did
not reply.” 'Umar then said, “I made my
camel run faster and went ahead of the
people, and I was afraid that some Qur’ānic
Verses might be revealed about me. But
before getting involved in any other matter, I
heard somebody calling me. I said to myself,
'I fear that some Qur’ānic Verses have been
revealed about me,' and so I went to Allāh’s
Messenger ﷺ and greeted him.

He (Allāh’s Messenger ﷺ) said, “Tonight
a Sūrah has been revealed to me, and it is
dearer to me than that on which the sun rises
(i.e., the world).” Then he (ﷺ) recited:
‘Verily, We have given you (O Muhammad ﷺ) a manifest victory.’” (V.48:1)

4834. Narrated Anas: ‘Verily,
We have given you (O Muhammad ﷺ) a
manifest victory,’ refers to Al-Hudaibiya
(peace treaty).

4835. Narrated ‘Abdullāh bin Mughaffal:
On the day of the conquest of Makkah, the
Prophet ﷺ recited Sūrat Al-Fath in a
vibrating and pleasant voice. Mu‘āwiyah,
the subnarrator said, “If I could immitate
the recitation of the Prophet ﷺ I would do so.”
(2) CHAPTER. The Statement of Allâh:

“That Allâh may forgive you your sins of the past and the future and complete His Favour on you and guide you on the Straight Path.” (V.48:2)

4836. Narrated Al-Mugîira: The Prophet used to offer night Ṣalât (prayers) till his feet became swollen. Somebody said, to him, “Allâh has forgiven you your sins of the past and the future.” On that, he said, “Shouldn’t I be a thankful slave (of Allâh)?”

4837. Narrated ‘Aishah: The Prophet used to offer Ṣalât (prayer) at night (for such a long time) that his feet used to crack. I said, “O Allâh’s Messenger! Why do you do it since Allâh has forgiven you your sins of the past and the future?” He said, “Shouldn’t I love to be a thankful slave (of Allâh)?” When he became old, he offered Ṣalât (prayer) while sitting, but if he wanted to perform a bowing, he would get up, recite (some other Verses) and then perform the bowing.

(3) CHAPTER. “Verily, We have sent you (O Muḥammad) as a witness, as a bearer of glad tidings, and as a warner.” (V.48:8)
4838. Narrated ‘Abdullãh bin ‘Amr bin Al-‘As: "This Verse:

"Verily, We have sent you (O Muhammad) as a witness, as a bearer of glad tidings and as a warner." (V.48:8)

which is in the Qur’an, appears in the Torah thus:

"Verily We have sent you (O Muhammad) as a witness, as a bearer of glad tidings and as a warner, and as a protector for the illiterates (i.e., the Arabs). You are my slave and My Messenger, and I have named you Al-Mutawakkil (one who depends upon Allãh). You are neither hard-hearted nor of fierce character, nor one who shouts in the markets. You do not return evil for evil, but excuse and forgive. Allãh will not take you unto Him till He guides through you a crooked (curved) nation on the Right Path by causing them to say: La ilãha illallah (none has the right to be worshipped but Allãh). With such a statement, He will cause to open blind eyes, deaf ears and hardened hearts.” (See H. 2125)

(4) CHAPTER. “He it is Who sent down As-Sakinalt (tranquillity and calmness) into the hearts of the believers…” (V.48:4)

4839. Narrated Al-Barã: While a man from the Companions of the Prophet was reciting (the Qur’an) and his horse was tied in the house, the horse got startled and started jumping. The man came out, looked around but could not find anything, yet the horse went on jumping. The next morning he mentioned that to the Prophet. The Prophet said, “That was the As-Sakinalt (tranquillity and reassurance along with angels) which descended because of the recitation of the Qur’an.” (See H. 5011)
4840.Narrated Jābir: We were one thousand and four hundred on the Day of Al-Hudaibiya.

4841. Narrated ‘Uqba bin Ṣuhbān: ‘Abdullāh bin Mughaffal Al-Muzani who was one of those who witnessed (the event of) the tree [those who gave the Bai’a (pledge) to the Prophet beneath the tree at Al-Hudaibiya] said, “The Prophet forbade the throwing of small stones (with two fingers).”

4842. ‘Abdullāh bin Al-Mughaffal Al-Muzani also said, “The Prophet also forbade urinating at the place where one takes a bath.”

4843. Narrated Thābit bin Ad-Dahhāk who was one of the Companions of the tree [i.e., those who gave the Bai’a (pledge) to the Prophet beneath the tree at Al-Hudaibiya]:

4844. Narrated Ḥabīb bin Ḥāfīd: I went to Abū Wā’il to ask him (about those who had rebelled against ‘Ali). On that Abū Wā’il said, “We were at Šiffin (a city on the bank of the Euphrates, the place where the battle took place between ‘Ali and...”
Muʿāwiya). A man said, ‘Will you be on the side of those who are called to consult Allâh’s Book (to settle the dispute)?’ ‘Ali said, ‘Yes (I agree that we should settle the matter in the light of the Qur’ân).’ Some people objected to ‘Ali’s agreement and wanted to fight. On that Sahl bin Hunaif said, ‘Blame yourselves! I remember how, on the Day of Al-Ḥudaibiya (i.e., the peace treaty between the Prophet ﷺ and the Quraish Mushrikûn), if we had been allowed to choose fighting, we should have fought (the Mushrikûn).’ At that time ‘Umar came (to the Prophet ﷺ) and said, ‘Aren’t we on the right (path) and they (the Mushrikûn) in the wrong? Won’t our killed persons go to Paradise, and theirs in the Fire?’ The Prophet replied, ‘Yes.’ ‘Umar further said, ‘Then why should we let our religion be degraded and return before Allâh has settled the matter between us?’ The Prophet ﷺ said, ‘O the son of Al-Khâṭîb! No doubt, I am Allâh’s Messenger, and Allâh will never neglect me.’ So ‘Umar left the place angrily and he was so impatient that he went to Abû Bakr and said, ‘O Abû Bakr! Aren’t we on the right (path) and they (the Mushrikûn) on the wrong?’ Abû Bakr said, ‘O son of Al-Khâṭîb! He is Allâh’s Messenger, and Allâh will never neglect him.’ Then Sûrat Al-Fath (The Victory) was revealed.”

(49) SÛRAT AL-HUJURÂT
(The Dwellings)

In the Name of Allâh, the Most Gracious, the Most Merciful.
4845.Narrated Ibn Abi Mulaika: The two righteous persons were about to be ruined. They were Abu Bakr and 'Umar who raised their voices in the presence of the Prophet when a mission from Bani Tamim came to him. One of the two recommended Al-Aqra' bin 'Abd bin 'Abbas, the brother of Banu Mujashi (to be their governor) while the other recommended somebody else. (Nafi', the subnarrator said, I do not remember his name). Abu Bakr said to 'Umar, “You wanted nothing but to oppose me!” 'Umar said, “I did not intend to oppose you.” Their voices grew loud in that argument, so Allah revealed:

“O you who believe! Raise not your voices above the voice of the Prophet…” (V.49:2)

Ibn Az-Zubair said, “Since the revelation of this Verse, 'Umar used to speak in such a low tone that the Prophet had to ask him to repeat his statements.” But Ibn Az-Zubair did not mention the same about his (maternal) grandfather (i.e., Abu Bakr).

4846. Narrated Anas bin Malik: The Prophet missed Thabit bin Qais for a period (so he inquired about him). A man
said, “O Allah’s Messenger! I will bring you his news.” So he went to Thabit and found him sitting in his house and bowing his head. The man said to Thabit, “What is the matter with you?” Thabit replied that it was an evil affair, for he used to raise his voice above the voice of the Prophet and so all his good deeds had been annulled, and he considered himself as one of the people of the Fire. Then the man returned to the Prophet and told him that Thabit had said so-and-so. Mūsā (bin Anas) said, “The man returned to Thabit with great glad tidings. The Prophet said to the man, ‘Go back to him and say to him: ‘You are not from the people of the Hell-fire, but from the people of Paradise.’”

(2) CHAPTER. “Verily! Those who call you from behind the dwellings, most of them have no sense.” (V.49:4)

4847. Narrated ‘Abdullāh bin Az-Zubair: A group of Bānī Tamīm came to the Prophet (and requested him to appoint a governor for them).

Abū Bakr said, “Appoint Al-Qa‘qā bin Ma‘bad.” ‘Umar said, “Appoint Al-Aqra‘ bin Ḥābis.” On that Abū Bakr said (to ‘Umar), “You did not want but to oppose me!” ‘Umar replied, “I did not intend to oppose you!” So both of them argued till their voices grew loud. So the following Verse was revealed:

“O you who believe! Make not (a decision) in advance before Allāh and His Messenger (ﷺ)...” (V.49:1)
CHAPTER. The Statement of Allâh may He be Exalted:

“And if they had patience till you could come out to them, it would have been better for them...” (V.49:5)

(50) SURAT QĀF

In the Name of Allâh, the Most Gracious, the Most Merciful.

بسم الله الرحمن الرحيم

بُنِّيَ الْيَتِيمَاءِ: رَّحِمْ: (عَلَيْهِ) ۖ رَّحِيمُ: فَعَلَّهَا وَأَخَذَّهَا فَرَجَّهُ: (فِي حَيْلِ) ۖ وَرَجَّهُ: وَرَجَّهُ: فِي حَيْلِ الْبَرْدِ: وَرَجَّهُ: إِنَّ حَيْلَ الْبَرْدِ: نَفَتْ اَلْرَأْسِ: فِي عَاطِفَتِهِ: بِقَبْرِهِ: بِقَبْرِهِ: ۖ رَجَّهُ: ۖ قَبْرِهِ: "بِقَبْرِهِ: ۖ ۖ رَجَّهُ: ۖ بِقَبْرِهِ: ۖ رَجَّهُ: (فِي حَيْلِ الْبَرْدِ) ۖ وَرَجَّهُ: فَعَلَّهَا وَأَخَذَّهَا فَرَجَّهُ: (فِي حَيْلِ الْبَرْدِ) ۖ وَرَجَّهُ: (فِي حَيْلِ الْبَرْدِ) ۖ وَرَجَّهُ: (فِي حَيْلِ الْبَرْدِ)}

٦٥ - كتاب التفسير
(1) CHAPTER. Allâh’s Statement:

…”It (Hell) will say: ‘Are there any more (to come)?’” (V. 50:30)

4848. Narrated Anas: The Prophet ﷺ said, “The people will be thrown into the (Hell) Fire and it will say: ‘Are there any more (to come)?’” (V. 50:30) till Allâh will put His Foot over it and it will say, ‘Qat! Qat! (Enough! Enough!).’”

4849. Narrated Abû Hurairah (that the Prophet ﷺ said): “It will be said to the Hell, ‘Are you filled?’ It will say, ‘Are there any more (to come)?’ On that Allâh will put His Foot on it, and it will say ‘Qat! Qat! (Enough! Enough!).’”

4850. Narrated Abû Hurairah: The Prophet ﷺ said, “Paradise and the Fire (Hell) argued, and the Fire (Hell) said, ‘I have been given the privilege of receiving the arrogants and the tyrants.’ Paradise said, ‘What is the matter with me? Why do only
the weak and the humble among the people enter me?’ On that, Allah said to Paradise, ‘You are My Mercy which I bestow on whoever I wish of My slaves.’ Then Allah said to the (Hell) Fire, ‘You are My (means of) punishment by which I punish whoever I wish of my slaves. And each of you will have its fill.’ As for the Fire (Hell), it will not be filled till Allah will put His Foot over it whereupon it will say, ‘Qat! Qat!’ (Enough! Enough!) At that time it will be filled, and its different parts will come closer to each other; and Allah will not wrong any of His created beings. As regards Paradise, Allah will create a new creation to fill it with.”

(2) CHAPTER. The Statement of Allah

“...And glorify the praises of your Lord, before the rising of the sun and before (its) setting (i.e., the Fajr, Zuhr and ‘Asr prayers).” (V.50:39)

4851. Narrated Jarir bin ‘Abdullah: We were in the company of the Prophet on a fourteenth night (of the lunar month), and he looked at the (full) moon and said, “You will see your Lord as you see this moon, and you will have no trouble in looking at Him. So, whoever can, should not miss the offering of Salāt (prayers) before sunrise (Fajr prayer) and before sunset (‘Asr prayer).” Then the Prophet recited:

“And glorify the praises of your Lord before the rising of the sun and before (its) setting.” (V.50:39)
4852. Narrated Mujãhid, Ibn ‘Abbãs said, “Allãh ordered His Prophet ã to glorify His praises after all Salir (prayers).” He referred to Allãh’s Statement: “… After the Salir (prayers)…” (V.50:40) [See Vol. 1, Hadith No.843]

(51) SûRAT ADH-DHâRIYAT
(The Winds that Scatter)

In the Name of Allãh, the Most Gracious, the Most Merciful.

No Ahadîth are mentioned here.
In the Name of Allah, the Most Gracious, the Most Merciful.

... (52) Sūrat At-Tūr
(The Mount)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
4853.Narrated Umm Salama: I complained to Allah's Messenger ﷺ that I was sick, so he said, "Perform the Tawâf (of the Ka'bah at Makkah) while riding behind the people (who are performing the Tawâf on foot)." So I performed the Tawâf while Allah's Messenger ﷺ was offering the Salât (prayer) by the side of the Ka'bah and was reciting:

"By the Ṭûr (Mount). And by the Book Inscribed." (V.52:1,2)

4854. Narrated Jubair bin Mu't'im: I heard the Prophet ﷺ reciting Sûrat At-Ṭûr in the Maghrib prayer, and when he reached the Verse:

"Were they created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm Belief. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like." (V.52:35-37) my heart was about to fly (when I realized this firm argument).
In the Name of Allāh, the Most Gracious, the Most Merciful.

(1) CHAPTER.

4855. Narrated Masrūq: I said to 'Āishah رضي الله عنها: “O Mother! Did Prophet Muhammad ﷺ see his Lord?” ‘Āishah said, “What you have said makes my hair stand on end! Know that if somebody tells you one of the following three things, he is a liar: Whoever tells you that Muhammad ﷺ saw his Lord, is a liar.” Then ‘Āishah recited the Verse:
"No vision can grasp Him, but He grasps all vision. He is Al-Latif (the Most Subtle and Courteous), Well-Acquainted with all things." (V.6:103)

"It is not given to any human being that Allah should speak to him unless (it be) by Revelation or from behind a veil..." (V.42:51)

'Aisha further said, "And whoever tells you that the Prophet ﷺ knows what is going to happen tomorrow, is a liar." Then she recited:

"...No person knows what he will earn tomorrow..." (V.31:34)

She added: "And whoever tells you that he (i.e., Prophet ﷺ) concealed (some of Allah’s Orders), is a liar." Then she recited:

"O Messenger (Muhammad ﷺ)! Proclaim (the Message) which has been sent down to you from your Lord..." (V.5:67)

'Aishah added: "But the Prophet ﷺ saw Jibril (Gabriel) in his true form twice."

CHAPTER. "And was at a distance of two bows' length or (even) nearer." (V.53:9)

4856. Narrated ‘Abdullah b. Umar regarding the Verses:

"And was at a distance of two bows' length or (even) nearer. So (Allah) revealed to His slave [Muhammad ﷺ through Jibril (Gabriel)] whatever He revealed." (V.53:9,10) Ibn Mas‘ūd narrated to us that the Prophet ﷺ had seen Jibril (Gabriel) with six hundred wings.

CHAPTER. The Statement of Allah ﷻ:

"So (Allah) revealed to His slave [Muhammad ﷺ through Jibril (Gabriel)] whatever He revealed." (V.53:10)
4857. Narrated Ash-Shaibani: I asked Zirr about the Statement of Alläh:

“And was at a distance of two bows’ length or (even) nearer. So (Alläh) revealed to His slave [Muḥammad  through Jibril (Gabriel) ] whatever He revealed.” (V.53:10) He said, “‘Abdullâh (bin Mas’ûd) informed us that Muḥammad  had seen Jibril (Gabriel) with six hundred wings.”

CHAPTER. “Indeed he (Muḥammad  did see of the Greatest Signs of his Lord (Alläh).” (V.53:18)

4858. Narrated ‘Abdullâh (regarding the revelation): “Indeed he (Muḥammad  did see of the Greatest Signs of his Lord (Alläh).” (V.53:18)

The Prophet  saw a green screen covering the horizon.

(2) CHAPTER. “Have you then considered Al-Lât and Al-‘Uzza? (1)” (V.53:19)

4859. Narrated Ibn ‘Abbâs (regarding Alläh’s Statement about Al-Lât and ‘Al-Uzza): Lât was originally a man who used to mix Sawîq (2) for the pilgrims.

4860. Narrated Abû Hurairah: Alläh’s Messenger  said, “Whoever takes an oath in which he (forgetfully) mentions Al-Lât and ‘Al-Uzza, should say: ‘La ilähâ illallah’ (none has the right to be worshipped but Alläh). And whoever says

(1) (Ch. 2) Lât and ‘Uzza were two idols worshipped by the pagan Arabs during the Pre-Islamic Period of Ignorance.
(2) (H. 4859) See the glossary.
to his companion, ‘Come along, let us gamble,’ must give in charity (as an expiation for his sin).”

(3) CHAPTER. “And Manāt (another idol of the pagan Arabs) the other third.” (V.53:20)

She said, “Out of reverence to the idol Manāt which was placed in Al-Mushallal, those (Al-
Mushrikūn) who used to assume Ihram in its name, used not to perform Sa‘y between As-
Safā and Al-Marwa, so Allāh revealed:

‘Verily! A-Safā and Al-Marwa (two mountains at Makkah) are of the Symbols of Allāh...’ (V.2:158)

“Thereupon, Allāh’s Messenger and the Muslims used to perform Sa‘y (between them).” Sufyān said: The (idol) Manāt was at Al-Mushallal in Qudaid. ‘Aishah added, “The Verse was revealed in connection with the Ansār. They and (the tribe of) Ghassān used to assume Ihram in the name of Manāt before they embraced Islām.” ‘Aishah added, “There were men from the Ansār who used to assume Ihram in the name of Manāt which was an idol between Makkah and Al-Madīnāh. They said, ‘O Allāh’s Messenger! We used not to perform the Tawāf (Sa‘y) between A-Safā and Al-Marwa out of reverence to Manāt’.”

(1) (H. 4861) Because there were two other idols between A-Safā and Al-Marwa which did not belong to them.
(4) CHAPTER. “So, fall you down in prostration to Allah, and worship Him (Alone).” (V.53:62)

4862. Narrated Ibn ‘Abbâs: The Prophet performed a prostration when he finished reciting Sûrat An-Najm, and all the Muslims and Al-Mushrikûn” (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad) and jinn and human beings prostrated along with him.

4863. Narrated ‘Abdullâh: The first Sûrah in which a prostration was mentioned, was Sûrat An-Najm (the Star). Allah’s Messenger prostrated (while reciting it), and everybody behind him prostrated except a man whom I saw taking a handful of dust in his hand and prostrated on it. Later, I saw that man killed as an infidel, and he was Umaiyya bin Khalaf.
In the Name of Allâh, the Most Gracious, the Most Merciful.

(1) CHAPTER. “...And the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad ﷺ to show them a miracle, so he showed them the splitting of the moon). And if they see a sign, they turn away...” (V.54:1,2)

4864.Narrated Ibn Mas’ûd: During the lifetime of Allâh’s Messenger ﷺ the moon was split into two parts; one part remained over the mountain, and the other part went beyond the mountain. On that, Allâh’s Messenger ﷺ said, “Witness (this miracle).”(1)

4865. Narrated 'Abdullāh: The moon was cleft asunder while we were in the company of the Prophet ﷺ, and it became two parts. The Prophet ﷺ said, “Witness, witness (this miracle).”

4866. Narrated Ibn 'Abbās رضي الله عنهما: The moon was cleft asunder during the lifetime of the Prophet ﷺ.

4867. Narrated Anas رضي الله عنه: The people of Makkah asked the Prophet ﷺ to show them a sign (miracle). So he showed them (the miracle) of the cleaving of the moon.

4868. Narrated Anas: The moon was cleft asunder into two parts.

(2) CHAPTER. “Floating under Our Eyes, a reward for him who had been rejected!” (V.54:14)
Qatada said, “Allāh preserved Nūḥ’s (Noah’s) ark till the early converts of this nation saw it.”

4869. Narrated ‘Abdullāh bin Mas’ūd: The Prophet used to recite: “Fahal min-Muddakir [then is there any that will remember (or receive admonition)]?”

CHAPTER. “And We have indeed made the Qur’ān easy to understand and remember; then is there any one who will remember (or receive admonition)?” (V.54:17)

4870. Narrated ‘Abdullāh: The Prophet used to recite: “...Then is there any that will remember (or receive admonition)?”

CHAPTER. “… As if they were uprooted stems of date-palms. Then, how (terrible) was My Torment and My Warnings?” (V.54:20, 21)

4871. Narrated Abū Ishāq: A man asked Al-Aswad, “Is it ‘Fahal min-Muddakir’ or... Mudhdhakir?” Al-Aswad replied, “I have heard ‘Abdullāh bin Mas’ūd reciting it, ‘Fahal min-Muddakir’; I too, heard the Prophet reciting it ‘Fahal min-Muddakir’ with ‘d’.”

(3) CHAPTER. “… And they became like the dry stubble of a fold-builder. And indeed, We have made the Qur’ān easy to...
understand and remember; then is there any that will remember (or receive admonition)."

(V.54:31,32)

4872. Narrated 'Abdullãh b. 'Umar: The Prophet ﷺ recited:
"Fahal min-Muddakir'.

(4) CHAPTER. "And verily, an abiding torment seized them early in the morning. Then, taste you My Torment and My Warnings." (V.54:38,39)

4873. Narrated 'Abdullãh b. 'Umar: The Prophet ﷺ recited: 'Fahal min-Muddakir'.

4874. Narrated 'Abdullãh b. 'Umar: I recited before the Prophet ﷺ: 'Fahal min-Mudhdhakir'. The Prophet said, "(It is) 'Fahal min-Muddakir.'"

(5) CHAPTER. The Statement of Allâh the Most High:
"Their multitude will be put to flight." (V.54:45)

4875. Narrated 'Ibn Abbâs: Allâh's Messenger ﷺ while in a tent on the day of the battle of Badr, said, "O Allâh! I request you (to fulfil) Your Promise and Your Covenant! O Allâh! If You will that
none should worship You after today...” On that Abū Bakr held the Prophet ﷺ by the hand and said, “That is enough, O Allâh’s Messenger! You have appealed to your Lord too pressingly.” While the Prophet ﷺ was putting on his armour and then he went out, reciting:

“Their multitude will be put to flight, and they will show their backs.” (V.54:45)

(6) CHAPTER. The Statement of Allâh ﷺ:

“Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.” (V.54:46)

4876. Narrated Yûsuf bin Mâhak: I was in the house of ‘Aishah, Mother of the believers. She said, “This revelation:

‘Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.’ (V.54:45) was revealed to Muhammad ﷺ at Makkah while I was a playful little girl.”

4877. Narrated Ibn ‘Abbâs رضي الله عنهما: While in his tent on the day of the battle of Badr, the Prophet ﷺ said, “O Allâh! I request You (to fulfil) Your Promise and Your Covenant. O Allâh! If You will that none should worship You after today...”
On that, Abū Bakr held the Prophet by the hand and said, “That is enough, O Allah’s Messenger! You have appealed to your Lord too pressingly.” The Prophet was wearing his armour and then he went out reciting:

“Their multitude will be put to flight, and they will show their backs. Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.” (V.54:45,46)
مَجَاهِد: {الْحَضَبَة}، وَرَقَّ السَّنَّة، {وَالْرَّجْحَة}، الرَّفْق، والمُصْرِّحُ: اللَّهُ الْأُصِير وَالْأَخْضَرُ الْذِّي يُغَلُّ النَّارُ إِذَا أُوقِدَت. وَقَالَ بَعْضُهُمْ عَنْ مَجَاهِد: {رَبُّ الْخَلْقِ}، لِلْحَشْمِين، وَفِي الأَشْبَاغ، وَفِي الْأَعْفَاء، وَفِي الْحَنْدَاء، وَفِي الْأَلْوَانِ، وَفِي الْخَلْقِ، وَفِي الْمَلَائِكَة، وَفِي الْبَيْنَاء، لا بَيْنَ الْخَلْقِ.

{اللَّهُ الْأَعْلَى}: ما رَفَعْ قَلْعَهُ مِنَ الْحَنْدَاء، فَأَمَا مَا لَمْ يَرْفَعْ قَلْعَهُ فَلَبْسَ بِمَشَابَاب، وَقَالَ مَجَاهِد: كَالْفَخْرِ كَمَا يُصَنِّعُ الْفَخْرُ وَقَالَ، الْحَنْدَاء الْخَفْرُ يُصَنِّعُ عَلَى رَؤْوَيْهِمْ، يُعْبُدُونَهُ. {فَأَيْمَانِ}، يُقَبِّلُهُ بِالْمَعْصِيَةِ فِي ذَكَرِ اللهِ غَرَّ وَجْلُ فَيْتَرْكَهَا، {الْمَوَاطِئ}، لَهُبُ مِن نَّارٍ، وَقَالَ مَجَاهِد: {مَهْمُادَانِ}، سَرَّدَاهُ وَمِن النَّارِ، {سَوْضِبْلَ}: طَيِّبٌ خِيطَ بِمِثْلِ قَاسِدَةٍ كَمَا يُصَلِّبَ الْفَخْرُ وَقَالَ، مَصْلِبُ، يَرْبِدُونَهُ: صَلِّ، يَقُولُ: صَلَّ صَلَائِل، كَمَا يَقُولُ: ضَرُّ الْبَابِ، عَنْدَ الإِغْلَاقِ، وَضَرْصَرِ مِثْلُ كِبْتَاهِ، يَعْمِنُ كِبْتَاهُ، {فِي نَارِ}: قَالَ بَعْضُهُمْ: لَسْنَ الرَّمَثُانَ وَالْنَّجْلُ بِالفَكْحِيَةِ، وَأَمَامُ الْأَعْرَبِ إِنَّهَا تَعْزُهُمَا فَاكِهَةٌ كَفُؤُلُهُ غَرُّ وَجْلُ: {خَيْنَظروا} عَلَى الأَتَّوَّرَاتِ وَالْمَكْحَةِ الْوَسْئِ، فَأَمَرَهُمْ
بالمحاقة على كل الصوامع، ثم أعاد العصر تشبيهاً لها كما أعيد النخل والرمان، وجعلها (الله) نوراً (آصل) في السماوات ونور في الأرض (الله) قال: (وعتبت من الأدنى وجيده حسب عليه المناد) وقال ذو الزيئين في أول قوله: (فَنَفَقُ الْمَكَّانِ في الْمَكَّانِ وَمَنْ فِي الْأَرْضِ) وقال غيور (أعثان): (وَقَدْ ذَكَرَهُمْ فِي أَولِ قُوْلِهِ) مَا يحنون قريب وقلت: (الحسن) (فَلِيَّيْهِنَّ) يعينه، وقال نجاة: (يَرِيكُمْ لِكِلِّ يَوْمٍ) يعين الحناء والإنس. وقال أبو الدؤب: (كل ينير هو في نار) يعنى دابة يبتكي كرهاً، ويبرع فؤاماً يبيض العرفاً. وقال ابن عباس: (وَحِيَّ) حاجر الأنام: (الخليل) (رضوانه) فأطاعه، (البدنان) دوام الليلة: العظمة، وقال غيور: (مأج) خالص من النار، فقال: مرج الأمير رضيه إذا خلتهم يعود بقصصهم على بعض، مرج آخر الناس، (مريح) مُلَّس (مرج) احتفظ بن مرج ذات الك، تركتها، (ستغفر لك) سنجاسبكم، لا يشغله شيء عن شيء وهو مغرف في كلام العرب. قال: لا تقولون ذلك، وما يه سعال يقول: لا خذلك على جرائكم.的喜爱。
(1) **CHAPTER. The Statement of Allāh**

**“And besides these two, there are two other gardens (i.e., in Paradise).” (V.55:62)**

4878. Narrated ʿAbdullāh bin Qais: Allāh’s Messenger ﷺ said, “Two gardens of silver, their utensils and whatever is in them, and two other gardens of gold, their utensils and whatever is in them. And nothing will prevent the people who will be in the ‘Adn Paradise from seeing their Lord except the curtain of Majesty over His Face.”

(2) **CHAPTER. “Hūr (beautiful fair females) guarded in pavilions.” (V.55 :72)**

4879. Narrated ʿAbdullāh bin Qais: Allāh’s Messenger ﷺ said, “In Paradise there is a pavilion made of a single hollow pearl, sixty miles wide, in each corner of which there are wives who will not see those in the other corners; and the believers will visit and enjoy them.
4880. And there are two gardens of silver, their utensils and whatever is in them; and two gardens of so-and-so (i.e. of gold) their utensils and whatever is in them, and nothing will prevent the people who will be in the 'Adn Paradise from seeing their Lord except the curtain of Majesty over His Face.'

(56) SŪRAT AL-WĀQI'AH
(The Event)

In the Name of Allāh, the Most Gracious, the Most Merciful.
(1) CHAPTER. The Statement of Allah

"And in shade long extended." (V.56:30)

4881. Narrated Abū Hurairah:

The Prophet ﷺ said, "In Paradise there is a tree which is so huge that a rider can travel in its shade for one hundred years without crossing it; and if you wish, you can recite:
‘And in shade long extended.’” (V.56:30)

In the Name of Allah, the Most Gracious, the Most Merciful.

No Ahadith are mentioned here.

(57) SÚRÁT AL-HÁDĪD
(The Iron)

In the Name of Allah, the Most Gracious, the Most Merciful.

(58) SÚRÁT AL-MUJÁDILAH
(The Women who disputes)

In the Name of Allah, the Most Gracious, the Most Merciful.
In the Name of Allah, the Most Gracious, the Most Merciful.

(1) CHAPTER.

4882. Narrated Sa‘īd bin Jubair: I asked Ibn ‘Abbās about Sūrat At-Tauba, and he said, “Sūrat At-Tauba? It is the exposure (of all the evils of the infidels and the hypocrites). And it continued revealing (the oft-repeated expression): ‘... and of them... and of them,’ till they started thinking that none would be left unmentioned therein.” I said, “(What about) Sūrat Al-Anfāl?” He replied, “Sūrat Al-Anfāl was revealed in connection with the battle of Badr.” I said, “(What about) Sūrat Al-Hashr?” He replied, “It was revealed in connection with Bānī An-Nādīr.”


(2) CHAPTER. The Statement of Allāh: “What you (O Muslims) cut down of the palm-trees (of the enemy)…” (V.59:5)
4884.Narrated Ibn 'Umar: ‘Allah’s Messenger burnt and cut down the palm-trees of Banî An-Nadîr which were at Al-Buwaira (a place near Al-Madina). Thereupon Allah revealed:

“What you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by Leave of Allah, and in order that He might disgrace Al-Fâsiqûn (the rebellious, disobedient to Allah).” (V.59:5).

(3) CHAPTER. The Statement of Allah:

“What Allah gave as booty (Fâ’î) to His Messenger...” (V.59:7)

4885.Narrated 'Umar: The properties of Banî An-Nadîr were among the booty that Allah gave to His Messenger ; such booty were not obtained by any expedition on the part of Muslims, neither with cavalry, nor with camelry. So those properties were for Allah’s Messenger only, and he used to provide thereof the yearly expenditure for his wives, and dedicate the rest of its revenues for purchasing arms and horses as war material to be used in Allah’s Cause.

(4) CHAPTER. “And whatsoever the Messenger (Muhammad) gives you take it...” (V.59:7)

4886.Narrated 'Alqama: 'Abdullâh (bin Mas'ûd) said, “Allah curses those ladies who practise tattooing and those who get themselves tatooped, and those ladies who get their hair removed from their eyebrows and faces (except the beard and moustache)
and those who make artificial spaces between their teeth in order to look more beautiful whereby they change Allâh’s Creation.” His saying reached a lady from Bani Asad called Umm Ya’qub who came (to ‘Abdullâh) and said, “I have come to know that you have cursed such and such (ladies)?” He replied, “Why should I not curse these whom Allâh’s Messenger ﷺ has cursed and who are (cursed) in Allâh’s Book!” Umm Ya’qub said, “I have read the whole Qur’ân, but I did not find in it what you say.” He said, “Verily, if you have read it (i.e., the Qur’ân), you have found it. Didn’t you read:

‘...And whatsoever the Messenger (Muhammad ﷺ) gives you take it and whatsoever he forbids you, you abstain (from it)...’” (V.59:7)

She replied “Yes, I did.” He said, “Verily, Allâh’s Messenger ﷺ forbade such things.” She said, “But I see your wife doing these things!” He said, “Go and take a look at her.” She went and watched her but could not see anything in support of her statement. On that he said, “If my wife was as you thought, I would not keep her in my company.”(1)

4887. Narrated ‘Abdullâh (bin Mus‘ûd):

Allâh’s Messenger ﷺ has cursed the lady who uses false hair.

(1) (H. 4886) i.e., I would divorce her.
(5) CHAPTER. “And (it is also for) those who, before them, had homes (in Al-Madina) and had adopted the Faith…” (V.59:9)

4888. Narrated ‘Umar رضي الله عنه: I recommend that my successor should take care of, and secure the rights of the early emigrants; and I also advise my successor to be kind to the Ansār who had homes (in Al-Madina) and had adopted the Faith before the Prophet ﷺ emigrated to them, and to accept the good from their good ones and excuse their wrongdoing.

(6) CHAPTER. The Statement of Allāh ﷻ: “...And give them (emigrants) preference over themselves…” (V.59:9)

4889. Narrated Abū Hurairah رضي الله عنه: A man came to Allāh’s Messenger ﷺ and said, “O Allāh’s Messenger! I am suffering from fatigue and hunger.” The Prophet ﷺ sent (somebody) to his wives (to get something), but the messenger found nothing with them. Then Allāh’s Messenger ﷺ said (to his Companions), “Isn’t there anybody who can entertain this man tonight so that Allāh may be Merciful to him?” An Ansārī man got up and said, “I (will entertain him), O Allāh’s Messenger!” So, he went to
his wife and said to her, “This is the guest of Allah’s Messenger, so do not keep anything away from him.” She said, “By Allah, I have nothing but the children’s food.” He said, “When the children ask for their dinner, put them to sleep and put out the light; we shall not take our meals tonight.” She did so. In the morning the Anṣārī man went to Allah’s Messenger who said, “Allah was pleased with (or He bestowed His Mercy) on so-and-so and his wife (because of their good deed).” Then Allah revealed:

“...And give them (emigrants) preference over themselves, even though they were in need of that...” (V.59:9)
4890. Narrated ‘Ali: Allah’s Messenger sent me along with Az-Zubair and Al-Miqdād and said, “Proceed till you reach a place called Ra‘ūdat-Khakh where there is a lady travelling in a Howdah on a camel. She has a letter. Take the letter from her.” So we set out, and our horses ran at full pace till we reached Ra‘ūdat-Khakh, and behold, we saw the lady and said (to her), “Take out the letter!” She said, “I have no letter with me.” We said, “Either you take out the letter or we will strip you of your clothes (to search for the letter).” So, she took the letter out of her hair braid. We brought the letter to the Prophet, and behold, it was addressed by Ḥāṭīb bin Abī Balṭa’a to some Al-Mushrīkūn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muḥammad) at Makkah, informing them of some of the plans and affairs of the Prophet. The Prophet said, “What is this, O Ḥāṭīb?” Ḥāṭīb replied, “Do not be hasty with me, O Allah’s Messenger! I am an Ansārī man and do not belong to them (Quraish infidels) while the emigrants who were with you had their relatives who used to protect their families and properties at Makkah. So, to compensate for not having blood relation with them, I intended to do them some favour so that they might protect my relatives (at Makkah), and I did not do this out of disbelief or an inclination to desert my religion.” The Prophet then said (to his Companions), “He (Ḥāṭīb) has told you the truth.” ‘Umar said, “O Allah’s Messenger! Allow me to chop his head off!” The Prophet said, “He is one of those who witnessed (fought in) the battle of Badr, and what do you know, perhaps Allah looked upon the people of Badr (Badr warriors) and said, ‘Do what you want as I...
have forgiven you.’” ‘Amr, a subnarrator, said: This Verse was revealed about him (Hatib):

“O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends...” (V.60:1)

Narrated ‘Ali: Sufyān was asked whether (the Verse), “Take not My enemies and your enemies...” was revealed in connection with Hāṭib. Sufyān replied, “This occurs only in the narration of the people. I memorized the Hadith from ‘Amr, not overlooking even a single letter thereof, and I do not know of anybody who remembered it by heart other than myself.”

(2) CHAPTER. The Statement of Allah

“...When believing women come to you as emigrants...” (V.60:10)

4891. Narrated ‘Urwa: ‘Āishah, the wife of the Prophet ﷺ, said, “Allah’s Messenger ﷺ used to examine the believing women who emigrated to him in accordance with this Verse:

‘O Prophet! When believing women come to you to give you the Bai’a (pledge) to you... (up to) ... Oft-Forgiving, Most Merciful.’” (V.60:12)

‘Āishah said, “And if any of the believing women accepted the condition (assigned in the above mentioned Verse), Allah’s Messenger ﷺ would say to her, “I have accepted your Bai’a.” He would only say that, for, by Allah, his hand never touched any lady during that Bai’a. He did not receive their pledge except by saying, “I have accepted your Bai’a for that.”
(3) CHAPTER. “O Prophet! When believing women come to you to give you the Bai’a (pledge)…” (V.60:12)

4892. Narrated Umm ‘Atiyaa: We gave the Bai’a (pledge) to Allah’s Messenger and he recited to us:

“They will not associate anything in worship with Allah,” and forbade us to bewail the dead. Thereupon a lady withdrew her hand [refrained from giving the Bai’a (pledge)] and said, “But such and such lady lamented over one of my relatives, so I must recompense her (by doing the same over the dead relatives of hers)”. The Prophet did not object to that, so she went and returned to the Prophet and he accepted her Bai’a.

4893. Narrated Ibn ‘Abbās regarding the Saying of Allah: “And they will not disobey you in any Ma‘rūf (Islamic Monotheism and all that which Islam ordains)...” (V.60:12)

That was one of the conditions which Allah imposed on (the believing) women [who came to give the Bai’a (pledge) to the Prophet].

4894. Narrated ‘Ubāda bin As-Šāmit: While we were with the Prophet, he said, “Will you give me the Bai’a (pledge)
that you will not worship anything besides Allah, will not commit illegal sexual intercourse, and will not steal?” Then he recited the Verse concerning the women.

[Sufyān, the subnarrator, often said that the Prophet ﷺ added, “Whoever among you fulfils his pledge, will receive his reward from Allah, and whoever commits any of those sins and receives the legal punishment (in this life), his punishment will be an expiation for that sin; and whoever commits any of those sins and Allah screens him, then it is up to Allah to punish or forgive them.”]

4895. Narrated Ibn ‘Abbās: I witnessed the ‘Eid-ul-Fitr Salāt (prayer) with Allah’s Messenger ﷺ, Abū Bakr, ‘Umar and ‘Uthmān; and all of them offered Salāt (prayer) before delivering the Khutba (religious talk), (i.e. they prayed first) and then delivered the Khutba. Once, the Prophet ﷺ, [after completing the Salāt (prayer) and the Khutba] came down — as if I am now looking at him waving at the men with his hand to sit down — and walked through them till he, along with Bīlāl, reached (the rows of) the women. Then he recited:

“O Prophet! When believing women come to you to give you the Bai’a (pledge), that they will not associate anything in worship with Allah, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, and that they will not utter slander, intentionally forging falsehood (by making illegal children belonging to their husbands) and
that they will not disobey you in *Ma'ruf* (Islamic Monotheism and all that which Islam ordains), then accept *Bai'a* (pledge),...” (V.60:12)

Having finished, he said, “Do you agree to that?” One lady, other than whom none replied the Prophet ﷺ, said, “Yes, O Allah’s Messenger!” (The subnarrator, Al-Hasan did not know who the lady was). Then the Prophet ﷺ said to them: “Will you give in charity?” Thereupon Bilāl spread out his garment and the women started throwing big rings and small rings into Bilāl’s garment.

[See Vol. 2, Hadith No.979]

(61) SŪRAT AṢ-ṢAFF
(The Row or the Ranks)

In the Name of Allah, the Most Gracious, the Most Merciful.

(1) CHAPTER. “[And (remember) when ‘Īsā (Jesus), son of Mary said: “O Children of Israel! I am the Messenger of Allah unto you, confirming the Torah (which came) before me, and giving glad tidings of a Messenger to come] after me, whose name shall be Ahmad.” (61:6)

4896. Narrated Jubair bin Mut‘im: I heard Allah’s Messenger ﷺ saying, “I have (five) names: I am Muhammad and I am Aḥmad, and I am Al-Māhī, through whom Allah will obliterate eliminate *Kufr* (disbelief), and I am Al-Hāshir (who will be the first to be resurrected, the people being resurrected thereafter) (on the Day of
Resurrection), and I am Al-'Āqib (i.e., there will be no Prophet after me).” (See H. 3532)

(62) SŪRAT AL-JUMU’AH
(The Friday)

In the Name of Allah, the Most Gracious, the Most Merciful.

(1) CHAPTER. The Statement of Allah:
“And [He has sent him (Prophet Muhammad) also to] others among them (Muslims) who have not yet joined them…” (V.62:3)

4897. Narrated Abū Hurairah:
While we were sitting with the Prophet, Sūrat Al-Jumu‘ah was revealed to him, and when the Verse, “And [He (Allah) has sent him (Prophet Muhammad) also to] others among them (Muslims) who have not yet joined them…” (V.62:3) was recited by the Prophet, I said, “Who are they, 0 Allah’s Messenger?” The Prophet did not reply till I repeated my question thrice. At that time, Salman Al-Fārisi was with us. So Allah’s Messenger put his hand on Salman, saying, “If Faith were at (the place of) Ath-Thuraiyya (pleiades, the highest star), even then (some men or man) from these people (i.e., Salman’s folk) would have taken it.”

4898. Narrated Abū Hurairah:
The Prophet said, “Then some from these people (i.e. Salman’s folk) would
have taken it.”
(See Hadith No.4897)

(2) CHAPTER. “And when they see some merchandise or some amusement…”
(V.62:11)

4899. Narrated Jābir bin ‘Abdullāh رضي الله عنهما: A caravan of merchandise arrived at Al-Madīna on a Friday while we were with the Prophet ﷺ. All the people left (the Prophet ﷺ, and headed for the caravan) except twelve persons. Then Allāh revealed:

“And when they see some merchandise or some amusement, they disperse headlong to it…” (V.62:11)

(63) SÚRAT AL-MUNÁFIQÍN
(The Hypocrites)

In the Name of Allāh, the Most Gracious, the Most Merciful.

(1) CHAPTER. The Statement of Allāh ﷻ:
“When the hypocrites come to you (O Muhammad ﷺ) they say: ‘We bear witness that you are indeed the Messenger of Allāh…’” (V.63:1)

4900. Narrated Zaid bin Arqam: While I was taking part in a Ghazwa. I heard ‘Abdullāh bin Ubayy (bin Abī Salūl) saying,

“Don’t spend on those who are with Allāh’s Messenger ﷺ that they may disperse and go away from him. If we return (to Al-Madīna),

(1) (H. 4900) See the glossary.
indeed, the more honourable will expel the meeker amongst them.” I reported that (saying) to my uncle or to ‘Umar who, in his turn, informed the Prophet of it. The Prophet called me and I narrated to him the whole story. Then Allah’s Messenger sent for ‘Abdullâh bin Ubayy and his companions, and they took an oath that they did not say that. So Allah’s Messenger disbelieved my saying and believed his. I was struck with such a distress as I had never been struck the like of it before. I stayed at home and my uncle said to me, “You just wanted Allah’s Messenger to disbelieve your statement and hate you.” So Allah revealed (the Sürah beginning with):

“When the hypocrites come to you…” (V.63:1) The Prophet then sent for me and recited it and said, “O Zaid! Allah confirmed your statement.”

(2) CHAPTER. “They have made their oaths a screen (for their hypocrisy).”(1) (V.63:2)

(1) (Ch. 2) “An-Nifaq”

HYPOCRISY AND ITS VARIOUS MANIFESTATIONS

Hypocrisy is of two types, namely:
A – Hypocrisy in Belief
B – Hypocrisy in deeds and actions.

A – HYPOCRISY IN BELIEF

There are six aspects of hypocrisy in Belief:
(1) To belie the Messenger (Muḥammad).
(2) To belie some of all that was brought by the Messenger (Muḥammad), (e.g., the Qur’an, Sunna, legal laws and principles of Islam, etc.).
(3) To hate the Messenger (Muḥammad).
(4) To hate some of all that was brought by the Messenger (Muḥammad), e.g. Islam Monotheism, etc.
(5) To feel happy at the disgrace or becoming low of the religion of Allah’s Messenger (Muḥammad).
(6) To dislike that the religion of Allah’s Messenger (Islam Monotheism) become victorious. =
4901. Narrated Zaid bin Arqam: "I was with my uncle and I heard 'Abdullãh bin Ubayy bin Salül, saying, "Don't spend on those who are with Allãh's Messenger that they may disperse and go away from him." He also said, "If we return to Al-Madina, indeed, the more honourable will expel the meaner." So I informed my uncle of that and then my uncle informed Allãh's Messenger thereof. Allãh's Messenger sent for 'Abdullah bin Ubayy and his companions. They took oath that they would not say anything of that sort. Allãh's Messenger deemed their statement true and rejected mine. Thereof I was struck with such a distress as I had never been struck the like of it before, and stayed at home. Then Allãh revealed (Sûrat Al-Munãfiqûn):

(V.63:1)

"When the hypocrites come to you..."

(V.63:7)

"They are the ones who say: 'Spend not on those who are with Allãh's Messenger...’"

(V.63:8)

Allãh's Messenger sent for me and recited that Sûrah for me and said, "Allãh has confirmed your statement."

= A person having these six types (of hypocrisy) will be in the lowest depths (grade) of the Fire (Hell). [See V.4:145].

B - HYPOCRISY IN DEEDS AND ACTIONS

There are five aspects of hypocrisy in deeds and actions, and their proof is from the statement of Allãh's Messenger (S): The signs of a hypocrite are these:

(1) Whenever he speaks, he tells a lie.
(2) Whenever he promises, he always breaks it (his promise).
(3) If you trust him, he proves to be dishonest (if you keep something as trust with him, he will not return it).
(4) And in another narration of the Prophet (S): Whenever he quarrels, he behaves in a very imprudent, evil, insulting manner.
(5) Whenever he makes a covenant, he proves treacherous.
(3) CHAPTER. The Statement of Allah:

"That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not." (V.63:3)

4902. Narrated Zaid bin Arqam: When 'Abdullãh bin Ubayy said, "Do not spend on those who are with Allah’s Messenger,” and also said, “If we return to Al-Madina,” I informed the Prophet ﷺ of his saying. The Ansãr blamed me for that, and ‘Abdullãh bin Ubayy swore that he did not say so. I returned to my house and slept. Allah’s Messenger ﷺ then called me and I went to him. He said, “Allah has confirmed your statement.” And the Verse:

"They are the one who say: Spend not…” (V.63:7) was revealed.

CHAPTER. “And when you look at them, their bodies please you, and when they speak, you listen to their words.” (V.63:4)

4903. Narrated Zaid bin Arqam: We went out with the Prophet ﷺ on a journey and the people suffered from lack of provisions. So ‘Abdullãh bin Ubayy said to his companions, “Don’t spend on those who are with Allah’s Messenger, that they may disperse and go away from him.” He also said, “If we return to Al-Madina, indeed, the more honourable will expel therefrom the meaner.” So I went
to the Prophet and informed him of that. He sent for ‘Abdullah bin Ubayy and asked him, but ‘Abdullah bin Ubayy swore that he did not say so. The people said, “Zaid told a lie to Allah’s Messenger.” What they said distressed me very much. Later, Allah revealed the confirmation of my statement in His Saying:

“When the hypocrites come to you…” (V.63:1)

So the Prophet called them that they might ask Allah to forgive them, but they turned their heads aside. (Concerning Allah’s Saying: “Blocks of wood propped up…” Zaid said: They were the most handsome men.)

(4) CHAPTER. The Statement of Allah:

“And when it is said to them: ‘Come, so that the Messenger of Allah may ask forgiveness from Allah for you,’ they turn aside their heads, and you would see them turning away their faces in pride.” (V.63:5)

4904. Narrated Zaid bin Arqam: While I was with my uncle, I heard ‘Abdullah bin Ubayy bin Salil saying, “Do not spend on those who are with Allah’s Messenger, that they may disperse and go away (from him). And if we return to Al-Madina, indeed, the more honourable will expel therefrom the meaner.” I mentioned that to my uncle, who, in turn, mentioned it to the Prophet. The Prophet, called me and I told him about that. Then he sent for ‘Abdullah bin Ubayy and his companions, and they swore that they did not say so. The Prophet disbelieved my statement and believed theirs. I was distressed as I have never been before, and
I remained in my house. My uncle said to me, “You just wanted the Prophet to consider you a liar and hate you.” Then Allah revealed:

“When the hypocrites come to you (O Muhammad), they say: ‘We bear witness that you are indeed the Messenger of Allah…’” (V.63:1)

So the Prophet sent for me and recited it and said, “Allah has confirmed your statement.”

(5) CHAPTER. The Statement of Allah

“It is equal to them whether you (Muhammad) ask for their forgiveness…” (V.63:6)

4905. Narrated Jâbir bin ‘Abdullâh: We were in a Ghazwa (Sufyân once said, in an army) and a man from the emigrants kicked an Ansârî man (on the buttocks with his foot). The Ansârî man said, “O the Ansâr! (Help!)” and the emigrant said, “O the emigrants! (Help!).” Allah’s Messenger heard that and said, “What is this call for, which is the characteristic of the Period of Ignorance?” They said, “O Allah’s Messenger! A man from the emigrants kicked one of the Ansâr (on the buttocks with his foot).” Allah’s Messenger said, “Leave it (that call) for it is a detestable thing.” Abdullah bin Ubayy heard that and said, “Have they (the emigrants) done so? By Allah, if we return to Al-Madînâ, indeed, the more honourable will expel therefrom the meaner.” When this statement reached the Prophet, ‘Umar got up and said, “O Allah’s Messenger! Let me chop off the head of this hypocrite (Abdullâh bin Ubayy)!” The Prophet said, “Leave him, lest the
people say that Muhammad kills his companions.” The Ansār were then more in number than the emigrants when the latter came to Al-Madina, but later on the emigrants increased in number.

(6) CHAPTER. The Statement of Allāh

“They are the ones who say: ‘Spend not on those who are with Allāh’s Messenger, until they desert him...’” (V.63:7)

CHAPTER. “And to Allāh belong the treasures of the heavens and the earth, but the hypocrites comprehend not.” (63:7)

4906. Narrated Mūsā bin ‘Uqba: ‘Abdullāh bin Al-Faḍl told me that Anās bin Mālik said, “I was much grieved over those who had been killed in the battle of Al-Harra.” When Zaid bin Arqām heard of my intense grief (over the killed Ansār), he wrote a letter to me saying that he heard Allāh’s Messenger saying, ‘O Allāh! Forgive the Ansār and the children of Ansār.’ The subnarrator, Ibn Al-Faḍl, is not sure whether the Prophet also said, “And their grand-children.” Some of those who were present, asked Anās (about Zaid). He said, “He (Zaid) is the one about whom Allāh’s Messenger said, ‘He is the one whose (sound) hearing was testified by Allāh.’”
4907. Narrated Jābir bin 'Abdullāh: We were in a *Ghazwa* (1) and a man from the emigrants kicked an *Ansār* (on the buttocks with his foot). The *Ansār* man said, “O the *Ansār*! (Help!)*” The emigrant said, “O the emigrants! (Help!).” When Allāh’s Messenger heard that, he said, “What is that?” They said, “A man from the emigrants kicked a man from the *Ansār* (on the buttocks with his foot). On that the *Ansār* said, ‘O the *Ansār!’ and the emigrant said, ‘O the emigrants!’” The Prophet said, “Leave it (that call) for it is a detestable thing.” The number of *Ansār* was more (than that of the emigrants) at the time when the Prophet came to Al-Madīna, but later the number of emigrants increased. ’Abdullāh bin Ubayy said, “Have they, (the emigrants) done so? By Allāh, if we return to Al-Madīna, indeed, the more honourable will expel therefrom the meaner.” ’Umar bin Al-Khaṭṭāb said, “O Allāh’s Messenger! Let me chop off the head of this hypocrite!” The Prophet said, “Leave him, lest the people say Muhammad kills his companions.”

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(1) (H. 4907) See the glossary.
(64) SÚRAT AT-TÁGHÁBUN
(The Mutual Loss and Gain)

In the Name of Alláh, the Most Gracious, the Most Merciful.

وَقَالَ عَلَىٰ عَلَمَةُ عَنْ عِبَادِ اللَّهِ:
"وَمَنْ يَبْرِمْ يَدَّ بِيْلَمُهُ مَنْ وَقَدْ قَتِلَهُ: هُوَ الَّذِي
إِذَا أَصَابَهُ مُصِيبُةٌ رَضِيَّ بِهَا وَعُرِفَ
أنَّهَا مِنَ اللَّهِ. وَقَالَ مُجَاهِدٌ:
"الْقَبَّارِيْنِ": عُنْبُ أُهْلِ الْجَانَّةِ أُهْلَ
التَّارِ.
"إِنْ أَرْبَطْتُمْ أَمَّ لاَ تَجِسْ: فَاللَّهُمَّ قَعِدُ
عَنْ المَحِيضِ وَاللَّاثِيْنِ لْمُتَجَسْ بَعْدُ
قَعِدْتَهُمْ قَلْتَهُمْ أَشْهَرَ.

(65) SÚRAT AT-TALÁQ
(The Divorce)

In the Name of Alláh, the Most Gracious, the Most Merciful.

وَقَالَ مُجَاهِدٌ: "وَبَلْ أَنْحَأْ:"
جَرَاءٌ أُمْرُهَا.

(1) CHAPTER.

4908. Narrated Sálim that ‘Abdulláh bin ‘Umar رضي الله عنهما: told him that he had divorced his wife while she was in her menses, so ‘Umar informed Alláh’s Messenger ﷺ of that. Alláh’s Messenger ﷺ became very angry at that and said, “(Ibn ‘Umar) must return her to his house and keep her as his wife till she becomes clean and then menstruates and becomes clean again,
whereupon, if he wishes to divorce her, he may do so while she is still clean and before having any sexual relations with her, for that is the legally prescribed period for divorce as Allâh has ordered.”

(2) CHAPTER. “... And for those who are pregnant (whether they are divorced or their husbands are dead), their ‘Iddâ (prescribed period) is until they lay down their burdens, and whoever keeps his duty to Allâh and fears Him, He will make his matter easy for him.” (V.65:4)

4909. Narrated Abû Salama: A man came to Ibn ‘Abbâs while Abû Hurairah was sitting with him and said, “Give me your verdict regarding a lady who delivered a baby forty days after the death of her husband.” Ibn ‘Abbâs said, “This indicates the end of one of the two prescribed periods.” I said “For those who are pregnant, their prescribed period is until they deliver their burdens.” Abû Hurairah said, “I agree with my cousin (Abû Salama).” Then Ibn ‘Abbâs sent his slave, Kuraib to Umm Salama to ask her (regarding this matter). She replied, “The husband of Subai’a Al-Aslamiyya was killed while she was pregnant, and she delivered a baby forty days after his death. Then her hand was asked in marriage and Allâh’s Messenger ﷺ married her (to somebody). Abû As-Sanâabil was one of those who asked for her hand in marriage.”
66) SŪRAT AT-TAHRĪM
(The Banning)

In the Name of Allāh, the Most Gracious, the Most Merciful.

(1) CHAPTER. “O Prophet! Why do you forbid (for yourself) that which Allāh has allowed to you?…” (V.66:1)

4910. [See H. 4909 and its Chap. No. 2]
4911. Narrated Ibn 'Abbas: If someone says to his wife, ‘You are unlawful to me.’ He must make an expiation (for his oath). Ibn 'Abbas added: ‘Indeed in the Messenger of Allah (Muhammad) you have a good example to follow…’ (V.33:21)

4912. Narrated 'Aishah: Allah’s Messenger used to drink honey in the house of Zainab, the daughter of Jahsh, and would stay there with her. So Hafsa and I agreed secretly that, if he come to either of us, she would say to him, ‘It seems you have eaten Maghafir (a kind of foul-smelling resin), for I smell in you the smell of Maghafir.’ (We did so) and he replied, ‘No, but I was drinking honey in the house of Zainab, the daughter of Jahsh, and I shall never take it again. I have taken an oath as to that, and you should not tell anybody about it.’

(2) CHAPTER. “... seeking to please your wives…” (V.66:1) “Allāh has already ordained for you (O men), the dissolution of your oaths...” (V.66:2)

4913. Narrated Ibn 'Abbas: For the whole year I had the desire to ask 'Umar bin Al-Khaṭṭāb regarding the explanation of a Verse (in Sūrat At-Tahrim), but I could not ask him because I respected him very much. When he went to...
perform the *Hajj*, I, too, went along with him. On our return, while we were still on the way home, 'Umar went aside to answer the call of nature by the *Arak* trees. I waited till he finished and then I proceeded with him and asked him, "O chief of the believers! Who were the two wives of the Prophet who aided one another against him?" He said, "They were Ḥafṣa and 'A'ishah." Then I said to him, "By Allāh, I wanted to ask you about this a year ago, but I could not do so owing to my respect for you." 'Umar said, "Do not refrain from asking me. If you think that I have knowledge (about a certain matter), ask me; and if I know (something about it), I will tell you." Then 'Umar added, "By Allāh, in the Pre-Islamic Period of Ignorance we did not pay attention to women until Allāh revealed regarding them what He revealed regarding them; and assigned for them what He has assigned. Once, while I was thinking over a certain matter, my wife said, "I recommend that you do so-and-so." I said to her, "What have you got to do with this matter? Why do you poke your nose in a matter which I want to see fulfilled?" She said, "How strange you are, O son of Al-Khattāb! You don’t want to be argued with, whereas your daughter, Ḥafṣa surely, argues with Allāh’s Messenger so much that he remains angry for a full day!" 'Umar then reported; how he at once put on his outer garment and went to Ḥafṣa and said to her, "O my daughter! Do you argue with Allāh’s Messenger so that he remains angry the whole day?" Ḥafṣa said, "By Allāh, we argue with him." 'Umar said, "Know that I warn you of Allāh’s punishment and the anger of Allāh’s Messenger. O my daughter! Don’t be betrayed by the one who is proud of her beauty because of the love of Allāh’s Messenger for her (i.e.,
‘Aishah).’ ‘Umar added, ‘Then I went out to Umm Salama’s house who was one of my relatives, and I talked to her. She said, ‘O son of Al-Khattab! It is rather astonishing that you interfere in everything; you even want to interfere between Alläh’s Messenger and his wives!’ By Alläh, by her talk she influenced me so much that some of my anger subsided. I left her (and went home).
At that time I had a friend from the Ansar who used to bring news (from the Prophet ﷺ) in case of my absence, and I used to bring him the news if he was absent. In those days we were afraid of one of the kings of Ghassan tribe. We heard that he intended to move and attack us, so fear filled our hearts because of that. (One day), my Ansār friend unexpectedly knocked at my door, and said, ‘Open! Open!’ I said, ‘Has the king of Ghassan come?’ He said, ‘No, but something worse; Alläh’s Messengers has isolated himself from his wives.’ I said, ‘Let the nose of ‘Aishah and Hafsa be stuck to dust (i.e., humiliated)!’ Then I put on my clothes and went to Alläh’s Messenger’s residence, and behold! He was staying in an upper room of his, to which he ascended by a ladder, and a black slave of Alläh’s Messenger ﷺ was (sitting) at the first ladder-step. I said to him, ‘Say (to the Prophet ﷺ) ‘Umar bin Al-Khattab is here.’ Then the Prophet ﷺ admitted me and I narrated this story to Alläh’s Messenger ﷺ. When I reached the story of Umm Salama, Alläh’s Messenger ﷺ smiled while he was lying on a mat made of palm-tree leaves with nothing between him and the mat. Underneath his head there was a leather pillow stuffed with palm-fibres, and leaves of a Saut tree were piled at his feet, and above his head hung a few water-skins. On seeing the marks of the mat imprinted on his side, I
wept. He said, ‘Why are you weeping?’ I replied, ‘O Allah’s Messenger! Caesar and Khusrau are leading the life (i.e., luxurious life) while you, Allah’s Messenger though you are (is living in destitute).” The Prophet then replied, ‘Won’t you be satisfied that they enjoy this world and we the Hereafter?’”

(3) CHAPTER. “And (remember) when the Prophet disclosed a matter in confidence to one of his wives (Hafsa)… (up to) … The All-Aware.” (V.66:3)

4914.Narrated Ibn ‘Abbās : I intended to ask ‘Umar so I said, “Who were those two ladies who tried to back each other against the Prophet?” I had hardly finished my speech when he said, “They were ‘Āishah and Hafṣa.”

(4) CHAPTER. The Statement of Allah : “If you two (wives of the Prophet , namely, ‘Āishah and Hafṣa) turn in repentance to Allah, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet likes).” (V.66:4)
4915. Narrated Ibn ‘Abbās [رضي الله عنهما]: I intended to ask ‘Umar about those two ladies who back each other against ‘Allāh’s Messenger [رسول اللہ ﷺ]. For one year I was seeking the opportunity to ask this question, but in vain, until once when I accompanied him for Hajj. While we were in Zahrān, ‘Umar went to answer the call of nature and told me to follow him with some water for ablution. So I followed him with a container of water and started pouring water for him. I found it a good opportunity to ask him, so I said, “O chief of the believers! Who were those two ladies who had backed each other (against the Prophet [رسول اللہ ﷺ]?” Before I could complete my question, he replied, “They were ‘Aishah and Ḥafṣa.”

(5) CHAPTER. “It may be, if he divorced you (all), that his Lord (Allah) will give him instead of you, wives better than you...” (V.66:5)

4916. Narrated ‘Umar [رضي الله عنه]: The wives of the Prophet [رسول اللہ ﷺ], out of their jealousy, backed each other against the Prophet [رسول اللہ ﷺ], so I said to them, “It may be, if he divorced you (all), that Allāh will give him instead of you, wives better than you...” (V.66:5)
So this Verse was revealed.

(67) SÚRAT AL-MULK
(The Dominion)

In the Name of Allah, the Most Gracious, the Most Merciful.

(Blessed is He in Whose Hand is the dominions.)

No Ḥadīth are mentioned here.

(68) SÚRAT NUN WAL-QALAM
(The Pen)

In the Name of Allah, the Most Gracious, the Most Merciful.

Blessed is He in Whose Hand is the dominions.

No Ḥadīth are mentioned here.
(1) CHAPTER. “Cruel, and moreover base-born (of illegitimate birth).” (V.68:13)


It was revealed in connection with a man from Quraish who had a notable Zanamah (sign) similar to the notable sign which usually hung on the neck of a sheep (to recognise it).

4918. Narrated Hãritha bin Wahb Al-Khuza‘î: I heard the Prophet ℒ lượt saying, “May I tell you of the people of Paradise? Every weak and poor obscure person whom the people look down upon, but if he takes an oath to do something, his oath is fulfilled by Allãh. And may I inform you of the people of the Hell-fire? They are all those violent, arrogant and stubborn people.”

(2) CHAPTER. “(Remember) the Day when the Shin shall be laid bare…” (V.68:42)

4919. Narrated Abû Sa‘îd ℒ lượt saying, “Our Lord Allãh will lay bare His Shin, and then all the believers, men and women, will prostrate themselves before Him, but there will remain those who used to prostrate in the world for showing off and for gaining good reputation. Such one will try to prostrate (on the Day of Judgement) but his back (bones) will become a single (vertebra) bone, (so he will not be able to prostrate).”
(69) **Sūrat al-Ḥāqqah**  
(The Inevitable)

In the Name of Allah, the Most Gracious, the Most Merciful.

بسم الله الرحمن الرحيم

«بيِّنْيَهَا رَأْيٌ» يُريدُ فيها الرِّضا. «القَابِضَةِ»: المَوَّلِيَّةُ الأولى التي مَنْهَا، لَمْ أُحْيَ بَعْدَهَا، فَمَنْ أَلَّفَ اْتَّدَعَهُ مَعَهُ كَثِيرٍ. أَخْذُهُ لِلْجَمِيعِ وَلِلسُّلْطَانِ. وَقَالَ ابْنُ عُبَيْسَ: «الْوُطْنِ»: يِبَاطِيَ الْقَلْبِ. قَالَ ابْنُ عُبَيْسَ: «مَلْقِيَ»: كُلُّهُ وَيُقَالُ: «بِالْقَابِضَةِ»: بِطَغَتِهِمْ. وَيُقَالُ: طَفَّتْ عَلَى الْخَرْجٍ كَمَا طَفَّتِ الْمَاءٍ عَلَى قُوْمٍ نُوحٍ.

(70) **Sūrat al-Ma'ārij** or **Sa'ālā Sā'ilun**  
(The Ways of Ascent or A Questioner asked)

In the Name of Allah, the Most Gracious, the Most Merciful.

بسم الله الرحمن الرحيم

الفَصِيلَةُ: أَضْعَفُ أَبَاهُ النَّفْرُى: إِلَيْهِ يَنْتَقِمُ مَنْ أَنْتَقِمُ. «عَلِيْهِ»: الْيَدَانِ والْرُّجُلَانِ وَالأَطْرَافِ وَجِلْدَةُ الرَّأسِ يَقَالُ لَهَا: شْوَاءٌ. وَمَا كَانَ عَبَرَ مَقْتَلٍ
(1) CHAPTER. “Nor shall you leave Wadd nor Suwâ’ nor Yaghûth nor Ya‘ūq nor Nasr’…” (V.71:23)

4920. Narrated Ibn ‘Abbâs: All the idols which were worshipped by the people of Nûh (Noah) were worshipped by the Arabs later on. As for the idol Wadd, it was worshipped by the tribe of Kalb at Daumat-al-Jandal; Suwâ’ was the idol of Banî Hudhail, and Yaghûth was the idol of (the tribe of) Murâd and then by Banî
Ghutaif at Al-Jauf near Sabā; Yāʿūq was the idol of Ḥamdān, and Nāsr was the idol of Ḥimyar, the branch of Dhil-Kalāʿ. The names (of the idols) formerly belonged to some pious men of the people of Nūh, and when they died, Satan inspired their people to (prepare) and place idols at the places where they used to sit, and to call those idols by their names. The people did so, but the idols were not worshipped till those people (who initiated them) had died and the origin of the idols had become obscure, whereupon people began worshipping them.

(72) SŪRAT AL-JINN or QUL-UḤIYA ILAIYA (The Jinn)

In the Name of Allāh, the Most Gracious, the Most Merciful.

(1) CHAPTER.

4921. Narrated Ibn ‘Abbas: Allāh’s Messenger went out along with a group of his Companions towards ‘Ukāz market. At that time something intervened between the devils and the news of the heaven, and flames were fired upon them, so the devils returned. Their fellow-devils said, “What is wrong with you?” They said, “Something has intervened between us and the news of the heaven, and fires (flames) have been shot at us.” Their fellow-devils said, “Nothing has intervened between you
and the news of the heaven, but an important event has happened. Therefore, travel all over the world, east and west, and try to find out what has happened." And so they set out and travelled all over the world, east and west, looking for that thing which intervened between them and the news of the heaven. Those of the devils who had set out towards Tihama, went to Allah’s Messenger at Nakhla (a place between Makkah and Tā’if) while he was on his way to ‘Ukāz market. (They met him) while he was offering the Fajr prayer with his Companions. When they heard the Qur’ān being recited (by Allah’s Messenger), they listened to it and said (to each other), “This is the thing which has intervened between you and the news of the heavens.” Then they returned to their people and said, “O our people! Verily We have heard a wonderful Recitation (the Qur’ān). It guides to the Right Path, and we have believed therein, and we shall never join (in worship), anything with our Lord (Allah).”

Then Allah revealed to His Prophet (Sūrat Al-jinn):

“Say (O Muḥammad) ‘It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur’ān)…”’ (V.72:1)

The statement of the jinn was revealed to him.

(73) SŪRAT AL-MUZZAMMIL
(The One wrapped in Garments)

In the Name of Allah, the Most Gracious, the Most Merciful.
In the Name of Allah, the Most Gracious, the Most Merciful.

(1) CHAPTER.

4922. Narrated Yaḥyā bin Abī Kathīr: I asked Abū Salama bin ‘Abdur-Rahmān about the first Sūrah revealed of the Qur’ān. He replied, “O you, (Muḥammad ﷺ) enveloped (in garments)! (Al-Muddaththir No. 74)” I said, “They say it was, ‘Read! In the Name of your Lord, Who has created,’ [i.e., Sūrat Al-‘Alaq (the Clot, No. 96)].” On that, Abū Salama said, “I asked Jābir bin ‘Abdullāh about that, saying the same as you have said, whereupon he said, ‘I will not tell you except what Allāh’s Messenger ﷺ had told us.’ Allāh’s Messenger ﷺ said, ‘I was in seclusion in the cave of Hīrā’, and after I completed the limited period of my seclusion, I came down (from the cave) and heard a voice calling me. I looked to my right, but saw nothing, I looked to my left, but saw nothing, I looked to my front, but saw nothing, I looked to my
back, but saw nothing. Then I looked up and saw something. So, I went to Khadija (the Prophet’s wife) and told her to envelop me in garments and pour cold water on me. So they enveloped me and poured cold water on me.

Then, it was revealed:

O you (Muhammad ﷺ) enveloped (in garments) Arise and warn and magnify your Lord (Allah)!’” (V.74:1-3)

4923. Narrated Jābir bin ‘Abdullah: The Prophet ﷺ said, “I was in a seclusion in the cave of Ḥirā’...” (similar to the narration related by ‘Ali bin Al-Mubārak, No. 4922).

4924. Narrated Yahyā: I asked Abū Salama, “Which Sūrah of the Qur’ān was revealed first?” He replied, “O you (Muhammad ﷺ), enveloped (in garments)! (Al-Muddaththir No. 74).” I said, “I have been informed that it was, ‘Read! In the Name of your Lord! Who has created...’ (Sūrat Al-‘Alaq No. 96).” Abū Salama said, “I asked Jābir, ‘Which Sūrah of the Qur’ān was revealed first?’ He said, “O you (Muhammad ﷺ), enveloped (in garments) Arise and warn and magnify your Lord (Allah)!’” (V.74:1-3)
garments)!’ I said, ‘I have been told that it was ‘Read! In the Name of your Lord, who has created.’ He said, ‘I will not tell you but what Allah’s Messenger said. Allah’s Messenger said, ‘I was in seclusion in the cave of Hira’ and when I completed the limited period of my seclusion, I came down till I reached the valley. I heard a voice calling me, so I looked in front of me, behind me, to my right, and to my left, and behold! I saw (an angel) sitting on a throne between the sky and the earth. So, I went to Khadija and told her to envelop me in garments and pour cold water on me. Then, it was revealed to me:

‘O you (Muhammad) enveloped (in garments)! Arise and warn! And magnify your Lord (Allah)!’” (V.74:1-3)

(4) CHAPTER. “And purify your garments!” (V.74:4)

4925. Narrated Jabir bin ‘Abdullah: I heard the Prophet describing the period of pause of the Divine Revelation. He said in his talk, ‘While I was walking, I heard voices from the sky. I looked up, and behold! I saw the same angel who came to me in the cave of Hira’, sitting on a chair between the sky and the earth. I was too much afraid of him (so I returned to my house) and said, ‘Wrap me up, wrap me up in garments!’ So they enveloped me. Then Allah revealed:

‘O you (Muhammad) enveloped (in garments)! ... (up to) ... And keep away from Ar-Ruiz (the idols)’ (This happened) before the Salat (prayers) became compulsory.”
(5) CHAPTER. “And keep away from Ar-Rujz (the idols)” (V.74:5)

It is said that ‘Rujz’ and ‘Rijs’ means punishment (i.e., the worshipping of idols that leads to punishment.)

4926. Narrated Jâbir bin ‘Abdullâh that he heard Allah’s Messenger describing the period of pause of the Divine Revelation, and in his description he said, “While I was walking, I heard a voice from the sky. I looked up towards the sky, and behold! I saw the same angel who came to me in the cave of Hîrâ’, sitting on a chair between the sky and the earth. I was so terrified by him that I fell down on the ground. Then I went to my wife and said, ‘Envelop me in garments! Envelop me in garments!’ They enveloped me, and then Allah revealed:

‘O you (Muhammad) enveloped in garments! Arise and warn... (up to) ... And keep away from Ar-Rujz (the idols).’” (V.74:1-5)

Abû Salama said: ‘Rujz’ means idols. After that, the Divine Revelation started coming strongly and more frequently.
(75) SÛRAT AL-QIYÂMAH  
(The Resurrection)

In the Name of Allâh, the Most Gracious, the Most Merciful.

(1) CHAPTER. The Statement of Allâh ﷻ ﷺ:
“Move not your tongue concerning (the Qur’ân, O Muhammäd ﷺ) to make haste therewith.” (V.75:16)

4927. Narrated Ibn ‘Abbâs ﷺ: The Prophet ﷺ used to move his tongue when the Divine Revelation was being revealed to him. [Sûfîn, a subnarrator, demonstrated (how the Prophet ﷺ used to move his lips) and added, “In order to memorize it.”] So Allâh revealed:

“Move not your tongue concerning (the Qur’ân, O Muhammäd ﷺ) to make haste therewith.” (V.75:16)

CHAPTER. “It is for Us to collect it and to give you (O Muhammäd ﷺ), the ability to recite it (the Qur’ân).” (V.75:17)

4928. Narrated Mûsâ bin Abî ‘Âishah that he asked Sa’ïd bin Jubair regarding (the Statement of Allâh), “Move not your tongue concerning (the Qur’ân, O Muhammäd ﷺ) to make haste therewith.” He said, “Ibn ‘Abbâs said that the Prophet ﷺ used to move his lips when the Divine Revelation was being revealed to him. So the Prophet ﷺ was ordered not to move his tongue, which he used to do, lest some words should escape his memory. ‘It is for Us to collect it’ means, ‘We will collect it in your chest;’ and ‘the ability to recite it’ means, ‘We will make you recite it.’ But when We have recited it (i.e., when it...
has been revealed to you), follow its recital; it is for Us to explain it and make it clear, (i.e., We will explain it through your tongue)."

(2) CHAPTER. "And when We have recited it to you [O Muhammad ﷺ through Jibrîl (Gabriel)], then follow its ([the Qur’ân’s] recital." (V.75:18)

And Ibn ’Abbâs said: "We have recited it" means "We have explained it." "Follow its recital" means, "Act on its order."

4929. Narrated Ibn ’Abbâs (as regards) Allâh’s Statement — “Move not your tongue concerning (the Qur’ân, O Muhammad ﷺ) to make haste therewith.” (V.75:16):

When Jibrîl (Gabriel) descended with the Divine Revelation to Allâh’s Messenger ﷺ, he (Allâh’s Messenger ﷺ) moved his tongue and lips, and that state used to be very hard for him, and that movement indicated that he was being inspired Divinely. So, Allâh revealed in Surat Al-Qiyámah which begins with: “I swear by the Day of Resurrection…” (V.75:16)

The Verses “Move not your tongue concerning (the Qur’ân, O Muhammad ﷺ) to make haste therewith. It is for Us to collect it and to give you (O Muhammad ﷺ) the ability to recite it (the Qur’ân).” (V.75:16,17):

Ibn ’Abbâs added: “It is for Us to collect it, and to give you the ability to recite it (the Qur’ân),” means, “When We have revealed it, listen.” “Then it is for Us to explain it,” means, “It is for Us (Allâh) to explain it through your tongue.” So whenever Jibrîl (Gabriel) came to Allâh’s Messenger ﷺ, he would keep quiet (and listen), and when the angel left, the Prophet ﷺ would recite that revelation as Allâh promised him.
In the Name of Allah, the Most Gracious, the Most Merciful.

Bism Allah al-rahman al-raheem.
(77) Sūrat Al-Mursalāt
(Those sent forth)

In the Name of Allah, the Most Gracious, the Most Merciful.

(1) CHAPTER.

4930. Narrated ‘Abdullāh: We were with the Prophet when Sūrat (starting with) Wal-Mursalāt was revealed to him. While we were receiving it from his mouth, a snake suddenly came and we ran to kill it, but it outstripped us and entered its hole quickly. Allāh’s Messenger said, “It has escaped your evil, and you, too, have escaped its evil.”

4931. Narrated ‘Abdullāh: While we were with Allāh’s Messenger in a cave, Sūrat (starting with) Wal-Mursalāt was revealed to him and we received it directly from his mouth as soon as he had received the Revelation. Suddenly, a snake came out and Allāh’s Messenger said, “Get at it and kill it!” We ran to kill it but it outstripped us. Allāh’s Messenger said, “It has escaped your evil as you, too, have escaped its evil.”
(2) CHAPTER. The Statement of Allah (V.77:32)

"Verily! It (Hell) throws sparks (huge) as Al-Qasr (a fort or a huge log of wood)."

4932. Narrated Ibn 'Abbâs: (as regards the explanation of) “Verily! It (Hell) throws sparks (huge) as Al-Qasr (a fort or a huge log of wood).” (V.77:32):

We used to collect wood in the form of logs, three cubits long or shorter, for heating purposes in winter, and we used to call such wood Al-Qasr.

(3) CHAPTER. The Statement of Allah (V.77:33)

“As if they were yellow camels or bundles of ropes.”
4933. Narrated Ibn ‘Abbās: (regarding) the explanation of “… It throws sparks as Al-Qāsr …” (V. 77:32):

We used to collect logs of wood, three cubits long or longer, to store for heating purposes in winter, and we used to call it Al-Qāsr, it also means a castle or a fort.

“As if they were ḥaḍālat ṣufr (yellow camels or bundles of ropes)” (V.77:33): means the ropes of a ship which are made in bundles till it become as wide as men’s waists.

(4) CHAPTER. The Statement of Allāh: “That will be a Day when they shall not speak (during some part of it).” (V.77:35)

4934. Narrated ‘Abdullāh: While we were with the Prophet ☪ in a cave, Sūrat (starting with) Wal-Mursalāt was revealed to him and he recited it, and I heard it directly from his mouth as soon as he recited its Revelation. Suddenly, a snake sprang at us, and the Prophet ☪ said, “Kill it!” We ran to kill it but it escaped quickly. The Prophet ☪ said, “It has escaped your evil, and you, too, have escaped its evil.”
(1) CHAPTER. “The Day when the Trumpet will be blown, and you shall come forth in crowds (groups after groups).” (V.78:18)

4935. Narrated Al-A‘mash: Abū Hurairah ṣallāllāhu ‘alayhi wa sallam said, “‘Allāh’s Messenger ṣallāllāhu ‘alayhi wa sallam said, ‘Between the two sounds of the Trumpet, there will be forty.’” Somebody asked Abū Hurairah, “Forty days?” But he refused to reply. Then he asked, “Forty months?” He refused to reply. Then he asked, “Forty years?” Again, he refused to reply. Abū Hurairah added, “Then (after this period), ‘Allāh will send water from the sky and then the dead bodies will grow like vegetation grows. There is nothing of the human body that does not wastes away or perish or decay except one bone; that is the last coccyx bone (of the tail); and from that bone ‘Allāh will reconstruct the human body on the Day of Resurrection.’”

[See Hadith No.4814]
**(79) SURAT WAN-NÁZI'ÁT**  
(Those Who pull out)

In the Name of Allāh, the Most Gracious, the Most Merciful.

وَقَالَ مُجَاهِدُ: {الآية الكبيرة}: عِصَاءٌ وَرَبِّيَةٌ. يَقَالُ: النَّاَرُةُ وَالنَّارُةُ سَوَاءٌ مِّثْلُ الْقَاطِعِ وَالقَطِيعِ، وَالبَيْلُ وَالبَيْلُ. وَقَالَ بِعَضُوْمِهِمْ: النَّارُةُ البَالِيَةُ، وَالنَّارُةُ: العَظْمُ الْمُحْوِّفُ الَّذِي نَمَرْ فيَهُ الْرَّيْحُ فِيَنَحُورُ، وَقَالَ: إِنَّ عِبَاسٍ: {المفتارة}: إِلَى أَمْرِهَا: الْأَوْلِ: إِلَى الْحَيَاةِ، وَقَالَ عِبَارَةً: {يَا بَنَيَّا}: مَنِيُّ مُسَتَّهَا، وُسْرَى السَّفِينَةُ حَيْثُ تَتَقَبَّلُ. 

(1) CHAPTER.

4936. Narrated Sahl bin Sa'd: I saw Allāh’s Messenger pointing with his index and middle fingers, saying, “The time of my advent and the Hour (Doomsday) are like these two fingers.” The Great Catastrophe will overwhelm everything.
In the Name of Allāh, the Most Gracious, the Most Merciful.

4937. Narrated ‘Āishah: The Prophet ﷺ said, "Such a person as recites the Qur’ān and masters it by heart, will be with the (angels) honourable and obedient (in heaven). And such a person as exerts himself to learn the Qur’ān by heart, and recites it with great difficulty, will have a double reward."
(81) SŪRAT AL-TAKWĪR
(Wound round and lost its Light)

In the Name of Allāh, the Most Gracious, the Most Merciful.

(82) SŪRAT AL-INFĪTĀR
(The Cleaving)

In the Name of Allāh, the Most Gracious, the Most Merciful.
CHAPTER. “The Day when (all) mankind will stand before the Lord of the ‘Alamîn (mankind, jinn and all that exists)” (V.83:6)

4938. Narrated ‘Abdullâh bin ‘Umar: The Prophet ﷺ said, “On the Day when all mankind will stand before the Lord of the ‘Alamîn (mankind, jinn and all that exists), some of them will be hidden in their sweat up to the middle of their ears.”
4939 Narrated 'Aishah: "Allah's Messenger said, "(On the Day of Resurrection) anyone whose account will be taken will be ruined (i.e., will go to Hell)."
I said, "O Allah's Messenger! May Allah make me be sacrificed for you! Doesn't Allah say: 'Then, as for him who will be given his Record in his right hand, he surely will receive an easy reckoning?'" (V.84:7,8)
He replied, "That is only the presentation of the accounts; but he whose record is questioned, will be ruined."
(2) CHAPTER. “You shall certainly travel from stage to stage (in this life and in the Hereafter)” (V.84:19)

4940. Narrated Ibn ‘Abbās (as regards the Verse) — “You shall certainly travel from stage to stage (in this life and in the Hereafter).

(It means) from one state to another. That concerns your Prophet ﷺ.

(85) SŪRAT AL-BURÚJ
(The Big Stars)

In the Name of Allāh, the Most Gracious, the Most Merciful.

وَقَالَ مُجَاهِدٌ: «الأَمْدَرُ»: فَنَا لَكَ فِي الْأَرْضِ. «تَبِينٌ»: عَذَّبَهَا.

وَقَالَ ابْنُ عُبْدَّ أَسْمَعْيَشَ: «أَوْرُدٌ»: الحَبِيبُ. «الْبَيْدِ»: الْكَرِيمُ.

(86) SŪRAT AṬ-TĀRIQ
(The Night-Comer)

In the Name of Allāh, the Most Gracious, the Most Merciful.

هُوَ الْمَحْجُوبُ، وَمَا أَتَاكَ لِيَلاً فَهُوَ الَّذِي مَرَّ بِالْمَيْرَ. «الْمِمْسَى»: الْمُصِبِّيُّ.

وَقَالَ مُجَاهِدٌ: «أَتَاكَ الْمَيْرَ»: سَحَابٌ يُرْجَعُ بِالْمَيْرَ. وَأَتَاكَ الْمَيْرَ: الأَرْضُ تَضَدُّ عَلَى النِّيَابَاتِ. وَقَالَ ابْنُ
In the Name of Allah, the Most Gracious, the Most Merciful.

4941. Narrated Al-Barā’i: The first of the Companions of the Prophet who came to us (in Al-Madina), were Mu‘āṣ’ār bin ‘Umar and Ibn Umm Maktūm, and they started teaching us the Qur’an. Then came ‘Ammār, Bilāl and Sa’d. Afterwards ‘Umar bin Al-Khaṭṭāb came along with a batch of twenty (men); and after that the Prophet came. I never saw the people of Al-Madina so pleased with anything as they were with his arrival, so that even the little boys and girls were saying, “This is Allah’s Messenger who has come.” He (the Prophet) did not come (to Al-Madina) till I had learnt Sūrat Al-‘A’lā and also other similar Sūrah.
(88) SŪRAT AL-GHĀSHIYAH
(The Overwhelming)

In the Name of Allah, the Most Gracious, the Most Merciful.

بسم الله الرحمن الرحيم

وَقَالَ ابْنُ عَبْسَ: {

(89) SŪRAT AL-FAJR
(The Break of Day or the Dawn)

In the Name of Allah, the Most Gracious, the Most Merciful.

بسم الله الرحمن الرحيم

وَقَالَ مُجَاهِدٌ: {١٢٠} أَمَامَ

الْقُدْرَةِ: يَعْنِي الْقُدْرَةُ. وَالْعَمَّادُ:

يَعْنِي أَهْلُ عُمُودٍ لَا يَقِيمُونَ. {سُوْطَ

عَدَايْ: الْذَّيْ عَذِبْتَهُ بِهِ. {أَسْتَكِلَّ

لَّاَنَّ: السُّفَهُ. وَجَاجُ: الْكِبرُ.

وَقَالَ مُجَاهِدٌ: كُلُّ شَيْءٍ خَلِيفَهُ فَهُوَ

شَفَعُ، السُّمَّاءُ شَفَعُ، وَالْمُثَّرُ: اللّهُ

تَبَارَكَ وَتَعَالَى. وَقَالَ غَيْرُهُ: {سُوْطَ

عَدَايْ: كَلِمَةٌ تُقُولُهَا الْعَرَبُ لِكُلٍّ نَّوْعٍ}
In the Name of Allah, the Most Gracious, the Most Merciful.

بسم الله الرحمن الرحيم

In the Name of Allâh, the Most Gracious, the Most Merciful.

(91) SÛRAT ASH-SHAMS
(The Sun)

4942. Narrated ‘Abdullâh bin Zam’a that he heard the Prophet ® delivering a Khutba (religious talk), and he mentioned the she-camel and the one who killed it. Allâh’s Messenger ® recited:

“When the most wicked man among them went forth (to kill the she-camel).” (V.91:12)

Then he said, “A tough man whose equal was rare and who enjoyed the protection of his people, like Abi Zam’a, went forth to (kill) it.” The Prophet ® then mentioned about women (in his Khutba) and said, “It is not wise for anyone of you to lash his wife like a slave, for he might sleep with her the same evening.” Then he advised them not to laugh when somebody breaks wind, and said, “Why should anybody laugh at what he himself does?”
In the Name of Allāh, the Most Gracious, the Most Merciful.

(1) CHAPTER. “By the day as it appears in brightness.” (V.92:2)

4943. Narrated ‘Alqama: I went to Shām with a group of the companions of ‘Abdullāh (bin Mas‘ūd). Abū Ad-Dardā’ heard of our arrival so he came to us and said, “Is there anybody among you who can recite (the Qur‘ān)?” We replied in the affirmative. Then he asked, “Who is the best reciter?” They pointed at me. Then he told me to recite, so I recited the Verse:

“By the night as it envelops. By the day as it appears in brightness. By Him Who created male and female.” (V.92:1-3)

Abū Ad-Dardā’ then said to me, “Did you hear it (like this) from the mouth of your friend (‘Abdullāh bin Mas‘ūd)?” I said, “Yes.” He said, “I, too, heard it (like this) from the mouth of the Prophet ﷺ, but these people do not consider this recitation as the correct one.”
(2) CHAPTER. “By Him Who created male and female.” (V.92:3)

4944. Narrated Ibrāhīm: The companions of ‘Abdullāh (bin Mas‘ūd) came to Abī Ad-Dardā’, (and before they arrived at his home), he looked for them and found them. Then he asked them, “Who among you can recite (the Qur’an) as ‘Abdullāh recites it?” They replied, “All of us.” He asked, “Who among you knows it by heart?” They pointed at ‘Alqama. Then he asked ‘Alqama, “How did you hear ‘Abdullāh bin Mas‘ūd reciting Sūrat Al-Lail (The Night)?” ‘Alqama recited:

“By the male and the female.” Abū Ad-Dardā’ said, “I testify that I heard the Prophet reciting it likewise, but these people want me to recite it:

‘By Him Who created male and female.’ but by Allāh, I will not follow them.”

(3) CHAPTER. The Statement of Allāhː

“As for him who gives (in charity) and keeps his duty to Allāh and fears Him.” (V.92:5)

4945. Narrated ‘Alī: We were in the company of the Prophet in a funeral procession at Baqi ‘Al-Gharqad. He said, “There is none of you but has his place written for him in Paradise or in the Hell-fire.” They said, “O Allāh’s Messenger! Shall we depend (on this fact and give up work)?” He said, “Carry on doing (good deeds), for everybody will find it easy to do (such deeds that will lead him to his destined place).” Then he recited:

“As for him who gives (in charity) and keeps his duty to Allāh and fears Him, and believes in Al-Husnā [the Best i.e., either Lā ilāha illallah (none has the right to be worshipped but Allāh) or reward from Allāh (i.e., Allāh will compensate him for what he will spend in Allāh’s Way or bless
him with Paradise). ... (up to) ... the path for evil.” (V.92:5-10)

CHAPTER. The Statement of Allah  
‘... and believes in Al-Husnā.”[1] (V.92:6)

Narrated Abū ‘Abdur-Rahmān: ‘Ali (r) said, “We were sitting with the Prophet ﷺ.” (He then mentioned the Hadith No.4945).

4946. Narrated ‘Alī: While the Prophet ﷺ was in a funeral procession, he took a small stick and started scraping the earth with it and said, “There is none among you but has his place written for him, either in the Hell-fire or in Paradise.” They (the people) said, “O Allah’s Messenger ﷺ! Shall we depend (on this fact and give up work)?” He replied, “Carry on doing (good deeds), for everybody will find easy to do (such deeds that will lead him to his destined place).” The Prophet ﷺ then recited:

“As for him who gives (in charity) and keeps his duty to Allah and fears Him, and believes in Al-Husnā.” (V.92:5,6)

(1) (Ch.) The best (i.e., either Lā ilaha illallah: none has the right to be worshipped but Allah) or a reward from Allah (i.e., Allah will compensate him for what he will spend in Allah’s way or bless him with Paradise).
(5) CHAPTER. The Statement of Allah Jibāl:
"But he who is greedy miser and thinks himself self-sufficient." (V.92:8)

4947. Narrated 'Ali ibn Abī Ṭālib: We were in the company of the Prophet ﷺ and he said, "There is none among you but has his place written for him, either in Paradise or in the Hell-fire." We said, "O Allah's Messenger! Shall we depend (on this fact and give up work)?" He replied, "No! Carry on doing good deeds, for everybody will find easy to do (such deeds that will lead him to his destined place)." Then the Prophet ﷺ recited:

"As for him who gives (in charity) and keeps his duty to Allah and fears Him and believes in Al-Husnā. We will make smooth for him the path of ease (goodness) ... (up to) We will make smooth for him the path for evil." (V.92:5-10)

(6) CHAPTER. The Statement of Allah Jibāl:
"And belies Al-Husnā ..." (V.92:9).

4948. Narrated ‘Ali ibn Abī Ṭālib: While we were in a funeral procession in Baq‘ Al-Gharqad, Allah's Messenger ﷺ came and sat down, and we sat around him. He had a small stick in his hand and he bent his head and started scraping the ground with it. He then said, "There is none among you and no created soul, but has his place written for him either in Paradise or in the Hell-fire, and also written for him whether he will be wretched or blessed (in the Hereafter)." A man said, "O Allah's Messenger! Shall we depend upon what is written for us and give up doing (good) deeds? For whoever among us is destined to be blessed (in the Hereafter), will join the blessed people, and whoever among us is destined to be wretched will do such deeds as are characteristic of the people who
are destined to be wretched.” The Prophet ﷺ said, “Those who are destined to be blessed (in the Hereafter) will find it easy to do the deeds characteristic of those destined to be blessed, while those who are to be among the wretched (in the Hereafter), will find it easy to do the deeds characteristic of those destined to be wretched.” Then he recited:

“As for him who gives (in charity) and keeps his duty to Allah and fears Him, and believes in Al-Hasnā.” (V.92:5-6)

(7) CHAPTER. “We will make smooth for him the path for evil.” (V.92:10)

4949. Narrated 'Ali رضي الله عنه: While the Prophet ﷺ was in a funeral procession, he picked up something and started scraping the ground with it and said, “There is none among you but has his place written for him either in the Hell-fire or in Paradise.” They said, “0 Allah’s Messenger! Shall we not depend upon what has been written for us and give up doing (good) deeds?” He said, “Carry on doing (good) deeds, for everybody will find easy to do such deeds that will lead him to his destined place) for which he has been created. So, he who is destined to be among the blessed (in the Hereafter), will find it easy to do the deeds characteristic of such people, while he who is destined to be among the wretched ones, will find it easy to do the deeds characteristic of such people.” Then he recited:

“As for him who gives (in charity) and keeps his duty to Allah and fears Him, and believes in Al-Hasnā.” (V.92:5,6)
(93) Sūrat ad-Ḍuḥā
(The Forenoon – After the Sunrise)

In the Name of Allāh, the Most Gracious, the Most Merciful.

(1) CHAPTER. The Statement of Allāh: “Your Lord (O Muḥammad ﷺ) has neither forsaken you nor hates you.” (V.93:1-3)

4950. Narrated Jundub bin Sufyān: Once Allāh’s Messenger ﷺ became sick and could not offer his night prayer (i.e., Tahajjud prayers) for two or three nights. Then a lady (the wife of Abū Lahab) came and said, “O Muḥammad! I think that your Satan has forsaken you, for I have not seen him with you for two or three nights!” On that Allāh revealed:

“By the forenoon (after sunrise); and by the night when it darkens (and stands still); your Lord (O Muḥammad ﷺ) has neither forsaken you nor hates you.” (V.93:1-3)

(2) CHAPTER. The Statement of Allāh: “Your Lord (O Muḥammad ﷺ) has neither forsaken you nor hates you.” (V.93:1-3)

(The Arabic word that is translated as ‘has forsaken you’ can be read in two ways: with emphasis (i.e., Wadda’aka) or without emphasis (i.e., Wada’aka). The meaning of both is the same, i.e., [your Lord] has (not) forsaken you.) Ibn ‘Abbās said: The Verse means: ‘He has not forsaken you, nor does He hate you.’
4951. Narrated Jundub Al-Bajali: A lady said, “O Allah’s Messenger! I see that your friend has delayed (in conveying Qur’an) to you.” So there was revealed:

"Your Lord (O Muhammad ﷺ) has neither forsaken you nor hates you." (V.93:3)

(94) SÛRAT ASH-SHARH
(The Opening Forth)

In the Name of Allâh, the Most Gracious, the Most Merciful.

(95) SÛRAT AT-TÎN
(The Fig)

In the Name of Allâh, the Most Gracious, the Most Merciful.
4952. Narrated Al-Bara' ibn Yazid: While the Prophet was on a journey, he recited Sūrat Wat-Tīn Waz-Zaitūn (No. 95) in one of the first two Rak'ā of the 'Ishā prayer.

(96) SŪRAT AL-ʿALAQ
(The Clot)

In the Name of Allah, the Most Gracious, the Most Merciful.

"In the Name of Allah, the Most Gracious, the Most Merciful. Allah's Messenger, while he was on a journey, recited Sūrat Wat-Tīn Waz-Zaitūn in one of the first two Rak'ā of the 'Ishā prayer."
4953. Narrated ‘Aishah, the wife of the Prophet ﷺ: The commencement (of the Divine Revelation) to Allah’s Messenger ﷺ was in the form of true dreams in his sleep, for he never had a dream but it turned out to be true and clear as the bright daylight. Then the love of seclusion was bestowed upon him, so he used to go in seclusion in the cave of Hira’ where he used to worship (Allah Alone) continuously for many nights before returning to his family to take the necessary provision (of food) for the stay. He would come back to (his wife) Khadija again to take his provision (of food) likewise, till one day he received the Guidance while he was in the cave of Hira’. An angel came to him and asked him to read. Allah’s Messenger ﷺ replied, “I do not know how to read.” The Prophet ﷺ said, “Then the angel held me (forcefully) and pressed me so hard that I felt distressed (could not bear it any more). He then released me and again asked me to read, and I replied, ‘I do not know how to read.’ Thereupon he held me again and pressed me a second time till I felt distressed (could not bear it any more). He then released me and asked me to read, but again I replied, ‘I do not know how to read.’ Thereupon he held me for the third time and pressed me till I felt distressed (could not bear it any more), and then he released me and said, ‘Read in the Name of your Lord, Who has created (all that exists). Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen. Has taught man that which he knew not.’” (V.96:1-5)

Then Allah’s Messenger ﷺ returned with that (the Revelation) and his (heart severely...
beating; and the muscles between his neck and shoulders were trembling till he came upon Khadija (his wife) and said, 'Cover me!' They covered him, till his fear was over, and after that he said to Khadija, "O Khadija! What is wrong with me? I was afraid that something bad might happen to me." Then he told her all that had happened. Khadija said, "Nay! But receive the good tidings! By Allah, Allah will never disgrace you, for by Allah, you keep good relations with your kith and kin, speak the truth, help the poor and the destitute, entertain your guests generously and assist the deserving calamity-stricken." Khadija then took him to Waraqa bin Naufal, the son of Khadija's paternal uncle. Waraqa who became a Christian in the pre-Islamic period and used to write Arabic and also write some portion of the Injeel (Gospel) in Arabic as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said (to Waraqa), "O my cousin! Listen to what your nephew has to say." Waraqa said, "O my nephew! What have you seen?" The Prophet asked, "Will these people drive me out?" He replied in the affirmative and said, "Any one (man) who came with something similar to what you have brought was treated with hostility." If I were to remain alive till your day (when you start preaching), then I would support you strongly." But a short while later Waraqa died and the Divine Revelation was paused (stopped) for a while so that Allah's Messenger was much grieved.
4954. Narrated Jābir bin ‘Abdullah رضي الله عنهما: While Allāh’s Messenger ﷺ was talking about the period of pause in Divine Revelation, he said in his narration, “Once while I was walking, all of a sudden I heard a voice from the sky. I looked up and saw to my surprise, the same angel as had visited me in the cave of Hira’. He was sitting on a chair between the sky and the earth. I got scared of him and came back home and said, ‘Wrap me! Wrap me!’ So they covered him and then Allāh revealed:

“O you (Muḥammad ﷺ), enveloped (in garments)! Arise and warn! And magnify your Lord (Allāh)! And purify your garments! And keep away from Ar-Rujz (the idols)” (V.74:1-5)

Abū Salama said, “(Rujz) are the idols which the people of the pre-Islamic period used to worship.” After this, the Revelation started coming strongly and frequently.

[See Vol.1, Ḥadīth No.3 and 4]

4955. Narrated ‘Aishah رضي الله عنها: The commencement of the Divine Revelation to Allāh’s Messenger ﷺ was in the form of good, righteous (true) dreams. And then the angel came to him and said, “Read! In the Name of your Lord, Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read!
And your Lord is the Most Generous.” (V.96:1-3)

(3) CHAPTER. The Statement of Allâh  تعالى: “Read! And your Lord is the Most Generous.” (V.96:3)

4956. Narrated ‘Āishah رضي الله عنها: The commencement of (the Divine Revelation to) Allâh’s Messenger ﷺ was in the form of true dreams. And then angel came to him and said, “Read! In the Name of your Lord, Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen.” (V.96:1-4)

CHAPTER. “Who has taught (the writing) by the pen.” (V.96:4)

4957. Narrated ‘Āishah رضي الله عنها: The Prophet ﷺ returned to Khadija and said, “Wrap me! Wrap me!” (Then the subnarrator narrated the rest of the narration).

(4) CHAPTER. The Statement of Allâh  تعالى: “Nay! If he (Abû Jahl) ceases not, We will catch him by the forelock, a lying sinful forelock!” (V.96:15,16)

4958. Narrated Ibn ‘Abbâs رضي الله عنهما: Abû Jahl said, “If I see Muḥammad offering Salât (prayer) at the Ka’bah, I will tread on
his neck.” When the Prophet heard of that, he said, “If he does so, the angels will snatch him away.”

(97) SŪRAT AL-QADR
(The Night of Decree)

In the Name of Allah, the Most Gracious, the Most Merciful.

“Verily, We have sent it (this Qur'ān) down in the night of Al-Qadr (Decree).” (V.97:1)

(98) SŪRAT LAM YAKUN
(or AL-BAIYYINAH (The Clear Evidence)

In the Name of Allah, the Most Gracious, the Most Merciful.

(1) CHAPTER.
4959. Narrated Anas bin Malik: The Prophet said to Ubayy (bin Ka'b), "Allāh has ordered me to recite to you:

'Those who disbelieve from among the people of the Scripture (Jews and Christians) and Al-Mushrikin\(^1\) were not going to leave (their disbelief)…'" (V. 98:1)

Ubayy said, "Did Allāh mention me by name?" The Prophet said, "Yes." On that, Ubayy wept.

(2) CHAPTER.

4960. Narrated Anas bin Malik: The Prophet said to Ubayy, "Allāh has ordered me to recite Qur'ān to you." Ubayy asked, "Did Allāh mention me by name to you?" The Prophet said, "Allāh has mentioned your name to me." On that Ubayy started weeping. (The subnarrator) Qatada added: I have been informed that the Prophet recited:

"Those who disbelieve from among the people of the Scripture (Jews and Christians)…"

(3) CHAPTER.

4961. Narrated Anas bin Malik: Allāh's Prophet said to Ubayy bin Ka'b, "Allāh has ordered me to recite Qur'ān to you." Ubayy said, "Did Allāh mention me by name to you?" The Prophet said, "Yes." Ubayy said, "Have I been mentioned by the Lord of 'Al-Ālāmin (the mankind, jinn and all that exists)?" The Prophet said, "Yes". Then Ubayy burst into tears.

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\(^1\) Al-Mushrikin: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ṣ).
(99) SÚRAT AZ-ZALZALAH
(The Earthquake)

In the Name of Allâh, the Most Gracious,
the Most Merciful.

(1) CHAPTER. The Statement of Allâh (SWT):
"So whosoever does good equal to the weight
of an atom (or a small ant), shall see it.”
(V.99:7)

4962. Narrated Abû Hurairah (R.A.) said, “Horses are kept for one of three purposes: A man may keep them (for Allâh’s Cause to receive a reward (in the Hereafter); another may keep them (as a means of his livelihood) protection (from begging others) and a third may keep them (out of pride and to show off) to be a burden for him. As for the man for whom the horse is a source of reward, he is the one who ties (keeps) it for Allâh’s Cause, and he ties it with a long rope in a pasture or a garden, then, whatever it eats or drinks in that pasture or garden will be added to his good deeds. And if it breaks its rope and jumps over one or two hills, then, for all its footsteps and its manure, good deeds will be written for him. And if it passes by a river and drinks of its water, though its owner had no intention to water it from that river, even then he will have good deeds written for him. So, that horse will be (a source of) reward for such a man.”

“If a man ties (keeps) a horse for earning his livelihood and abstaining from asking others for help and he does not forget Allâh’s right, i.e., pays its Zakât and gives it to be used in Allâh’s Cause, then that horse will be a means of protection for him. But if a man ties it out of pride and to show off and to
excite others, then that horse will be burden (of sins) for him.” Then Allah’s Messenger was asked regarding donkeys. He replied, “Nothing has been revealed to me except this comprehensive Verse which includes everything:

‘So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.’” (V.99:7,8)

(2) CHAPTER. “And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.” (V.99:8)

4963. Narrated Abü Hurairah: The Prophet was asked about donkeys and he replied, “Nothing has been revealed to me regarding donkeys except this comprehensive Verse, which includes everything:

‘So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.’” (V.99:7,8)
(101) **SÚRAT AL-QÁRÍ’AH**
(The Striking Hour)

In the Name of Allah, the Most Gracious, the Most Merciful.

Ibn 'Abbas said, 'At-Takathur means piling up money and children.'

(102) **SÚRAT AT-TAKÁTHUR**
(The Piling up. “The Emulous Desire)

In the Name of Allah, the Most Gracious, the Most Merciful.

Ibn 'Abbâs said, 'At-Takâthur means piling up money and children.'

(103) **SÚRAT AL-‘ÁSHR**
(The Time)

In the Name of Allah, the Most Gracious, the Most Merciful.

Ibn 'Abbâs said, 'At-Takâthur means piling up money and children.'
(104) SÚRAT AL-HUMAZAH
(The Slanderer)

In the Name of Allah, the Most Gracious, the Most Merciful.

Al-Hutamah is the name of the (Hell) Fire, similar to Saqar and Laža.

(105) SÚRAT AL-FÍL
(The Elephant)

In the Name of Allah, the Most Gracious, the Most Merciful.

قال مُجاهِدُ: {آلِمُ كَرِّرْ أَلم}
تعليم. قال مُجاهِدُ: {أَايَأَلْلَهِ}: 
مُتَابِعَةً، مُجتَبِعَةً. وقال ابن عبَّاس: 
{وَسَيَشَّبِّهَا}: هِي سَبَك وَكَلِ.

(106) SÚRAT QÚRAISH
(Quraish)

In the Name of Allah, the Most Gracious, the Most Merciful.

وَقَالَ مُجاهِدُ: {لَأَلِيتَ فَينَ}: أَلْفَوا 
ذلك فلا يشْتَقُّ عَلَيْهِمْ في الشَّمَاء وَالصَّبْبِ، وآمِنَهُمْ مِنْ كُلِّ عَذَابِهِمْ فِي خَرَمِهِمْ.
(107) SŪRAT AL-MĀ‘ŪN
(The Small Kindesses)

In the Name of Allah, the Most Gracious, the Most Merciful.

(Qur'ān 107:1)

بسم الله الرحمن الرحيم

قال ابن عبَّاس: «الإذن»:

ليغشي على قرئي

وَقَالَ مَجَاهِدُ: «بِذَٰلِكَ»: يَذْفَعُ عَنْ حَاكِمِهِ، بُنَائِ: هُوَ مَنْ ذِوَّعْتُ. يَذْفَعُونَ:

[الطور 125]: يَذْفَعُونَ. مَذْعَةُ: لاَهُونَ. وَالْمَذْعَةُ: المَذْعَةُ كُلُّهَا.

وَقَالَ بَعْضُ الْعُرْبِ: الْمَذْعَةُ: المَاءُ.

وَقَالَ عُكْرِمَةُ: أَنْحَلَهَا السَّرَّةُ

المَفْرَوْضَةُ، وأَذِنَهَا عَابَيْهِ السَّنَاءُ

(108) SŪRAT AL-KĀUTHAR
(A River in Paradise)

In the Name of Allah, the Most Gracious, the Most Merciful.

(Qur'ān 108:1)

بسم الله الرحمن الرحيم

وَقَالَ ابن عَبَّاس: «شَأْنُكَ»:

(1) CHAPTER.

4964. Narrated Anas: When the Prophet ﷺ was made to ascend to the heavens, he ﷺ said (after his return), "I came upon a river (in Paradise) the banks of which were made of tents of hollow pearls. I asked Jibrīl (Gabriel), ‘What is this (river)?’ He replied, ‘This is Al-Kāuthar.’"
4965. Narrated Abū ‘Ubaida: I asked ‘Aishah regarding the Verse:

“Verily, We have granted you (O Muḥammad) Al-Kauthar.”

She replied, “Al-Kauthar is a river which has been given to your Prophet, on the banks of which there are (tents of) hollow pearls; and its utensils are as numberless as the stars.”

4966. Narrated Abū Bishr: Sa’īd bin Jubair said that Ibn ‘Abbās said about Al-Kauthar, “That is the good which Allāh has bestowed upon His Messenger (Muḥammad).” I said to Sa’īd bin Jubair, “But the people claim that it is a river in Paradise.” Sa’īd said, “The river in Paradise is part of the good which Allāh has bestowed on His Messenger.”

(109) SŪRAT AL-KĀFIRŪN
(The Disbelievers)

In the Name of Allāh, the Most Gracious, the Most Merciful.
In the Name of Allah, the Most Gracious, the Most Merciful.

“When there comes the Help of Allah (to you, O Muḥammad kä against your enemies) and the Conquest (of Makkah).” (V. 110:1)

(1) CHAPTER.

4967.Narrated ‘Āishah: When the Sūrat An-Nasr, “When there comes the Help of Allah and the Conquest,” had been revealed to the Prophet (ﷺ), he did not offer any ṣalāt (prayer) except that he said therein, “Subḥānaka Rabbānā wa biḥamdiḥika; Allāhumma ighfārli (I testify the Uniqueness of our Lord, and all the praises are for Him; O Allah, forgive me!).”

(2) CHAPTER.

4968. Narrated ‘Āishah: Allah’s Messenger (ﷺ) used to say very often in bowing and prostration [during his ṣalāt
(prayers), “Subhānaka Allāhummama Rabbanā wa bihamdika; Allāhummama iğfīrli,” according to the order of the Qur’ān. (See H. 4967)

(3) CHAPTER. The Statement of Allāh علیه: “And you see that the people enter Allāh’s religion (Islam) in crowds.” (V.110:2)

4969.Narrated Ibn ‘Abbas: ‘Umar asked the people regarding Allāh’s Statement:

“When there comes the Help of Allāh (to you O Muhammad ﷺ against your enemies) and the Conquest (of Makkah).” (V.110:1)

They replied, “It indicates the future conquest of towns and palaces (by Muslims).” ‘Umar said, “What do you say about it, O Ibn ‘Abbas?” I replied, “(This Sūrah) indicates the termination of the life of Muhammad ﷺ. Through it he was informed of the nearness of his death.”

(4) CHAPTER. The Statement of Allāh علیه: “So, glorify the praises of your Lord, and ask His forgiveness. Verily! He is the One Who accepts the repentance and forgives.” (V.110:3)

4970.Narrated Ibn ‘Abbās: ‘Umar used to make me sit with the elderly men who had fought in the battle of Badr. Some of them felt it (did not like that) and said to ‘Umar, “Why do you bring in this boy to sit with us while we have sons like him?” ‘Umar replied, “Because of what you know of his position (i.e., his religious
knowledge).” One day ‘Umar called me and made me sit in the gathering of those people; and I think that he called me just to show them (my religious knowledge). ‘Umar then asked them (in my presence), “What do you say about the interpretation of the Statement of Allah?”

‘When there comes the Help of Allah (to you O Muhammad ﷺ against your enemies) and the Conquest (of Makkah).” (V.110:1)

Some of them said, “We are ordered to praise Allah and ask His forgiveness when Allah’s Help and the Conquest (of Makkah) come to us.” Some others kept quiet and did not say anything. On that, ‘Umar asked me, “Do you say the same, O Ibn ‘Abbãs?” I replied, “No.” He said, “What do you say then?” I replied, “That is the sign of the death of Allah’s Messenger which Allah informed him of. Allah said:

(111) SÚRÁ TABBAT YADÁ ABI LAHAB or AL-MASAD
(Perish the Two Hands of Abú Lahab or The Palm Fibre)

In the Name of Allah, the Most Gracious, the Most Merciful.

(1) CHAPTER.
4971. Narrated Ibn ‘Abbās: When the Verse:

“And warn your tribe (O Muḥammad) of near kindred (and your chosen group from among them).” (V.26:214) was revealed, Allāh’s Messenger went out, and when he had ascended As-Safā mountain, he shouted, “Ya ʻSabāhāh!” The people said, “Who is that?” Then they gathered around him, whereupon he said, “Do you see? If I inform you that cavalymen are proceeding up the side of this mountain, will you believe me?” They said, “We have never heard you telling a lie.” Then he said, “I am a plain warner to you of a coming severe punishment.” Abū Lahab said, “May you perish! You gathered us only for this reason?” Then Abū Lahab went away. So the Sūrat Al-Masad:

“Perish the two hands of Abū Lahab!” was revealed. (V.111:1)

(2) CHAPTER. The Statement of Allāh: "... and perish he! His wealth and his children will not benefit him!" (V.111:1-2)

4972. Narrated Ibn ‘Abbās: The Prophet and ascended the mountain and shouted, “Ya ʻSabāhāh!” So the Quraish people gathered around him. He said, “Do you see? If I tell you that an enemy is going to attack you in the morning or in the evening, will you believe me?” They replied, “Yes.” He said, “Then I am a plain warner to you of a coming severe punishment.” Abū Lahab

(1) (H. 4971) "Ya ʻSabāhāh!" This is an Arabic expression used when one appeals for help or draws the attention of others to some danger.
said, “Is it for this reason that you have gathered us? May you perish!” Then Allah revealed:

“Perish the two hands of Abū Lahab!” till the end of the Sūrah.

(3) CHAPTER. The Statement of Allāh: “He (Abū Lahab) will be burnt in a Fire of blazing flames!” (V.111:3)

4973. Narrated Ibn ‘Abbās: Abū Lahab said, “May you perish! Is it for this that you have gathered us?” So there was revealed:

“Perish the two hands of Abū Lahab!” (V.111:1)

(4) CHAPTER. “And his wife too, who carries wood.” (V.111:4)

Mujāhid said, “‘Carries the wood’ means that she used to slander (the Prophet) and goes about with calumnies.”

“In her neck is a twisted rope of Masad (palm fibre).” (V.111:5) i.e., the iron chain which is in the Fire (of Hell).

(112) SŪRAT QUL HUWALLĀHU AHAD
or AL-IKHLAS
(Say: He is Allāh, the One or The Purity)

In the Name of Allāh, the Most Gracious, the Most Merciful.

(It is said that ‘Ahad’ in Arabic in the Verse, cannot be pronounced as ‘Ahadun’, i.e., ‘Wāhidun.’)
(1) CHAPTER.

4974. Narrated Abū Hurairah: The Prophet said, “Allāh said: ‘The son of Ādam tells a lie against Me, though he hasn’t the right to do so. He abuses Me, though he hasn’t the right to do so. As for his telling a lie against Me, it is his saying that I will not recreate him as I created him for the first time. In fact, to repeat or to recreate a thing is easier for the one who has created it for the first time. (So, it is easier for Me to repeat or recreate a creation which I created first). As for his abusing Me, it is his saying that Allāh has begotten a son (or children), while I am the One As-Samad (the Self-Sufficient Master Whom all creatures need, neither I eat nor I drink) I beget not, nor was I begotten, and there is none like or co-equal or comparable unto Me.’”

(2) CHAPTER. The Statement of Allāh:

“Allāh-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks).” (V.112:2)

4975. Narrated Abū Hurairah: Allāh’s Messenger said, “Allāh said: ‘The son of Ādam tells a lie against Me, and he hasn’t the right to do so; and he abuses Me, and he hasn’t the right to do so. His telling a lie against Me is his saying that I will not recreate him as I created him for the first time; and his abusing Me is his saying that Allāh has begotten a son (or children), while I am As-Samad (Self-Sufficient Master, Whom all creatures need, neither I eat nor I drink) Who begets not, nor was He begotten, and there is none like or co-equal or comparable unto Me.’”
CHAPTER. "He begets not, nor was He begotten, and there is none co-equal or comparable unto Him." (V.112:3, 4)

(113) Sūrat al-Fālāq
(The Daybreak)

In the Name of Allāh, the Most Gracious, the Most Merciful.

4976. Narrated Zīr r bin Ḥūbaish: I asked Ubayy bin Ka'b regarding the Mu'awwidhatain (two Sūrah of taking refuge with Allāh). He said, "I asked the Prophet about them, He said, 'These two Sūrahs have been recited to me and I have recited them (and are present in the Qur'ān).'' So, we say as Allāh's Messenger said (i.e., they are a part of the Qur'ān)."

(114) Sūrat an-Nās
(The Mankind)

In the Name of Allāh, the Most Gracious, the Most Merciful.
4977. Narrated Zirr bin Hubaish: I asked Ubayy bin Ka'b, “O Abū Al-Mundhir! Your brother, Ibn Mas'ūd said so-and-so (i.e., the two Mu'aw vidhāt do not belong to the Qur'ān).” Ubayy said, “I asked Allāh’s Messenger ﷺ about them, and he said, ‘They have been revealed to me, and I have recited them (as a part of the Qur'ān).’” So Ubayy added, ‘So we say as Allāh’s Messenger ﷺ has said.’
(1) CHAPTER. How the Divine Revelation used to be revealed and what was the first thing revealed (to the Messenger ﷺ).

4978, 4979. Narrated ‘Āishah and Ibn ‘Abbās: The Prophet ﷺ remained in Makkah for ten years, during which the Qur’ān used to be revealed to him; and he stayed in Al-Madīna for ten years.

4980. Narrated Abū ‘Uthmān: I was informed that Jibrīl (Gabriel) came to the Prophet ﷺ while Umm Salama was with him. Jibrīl started talking (to the Prophet ﷺ). Then the Prophet ﷺ asked Umm Salama, ‘Who is this?’ She replied, ‘He is Dihya (Al-Kalabi).’ When Jibrīl had left, Umm Salama said, ‘By Allāh, I did not take him for anybody other than him (i.e., Dihya) till I heard in the Khutba (religious talk) of the Prophet ﷺ wherein he informed about the news of Jibrīl.’ The subnarrator asked Abū ‘Uthmān, ‘From whom have you heard that?’ Abū ‘Uthmān said, ‘From Usāma bin Zaid.’

4981. Narrated Abu Hurairah: The Prophet ﷺ said, ‘There was no Prophet among the Prophets but was given miracles because of which people had security or had Belief, but what I have been given, is the
Divine Revelation which Allāh has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection.”

4982. Narrated Anas bin Mālik:
Allāh sent down His Divine Revelation to His Messenger continuously and abundantly during the period preceding his death till He took him unto Him. That was the period of the greatest part of revelation; and Allāh’s Messenger died after that.

4983. Narrated Jundub:
Once, the Prophet fell ill and could not offer the night prayer (Tahajjud prayer) for a night or two. A woman (the wife of Abū Lahab) came to him and said, “O Muḥammad! I do not see but that your Satan has left you.” Then Allāh revealed (Sūrat Ad-Ḍuḥā):

“By the forenoon (after sunrise); and by the night when it (darkens and stands still);
Your Lord (O Muḥammad) has neither forsaken you nor hates you.” (V.93:1-3)

(2) CHAPTER. The Qur’ān was revealed in the language of Quraish and the Arabs.
“... An Arabic Qur’ān...” (V.12:2)
“In the plain Arabic language.” (V.26:195)

4984. Narrated Anas bin Mālik:
The Caliph ‘Uthmān ordered Zaid bin...
Thabit, Sa'id bin Al-'As, 'Abdullah bin Az-Zubair and 'Abd-Rahman bin Al-Harith bin Hisham to write the Qur'an in the form of a book (Mushaf) and said to them, “In case you disagree with Zaid bin Thabit (Al-Anşari) regarding any dialectic Arabic utterance of the Qur'an, then write it in the dialect of Quraish, for the Qur'an was revealed in their (Quraish) dialect.” So they did it.

4985. Narrated Ṣafwān bin Ya'la bin Umāyya. Ya'la used to say, “I wish I could see Allah’s Messenger at the time he is being inspired Divinely.” When the Prophet was at Al-Jīrāna and was shaded by a garment hanging over him and some of his Companions were with him, a man perfumed with scent came and said, “O Allah's Messenger! What is your opinion regarding a man who assumes Ḥāram and puts on a cloak after perfuming his body with scent?” The Prophet waited for a while, and then the Divine Revelation came to him. ‘Umar pointed out to Ya'la, telling him to come. Ya'la came and pushed his head (underneath the screen which was covering the Prophet) and behold! The Prophet's face was red and he was breathing heavily for a while and then he was relieved. Thereupon he said, “Where is the questioner who asked me about Ḥajj a while ago?” The man was sought and then was brought before the Prophet who said (to him), “As regards the scent which you perfumed your body with, you must wash it off thrice, and as for your cloak, you must take it off; and then perform in your ‘Umra all those things which
you perform in Hajj.”

(3) CHAPTER. The collection of the Qur’ân.

4986. Narrated Zaid bin Thâbit: Abu Bakr Aš-Ṣiddiq sent for me when the people of Yamâmâ had been killed (i.e., a number of the Prophet’s Companions who fought against Mūsâlima). (I went to him) and found ‘Umar bin Al-Khaṭṭâb sitting with him. Abu Bakr then said to me: “‘Umar has come to me and said: ‘Casualties were heavy among the Qurrâ’ of the Qur’ân (i.e., those who knew the Qur’ân by heart) on the day of the battle of Yamâmâ, and I am afraid that more heavy casualties may take place among the Qurrâ’ on other battlefields, whereby a large part of the Qur’ân may be lost. Therefore I suggest you (Abu Bakr) order that the Qur’ân be collected.’” I said to ‘Umar, “How can you do something which Allah’s Messenger did not do?”’ ‘Umar said, “By Allah, that is a good thing to be done.” ‘Umar kept on urging me to accept his proposal till Allah opened my chest for it and I began to realise the good in the idea which ‘Umar had realised.” Then Abu Bakr said to me: “You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Revelation for Allah’s Messenger. So you should search for (the fragmentary scripts of) the Qur’ân and collect it (in one book).” By Allah! If they had ordered me to shift one of the mountains, it would not have been heavier for me than this ordering me to collect the Qur’ân. Then I said to Abu Bakr, “How will you do something which Allah’s Messenger did not do?” Abu Bakr replied, “By
Allah, it is a good thing to be done." Abu Bakr kept on urging me to accept his idea until Allah opened my chest for what He had opened the chests of Abu Bakr and 'Umar, may Allah bless them. So I started looking for the Qur'an and collecting it from (what was written on) palm-leaf stalks, thin white stones and also from the men who knew it by heart, till I found the last Verse of Surat At-Tauba (Repentance) with Abi Khuzaima Al-Ansari, and I did not find it with anybody other than him. The Verse is:

"Verily, there has come unto you a Messenger (Muhammad) from amongst yourselves (i.e., whom you know well). It grieves him that you should receive any injury or difficulty..." (till the end of "Surat Bara'a (At-Tauba) (V.9:128,129). Then the complete manuscript of the Qur'an remained with Abu Bakr till he died, then with 'Umar till the end of his life, and then with Hafsa, the daughter of 'Umar, may Allah bless her.

4987. Narrated Anas bin Malik:

Hudhaifa bin Al-Yaman came to 'Uthman at the time when the people of Sham and the people of Iraq were waging war to conquer Arminiya and Adharbijan. Hudhaifa was afraid of their (the people of Sham and Iraq) differences in the recitation of the Qur'an. So he said to 'Uthman, "O chief of the believers! Save this nation before they differ about the Book (the Qur'an) as Jews and the Christians did before them." So 'Uthman sent a message to Hafsa saying, "Send us the manuscript of the Qur'an so that we may compile the Qur'anic materials in perfect copies and return the manuscript to you." Hafsa sent it to 'Uthman. 'Uthman then ordered Zaid bin Thabit, 'Abdullah bin Az-Zubair, Sa'id bin Al-'As and 'Abdur-Rahman bin Harith bin Hisham to copy the (original) manuscript perfectly. 'Uthman
said to the three Quraishī men, “In case you disagree with Zaid bin Thābit on any point in the Qur‘ān, then write it in the dialect of Quraish as the Qur‘ān was revealed in their tongue.” They did so, and when they had written many copies, ‘Uthmān returned the original manuscripts to Haša. ‘Uthmān sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur‘ānic materials, whether written in fragmentary manuscripts or whole copies, be burnt.

4988. Zaid bin Thābit added, “A Verse from Sūrat Al-Ahzāb was missed by me when we copied the Qur‘ān and I used to hear Allah’s Messenger ﷺ reciting it. So we searched for it and found it with Khuzaima bin Thābit Al-Anṣārī. (That Verse was):

“A among the believers are men who have been true in their covenant with Allah.” (V.33:23)

(4) CHAPTER. The scribe of the Prophet ﷺ.

4989. Narrated Zaid bin Thābit: Abū Bakr sent for me and said, “You used to write the Divine Revelations for Allah’s Messenger ﷺ. So you should search for (the Qur‘ān and collect it).” I started searching for the Qur‘ān till I found the last two Verses of Sūrat At-Tauba with Abī Khuzaima Al-Anṣārī and I could not find.
these Verses with anybody other than him. (They were):

“Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves. (i.e., whom you know well.) It grieves him that you should receive any injury or difficulty...” (V.9:128,129)

4990. Narrated Al-Barâ’: There was revealed:

“Not equal are those believers who sit (at home), and those who strive hard and fight in the Cause of Allâh...” (V.4:95)

The Prophet ﷺ said, “Call Zaid for me and let him bring the board, the inkpot and the scapula bone (or the scapula bone and the inkpot).” Then he said, “Write: ‘Not equal are those believers who sit...’”, and at that time ‘Amr bin Umm Maktûm, the blind man, was sitting behind the Prophet ﷺ. He said, “O Allah’s Messenger! What is your order for me (as regards the above Verse) as I am a blind man?” So, instead of the above Verse, the following Verse was revealed:

“Not equal are those believers who sit (at home), except those who are disabled (by injury or are blind or lame, etc.) and those who strive hard and fight in the Cause of Allâh.” (V.4:95)

(5) CHAPTER. The Qur’ân was revealed to be recited in seven different ways(1).

4991. Narrated ‘Abdullâh bin ‘Abbâs رضي الله عنهما: Allah’s Messenger ﷺ said, “Jibrîl (Gabriel) recited the Qur’ân to me in one

(1) (Ch. 5) This does not mean that everything in it can be recited in seven different ways, but it means that some of its words can be read in seven different ways which is the maximum number of variations.
way. Then I requested him (to read it in another way), and continued asking him to recite it in other ways, and he recited it in several ways till he ultimately recited it in seven different ways.”

4992. Narrated ‘Umar bin Al-Khaṭṭāb

I heard Hishām bin Hakim reciting Sūrat Al-Furqān during the lifetime of Allah’s Messenger ﷺ and I listened to his recitation and noticed that he recited it in several different ways which Allah’s Messenger ﷺ had not taught me. I was about to jump over him during his Salāt (prayer), but I controlled my temper, and when he had completed his Salāt (prayer), I put his upper garment around his neck and seized him by it and said, “Who taught you this Sūrah which I heard you reciting?” He replied, “Allah’s Messenger ﷺ taught it to me.” I said, “You have told a lie, for Allah’s Messenger ﷺ has taught it to me in a different way from yours.” So, I dragged him to Allah’s Messenger and said (to Allah’s Messenger ﷺ), “I heard this person reciting Sūrat Al-Furqān in a way which you haven’t taught me!” On that Allah’s Messenger ﷺ said, “Release him, (O ‘Umar!) Recite, O Hishām!” Then he recited in the same way as I heard him reciting. Then Allah’s Messenger ﷺ said, “It was revealed in this way,” and added, “Recite, O ‘Umar!” I recited it as he had taught me. Allah’s Messenger ﷺ then said, “It was revealed in this way. This Qurān has been revealed to be recited in seven different ways, so recite of it whichever (way) is easier for you (or read as much of it as may be easy for you).”
(6) CHAPTER. The compilation of the Qur'an (i.e., the arrangement of its Sūrah).

4993. Narrated Yusuf bin Māhak: While I was with ‘Āishah, the Mother of the believers, a person from ‘Irāq came and asked, “What type of shroud is the best?” ‘Āishah said, “May Allah be Merciful to you! What does it matter?” He said, “O Mother of the believers! Show me (the copy of) your Qur'an.” She said, “Why?” He said, “In order to compile and arrange the Qur'an according to it, for people recite it with its Sūrah not in proper order.” ‘Āishah said, “What does it matter which part of it you read first? (Be informed) that the first thing that was revealed thereof was a Sūrah from Al-Mufassal, and in it was mentioned Paradise and the (Hell) Fire. When the people embraced Islām, the Verses regarding legal and illegal things were revealed. If the first thing to be revealed was: ‘Do not drink alcoholic drinks,’ people would have said: ‘We will never leave alcoholic drinks’; and if there had been revealed: ‘Do not commit illegal sexual intercourse’, they would have said, ‘We will never give up illegal sexual intercourse.’ While I was a young girl of playing age, the following Verse was revealed in Makkah to Muḥammad ﷺ:

‘Nay, but the Hour is their appointed time (for their full recompense), and the Hour will
be more grievous and more bitter.'
(V. 54:46)

"Sūrat Al-Baqarah (The Cow) and Sūrat An-Nisā' (The Women) were revealed while I was with him." Then 'Aishah took out the copy of the Qur'ān for the man and dictated to him the Verses of the Sūrah (in their proper order).

4994. Narrated 'Abdullāh bin Mas'ūd: Sūrat Bani Isrā'īl, Al-Kahf (The Cave), Maryam, Ṭāhā, Al-Anbiya (The Prophets) are amongst my first earnings and (in fact) they are my old property. (Meaning that they were the earliest Sūrah to be revealed).

4995. Narrated Al-Bārā': I learnt, 'Glorify the Name of your Lord the Most High' (Sūrat Al-'Ālā No. 87), before the Prophet ﷺ came (to Al-Madīnah).

4996. Narrated Shaqīq: 'Abdullāh said, "I learnt An-Naẓā'ir(1) which the Prophet ﷺ used to recite in pairs in each Rak'a." Then 'Abdullāh got up and 'Alqama accompanied him to his house, and when 'Alqama came out, we asked him (about those Sūrah). He said, "They are twenty Sūrah that start from the beginning of Al-Mufassāl, according to the arrangement done by Ibn Mas'ūd, and end with the Sūrah starting with Ḥā Mīm.

(1) (H. 4996) An-Naẓā'ir are the Sūrah that deal with the same topic or that are equal in length.
4997. Narrated Ibn ‘Abbas: The Prophet was the most generous person, and he used to become more so (generous) particularly in the month of Ramaḍān because Jibril (Gabriel) used to meet him every night of the month of Ramaḍān till it elapsed. Allah’s Messenger used to recite the Qur’ān for him. When Jibril met him, he used to become more generous than the fair winds sent (by Allāh) with glad tidings (of rain) (in doing good).

4998. Narrated Abū Hurairah: Jibril (Gabriel) used to repeat the recitation of the Qur’ān with the Prophet once a year, but he repeated it twice with him in the year he died. The Prophet used to stay in Ḳittāf for ten days every year (in the month of Ramaḍān), but in the year of his death, he stayed in Ḳittāf for twenty days.

(8) CHAPTER. (What is said regarding) the Qurra’ (the reciters of the Qur’ān by heart)
4999. Narrated Masrûq: ‘Abdullâh bin ‘Amr mentioned ‘Abdullâh bin Mas’ûd and said, “I shall ever love that man, for I heard the Prophet ﷺ saying, ‘Take (learn) the Qur’an from four: ‘Abdullâh bin Mas’ûd, Sâlim, Mu‘âdh and Ubayy bin Ka‘b’.”

5000. Narrated Shaqiq bin Salama: Once, ‘Abdullâh bin Mas’ûd delivered a Khutba (religious talk) before us and said, “By Allah, I learnt over seventy Sûrah direct from the mouth of Allah’s Messenger ﷺ. By Allah, the Companions of the Prophet ﷺ came to know that I am one of those who know Allah’s Book best of all of them, yet I am not the best of them.” Shaqiq added: I sat in his religious gathering and I did not hear anybody opposing him (in his speech).

5001. Narrated ‘Alqama: While we were in city of Hims (in Syria), Ibn Mas’ûd recited Sûrat Yusuf. A man said (to him), “It was not revealed in this way.” Then Ibn Mas’ûd said, “I recited it in this way before Allâh’s Messenger ﷺ and he confirmed my recitation by saying, ‘Well done!’ ” Ibn Mas’ûd detected the smell of wine from the man’s mouth, so he said to him, “Aren’t you ashamed of telling a lie about Allâh’s Book and (along with this) you drink alcoholic liquors too?” Then he lashed him
according to the Islamic law.

5002. Narrated ‘Abdullãh (bin Mas‘úd) رضي الله عنه: By Allah, other than Whom none has the right to be worshipped! There is no Sûrah revealed in Allah’s Book but I know at what place it was revealed; and there is no Verse revealed in Allah’s Book but I know about whom it was revealed. And if I know that there is somebody who knows Allah’s Book better than I, and he is at a place that camels can reach, I would go to him.

5003. Narrated Qatada: I asked Anas bin Malik رضي الله عنه, “Who collected the Qur’an at the time of the Prophet?” He replied, “Four, all of whom were from the Ansâr: Ubayy bin Ka‘b, Mu‘ãdh bin Jabal, Zaid bin Thâbit and Abû Zaid.”

5004. Narrated Anas (bin Malik) رضي الله عنه: When the Prophet died, none had collected the Qur’an but four persons: Abû Ad-Dardâ’, Mu‘ãdh bin Jabal, Zaid bin Thâbit and Abû Zaid. We were the inheritors (of Abû Zaid) as he had no offspring.

5005. Narrated Ibn ‘Abbâs رضي الله عنهما: ‘Umar رضي الله عنه said, “Ubayy was the best of
us in the recitation (of the Qur'an), yet we leave some of what he recites.” Ubayy says, “I have taken it from the mouth of Allâh’s Messenger ﷺ and will not leave for anything whatever.” But Allâh said:

“Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it…” (V.2:106)

(9) CHAPTER. The superiority of Fâtiha-til-Kitâb (The Opening Surah of the Book).

5006. Narrated Abû Sa‘îd Al-Mu‘alla: While I was offering Salât (prayer), the Prophet ﷺ called me but I did not respond to his call. Later I said, “O Allâh’s Messenger! I was offering Salât (prayer).” He said, “Didn’t Allâh say:

‘Answer Allâh (by obeying Him) and (His) Messenger when he (ﷺ) calls you?’” (V.8:24)

He then said, “Shall I not teach you the greatest Surah in the Qur’ân?” He said, “(It is), ‘All the praises and thanks be to Allâh, the Lord of ‘Alâmîn (mankind, jinn and all that exists).’ (i.e., Sûrat Al-Fâtiha) As-Sab’ Al-Mathânî (the seven repeatedly recited Verses) and the Grand Qur’ân which has been given to me.”
While we were on one of our journeys, we dismounted at a place where a slave-girl came and said, “The chief of this tribe has been stung by a scorpion and our men are not present; is there anybody among you who can treat him by reciting something (Raq)?”

Then one of our men went along with her, though we did not think that he knew any such treatment. But he treated the chief by Ruqyah (reciting something from the Verses of the Qur’an), and the sick man was cured whereupon he gave him thirty sheep and gave us milk to drink (as a reward). When he returned, we asked our friend, “Did you know how to treat with Ruqyah?” He said, “No, but I treated him only with the recitation of the Umm-ul-Kitāb (i.e., Surat Al-Fatiha).” We said, “Do not say anything (about it) till we reach or ask the Prophet (ﷺ).” So when we reached Al-Madina, we mentioned that to the Prophet (ﷺ) (in order to know whether the sheep which we had taken were lawful to take or not). The Prophet (ﷺ) said, “How did he come to know that it (Surat Al-Fatiha) could be used for treatment? Distribute your reward and assign for me one share thereof as well.”

(10) CHAPTER. The superiority of Surat Al-Baqarah (The Cow) [No.2].

Whosoever recited the (last) two verses (of Surat Al-Baqarah) at night, that will be sufficient for him.” (See H.4008)
5009. Narrated Abū Mas'ūd: The Prophet ﷺ said, “Whosoever recited the last two Verses of Sūrat Al-Baqarah at night, that will be sufficient for him.”

5010. Narrated Abū Hurairah: Allah’s Messenger ﷺ ordered me to guard the Zakāt revenue of Ramadan. Then somebody came to me and started stealing of the foodstuff. I caught him and said, “I will take you to Allah’s Messenger ﷺ!” Then Abū Hurairah described the whole narration and said: That person said (to me), “(Please don’t take me to Allah’s Messenger ﷺ and I will tell you a few words by which Allah will benefit you.) When you go to your bed, recite Ayat Al-Kursi (V.2:255), for then there will be a guard appointed from Allah who will protect you all night long, and Satan will not be able to come near you till dawn.” (When the Prophet ﷺ heard the story) he said (to me), “He (who came to you at night) told you the truth although he is a liar; and it was Satan.”

(11) CHAPTER. The superiority of Sūrat Al-Kahf (The Cave) [No.18].

5011. Narrated Al-Barāʾ: A man was reciting Sūrat Al-Kahf and his horse was tied with two ropes beside him. A cloud came down and spread over that man, and it kept on coming closer and closer to him till his horse started jumping (as if afraid of something). When it was morning, the man came to the Prophet ﷺ and told him of that experience. The Prophet ﷺ said, “That was
As-Sakinah (tranquillity or peace and reassurance along with angels) which descended because of (the recitation of) the Qur'an.

(12) CHAPTER. The superiority of Sūrat Al-Fath (The Victory) [No. 48].

5012. Narrated Aslam: Allah’s Messenger was travelling on one of his journeys, and ‘Umar bin Al-Khattāb was travelling along with him at night. ‘Umar asked him about something, but Allah’s Messenger did not answer him. He asked again, but he did not answer. He asked for the third time, but he did not answer. On that, ‘Umar said to himself, “May your mother lose you! You have asked Allah’s Messenger three times, but he did not answer at all!”’ ‘Umar said, “So I made my camel go fast till I was ahead of the people, and I was afraid that something might be revealed about me. After a little while I heard a call-maker calling me, I said, ‘I was afraid that some Qur’anic Verse might be revealed about me.’ So I went to Allah’s Messenger and greeted him.” He said, “Tonight there has been revealed to me a Surah which is dearer to me than that on which the sun shines (i.e., the world).’” Then he recited:

‘Verily! We have given you (O Muhammad) a manifest Victory.’ (Sūrat Al-Fath) (V.48:1)

(13) CHAPTER. The superiority of Qur-Huwa Allāhu Ahad. (“Say (O Muhammad): He is Allah, (the) One.”) [i.e., Sūrat Al-Ikhlās] [No. 112].
5013. Narrated Abû Sa‘îd Al-Khudrî: A man heard another man reciting (Sûrat Al-Ikhlas):

“Say (0 Muhammad): He is Allah, (the) One” (V.112:1) repeatedly. The next morning he came to Allah’s Messenger and informed him about it as if he thought that it was not enough to recite. On that Allah’s Messenger said, “By Him in Whose Hand my soul is, this Sûrah is equal to one-third of the Qur’ân!”

5014. Narrated Abû Sa‘îd Al-Khudrî: My brother, Qatâda bin An-Nu‘mân said, “A man performed the night Salât (prayer) late at night in the lifetime of the Prophet and he read: ‘Say: (0 Muhammad) He is Allah, (the) One’ (V.112:1), and read nothing besides that.” The next morning a man went to the Prophet and told him about that. (The Prophet replied the same as above in Hadith 5013).

5015. Narrated Abû Sa‘îd Al-Khudrî: The Prophet said to his Companions, “Is it difficult for any of you to recite one-third of the Qur’ân in one night?” This suggestion was difficult for them so they said, “Who among us has the power to do so, O Allah’s Messenger?” Allah’s Messenger replied, “‘Allah (the) One, the Self-Sufficient Master, Whom all creatures need.’ [Sûrat Al-Ikhlas (V.112:1-4)] is equal to one-third of the Qur’ân.”
1. **CHAPTER.** The superiority of Al-Mu'awwidhāt (Sūrat Al-Falaq and Sūrat An-Nās) [No. 113 & 114].

**5016.** Narrated ‘Āishah: Whenever Allah's Messenger became sick, he would recite Mu'awwidhāt (Sūrat Al-Falaq and Sūrat An-Nās) and then blow his breath over his body. When he became seriously ill, I used to recite (these two Sūrah) and rub his hands over his body, hoping for its blessings.

2. **5017.** Narrated ‘Āishah: Whenever the Prophet went to bed every night, he used to cup his hands together and blow over it after reciting Sūrat Al-Ikhlās, Sūrat Al-Falaq and Sūrat An-Nās, and then rub his hands over whatever parts of his body he was able to rub, starting with his head, face and front of his body. He used to do that three times. (See H. 5748)
(15) CHAPTER. The descent of As-Sakinah (peace, reassurance and tranquillity) and angels at the time of the recitation of the Qur'an.

5018. Narrated Usaid bin Ḥudair that while he was reciting Sūrat Al-Baqarah (The Cow) at night, and his horse was tied beside him, the horse was suddenly startled, and troubled. When he stopped reciting, the horse became quiet, and when he started again, the horse was startled again. Then he stopped reciting and the horse became quiet, too. He started reciting again and the horse was startled and troubled once again. Then he stopped reciting and his son, Yayā was beside the horse. He was afraid that the horse might trample him. When he took the boy away and looked towards the sky, he could not see it. The next morning he informed the Prophet who said, “Recite, O Ibn Ḥudair! Recite, O Ibn Ḥudair!” Ibn Ḥudair replied, “O Allah's Messenger! My son, Yayā was near the horse and I was afraid that it might trample him, so I raised my head, and went to him. When I looked up towards the sky, I saw something like a cloud containing what looked like lamps, so I went out in order not to see it.” The Prophet said, “Do you know what that was?” Ibn Ḥudair replied, “No.” The Prophet said “Those were angels who came near to you for your voice, and if you had kept on reciting till dawn, it would have remained there till morning when, people would have seen it as it would not have disappeared.”
(16) CHAPTER. Whoever said that the Prophet ﷺ did not leave anything after his death, except what is between the two binders (of the Qur’an).

5019. Narrated ‘Abdul-‘Aziz bin Rufai: Shaddad bin Ma‘quil and I entered upon Ibn Abbas. Shaddad bin Ma‘quil asked him, “Did the Prophet ﷺ leave anything (besides the Qur’an)?” He replied, “He did not leave anything except what is between the two bindings (of the Qur’an).” Then we visited Muhammad bin Al-Ḥanafiyya and asked him (the same question). He replied, “The Prophet did not leave except what is between the two bindings (of the Qur’an).”

(17) CHAPTER. The superiority of the Qur’an above other kinds of speech.

5020. Narrated Abū Mūsā Al-Ash’arī: The Prophet ﷺ said, “The example of him (a believer) who recites the Qur’an (and acts on its orders) is like that of a citron which tastes good and smells good. And he (a believer) who does not recite the Qur’an (but acts on its orders) is like a date-fruit which is good in taste but has no smell. And the example of a dissolute wicked person who recites the Qur’an (and does not act on its orders) is like the Raihāna (sweet basil) which smells good but tastes bitter. And the example of a dissolute wicked person who does not recite the Qur’an (not acts on its orders) is like the colocynth which tastes bitter and has no smell.” (See Fath Al-Bari, for details)
5021. Narrated Ibn ‘Umar: The Prophet

The Prophet ﷺ said, “Your life in comparison to the lifetime of the past nations is like the period between the time of ‘Asr prayer and sunset. Your example and the example of the Jews and Christians is that of person who employed labourers and said to them, “Who will work for me till the middle of the day for one Qirāt (a special weight)?” The Jews did. He then said, “Who will work for me from the middle of the day till the ‘Asr prayer for one Qirāt each?” The Christians worked accordingly. Then you (Muslims) are working from the ‘Asr prayer till the Maghrib prayer for two Qirāt each. They (the Jews and the Christians) said, ‘We did more labour but took less wages.’ He (Allāh) said, ‘Have I wronged you in your rights?’ They replied, ‘No.’ Then He said, ‘This is My Blessing which I give to whom I wish.’”

5022. Narrated Ṭalḥa: I asked ‘Abdullāh bin Abī Aufa, “Did the Prophet ﷺ make a will (to appoint his successor or bequeath wealth)?” He replied, “No.” I said, “How is it prescribed then for the people to make wills, and they are ordered to do so while the Prophet ﷺ did not make any will?” He said, “He made a will wherein he recommended Allāh’s Book (the Qur’an).”
(19) CHAPTER. Whoever does not recite the Qur'ān in a pleasant tone. And the Statement of Allāh: “Is it not sufficient for them that We have sent down to you the Book (the Qur'ān) which is recited to them...” (V.29:51)

5023. Narrated Abū Hurairah Allāh’s Messenger ﷺ said, “Allāh does not listen to anything as He listens to the Prophet reciting the Qur'ān in a nice, loud and pleasant tone.” The companion of the subnarrator (Abū Salama) said, “It means, reciting it aloud.”

(See H. 7482 and 7544, Vol. 9)

5024. Narrated Abū Hurairah Allāh’s Messenger ﷺ said, “Allāh does not listen to anything as He listens to the Prophet reciting the Qur'ān in a nice, loud and, pleasant tone.” Sufyān said: This means, the Prophet ﷺ who regards the Qur'ān as something that makes him dispense with much worldly pleasures, etc.

(See H. 7482 and 7544, Vol. 9)

(20) CHAPTER. Wish to be the like of the one who recites the Qur'ān.

5025. Narrated ‘Abdullāh bin ‘Umar رضي الله عنه: Allāh’s Messenger ﷺ said, “Not to wish to be the like except of two men: A man whom Allāh has given the knowledge of the Book (the Qur'ān) and he stands up [in Šalāt (prayer) and] recites it during the hours of...”
the night, and a man whom Allah has given wealth, and he spends it in charity during the hours of the night and the hours of the day."

5026. Narrated Abu Hurairah: Allah's Messenger ﷺ said, "Not to wish to be the like of except the like of two men: A man whom Allah has taught the Qur'an and he recites it during the hours of the night and during the hours of the day, and his neighbour listens to him and says, 'I wish I had been given what has been given to so-and-so, so that I might do what he does'; and a man whom Allah has given wealth and he spends it on what is just and right, whereupon another person may say, 'I wish I had been given what so-and-so has been given, for then I would do what he does.'" 

(See H. 7528)

(21) CHAPTER. The best among you (Muslims) are those who learn the Qur'an and teach it (to others).

5027. Narrated 'Uthman: The Prophet ﷺ said, "The best among you (Muslims) are those who learn the Qur'an and teach it (to others)."
5028. Narrated 'Uthmân bin 'Affân رضي الله عنهم: The Prophet ﷺ said, "The most superior among you (Muslims) are those who learn the Qur'ãn and teach it (to others)."

5029. Narrated Sahl bin Sa'd: A lady came to the Prophet ﷺ and declared that she had decided to offer herself to Allâh and His Messenger ﷺ. The Prophet ﷺ said, "I am not in need of women." A man said (to the Prophet ﷺ), "Please marry her to me." The Prophet ﷺ said (to him), "Give her a garment (as Mahr)." The man said, "I cannot afford it." The Prophet ﷺ said, "Give her anything, even if it were an iron ring." The man apologised again. The Prophet ﷺ then asked him, "What do you know by heart of the Qur'ãn?" He replied, "I know such and such portion of the Qur'ãn (by heart)." The Prophet ﷺ said, "Then I marry her to you for that much of the Qur'ãn which you know by heart."

(22) CHAPTER. The recitation of the Qur'ãn by heart.

5030. Narrated Sahl bin Sa'd: A lady came to Allâh's Messenger ﷺ and said, "O Allâh's Messenger! I have come to you to offer myself to you." He raised his eyes and looked at her and then lowered his head. When the lady saw that he did not make any decision, she sat down. On that, a man from his Companions got up and said, "O Allâh's Messenger! If you are not in need of this
woman, then marry her to me.” Allāh’s Messenger ﷺ said, “Do you have anything to offer her (as Mahr)?” He replied, “No, by Allāh, O Allāh’s Messenger!” The Prophet ﷺ said to him, “Go to your family and see if you can find something.” The man went and returned, saying, “No, by Allāh, O Allāh’s Messenger! I have not found anything.” The Prophet ﷺ said, “Try to find something, even if it is an iron ring.” He went again and returned, saying, “No, by Allāh, O Allāh’s Messenger, not even an iron ring, but I have this waist-sheet of mine.” The man had no upper garment, so he intended to give her half his waist-sheet. So, Allāh’s Messenger ﷺ said, “What would she do with your waist-sheet? If you wear it, she will have nothing of it over her body, and if she wears it, you will have nothing over your body.” So that man sat for a long period and then got up, and Allāh’s Messenger ﷺ saw him going away, so he ordered somebody to call him. When he came, the Prophet ﷺ asked him, “How much of the Qur’ān do you know?” He replied, “I know such Sūrah and such Sūrah and such Sūrah,” and went on counting them. The Prophet ﷺ asked him, “Can you recite them by heart?” He replied, “Yes.” The Prophet ﷺ said “Go, I have married this lady to you for the part of the Qur’ān which you know by heart.”

(23) CHAPTER. The learning of the Qur’ān by heart and the reciting of it repeatedly.

5031. Narrated Ibnu ‘Umar رضي الله عنهم:
Allāh’s Messenger ﷺ said, “The example of the person who knows the Qur’ān by heart is like the owner of tied camels. If he keeps them tied, he will control them, but if he releases them, they will run away.”

5032. Narrated ‘Abdullāh: The Prophet ﷺ said, “It is a bad thing that some of you say, ‘I have forgotten such and such Verse of the Qur’ān,’ for indeed, he has been caused (by Allāh) to forget it. So you must keep on reciting the Qur’ān because it escapes from the hearts of men faster than camels do when they are released from their tying ropes.”

5033. Narrated Abū Mūsā: The Prophet ﷺ said, “Keep on reciting the Qur’ān, for, by Him in Whose Hand my soul is, the Qur’ān runs away (is forgotten) faster than camels that are released from their tying ropes.”

(24) CHAPTER. The recitation of the Qur’ān on an animal.

5034. Narrated ‘Abdullāh bin Mughaffal:

(1) (H. 5032) Because of neglecting the Qur’ān and not reciting it frequently.
I saw Allâh’s Messenger ﷺ reciting Sûrat Al-Fath on his she-camel on the day of the conquest of Makkah.

(25) CHAPTER. Teaching the Qur’ân to the children.

5035. Narrated Sâ‘îd bin Jubair: Those Sûrah which you people call the Mufassal, (1) are the Muhkam. (2) And Ibn ‘Abbas said, “Allâh’s Messenger ﷺ died when I was a boy of ten years, and I had learnt the Muhkam (of the Qur’ân).”

5036. Narrated Sâ‘îd bin Jubair: Ibn ‘Abbas ﷺ said, “I have learnt all the Muhkam Sûrah during the lifetime of Allâh’s Messenger ﷺ.” I said to him, “What is meant by the Muhkam?” He replied, “The Mufassal.” (from Sûrah No. 49 to 114)

(26) CHAPTER. Forgetting the Qur’ân. And can one say: “I forgot such and such a Verse?”

And the Statement of Allâh ﷻ says: “We shall make you to recite (the Qur’ân), so you (O Muhammad ﷺ) shall not forget (it), except what Allâh may will…” (V.87:6,7)

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(1) (H. 5035) Al-Mufassal are the Sûrah which start from the Sûrat Al-Hujurat to the end of the Qur’ân.

(2) (H. 5035) Al-Muhkam are those Sûrah which contain no abrogated decrees or orders.
5037. Narrated ‘Aishah: The Prophet heard a man reciting the Qur’an in the mosque and said, “May Allah bestow His Mercy on him, as he has reminded me of such and such Verses of such a Sûrah.”

Narrated Hishâm: (The same Hadith, adding): which I missed from such and such Sûrah.

5038. Narrated ‘Aishah: Allâh’s Messenger heard a man reciting the Qur’an at night, and said, “May Allah bestow His Mercy on him, as he has reminded me of such and such Verses of such and such Sûrah, which I was caused to forget.”

5039. Narrated ‘Abdullãh: The Prophet said, “Why does anyone of the people say, ‘I have forgotten such and such Verses (of the Qur’an)?’ He, in fact, is caused (by Allâh) to forget.”

(27) CHAPTER. Whoever thinks that there is no harm in saying: Sûrat Al-Baqarah (The Cow) or Sûrat so-and-so.

5040. Narrated Abû Mas‘ûd Al-Ansârî: The Prophet said, “Whosoever recited the
last two Verses of *Sūrat Al-Baqarah* at night, that will be sufficient for him (for that night)."

5041. Narrated ‘Umar bin Al-Khaṭṭāb: I heard Hishām bin Ḥakīm bin Hizām reciting *Sūrat Al-Furqān* during the lifetime of Allah’s Messenger and I listened to his recitation and noticed that he recited it in several different ways which Allah’s Messenger had not taught me. So I was on the point of attacking him in the *Salāt* (prayer), but I waited till he finished his *Salāt* (prayer), and then I seized him by the collar and said, “Who taught you this *Sūrah* which I have heard you reciting?” He replied, “Allah’s Messenger taught it to me.” I said, “You have told a lie; By Allah! Allah’s Messenger taught me (in a different way) this very *Sūrah* which I have heard you reciting.” So I took him, leading him to Allah’s Messenger and said, “O Allah’s Messenger! I heard this person reciting *Sūrat Al-Furqān* in a way which you haven’t taught me, and you have taught me *Sūrat Al-Furqān*. The Prophet said, “O Hishām, recite!” So he recited in the same way as I heard him recite it before. On that Allah’s Messenger said, “It was revealed to be recited in this way.” Then Allah’s Messenger said, “Recite, O ‘Umar!” So I recited it as he had taught me. Allah’s Messenger then said, “It was revealed to be recited in this way.” Allah’s Messenger added, “The Qur’ān has been revealed to be recited in seven different ways, so recite of it that which is easier for you.”
5042. Narrated ‘Aishah: The Prophet heard a reciter reciting the Qur’an in the mosque at night. The Prophet said, “May Allah bestow His Mercy on him, as he has reminded me of such and such Verses of such and such Sūrah, which I missed!”

(28) CHAPTER. The recitation of Qur’an in ‘Tartil’ (clearly and in slow style).

And the Statement of Allāh (swt):

“...And recite the Qur’an (aloud) in a slow (pleasant tone and) style.” (V.73:4)

And also His Statement:

“And it is hated to recite Qur’an very quickly as one recites poetry.

5043. Narrated Abū Wā’il: We went to ‘Abdullāh in the morning and a man said, “Yesterday I recited all the Mufassal Sūrah.”

On that ‘Abdullāh said, “That is very quick, and we have the (Prophet’s) recitation, and I remember very well the recitation of those...”


Sarah which the Prophet \( S \) used to recite, and they were eighteen Sarah from the Mufassal, and two Sarah from the Sarah that start with \( 
Ha Mim \)."

5044. Narrated Ibn ‘Abbās regarding His (Allah’s) Statement:

“Move not your tongue concerning (the Qur’an, O Muhammad  \( S \)) to make haste therewith.” (V.75:16)

And whenever Jibril (Gabriel) descended to Allah’s Messenger \( S \) with the Divine Revelation, Allah’s Messenger \( S \) used to move his tongue and lips, and that used to be hard for him, and one could easily recognise that he was being inspired Divinely. So Allah revealed the Verse which occurs in the Sarah starting with:

“I swear by the Day of Resurrection.” (V.75:1) i.e., “Move not your tongue concerning (the Qur’an, O Muhammad  \( S \)) to make haste therewith. It is for Us to collect it and to give you (O Muhammad  \( S \)) the ability to recite it (the Qur’an).” (V.75:16,17) which means: It is for Us to collect it (in your mind) and give you the ability to recite it by heart.

“So, when Jibril came to him, Allah’s Messenger \( S \) would listen to him attentively, and as soon as Jibril left, he
would recite the Revelations, as Allāh had promised him.

(29) CHAPTER. Prolonging certain sounds while reciting the Qur'ān.

5045. Narrated Qatada: I asked Anas bin Mālik about the recitation of the Prophet ﷺ. He said, “He used to prolong (certain sounds) very much.”

5046. Narrated Qatada: Anas was asked, “How was the recitation (of the Qur'ān) of the Prophet ﷺ?” He replied, “It was characterised by the prolongation of certain sounds.” He then recited:

“In the Name of Allāh, the Most Gracious, the Most Merciful,” prolonging the pronunciation of “In the Name of Allāh,” ‘the Most Gracious,’ and ‘the Most Merciful’.

(30) CHAPTER. At-Tarjī’ (to recite the Qur’ān in a sort of attractive vibrating tone).

5047. Narrated ‘Abdullāh bin Mugaffal: I saw the Prophet ﷺ reciting (the Qur’ān) while he was riding on his she-camel, or camel which was moving, carrying him. He was reciting Sūrat Al-Fath, or part of Sūrat Al-Fath very softly and in an attractive vibrating tone.

(31) CHAPTER. To recite the Qur’ān in a charming voice.

5048. Narrated Abū Mūsa that the Prophet ﷺ said to him, “O Abū Mūsa!
You have been given one of the musical wind instruments of the family of Dawūd (David)."(1)

(32) CHAPTER. Whoever likes to hear the Qur'ān from another person.

5049.Narrated ‘Abdullāh that the Prophet  said to him, “Recite the Qur'ān to me.” ‘Abdullāh said, “Shall I recite (the Qur'ān) to you while it has been revealed to you?” He said, “I like to hear it from others.”

(33) CHAPTER. The saying of the listener (to the recitation of the Qur'ān) to the reciter: “Enough!”

5050. Narrated ‘Abdullāh bin Mas‘ūd: The Prophet  said to me, “Recite (the Qur'ān) to me.” I said, “O Allah’s Messenger! Shall I recite (the Qur'ān) to you while it has been revealed to you?” He said, “Yes.” So I recited Sūrat An-Nisā’ (The Women), till I reached the Verse:

“How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad ) as a witness against these people?” (V.4:41)

He said, “Enough for the present.” I looked at him and behold! His eyes were overflowing with tears.

(1) (H. 5048) The musical instruments stand here for the nice voice.
(34) CHAPTER. What is the proper period for reciting the whole Qur'ān.

And the Statement of Allah

"...So, recite you of the Qur'ān as much as may be easy for you..." (V.73:20)

5051. Narrated Sufyān: Ibn Shubruma said, “I wanted to see how much of the Qur'ān can be enough [to recite in Ṣalāt (prayer)] and I could not find a Sūrah containing less than three Verses, therefore I said (to myself), “One ought not to recite less than three (Qur'ānic) Verses in Ṣalāt.”

Narraed Abū Mas'ūd: The Prophet said, “If somebody recites the last two Verses of Sūrat Al-Baqarah at night, it will be sufficient for him.”

5052. Narrated ‘Abdullāh bin ‘Amr bin Al-'Āṣ: My father got me married to a lady of a noble family, and often used to ask my wife about me, and she used to reply, “What a wonderful man he is! He never comes to my bed, nor has he approached me since he married me.” When this state continued for a long period, my father told the story to the Prophet who said to my father, “Let me meet him.” Then I met him and he asked me, “How do you observe Saum (fast)?” I replied, “I observe Saum daily.” He asked, “How long does it take you to finish the recitation of the whole Qur'ān?” I replied, “I
finish it every night.” On that he said, “Observe Saum for three days every month and recite the Qur’an (and finish it) in one month.” I said, “But I have strength to do more than that.” He said, “Then observe Saum for three days per week.” I said, “I have the power to do more than that.” He said, “Then observe Saum for one day and leave for two days. I said, I have the strength to do more than that. He said, then, fast the most superior type of fasting, (that is), the fasting of (Prophet) Dawud (David) عليه السلام, who used to observe Saum every alternate day; and finish the recitation of the whole Qur’an in seven days.” I wish I had accepted the permission of Allāh’s Messenger ﷺ as I have become a weak old man. It is said that ‘Abdullāh used to recite one-seventh of the Qur’an during the daytime to some of his family members for he used to check his memorization of what he would recite at night, so that it would be easier for him to recite at night. And whenever he wanted to gain some strength, he used to give up observing Saum (for some days and count those days to observe Saum) for a similar period, for he disliked to leave those things which he used to do during the lifetime of the Prophet ﷺ.

5053. Narrated ‘Abdullāh bin ‘Amr: The Prophet ﷺ asked me, “How long does it take you to finish the recitation of the whole Qur’an?”
5054. Narrated 'Abdullāh bin 'Amr: Allah's Messenger ﷺ said to me, “Recite the whole Qurʾān in one month's time.” I said, “But I have strength (to do more than that).” Allah's Messenger ﷺ said, “Then finish the recitation of the Qurʾān in seven days, and do not finish it in less than this period.”

5055. Narrated 'Abdullāh (bin Mas'ūd): Allah's Messenger ﷺ said (to me), “Recite the Qurʾān to me.” I said, “Shall I recite (it) to you while it has been revealed to you?” He said, “I like to hear it from another person.” So I recited Sūrat An-Nisāʾ (The Women) till I reached the Verse: 

“...How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad ﷺ) as a witness against these people?” (V.4:41)

Then he said to me, “Stop!” or said, “Enough!” Thereupon I saw his eyes overflowing with tears.
5056. Narrated ‘Abdullãh bin Mas’ûd: The Prophet ﷺ said to me, “Recite the Qur’an to me.” I said to him, “Shall I recite (it) to you while it has been revealed to you?” He said, “I like to hear it from another person.”

5057. Narrated ‘Ali: I heard the Prophet ﷺ saying, “In the last days (of the world) there will appear young people with foolish thoughts and ideas. They will give good talks, but they will go out of Islãm as an arrow goes out through the game, their faith will not exceed their throats (i.e., they will not have Faith). So, wherever you find them, kill them, for there will be a reward for their killers on the Day of Resurrection.”

5058. Narrated Abû Sa‘îd Al-Khudri: I heard Allâh’s Messenger ﷺ saying, “There will appear some people among you whose Sa‘îd (prayer) will make you look down upon yours, and whose Saum (fasting)
will make you look down upon yours, and whose (good) deeds will make you look down upon yours, but they will recite the Qur'an which will not exceed their throats (they will not act on it) and they will go out of Islam (i.e. discard Islam) as an arrow goes out through the game whereupon the archer would examine the arrowhead but see nothing, and look at the unfeathered part of arrow but see nothing, and look at its feathers but see nothing, and finally he suspects to find something in its lower part.”

5059. Narrated Abū Mūsa: The Prophet ﷺ said, “The example of a believer who recites the Qur'an and acts on it, is like a citron which tastes nice and smells nice. And the example of a believer who does not recite the Qur'an but acts on it, is like a date-fruit which tastes good but has no smell. And the example of a hypocrite who recites the Qur'an is like a Raihāna (sweet basil) which smells good but tastes bitter. And the example of a hypocrite who does not recite the Qur'an is like a colocynth which tastes bitter or bad and has a bitter bad smell.”

(37) CHAPTER. Recite (and study) the Qur'an together as long as you agree about its interpretation.

5060. Narrated ‘Abdullāh: The Prophet ﷺ said, “Recite (and study) the Qur'an as
long as you agree about its interpretation, but if you have any difference of opinion (as regards its interpretation and meaning) then you should stop reciting it (for the time being).”

5061. Narrated Jundub (bin Abdullãh):
The Prophet said, “Recite (and study) the Qur'an as long as you agree about its interpretation, but when you have any difference of opinion (as regards its interpretation and meaning) then you should stop reciting it (for the time being).”

5062. Narrated 'Abdullah that he heard a man reciting a Verse of the Qur'an which he had heard the Prophet reciting in a different way. So he took that man to the Prophet (and told him the story). The Prophet said, “Both of you are reciting in a correct way, so carry on reciting.” The Prophet further added, “The nations which were before you were destroyed (by Allãh) because they differed.”
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Arabic-English

Volume 7

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اذن بالله

الرقم
التاريخ
الموقع
الموضوع

إلى من يهم الأمر

سلام عليكم ورحمة الله وبركاته، أما بعد:

فإن الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالملكة العربية السعودية تقرر أن الدكتور محمد تقى الدين الحلاوي والدكتور محمد خسني خان قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيها اتفاق عليه البخاري وسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا منع من الفضح لهذه الكتب بالدخول إلى المملكة وتداولها لعدد المحذور فيها والله ولي التوفيق.

وصلى الله وسلم على نبينا محمد وإله وصحبه.

الرئيس العام

 لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد

عبد العزيز بن عبد الله بن باز
مكن يميه الأمم

الدكتور محمد تقي الدين الهلالي:
الدكتور محمد حسن خان:

تقرر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن المذكورين
بعله كنائساً من ضمن العاملين بالجامعة. وأنه قد قاما أثناء ذلك بترجمة
معاني القرآن الكريم باللغة الإنجليزية وترجمة صحيح البخاري بها
أيضاً.

ولقد سدت بحمد الله فرعاً كبيراً يحتاج العالم الإسلامي لمثله. كما أن
المذكورين يمتازان بحسن العقيدة السليمة من الشروائب، وبالصفات
الحميدة.

وينبأ على الرغبة أعطيا هذه الشهادة، والله ولي التوفيق.

وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه.

الأمين العام للجامعة

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(1) CHAPTER. Awakening the desire for marriage which is recommended in the Statement of Allâh ﷺ: “…then marry (other) women of your choice…” (V.4:3)

5063. Narrated Anas bin Mâlik: A group of three men came to the houses of the wives of the Prophet ﷺ asking how the Prophet ﷺ worshipped (Allâh), and when they were informed about that, they considered their worship insufficient and said, “Where are we from the Prophet ﷺ as his past and future sins have been forgiven.” Then one of them said, “I will offer the Salât (prayer) throughout the night forever.” The other said, “I will observe Saum (fast) throughout the year and will not break my Saum (fast).” The third said, “I will keep away from the women and will not marry forever.” Allâh’s Messenger ﷺ came to them and said, “Are you the same people who said so-and-so? By Allâh, I am more submissive to Allâh and more afraid of Him than you; yet I observe Saum (fast) and also do not observe Saum (fast), I do offer Salât (prayer) and also do sleep and I also marry women. So he who does not follow my As-Sunna (legal ways) in religion, is not from me (not one of my followers).”

5064. Narrated ‘Urwa that he asked ‘Aishah about the Statement of Allâh ﷺ: “If you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice, two or three or four; but if you fear that you shall not be
able to deal justly (with them), then only one, or (slaves) that your right hands possess. That will be nearer to prevent you from doing injustice.” (V.4:3)

‘Āishah said, “O my nephew! (This Verse has been revealed in connection with) an orphan girl under the guardianship of her guardian who is attracted by her wealth and beauty and intends to marry her with a Mahr less than what other women of her standard deserve. So they (such guardians) have been forbidden to marry them unless they do justice to them and give them their full Mahr, and they are ordered to marry other women instead of them.”

(2) CHAPTER. The Statement of the Prophet ﷺ:

“Whoever is able to marry, should marry, for that will help him lower his gaze and guard his modesty (i.e. his private parts from committing illegal sexual intercourse etc.).” And should a person marry (even if) he has no desire for marriage?

5065. Narrated ‘Alqama: While I was with ‘Abdullâh, ‘Uthmân met him at Minâ and said, “O Abû ‘Abdur-Râhmân! I have something to say to you.” So both of them went aside and ‘Uthmân said, “O Abû ‘Abdur-Râhmân! Shall we marry you to a virgin who will make you remember your past days?” When ‘Abdullâh felt that he was not in need of that, he beckoned me (to join him) saying, “O ‘Alqama!” Then I heard him saying (in reply to ‘Uthmân), “As you have said that, (I tell you that) the Prophet ﷺ once said to us, ‘O young people! Whoever among you is able to marry, should marry, and whoever is not able to marry, is
recommended to observe *Saum* (fast) as fasting will diminish his sexual power.”

(3) CHAPTER. Whoever is not able (cannot afford) to marry, is recommended to fast.

5066. Narrated ‘Abdullãh: We were with the Prophet while we were young and had no wealth. So Allãh’s Messenger said, “O young people! Whoever among you is able to marry, should marry, because it helps him lower his gaze and guard his modesty (i.e. his private parts from committing illegal sexual intercourse etc.), and whoever is not able to marry, should fast, as fasting will diminish his sexual power.”

(4) CHAPTER. About (marrying) several women.

5067. Narrated ‘Atã: We attended along with Ibn ‘Abbãs the funeral procession of Maimûna at a place called Sarîf. Ibn ‘Abbãs said, “This is the wife of the Prophet, so when you lift her bier, do not jerk it or shake it much, but walk smoothly because the Prophet had nine wives and he used to observe the night turns with eight of them, and for one of them there was no night turn.”
5068. Narrated Anas: The Prophet used to go round (have sexual relations with) all his wives in one night, and he had nine wives.

5069. Narrated Sa‘īd bin Jubair: Ibn ‘Abbās asked me, “Are you married?” I replied, “No.” He said, “Marry, for the best person of this (Muslim) nation (i.e., Muhammad) had the largest number of wives.”

(5) CHAPTER. Whoever emigrated or did a good deed with the intention of marrying a woman, then he will be rewarded according to his intentions.

5070. Narrated ‘Umar bin Al-Khaṭṭāb: The Prophet said, “The rewards (of deeds) are according to the intention, and everybody will get the reward for what he has intended. So whoever emigrates for Allāh’s and His Messenger’s sake, his emigration will be for Allāh and His Messenger; and whoever emigrates for worldly benefits, or to marry a woman, then his emigration will be for the thing for what he emigrated for.”(1)

(1) (H. 5070) His reward will be according to his intentions, not to his apparent deed,
(6) CHAPTER. The marrying of a poor man who has the knowledge of the Qur’ān and is a Muslim.

Sahl bin Sa’d narrated this from the Prophet ﷺ.

5071. Narrated Ibn Mas’ūd رضي الله عنه: We used to fight in the holy battles in the company of the Prophet ﷺ and we had no wives with us. So we said, “O Allāh’s Messenger! Shall we get castrated?” The Prophet forbade us to do so.

(7) CHAPTER. The saying of a man to his brother (in Islām): “Have a look at either of my wives (and if you wish), I will divorce her for you.”

This is narrated by ‘Abdur-Rahmān bin Auf.

5072. Narrated Anas bin Mālik: ‘Abdur-Rahmān bin ‘Auf came (from Makkah to Al-Madina) and the Prophet ﷺ made a bond of brotherhood between him and Sa’d bin Ar-Rabī’ Al-Anṣārī. Al-Anṣārī had two wives, so he suggested that ‘Abdur-Rahmān take half, his wives and property. ‘Abdur-Rahmān replied, “May Allāh bless you with your wives and property. Kindly show me the market.” So ‘Abdur-Rahmān went to the market and gained (in bargains)...

=for one and the same deed may be done by different persons with different intentions.
some dried yoghurt and some butter. After a few days the Prophet saw 'Abdur-Rahmân with some yellow stains on his clothes and asked him, “What is that, O 'Abdur-Rahmân?” He replied, “I had married an Ansâri woman.” The Prophet asked, “How much Mahr did you give her?” He replied, “The weight of one (date) stone of gold.” The Prophet said, “Offer a Walima (wedding banquet) even with one sheep.”

(8) CHAPTER. What is disliked of not marrying and of getting castrated.

5073. Narrated Sa’d bin Abi Waqqás: Allâh’s Messenger did not allow ‘Uthmân bin Ma’ûn to keep away from marrying (and other pleasures) and if he had allowed him, we would have gotten ourselves castrated(1).

5074. Narrated Sa’d bin Abi Waqqás: The Prophet did not allow ‘Uthmân bin Ma’ûn to keep away from marrying, and had he allowed him, we would have got ourselves castrated(1).

5075. Narrated ‘Abdullâh: We used to participate in the holy battles led by Allâh’s Messenger and we had nothing (no wives)

(1) (H. 5074) Sa’d, by saying, “We would have ourselves castrated,” did not mean the actual castration, but he meant excessive abstention from all kinds of pleasures, for castration is forbidden in Islâm.
with us. So we said, “Shall we get ourselves castrated?” He forbade us that and then allowed us to marry a woman temporarily by giving her even a garment (1) and then he recited to us:

‘O you who believe! Make not unlawful the Tayyibât (all that is good as regards foods, things, deeds, beliefs, persons etc.) which Allâh has made lawful to you.’ (V.5:87)

5076. Narrated Abû Hurairah: I said, “O Allâh’s Messenger! I am a young man and I am afraid that I may commit illegal sexual intercourse and I cannot afford to marry.” He kept silent, and then I repeated my question once again, but he kept silent. I said the same (for the third time) and he remained silent. Then I repeated my question (for the fourth time), and only then the Prophet said, “O Abu Hurairah! The pen has dried after writing what you are going to confront. (2) So (it does not matter whether you) get yourself castrated or not.” (3)

(9) CHAPTER. To marry virgins.

Ibn ‘Abbâs said to ‘Aîshah, “The Prophet did not marry any virgin besides you.”

5077. Narrated ‘Aishah: I said,

(1) (H. 5075) This sort of marriage (i.e., Nikâh-al-Mut’a) was later on forbidden forever. (See H.5115)
(2) (H. 5076) Your fate has been destined for you.
(3) (H. 5076) (This means:) You cannot change your destined fate by getting castrated, so there is no benefit in doing so.
"O Allah’s Messenger! Suppose you landed in a valley where there is a tree of which something has been eaten and then you found trees of which nothing has been eaten, of which tree would you let your camel graze?" He said, "(I will let my camel graze) of the one of which nothing has been eaten before." (The subnarrator added: ‘Aishah meant that Allah’s Messenger had not married a virgin besides herself).
virgin or a matron?” I replied, “A matron.” He said, “Why didn’t you marry a young girl so that you may play with her and she with you?” When we were about to enter (Al-Madīna), the Prophet said, “Wait so that you may enter Al-Madīna) at the afternoon so that the lady of unkempt hair may comb her hair and the one whose husband has been absent may shave her pubic region.”

5080.Narrated Jābir bin ‘Abdullāh رضي الله عنهما: When I got married, Allah’s Messenger said to me, “What type of lady have you married?” I replied, “I have married a matron.” He said, “Why, don’t you have a liking for the virgins and for fondling them?” Jābir also said: Allah’s Messenger said, “Why didn’t you marry a young girl so that you might play with her and she with you?”

(11) CHAPTER. The marrying of a young lady to an elderly man.

5081. Narrated 'Urwa: The Prophet asked Abū Bakr for 'Āishah’s hand in marriage. Abū Bakr said, “But I am your brother.” The Prophet said, “You are my brother in Allāh’s religion and His Book, but she (‘Āishah) is lawful for me to marry.”
(12) CHAPTER. What type of women should one seek in marriage? And what type of women is better? And what type of women one is recommended to select so as to beget good offspring, without there being any compulsion to do so.

5082. Narrated Abū Hurairah: The Prophet said, “The best women are the riders of the camels and the righteous among the women of Quraish. They are very kind to their children in their childhood and very careful in guarding of the property of their husbands.”

(13) CHAPTER. Having female captives (for sexual purposes) and marrying and manumitting one’s own slave-girl.

5083. Narrated Abū Burda’s father: Allah’s Messenger said, “Any man who has a slave-girl whom he educates properly, teaches good manners, manumits and marries her, will get a double reward. And if any man of the people of the Scriptures (Jews and Christians) believes in his own Prophet and then believes in me too, he will (also) get a double reward. And any slave who fulfils his duty to his master and to his Lord (Allah), will (also) get a double reward.”
5084. Narrated Abū Hurairah: The Prophet said: “Abraham did not tell lies except three lies. (One of them was) when Abraham passed by a tyrant and (his wife) Sārah was accompanying him. [Abū Hurairah then mentioned the whole narration (See H. No. 3363, Vol. 4, Sāhih Al-Bukhari) and said:] (The tyrant) gave her Hājar. Sārah said, “Allāh saved me from the hands of the Kāfir (i.e. infidel) and gave me Ajar (Hājar) to serve me.” (Abū Hurairah added:) That (Hājar) is your mother, O Banū Mā‘-As-Samā‘ (i.e., the Arabs)!

5085. Narrated Anas: The Prophet stayed for three days between Khaibar and Al-Madina, and there he consummated his marriage to Safiyya bint Huyai. I invited the Muslims to the wedding banquet in which neither meat nor bread was offered. He ordered for leather dining-sheets to be spread, and dates, dried yoghourt and butter were laid on it, and that was the Prophet's wedding banquet. The Muslims wondered, “Is she (Safiyya) considered as his wife or his slave-girl?” Then they said, “If he orders her to veil herself, she will be one of the Mothers of the believers; but if he does not order her to veil herself, she will be a slave-girl.” So when the Prophet proceeded from there, he made a space for her behind him (on his she-camel) and put a screening veil between her and the people. (See H. 371)
(14) CHAPTER. Whoever regarded the manumission of a slave-girl as her Mahr.

5086. Narrated Anas bin Mâlik: Allah’s Messenger manumitted Safiyya and regarded her manumission as her Mahr.

(15) CHAPTER. The marrying of the poor by virtue of the Statement of Allâh: “If they be poor, Allâh will enrich them out of His Bounty.” (V.24 :32)

5087. Narrated Sahîl bin Sa’d As-Sâ‘îdi: A woman came to Allah’s Messenger and said, “O Allah’s Messenger! I have come to give you myself in marriage (without Mahr).” Allah’s Messenger looked at her. He looked at her carefully and fixed his glance on her and then lowered his head. When the lady saw that he did not say anything, she sat down. A man from his Companions got up and said, “O Allah’s Messenger! If you are not in need of her, then marry her to me.” The Prophet said, “Have you got something to offer (as a Mahr)?” The man said, “No, by Allah, O Allah’s Messenger!” The Prophet said (to him), “Go to your family and see if you have something.” The man went and returned, saying, “No, by Allah, I have not found anything.” Allah’s Messenger said, “(Go again) and look for something, even if it is an iron ring.” He went again and returned, saying, “No, by Allah, O Allah’s Messenger! I could not find even an iron ring, but this is my Izâr(1)

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(1) (H. 5087) A garment to cover the lower part of the body.
(waistsheet).” He had no *Rida* (1). He added, “I give half of it to her.” Allâh’s Messenger said, “What will she do with your *Izâr*? If you wear it, she will be naked, and if she wears it, you will be naked.” So that man sat down for a long while and then got up (to depart). When Allâh’s Messenger saw him going, he ordered that he be called back. When he came, the Prophet said, “How much of the Qur’ân do you know?” He said, “I know such *Sûra* and such *Sûra*.” “Do you know them by heart?” He replied, “Yes.” The Prophet said, “Go, I marry her to you for that much of the Qur’ân which you have.”

(16) CHAPTER. (Both husband and wife) should have the same religion.

And the Statement of Allâh:

“And it is He Who has created man from water; and has appointed for him kindred by blood and kindred by marriage.” (V.25:54)

5088. Narrated 'Aishah: Abû Hudâifa bin 'Utba bin Rabî’a bin 'Abd-Shams who had witnessed the battle of Badr along with the Prophet, adopted Sâlim as his son, to whom he married his niece, Hind bin Al-Walid bin 'Utba bin Rabî’a; and Sâlim was the freed slave of an *An sûrî* woman, just as the Prophet, had adopted Zaid as his son. It was the custom in the pre-Islamic

(1) (H. 5087) A garment to cover the upperpart of the body.
period that if somebody adopted a boy, the people would call him the son of the adoptive father and he would be the latter's heir. But when Allâh revealed the Divine Verses:

"Call them (adopted sons) by (the names of) their fathers (up to) and Mawâlikum (your freed slaves)." (V.33 :5), the adopted persons were called by their father's names. The one whose father was not known, would be regarded as a Maulâ and your brother in religion. Later on Sahla bint Suhail bin 'Amr Al-Ourashi Al-'Amiri - and she was the wife of Hudhaifa bin 'Utba - came to the Prophet and said, "0 Allah's Messenger! We used to consider Salim as our (adopted) son, and now Allâh has revealed what you know (regarding adopted sons)." The subnarrator then mentioned the rest of the narration. (See H. 4000)

5089. Narrated 'Âishah \(\text{بنت أبي} \) the Prophet: Allâh's Messenger entered upon Dubâ'a bint Az-Zubair and said to her, "Do you have a desire to perform the Hajj?" She replied, "By Allâh, I feel sick." He said to her, "Intend to perform Hajj and stipulate something by saying, '0 Allah, I will finish my Ihram at any place where You stop me (i.e. I am unable to go further)." \(^{(1)}\) She was the wife of Al-Miqdâd bin Al-Aswad.

5090. Narrated Abu Hurairah: The Prophet said, "A woman is married for four (things), i.e. her wealth, her family

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(1) (H. 5089) If the ailment gets aggravated, she would abandon her Ihram.
status, her beauty and her religion. So you should take possession of (marry) the religious woman (otherwise) you will be a loser.

5091. Narrated Sahl: A man passed by Allah’s Messenger and Allah’s Messenger asked (his companions), “What do you say about this (man)?” They replied, “If he asks for a lady’s hand, he ought to be given her in marriage; and if he intercedes (for someone), his intercession will be accepted; and if he speaks, he will be listened to”. Allah’s Messenger kept silent, and then another man from among the poor Muslims passed by, and Allah’s Messenger asked (them), “What do you say about this man?” They replied, “If he asks for a lady’s hand in marriage, no one will accept him, and if he intercedes (for someone), his intercession will not be accepted; and if he speaks, he will not be listened to.” Allah’s Messenger said, “This poor man is better than so many of the first as to fill the earth.” (See Hadith No. 6447, Vol 8).

(17) CHAPTER. Equality in wealth (is not essential for the marriage). And the marriage of a poor man with a well-to-do lady.

5092. Narrated ‘Urwa that he asked ‘Aishah regarding the Verse:
“If you fear that you shall not be able to deal justly with the orphans.” (V.4:3)
She said, “O my nephew! This Verse refers to the orphan girl who is under the guardianship of her guardian who likes her beauty and wealth and wishes to (marry her...
and) curtails her Mahr. Such guardians have been forbidden to marry them unless they do justice by giving them their full Mahr, and they have been ordered to marry other than them. The people asked for the verdict of Allah's Messenger so after that, so Allah revealed: 'They ask your legal instruction concerning the women... whom you desire to marry.' (V.4:127) So Allah revealed to them that if the orphan girl had beauty and wealth, they desired to marry her and for her family status. They can only marry them if they give them their full Mahr. And if they had no desire to marry them because of their lack of wealth and beauty, they would leave them and marry other women. So, as they used to leave them, when they had no interest, in them, they were forbidden to marry them when they had such interest, unless they treated them justly and gave them their full Mahr.

(18) CHAPTER. What evil omen of a lady is to be warded off. And the Statement of Allah: Verily, among your wives and your children, there are enemies for you. (i.e. may stop you from the obedience of Allah) (V.64:14)

5093. Narrated 'Abdullah bin 'Umar: Allah's Messenger said, "There is an evil omen in a woman, a house and a horse." (1)

(1) (H. 5093) The evil omen of a woman is her bad character, of a house is the bad neighbours, and of a horse that one does not use it for Jihad in Allah's Cause.
5094. Narrated Ibn 'Umar: Evil omen was mentioned before the Prophet ﷺ. The Prophet ﷺ said, “If there is evil omen in anything, it is in a house, a woman and a horse.”

5095. Narrated Sahl bin Sa'd: Allah’s Messenger ﷺ said, “If at all there is evil omen, it is in a horse, a woman and a house.”

5096. Narrated Usāma bin Zaid ﷺ: The Prophet ﷺ said, “After me I have not left any Fitnah (trial and affliction) more harmful to men than women.”

(19) CHAPTER. (About) a free lady as the wife of a slave.

5097. Narrated 'Āishah رضي الله عنها: Three principles were established because of Barira: (i) When Barira was manumitted she was given the option (to remain with her slave husband or not). (ii) Allah’s Messenger ﷺ said, “The Wala’ of the slave is for the one
who manumits (the slave).” (iii) When Allah’s Messenger entered (the house), he saw a cooking pot on the fire but he was given bread and meat soup from the soup of the home. The Prophet said, “Didn’t I see the cooking pot (on the fire)?” It was said, “That is the meat given in charity to Barira, and you do not eat the (things given in) charity.” The Prophet said, “It is an object of charity for Barira, and it is a present for us.” (See H. 5430)

(20) CHAPTER. Not to marry more than four (at a time) as is decreed in the Statement of Allah:

“...two or three or four...” (V.4:3)\(^{(1)}\)

‘Ali bin Al-Hussain said: “It means, two or three or four.” And the Statement of Allah:

“(Angels) with wings, two or three or four.” (V.35:1) namely, two, three or four\(^{(1)}\).

5098. Narrated ‘Aishah (regarding) the Verse—

“And if you fear that you shall not be able to deal justly with the orphans...” (V.4:3):

It is about the orphan girl who is in the custody of a man who is her guardian, and he intends to marry her because of her wealth, but he treats her badly and does not manage her property fairly and honestly. Such a man should marry women of his liking other than her, two or three or four.

(1) (Ch. 20) The Arabic word for ‘or’ in the Verses mentioned here are ‘wa’ which means ‘and’ in other contexts. This is why the Verses are followed by comments to indicate that the word ‘wa’ occurring here, means ‘or’ (not ‘and’).
(21) CHAPTER. (The Verse:)
“...your foster-mothers who gave you suck.”
(V.4:23)

And foster suckling relations render marriage unlawful, just as the corresponding birth (blood) relations.

5099. Narrated 'Aishah, the wife of the Prophet, that while Allah's Messenger was with her, she heard a voice of a man asking permission to enter the house of Hafsa. 'Aishah added: I said, "O Allah’s Messenger! This man is asking permission to enter your house." The Prophet said, "I think he is so-and-so," naming the foster (suckling) uncle of Hafsa. 'Aishah said, "If so-and-so," naming her foster (suckling) uncle, "were living, could he enter upon me?" The Prophet said, "Yes, for foster (suckling) relations make all those things unlawful which are unlawful through corresponding birth (blood) relations."

5100. Narrated Ibn 'Abbas: It was said to the Prophet, "Won't you marry the daughter of Hamza?" He said, "She is my foster suckling niece (suckling brother's daughter)."

5101. Narrated Umm Habiba, daughter of Abū Sufyān: I said, "O Allah's Messenger! Marry my sister, the daughter..."
of Abū Sufyān.” The Prophet ﷺ said, “Do you like that?” I replied, “Yes, for even now I am not your only wife and I like that my sister should share the good with me.” The Prophet ﷺ said, “But that is not lawful for me.” I said, “We have heard that you want to marry the daughter of Abū Salama.” He said, “(You mean) the daughter of Umm Salama?” I said, “Yes.” He said, “Even if she were not my step-daughter, she would be unlawful for me to marry as she is my foster suckling niece. I and Abū Salama were suckled by Thuwāiba. So you should not present to me your daughters or your sisters (in marriage).”

Narrated ‘Urwa: Thuwāiba was the freed slave girl of Abu Lahab whom he had manumitted, and then she suckled the Prophet ﷺ. When Abu Lahab died, one of his relatives saw him in a dream in a very bad state and asked him, “What have you encountered?” Abu Lahab said, “I have not found any rest since I left you, except that I have been given water to drink in this (the space between his thumb and other fingers) and that is because of my manumitting Thuwāiba.”

(22) CHAPTER. Whoever said: “No suckling is to be carried on after the baby is two years old,”. As the Statement of Allah ﷻ:

“...two whole years, (that is) ‘for those (parents) who desire to complete the term of suckling (breast feeding)...’ (V.2:233)

And what amount of suckling renders marriage unlawful.
5102. Narrated 'Aishah that the Prophet entered upon her while a man was sitting with her. Signs of anger seemed to appear on his face as if he disliked that. She said, “Here is my (foster suckling) brother.” He said, “Be sure as to who is your foster suckling brother, for foster suckling relationship is established only when milk is the only food of the child.”

(23) CHAPTER. The milk belongs to the husband (if one drinks the milk of a lady then the husband of that lady is just like his father, i.e., he will be his foster suckling father).

5103. Narrated 'Aishah that Aflah, the brother of Abū Al-Qu'ais, her foster suckling uncle, came, asking permission to enter upon her after the Verse of Al-Hijab (the use of veils by women) was revealed. ‘Aishah added: I did not allow him to enter, but when Allah’s Messenger came, I told him what I had done, and he ordered me to give him permission.

(24) CHAPTER. The witness of a wet nurse.

5104. Narrated 'Uqba bin Al-Harith: I married a woman and then a black lady came to us and said, “I have suckled you both (you and your wife).” So I came to the Prophet and said, “I married so-and-so and then a black lady came to us and said to me, ‘I have

(1) (H. 5102) Suckling which brings about foster relations is that which is done when the baby is under two years of age, and the baby should at least have taken a good suck for five times.
suckled both of you.’ But I think she is a liar.” The Prophet  turned his face away from me and I moved to face his face, and said, “She is a liar.” The Prophet  said, “How (can you keep her as your wife) when that lady has said that she has suckled both of you? So abandon (i.e., divorce) her (your wife).”

(25) CHAPTER. What women are lawful for one to marry and what are unlawful. And the Statement of Allâh the Most High:

Forbidden to you (for marriage) are: your mothers, your daughters.. (up to).. Ever All-Knowing, All-Wise.” (V.4:23,24)

And Anas said, “‘Also (prohibited are) the women already married,’ means those free ladies who have their own husbands, are also unlawful for you to marry, except those whom your right hands possess.” So, he (Anas) considers that there is no harm if a man gets his slave girl divorced by his slave. And Allâh said:

“Do not marry Al-Mushrikûn (idolatress etc.) till they believe (i.e., worship Allâh Alone).” (V.2:221)

And Ibn ‘Abbâs said, “It is prohibited to marry more than four wives as it is prohibited to marry one’s own mother, daughter or sister.”

5105. Ibn ‘Abbâs further said, “Seven types of marriages are unlawful because of
blood relations, and seven because of marriage relations." Then Ibn 'Abbās recited the Verse:

"Forbidden to you (for marriage) are your mothers..." (V.4:23)

Abdullāh bin Ja'far married the daughter and wife of ‘Alī at the same time (they were step-daughter and mother). Ibn Sirīn said, "There is no harm in that." But Al-Ḥasan Al-Baṣrī disapproved of it at first, but then said that there was no harm in it. Al-Ḥasan bin Al-Ḥasan bin 'All married two of his cousins in one night. Ja'far bin Zaid disapproved of that because it would bring about hatred (between the two cousins), but it is not unlawful, as Allāh said,

"Lawful to you are all others [beyond those (mentioned)]." (V.4:24)

Ibn 'Abbās said, "If somebody commits illegal sexual intercourse with his wife's sister, his wife does not become unlawful for him".

And narrated Abū Ja'far, "If a person commits homosexuality with a boy, then the mother of that boy is unlawful for him to marry."

Narrated Ibn 'Abbās, "If one commits illegal sexual intercourse with his mother-in-law, then his married relation to his wife does not become unlawful." Abū Naṣr is reported to have said that Ibn 'Abbās in the above case, regarded his marital relation to his wife unlawful, but Abū Naṣr is not known well for hearing Ḥadīth from Ibn Abbās.

Iμrān bin Ḥusain, Jābir bin Zaid, Al-Ḥasan and some other Irāqīs, are reported to have judged that his marital relations to his wife would be unlawful. In the above case Abū Hurairah said, "The marital relation to one's wife does not become unlawful except if one has had sexual intercourse (with her mother)." Ibn Al-Musayyab, 'Urwa, and Az-
Zuhri allow such a person to keep his wife. 'Ali said, “His marital relations to his wife does not become unlawful.”

(26) CHAPTER. (The Statement of Allah:) ‘...your step-daughters under your guardianship, born of your wives, to whom you have gone in (consummated your marriage)...” (V.4:23)

And Ibn 'Abbas said (regarding the Verse) that the words 'Dukhul', 'Matis', and 'Limās' all means the sexual intercourse. And whoever says that the grand-daughters (born of one's wife) are also unlawful to marry like her daughters, as indicates the statement of the Prophet to Umm Ḥabiba, “Do not present to me your sisters,” Similarly, the wife of a grandson and the wife of a son are equally unlawful to marry. Will a step-daughter of a man be called a step-daughter if she is not under his guardianship? The Prophet gave a step-daughter of his to some people to take care of. The Prophet called his grandson (Al-Ḥasan bin 'Ali) his son.

5106. Narrated Umm Ḥabiba: I said, “O Allah’s Messenger! Do you like to marry (my sister) the daughter of Abū Sufyān?” The Prophet said, “What shall I do (with her)?” I said, “Marry her.” He said, “Do you like that?” I said, “(Yes), for even now I am not your only wife, so I like that my sister should share you with me.” He said, “She is not lawful for me (to marry).”(1) I said, “We have heard that you want to marry.” He said, “The daughter of Umm Salama?” I said, “Yes.” He said, “Even if she were not my step-daughter, she should be unlawful for me to marry, for Thuwaiba suckled me and her

(1) (H. 5106) Because it is prohibited to marry the sister of one's wife if that wife is still alive.
father (Abū Salama). So you should neither present your daughters nor your sisters to me.”

(27) CHAPTER: “(It is prohibited to have) two sisters in wedlock (as wives) at the same time, except for what has already passed.”

(V.4:23)

5107. Narrated Umm Ḥabība: I said, “O Allāh’s Messenger! Marry my sister, the daughter of Abū Sufyān.” He said, “Do you like that?” I said, “Yes, for even now I am not your only wife; and the most beloved person to share the good with me is my sister.” The Prophet ﷺ said, “But that is not lawful for me (i.e., to be married to two sisters at a time.)” I said, “O Allāh’s Messenger! By Allāh, we have heard that you want to marry Durrā, the daughter of Abū Salama.” He said, “You mean the daughter of Umm Salama?” I said, “Yes.” He said, “By Allāh! Even if she were not my step-daughter, she would not be lawful for me to marry, for she is my foster niece, for Thuwaiba has suckled me and Abū Salama; so you should neither present your daughters nor your sisters to me.”

(1) (H. 5106) This means that the daughter of Umm Salama was the foster suckling niece of the Prophet ﷺ.
(28) CHAPTER. A woman should not marry a man who is already married to her paternal aunt (her father's sister).

5108. Narrated Ḥābir: Allāh's Messenger forbade that a woman should be married to a man along with her paternal aunt (her father's sister) or maternal aunt (her mother's sister).

5109. Narrated ʿAbū Hurairah: Allāh's Messenger said, "A woman and her paternal aunt (her father's sister) should not be married to the same man; and similarly, a woman and her maternal aunt (her mother's sister) should not be married to the same man."

5110. Narrated ʿAbī Hurairah: The Prophet forbade that a woman should be married to a man along with her paternal aunt or with her maternal aunt (at the same time). Az-Zuhrī (the sub-narrator) said: There is a similar order for the paternal aunt of the father of one's wife.

5111. For ʿUrwa told me that ʿĀishah said, "What is unlawful because of blood relations, is also unlawful because of the corresponding foster suckling relations."

(29) CHAPTER. *Ash-Shighār* [a type of marriage in which persons exchange their daughters (or sisters) in marriage without paying *Mahr*].
5112.Narrated Ibn ‘Umar: Allah’s Messenger forbade Ash-Shighar, which means that somebody marries his daughter to somebody else, and the latter marries his daughter to the former without paying Mahr.

(30) CHAPTER. Is it permissible for a woman to present herself for marriage to somebody?

5113. Narrated Hishãm’s father: Khaula bint Hakim was one of those ladies who presented themselves to the Prophet for marriage. ‘Āishah said, “Doesn’t a lady feel ashamed for presenting herself to a man?” But when the Verse:

“(O Muhammad) You can postpone (the turn of) whom you will of them (your wives),” (V.33:51)

was revealed, ‘Āishah said, “O Allâh’s Messenger! I do not see, but, that your Lord hurries in pleasing you.”

(31) CHAPTER. The marriage of a Muhrim.

5114. Narrated Ibn ‘Abbâs: The Prophet got married while he was in the state of Ihrâm.
(32) CHAPTER. Allâh’s Messenger prohibited Nikhâh-al-Mut’a(1) lately.


5116. Narrated Abû Jamra: I heard Ibn ‘Abbâs (giving a verdict) when he was asked about the Mut’a with the women, and he permitted it (Nikhâh-al-Mut’a). On that a freed slave of his said to him, “That is only, when it is very badly needed and women are scarce.” On that, Ibn ‘Abbâs said, “Yes.”

5117, 5118. Narrated Jâbir bin ‘Abdullâh and Salama bin Al-Akwa: While we were in an army, Allâh’s Messenger came to us and said, “You have been allowed to do the Mut’a (marriage), so do it.”

5119. Salama bin Al-Akwa said: Allâh’s Messenger said, “If a man and a woman agree (to marry temporarily), their marriage

(1) (Chap. 32) Nikhâh-al-Mut’a means temporary marriage for a limited period of time. This type of marriage was allowed in the early days of Islâm in cases of necessity, but the Prophet finally prohibited it forever. (See H. 5115 and 4216)
should last for three nights, and if they like to continue, they can do so; and if they want to separate, they can do so." I do not know whether that was only for us or for all the people in general. Abū ‘Abdullāh (Al-Bukhārī) said: ‘Ali made it clear that the Prophet ﷺ said, "The Mut’a marriage has been cancelled (made unlawful)."

(33) CHAPTER. A woman can present herself to a righteous man (for marriage).

5120. Narrated Thābit Al-Bunānī: I was with Anas while his daughter was present with him. Anas said, "A woman came to Allāh’s Messenger ﷺ and presented herself to him, saying, ‘O Allāh’s Messenger, have you any need for me (i.e. would you like to marry me)?’ " Thereupon Anas’ daughter said, “What a shameless lady she was! Shame! Shame!” Anas said, “She was better than you; she had a liking for the Prophet ﷺ so she presented herself for marriage to him.”

5121. Narrated Sahl bin Sa’d: A woman presented herself to the Prophet ﷺ (for marriage). A man said to him, “O Allāh’s Messenger! (If you are not in need of her) marry her to me.” The Prophet ﷺ said, “What have you got?” The man said, “I have nothing.” The Prophet ﷺ said (to him), “Go and search (for something) even if it were an iron ring.” The man went and returned saying, “No, I have not found anything, not even an iron ring; but this is my (Izâr) waistsheet, and half of it is for her.” He had no Ridā’ (upper garment). The Prophet ﷺ said, “What will she do with your waistsheet?”
If you wear it, she will have nothing over her; and if she wears it, you will have nothing over you." So the man sat down and when he had sat a long time, he got up (to leave). When the Prophet saw him (leaving), he called back, or the man was called (for him), and he said to the man, "How much of the Qur'an do you know (by heart)?" The man replied "I know such Sūrah and such Sūrah (by heart)," naming the Sūrah. The Prophet said, "I have married her to you for what you know of the Qur'an (by heart)."

(34) CHAPTER. The presentation of one's own daughter or sister (for marriage) to a religious man.

5122. Narrated ‘Abdullāh bin ‘Umar: ‘Umar bin Al-Khaṭṭāb said, "When Ḥafṣa bint ‘Umar became a widow after the death of (her husband) Khunais bin Ḥudhāfa as-Sahmī who had been one of the companions of the Prophet - and he died at Al-Madina - I went to ‘Uthmān bin ‘Affān and presented Ḥafṣa (for marriage) to him. He said, 'I will think it over.' I waited for a few days, then he met me and said, 'It seems that it is not possible for me to marry at present.' "‘Umar further said, ‘I met Abū Bakr As-Ṣiddiq and said to him, 'If you wish, I will marry my daughter Ḥafṣa to you.' Abū Bakr kept quiet and did not say anything to me in reply. I became more angry with him than with ‘Uthmān. I waited for a few days and then Allāh's Messenger asked for her hand, and I gave her in marriage to him. Afterwards I met Abū Bakr who said,
Perhaps you became angry with me when you presented Hafsa to me and I did not give you a reply?’ I said, ‘Yes.’ Abū Bakr said, ‘Nothing stopped me to respond to your offer except that I knew that Allāh’s Messenger had mentioned her, and I never wanted to let out the secret of Allāh’s Messenger. And if Allāh’s Messenger had refused her, I would have accepted her.’

5123. Narrated Zainab bint Salama: 
Umm Ḥabība said to Allāh’s Messenger, “We have heard that you want to marry Durra bint Abū Salama.” Allāh’s Messenger said, “Can she be married along with Umm Salama (her mother)? Even if I have not married Umm Salama, she would not be lawful for me to marry, for her father is my foster suckling brother.”

(35) CHAPTER. The Statement of Allāh: 
“And there is no sin on you if you make a hint of betrothal or conceal it in yourself, Allāh
knows... (up to)... Oft-Forgiving, Most Forbearing.” (V2:235)

5124. Ibn ‘Abbās said: “Hint your intention of marrying” is made by saying (to the widow) for example: ‘I want to marry, and I wish that Allāh will make a righteous lady available for me’. Al-Qāsim said: One may say to the widow: ‘I hold all respect for you, and I am interested in you; Allāh will bring you much good,’ or something similar.

‘Ātā said: One should hint his intention, and should not declare it openly. One may say: ‘I have some need. Have good tidings. Praise is to Allāh; you are fit to remarry.’ She (the widow) may say in reply: ‘I am listening to what you say,’ but she should not make a promise. Her guardian should not make a promise (to somebody to get her married to him) without her knowledge. But if, while still in the ‘Iddat period, she makes a promise to marry somebody, and he ultimately marries her, they are not to be separated by divorce (i.e., the marriage is valid).

(36) CHAPTER. (It is permissible) to look at a woman before marrying her.

5125. Narrated ‘Āishah: Allah’s Messenger said (to me), “You were shown to me in a dream. An angel
brought you to me, wrapped in a piece of silken cloth, and said to me, 'This is your wife.' I removed the piece of cloth from your face, and there you were. I said to myself, 'If it is from Allâh, then it will surely be accomplished.'

5126. Narrated Sahl bin Sa’d: A woman came to Allâh’s Messenger ﷺ and said, “O Allâh’s Messenger! I have come to you to present myself to you (for marriage).” Allâh’s Messenger ﷺ glanced at her. He looked at her carefully and fixed his glance on her and then lowered his head. When the lady saw that he did not say anything, she sat down. A man from his companions got up and said, “O Allâh’s Messenger! If you are not in need of her, then marry her to me.”

The Prophet ﷺ said, “Have you got anything to offer?” The man said, “No, by Allâh, O Allâh’s Messenger!” The Prophet ﷺ said (to him), “Go to your family and try to find something.” So the man went and returned, saying, “No, by Allâh, O Allâh’s Messenger! I have not found anything.” The Prophet ﷺ said, “Go again and look for something, even if it were an iron ring.” He went and returned, saying, “No, by Allâh, O Allâh’s Messenger! I could not find even an iron ring, but this is my Izâr (waistsheet).” He had no Rûdâ (upper garment). He added, “I give half of it to her.” Allâh’s Messenger ﷺ said, “What will she do with your Izâr? If you wear it, she will have nothing over herself thereof (will be naked); and if she wears it, then you will have nothing over yourself thereof.” So the man sat for a long period and then got up (to leave). When Allâh’s Messenger ﷺ saw him leaving, he ordered
that he be called back. When he came, the Prophet ﷺ asked (him), “How much of the Qur'an do you know (by heart)?” The man replied, “I know such سورة and such سورة and such سورة,” naming the سورة. The Prophet ﷺ said, “Can you recite them by heart?” He said, “Yes.” The Prophet ﷺ said, “Go, I let you marry her for what you know of the Qur'an.”

(37) CHAPTER. Whoever said, A marriage is not valid except through the Wali (i.e. her father or her brother or her relative etc.)

By virtue of the Statement of Allah ﷻ:

“And when you have divorced women and they have fulfilled the term of their prescribed period, then do not prevent them...” (V.2:232)

And this order includes the matron as well as the virgin. Allah ﷻ also said:

“Do not marry Al-Mushrikât (idolatresses etc.) till they believe (i.e., worship Allah Alone).” (V.2:221)

And Allah ﷻ also said:

“Marry those among you who are single.” (V.24:32)

5127. Narrated 'Urwa bin Az-Zubair: ‘Aishah, the wife of the Prophet ﷺ told him that there were four types of marriage during the Pre-Islamic Period of Ignorance. One type was similar to that of the present day, i.e., a man used to ask somebody else for the hand of a girl under his guardianship or for his daughter's hand, and give her Mahr and then marry her. The second type was that a man would say to his wife after she had become clean from her period, “Send for so-
and-so and have sexual relations with him.” Her husband would then keep away from her and would never sleep with her till she got pregnant from the other man with whom she was sleeping. When her pregnancy became evident, her husband would sleep with her if he wished. Her husband did so (i.e., let his wife sleep with some other man) so that he might have a child of noble breed. Such marriage was called Al-Isbrd. Another type of marriage was that a group of less than ten men would assemble and enter upon a woman, and all of them would have sexual relation with her. If she became pregnant and delivered a child and some days had passed after her delivery, she would send for all of them and none of them would refuse to come, and when they all gathered before her, she would say to them, “You (all) know what you have done, and now I have given birth to a child. So, it is your child, O so-and-so!” naming whoever she liked, and her child would follow him and he could not refuse to take him. The fourth type of marriage was that many people would enter upon a lady and she would never refuse anyone who came to her. Those were the prostitutes who used to fix flags at their doors as signs, and he who wished, could have sexual intercourse with them. If anyone of them got pregnant and delivered a child, then all those men would be gathered for her and they would call the Qaif (persons skilled in recognizing the likeness of a child to his father) to them and would let the child follow the man (whom they recognized as his father) and she would let him adhere to him and be called his son. The man could not refuse all that. But when Muhammad was sent with the Truth, he abolished all the types of marriages observed in the Pre-Islamic Period of Ignorance except the type of
marriage the people recognize today.

5128. Narrated ‘Aishah as regards the Verse—

“And about what is recited unto you in the Book, concerning the orphan girls whom you give not the prescribed portions (as regards Mahr and inheritance) and yet, whom you desire to marry…” (V.4:127):

This Verse is about the female orphan who is under the guardianship of a man with whom she shares her property and he has more right over her (than anybody else) but does not like to marry her, so he prevents her, from marrying somebody else, lest he should share the property with him.

5129. Narrated (‘Abdullâh) bin ‘Umar: When Ḥafṣa, ‘Umar’s daughter became a widow because of the death of her (husband) Ibn Hudhâfa As-Sahmi, who was one of the companion of the Prophet and the one of the Badr warriors and died at Al-Madina, ‘Umar said, “I met ‘Uthinân bin ‘Affân and gave him an offer saying, ‘If you wish, I will marry Ḥafṣa to you.’ He said, ‘I will think it over.’ I waited for a few days, then he met me and said, ‘I have made up my mind not to marry at present’.” ‘Umar added, “Then I met Abû Bakr and said to him, ‘If you wish, I will marry Ḥafṣa to you’.” (See H. 5122)
5130. Narrated Al-Hasan concerning the Verse –
“...do not prevent them [from marrying their (former) husbands]...” (V.2:232):
Ma‘quïl bin Yasãr told me that it was revealed in his connection. He said, “I married my sister to a man and he divorced her, and when her days of ‘Idda (three menstrual periods) were over, the man came again and asked for her hand, but I said to him, ‘I married her to you and made her your bed (your wife) and favoured you with her, but you divorced her. Now you come to ask for her hand again? No, by Allah, she will never go back to you (again)!” That man was not a bad man and his wife wanted to go back to him. So Allah revealed this Verse:
‘...do not prevent them [from marrying their (former) husbands]...’ (V.2:232)
So I said, ‘Now I will do it (let her go back to him), O Allah’s Messenger’.” So he married her to him again.

(38) CHAPTER. If the guardian himself is the suitor (of the lady in his charge) (can he marry her to himself or should another guardian marry her to him)?
Al-Mughira bin Shu‘ba asked for the hand of a lady in marriage and he was the nearest guardian to her, so he asked another man to marry her to him. And ‘Abdur-Rahmân bin ‘Auf asked Umm Ḥakim, Qârîz’s daughter, “Do you entrust the question of your marriage to me?” She said, “Yes.” He said to her, “I have married you.” ‘Aṭâ [being asked about a lady whom the only (near) relative she had wanted to marry] said, “Let
him make some people witness his saying, ‘I have married you,’ or ask a man from her kinsfolk (to marry her to him).” And Sahl said, “A woman said to the Prophet, ‘I present myself (for marriage) to you.’ Then a man said, ‘O Allâh’s Messenger! If you are not in need of her then please marry her to me’.

5131. Narrated ‘Aishah (regarding His Statement) –

“They ask your legal instruction concerning women. Say: Allâh instructs you about them…” (V. 4:127):

It is about the female orphan who is under the guardianship of a man with whom she shares her property and he does not want to marry her and dislikes that someone else should marry her, lest he should share the property with him, so he prevents her from marrying. So Allâh forbade such a guardian to do so (i.e. to prevent her from marrying).

5132. Narrated Sahl bin Sa’d: While we were sitting in the company of the Prophet a woman came to him and presented herself (for marriage) to him. The Prophet looked at her, lowering his eyes and raising them, but did not give a reply. One of his Companions said, “Marry her to me. O Allâh’s Messenger!” The Prophet asked (him), “Have you got anything?” He said, “I have got nothing.” The Prophet said, “Not even an iron ring?” He said, “Not even an iron ring, but I will tear my garment into two halves and give her one half and keep the other half.” The Prophet said, “No. Do you know some of the Qur’ân (by heart)?” He said, “Yes.” The Prophet said, “Go, I have agreed to marry her to you with what you know of the Qur’ân (by heart).”
(39) CHAPTER. Giving one’s young children in marriage (is permissible).

By virtue of the Statement of Allâh: 
“...and for those who have no (monthly) courses (i.e. they are still immature)...”
(V.65:4)

And the ‘Idda for the girl before puberty is three months (in the above Verse).

5133. Narrated ‘Aishah that the Prophet wrote the marriage contract with her when she was six years old and he consummated his marriage when she was nine years old, and then she remained with him for nine years (i.e. till his death).

(40) CHAPTER. The marrying of a daughter by her father to a ruler.

And ‘Umar said, “The Prophet asked for the hand of (my daughter) Hafsa, and I married (her to) him.”

5134. Narrated ‘Aishah that the Prophet wrote the marriage contract with her when she was six years old and he consummated his marriage when she was nine years old. Hishâm said: “I have been informed that ‘Aishah remained with the Prophet for nine years (i.e. till his death).”

(41) CHAPTER. The ruler is regarded as a guardian (of the lady who has no relative to
be her guardian) as is inferred from the statement of the Prophet ﷺ: “We have married her (that lady) to you for what you know of the Qur’an (by heart).”

5135. Narrated Sahl bin S’ad: A woman came to Allah’s Messenger ﷺ and said, “I present myself (to you) (for marriage).” She stayed for a long while, then a man said, “If you are not in need of her, then marry her to me.” The Prophet ﷺ said, “Have you got anything in order to pay her Mahr?” He said, “I have nothing with me except my Izâr (waistsheet).” The Prophet ﷺ said, “If you give her your Izâr, you will have no Izâr to wear, (so go) and search for something.” He said, “I could not find anything.” The Prophet ﷺ said, “Try (to find something), even if it were an iron ring.” But he was not able to find (even that). The Prophet ﷺ said (to him), “Have you in your memory something of the Qur’an?” He said, “Yes, such Sûrah and such Sûrah,” naming those Sûrah. The Prophet ﷺ said, “We have married her to you for what you know of the Qur’an (by heart).”

(42) CHAPTER. The father or the guardian cannot give a virgin or matron in marriage without her consent.

5136. Narrated Abû Hurairah ﷺ: The Prophet ﷺ said, “A matron should not be given in marriage except after consulting her; and a virgin should not be given in marriage except after her permission.” The people asked, “O Allah’s Messenger! How can we know her permission?” He said, “Her silence (indicates her permission).”
5137. Narrated 'Aishah: I said, "O Allah's Messenger! A virgin feels shy." He said, "Her consent is (expressed by) her silence."

(43) CHAPTER. If a man gives his daughter in marriage while she is averse to it (in disagreement), then such marriage is invalid.

5138. Narrated Khansâ’ bint Khidâm Al-Anşâriya that her father gave her in marriage when she was a matron and she disliked that marriage. So she went to Allah’s Messenger and he declared that marriage invalid.

5139. Narrated ‘Abdur-Rahmân bin Yazid and Majammi’ bin Yazid. The same Hadîth No. 5138 above: A man called Khidâm married a daughter of his (to somebody) against her consent.

(44) CHAPTER. The giving of an orphan girl in marriage.
According to the Statement of Allāh :

“If you fear that you shall not be able to deal justly with the orphan girls, then marry (other)…” (V.4:3)

And if somebody says to the guardian (of a woman), “Marry me to so-and-so,” and the guardian remained silent or said to him “What have you got?” And the other said, “I have so much and so much (Mahr),” or kept quiet, and then the guardian said, “I have married her to you,” then the marriage is valid (legal). This narration was told by Sahl on the authority of the Prophet ﷺ.

5140. Narrated ‘Urwa bin Az-Zubair that he asked ‘Aishah ﷺ, saying to her, “O Mother! (in what connection was this Verse revealed):

‘If you fear that you shall not be able to deal justly with orphan girls (to the end of the verse)... that your right hands possess’?” (V.4:3)

‘Aishah ﷺ said, “O my nephew! It was about the female orphan under the protection of her guardian who was interested in her beauty and wealth and wanted to marry her with a little or reduced Mahr. So such guardians were forbidden to marry female orphans unless they deal with them justly and give their full Mahr; and they were ordered to marry women other than them.” ‘Aishah ﷺ added, “(Later) the people asked Allāh’s Messenger ﷺ for instructions, and then Allāh revealed:

‘They ask your legal instruction concerning the women... And yet whom you desire to marry.’ (V.4:127)

So Allāh revealed to them in this Verse that if a female orphan had wealth and beauty, they desired to marry her and were interested in her noble descent and the reduction of her Mahr; but if she was not desired by them because of her lack in...
fortune and beauty they left her and married some other woman. So, as they used to leave her when they had no interest in her, they had no right to marry her if they had the desire to do so, unless they deal justly with her and gave her a full amount of Mahr.”

(45) CHAPTER. If the suitor says (to the guardian of a woman), “Marry me to so-and-so,” and the guardian says, “I have married her to you for such and such amount of Mahr,” then the marriage is valid even if he does not ask the husband, “Have you agreed or have you accepted (her)?”

5141. Narrated Sahl: A woman came to the Prophet and presented herself to him (for marriage). He said, “I am not in need of women these days.” Then a man said, “0 Allâh’s Messenger! Marry her to me.” The Prophet asked him, “What have you got?” He said, “I have got nothing.” The Prophet asked (him), “How much of the Qur’ân do you know (by heart)?” He said, “So much and so much. The Prophet said, “I have married her to you for what you know of the Qur’ân (by heart).”

(46) CHAPTER. None should ask for the hand of a lady who is already engaged to his brother (Muslim), but one should wait till the first suitor marries her or leaves her.

5142. Narrated Ibn ‘Umar: The Prophet decreed that one should not
try to cancel a bargain already agreed upon between some persons (by offering a bigger price). And a man should not ask for the hand of a lady who is already engaged to his Muslim brother, unless the first suitor gives her up, or allows him to ask for her hand.

5143. Narrated Abū Hurairah: The Prophet said, “Beware of suspicion, as suspicion is the worst of false talk, and do not do spying on one another, and do not look for others' faults and listen to the evil talk of the people about others' affairs, and do not hate one another, but be brothers.” [See H. 6064 and 6066]

5144. “And none should ask for the hand of a lady who is already engaged to his (Muslim) brother, but one should wait till the first suitor marries her or leaves her.” [See H. No. 2140, Vol 3.]

(47) CHAPTER. (What is said regarding the meaning of the cancelling of the engagement.

5145. Narrated 'Abdullāh bin 'Umar: When Ḥafṣa became a widow, 'Umar said, “I met Abū Bakr and said to him, ‘If you wish I will many Ijafa hint 'Umar to you.’ I waited for a few days then Allāh’s Messenger asked for her hand. Later Abū Bakr met me and said, ‘Nothing stopped me from returning to you concerning your offer except that I knew that Allāh’s Messenger had mentioned (his wish to marry) her, and I could never let out the
secret of Allah’s Messenger ﷺ. If he had left her, I would have accepted her’."

(48) CHAPTER. Al-Khuṭba (for Nikāḥ) (a speech delivered at the time of concluding the marriage contract).

5146. Narrated Ibn ‘Umar: Two men came from the east and delivered speeches, and the Prophet ﷺ said, “Some eloquent speech has the influence of magic (e.g., some people refuse to do something and then a good eloquent speaker addresses them and then they agree to do that very thing after his speech).”

(49) CHAPTER. Beating the tambourine during the Nikāḥ (marriage ceremony) and the Walima (wedding banquet).

5147. Narrated Ar-Rabi’, the daughter of Mua’wīyidh bin ‘Afrā’: After the consummation of my marriage, the Prophet ﷺ came and sat on my bed as far from me as you are sitting now, and our little girls started beating the tambourines and reciting elegiac verses mourning my father(1) who had been killed in the battle of Badr. One of them said, “Among us is a Prophet who knows what will happen tomorrow.” On that the

(1) (H. 5147) Her father and two uncles had been killed in the battle of Badr. By saying, “My fathers” she meant that her two uncles were as dear to her as her father was.
Prophet ﷺ said, “Leave this (saying)(1) and keep on saying the verses which you had been saying before.”

(50) CHAPTER. The Statement of Allâh ﷻ:

“And give to the women (whom you marry) their Mahr (obligatory bridal money given by the husband to his wife at the time of marriage) with a good heart...” (V.4:4)

“...what are the maximum and minimum amounts of money to be paid as Mahr.

And the Statement of Allâh ﷻ:

“If you have given one of them a cantar (of gold i.e. a great amount) as Mahr (bridal money given by the husband to his wife at the time of marriage) take not the least bit of it, back”. (V.4:20)

And also the Statement of Allâh ﷻ:

“Nor appointed to them their Mahr.” (V.2:236)

And Sahîl said: The Prophet ﷺ said (to a man), “You should bring even an iron ring (as Mahr).”

5148. Narrated Anas: Ṭabdûd bin ‘Auf married a woman and gave her gold equal to the weight of a date stone (as Mahr). When the Prophet ﷺ noticed the signs of cheerfulness of the marriage (on his face) and asked him about it, he said, “I have married a woman and gave (her) gold equal to a date stone in weight (as Mahr).”

(1) (H. 5147) The Prophet ﷺ forbade the girl to say so, because none knows the future except Allâh.
(51) CHAPTER. To marry (a lady to) a man for what he knows of the Qur’an (by heart) and without paying any Mahr.

5149. Narrated Sahl bin Sa’d As-Sâ’idi:
While I was (sitting) among the people in the company of Allâh’s Messenger ﷺ a woman stood up and said, “O Allâh’s Messenger! She has given herself (in marriage) to you; please give your opinion about her.” (1) The Prophet ﷺ did not give her any reply. She again stood up and said, “O Allâh’s Messenger! She has given herself (in marriage) to you; please give your opinion about her.” The Prophet ﷺ did not give her any reply. She again stood up for the third time and said, “O Allâh’s Messenger! She has given herself in marriage to you; so give your opinion about her.” So a man stood up and said, “O Allâh’s Messenger! Marry her to me.” The Prophet ﷺ asked him, “Have you got anything?” He said, “No.” The Prophet ﷺ said, “Go and search for something even if it were an iron ring.” The man went and searched and then returned saying, “I could not find anything, not even an iron ring.” Then the Prophet ﷺ said, “Do you know some of the Qur’an (by heart)?” He replied, “I know (by heart) such Sûrah and such Sûrah.” The Prophet ﷺ said, “Go! I have married her to you for what you know of the Qur’an (by heart).”

(52) CHAPTER. To give Mahr in the form of material things (other than money) and in the form of a ring made of iron.

(1) (H. 5149) The speaker uses the third person instead of the first person which she intends.
5150. Narrated Sahl bin Sa'd: The Prophet said to a man, “Marry, even with (a Mahr equal to) an iron ring.”

(53) CHAPTER. The conditions stipulated in the marriage (contract).

And 'Umar said: The rights are decided by the conditions (stipulated during the wedding). And Al-Miswar bin Makhrama said: The Prophet mentioned his son-in-law. He said, “He told me the truth whenever he talked to me, and whenever he promised me, he kept his promise.”

5151. Narrated 'Uqba: The Prophet said: “The conditions most entitled to be abided by are those (of wedding contract) with which you are given the right to enjoy the (women’s) private parts (i.e. the stipulations of the marriage contract).”

(54) CHAPTER. The conditions that are not lawful in the marriage contract.

And Ibn Mas'ud said: A woman should not stipulate (at the time of the wedding) the divorce of her (Muslim) sister (the other wife of her would-be husband).

5152. Narrated Abū Hurairah: The Prophet said, “It is not lawful for a woman (at the time of wedding) to ask for the divorce of her sister (i.e. the other wife of her would be husband) in order to have everything for herself for she will take only what has been foreordained (by Allāh) for her.”
(55) CHAPTER. The Ṣufra (yellow coloured perfume) for a bridegroom.

This has been said by 'Abdur-Rahmān bin 'Auf on the authority of the Prophet ﷺ.

5153. Narrated Anas bin Mālik: 'Abdur-Rahmān bin 'Auf came to Allah's Messenger ﷺ and he had marks of Ṣufra (yellow perfume). Allah's Messenger ﷺ asked him (about those marks). 'Abdur-Rahmān bin 'Auf told him that he had married a woman from the Ansār. The Prophet ﷺ asked, “How much Mahr did you pay her?” He said, “I paid gold equal to the weight of a date stone.” Allah's Messenger ﷺ said to him, “Give a wedding banquet, even with one sheep.”

(56) CHAPTER.

5154. Narrated Anas bin Mālik: The Prophet ﷺ offered a wedding banquet on the occasion of his marriage to Zainab, and provided a good meal for the Muslims. Then he went out as was his custom on marrying, he came to the dwelling places of the Mothers of the believers (i.e. his wives) invoking good (on them), and they were invoking good (on him). Then he departed (and came back) and saw two men (still sitting there). So he left again. I do not remember whether I informed him or he was informed (by somebody else) of their departure.”

(57) CHAPTER. How to invoke good upon a person who has married recently?
5155. Narrated Anas: The Prophet saw the traces of Sufra (yellow perfume) on Abdur-Rahmân bin ‘Auf and said, “What is this?” ‘Abdur-Rahmân said, “I have married a woman and have paid gold equal to the weight of a date stone (as her Mahr).” The Prophet said to him, “May Allah bless you. Offer a wedding banquet even with one sheep.”

(58) CHAPTER. The invocation of those women who prepare the bride (for her and for the bridegroom).

5156. Narrated ‘Aishah: When the Prophet married me, my mother came to me and made me enter the house where I saw some women from the Ansâr who said, “(Best wishes and Allah’s Blessings) may you prosper and have blessings and a good luck.” (See H. 3894)

(59) CHAPTER. Whoever preferred to consummate his marriage before going on a military campaign.

5157. Narrated Abû Hurairah: The Prophet said, “A Prophet among the Prophets went for a military expedition and said to his people: ‘A man who has married a lady and wants to consummate his marriage with her and he has not done so yet, should not accompany me.’” [See H. No. 3124. Vol. 4.]
(60) CHAPTER. Whoever consummated his marriage with a lady of nine years of age.

5158. Narrated 'Urwah: The Prophet ﷺ wrote the (marriage contract) with 'Aisha while she was six years old and consummated his marriage with her while she was nine years old and she remained with him for nine years (i.e. till his death).

(61) CHAPTER. The consummation of marriage during a journey.

5159. Narrated Anas: The Prophet ﷺ stayed for three days at a place between Khaibar and Al-Madina, and there he consummated his marriage with Safiyya bint Huyai. I invited the Muslims to a banquet which included neither meat nor bread. The Prophet ﷺ ordered for the leather dining sheets to be spread, and then dates, dried yoghurt and butter were provided over it, and that was the Walima (a wedding banquet) of the Prophet. The Muslims asked whether Safiyya would be considered as his wife or as a slave girl of what his right hands possessed. Then they said, “If the Prophet ﷺ screens her from the people, then she is the Prophet’s wife but if he does not screen her, then she is a slave girl.” So when the Prophet ﷺ proceeded, he made a place for her (on the camel) behind him and screened her from people.

(62) CHAPTER. Consummation of marriage during the daytime without a marriage procession or lighting of fires.

5160. Narrated 'Aishah: When the Prophet ﷺ married me, my mother came...
to me and made me enter the house (of the Prophet) and nothing surprised me but the coming of Allāh’s Messenger to me in the forenoon.

(63) CHAPTER. The Anmāt (curtains, beddings, etc.) and similar things designed for the women.

5161. Narrated Jābir bin ‘Abdullāh: Allāh’s Messenger сказал, “Did you have Anmāt?” I said, “O Allāh’s Messenger! From where can we have Anmāt?” The Prophet said, “Soon you will have them (Anmāt).”

(64) CHAPTER. The women who present the lady to her husband and their invocations for Allāh’s blessings upon them.

5162. Narrated ‘Aishah that she prepared a lady for a man from the Ansār as his bride and the Prophet said, “O ‘Aishah! Haven’t you got any amusement (during the marriage ceremony) as the Ansār like amusement?”

(65) CHAPTER. The giving of a present to the bridegroom.

5163. Narrated Anas bin Mālik: “Whenever the Prophet passed by (my mother) Umm Sulaim, he used to enter her..."
(dwelling place) and greet her. Anas further said: Once the Prophet was a bridegroom during his marriage with Zainab, Umm Sulaim said to me, “Let us give a gift to Allâh’s Messenger.” I said to her, “Do it.” So she prepared Haisa (a sweet dish) made from dates, butter and dried yoghourt and she sent it with me to him. I took it to him and he said, “Put it down,” and ordered me to call some men whom he named, and to invite whomever I would meet. I did what he ordered me to do, and when I returned, I found the house crowded with people and saw the Prophet keeping his hand over the Haisa and saying over it whatever Allâh wished (him to say). Then he called the men in batches of ten to eat of it, and he said to them, “Mention the Name of Allâh, and each man should eat of the dish the nearest to him.” When all of them had finished their meals, some of them left and a few remained there talking, which made me feel unhappy. Then the Prophet went out towards the dwelling places (of his wives) and I too, went out after him and told him that those people had left. Then he returned and entered his dwelling place and let the curtains fall while I was in (his) dwelling place, and he was reciting the Verses:

‘O you who believe! Enter not the Prophet’s house unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meals, disperse without sitting for a talk. Verily, such (behaviour) annoys the Prophet; and he is shy of (asking) you to go, but Allâh is not shy of (telling you) the truth...” (V.33-53)

Abû ‘Uthmân said: Anas said, “I served the Prophet for ten years.”
(66) CHAPTER. To borrow the clothes, etc. for the bride.

5164.Narrated ‘Aishah that she borrowed a necklace from Asmə‘ and then it got lost. So Allah’s Messenger sent some people from his companions in search of it. In the meantime the stated time for the Salāt (prayer) became due and they offered their Salāt (prayer) without ablution. When they came to the Prophet, they complained about it to him, so the Verse regarding Tayammum was revealed.

Usaid bin Ḥudair said, “(O ‘Aishah!) may Allah bless you with a good reward, for by Allah, never did a difficulty happen in connection with you, but Allah prepared a way out from it for you, and brought Allah’s Blessings for the Muslims.”

(67) CHAPTER. What a man should say on having a sexual intercourse with his wife.

5165. Narrated Ibn ‘Abbās: The Prophet said, “If anyone of you, when having sexual intercourse with his wife, says: Bismillah, Allāhumma jannibnish-Shaitān wa jannibish-Shaitān ma razaqtana,” and if it is

(1) (H. 5165) This invocation means: ‘In the Name of Allah! O Allah! Protect me from Satan and protect from Satan what You bestow upon us (i.e. an offspring).’
destined that they should have a child, then Satan will never be able to harm him.”

(68) CHAPTER. The *Walima* (wedding banquet) is obligatory.

And ‘Abdur-Rahmān bin ‘Auf said, “The Prophet ﷺ said to me, “Give a wedding banquet, even with one sheep.”

5166. Narrated Anas bin Mālik: I was ten years old when Allāh’s Messenger ﷺ arrived at Al-Madīnah. My mother and aunts used to urge me to serve the Prophet ﷺ regularly, and I served him for ten years. When the Prophet ﷺ died I was twenty years old, and I knew about the order of Al-Hijāb (veiling of ladies) more than any other person when it was revealed. It was revealed for the first time when Allāh’s Messenger ﷺ had consummated his marriage with Zainab bint Jahsh. When the day dawned, the Prophet ﷺ was a bridegroom and he invited the people to a banquet, so they came, ate, and then all left except a few who remained with the Prophet ﷺ for a long time. The Prophet ﷺ got up and went out, and I too went out with him so that those people might leave too. The Prophet ﷺ proceeded and so did I, till he came to the threshold of ‘Aishah’s dwelling place. Then thinking that these people have left by then, he returned and so did I along with him till he entered upon Zainab and behold, they were still sitting and had not gone. So the Prophet ﷺ again went away and I went away along with him. When we reached the threshold of ‘Aishah dwelling place, he thought that they had left, and so he returned and I too, returned along with
him and found those people had left. Then the Prophet drew a curtain between me and him, and the Verses of Al-Hijab were revealed.

(69) CHAPTER. Al-Walima (the wedding banquet) is recommended to be given even if one sheep is presented therein.

5167. Narrated Anas: When 'Abdur-Rahmân bin 'Auf married an Ansâri woman, the Prophet asked him, “How much Mahr did you give her?” 'Abdur-Rahmân said, “Gold equal to the weight of a date stone.” Anas added: When they (i.e. the Prophet and his Companions) arrived at Al-Madina, the emigrants stayed at the Ansâr’s houses. 'Abdur-Rahmân bin 'Auf stayed at Sa’d bin Ar-Rabi’s house. Sa’d said to 'Abdur-Rahmân, “I will divide and share my property with you and will give one of my two wives to you.” 'Abdur-Rahmân said, “May Allah bless you, your wives and property (I am not in need of that; but kindly show me the way to the market).” So 'Abdur-Rahmân went to the market and traded there gaining a profit of some dried yoghurt and butter, and married (an Ansâri woman). The Prophet said to him, “Give a Walima (wedding banquet), even with one sheep.”

5168. Narrated Anas: The Prophet did not give a better Walima (wedding banquet) on the occasion of marrying any of his wives than the one he gave on marrying Zainab, and he gave that
Walima (wedding banquet) with one sheep.

5169.Narrated Anas: Allah's Messenger manumitted Safiyya and then married her, and her Mahr was her manumission, and he gave a Walima (wedding banquet) with Hais (a sort of sweet dish made from butter, cheese and dates).

5170. Narrated Anas: The Prophet consummated his marriage with a woman (Zainab), so he sent me to invite men to the meals. (See H. 4791)

(70) CHAPTER. Whoever gave a bigger Walima (wedding banquet) on marrying some of his wives than on marrying the other wives of his.

5171. Narrated Thābit: The marriage of Zainab bint Jahsh was mentioned in the presence of Anas and he said, "I did not see the Prophet giving a better Walima (wedding banquet) on marrying any of his wives than the one he gave on marrying Zainab. He gave that Walima (wedding banquet) with one sheep."

(71) CHAPTER. Whoever gave a Walima (wedding banquet) of less than one sheep.

5172. Narrated Šafīyya bint Šaibā: The Prophet gave a Walima (wedding banquet) with two Mudd of barley on marrying some of his wives. (1 Mudd = 3/4 of a kilogram).
(72) CHAPTER. It is obligatory to accept the invitation to a *Walīma* (wedding banquet) and other invitations. And whoever gave a *Walīma* (wedding banquet) for seven days or somewhat like.

The Prophet ﷺ did not decree that the *Walīma* should be given for one or two days.

5173. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهم: Allāh’s Messenger ﷺ said, “If anyone of you is invited to a *Walīma* (wedding banquet), he must go for it.”

5174. Narrated Abū Mūsā: The Prophet ﷺ said, “Set the captives free, accept the invitation (to a wedding banquet), and visit the patients.”

5175. Narrated Al-Bār’ bin ‘Azīb رضي الله عنهم: The Prophet ﷺ ordered us to do seven (things) and forbade us from seven. He ordered us to visit the patients, to follow the funeral procession, to reply to the sneezer (i.e., say to him: ‘Yarhamukallāh (May Allāh bestow His Mercy upon you)’, if he says ‘Al-ḥamdu’llillāh (Praise be to Allāh)’, to help others to fulfil their oaths, to help the oppressed, propagate *As-Salām* [(greeting) i.e. to greet one another], and to accept the invitation (to a wedding banquet). He forbade us to wear golden rings, to use silver utensils, to use *Mayāthr* (cushions of silk stuffed with cotton and placed under the rider on the saddle), the *Qassiyā* (linen clothes containing silk brought from an
(73) CHAPTER. If somebody refuses an invitation [to a Walima (wedding banquet)] he indeed disobeys Alläh and His Messenger ﷺ.

5176. Narrated Sahil bin Sa’d: Abû Usaid As-Sâ’dî invited Alläh’s Messenger ﷺ to his wedding party and his wife who was the bride, served them on that day. Do you know what drink she gave Alläh’s Messenger ﷺ? She had soaked some dates for him (in water) overnight, and when he had finished his meal she gave him that drink (of soaked dates).

5177. Narrated Abu Hurairah: The worst food is that of a Walima (wedding banquet) to which only the rich are invited while the poor are not invited. And he who refuses an invitation (to a banquet) disobeys Alläh and His Messenger ﷺ.

5178. Narrated Abû Hurairah: The Prophet ﷺ said, “If I am invited to a meal of trotters...”

(1) (H. 5175) Gold rings and silk clothes are forbidden for men but not for women while the silver utensils are forbidden for all.
meal of trotters I will accept it; and if I am given a trotter as a present I will accept it.”

(75) CHAPTER. To accept the invitation to a wedding party or any other party.

5179. Narrated Nāfi’: ‘Abdullāh bin ‘Umar ṭaṣlīhiya, “Allāh’s Messenger ṭaṣlīhiya said, ‘Accept the marriage invitation if you are invited to it’.”

Ibn ‘Umar used to accept the invitation whether to a wedding banquet or to any other party, even when he was fasting.

(76) CHAPTER. The attendance of women and children at a wedding party.

5180. Narrated Anas bin Mālik ṭaṣlīhiya, “Once the Prophet ṭaṣlīhiya saw some women and children coming from a wedding party. He got up energetically and happily and said, “By Allāh! You (i.e., the Ansār) are the most beloved of all people to me.”

(77) CHAPTER. Should a person return if he sees something disapproved of (from the standpoint of religion) in the party?

Ibn Mas‘ūd saw a picture in a house and went away. Ibn ‘Umar invited Abū Ayyūb, and the latter saw a curtain on the wall. So
Ibn ‘Umar said, “We have been overpowered by the women in this matter.” Abū Ayyūb said, “I was afraid that some people might do such a deed but I never thought that you would do so, By Allāh, I will not eat anything of your food.” And so Abū Ayyūb returned.

5181. Narrated ‘Āishah the wife of the Prophet ﷺ: I bought a cushion having on it pictures (of animals). When Allāh’s Messenger ﷺ saw it, he stood at the door and did not enter. I noticed the sign of disapproval on his face and said, “O Allāh’s Messenger! I repent to Allāh and His Messenger. What sin have I committed?” Allāh’s Messenger ﷺ said, “What is this cushion?” I said, “I have bought it for you so that you may sit on it and recline on it.” Allāh’s Messenger ﷺ said, “The makers of these pictures will be punished on the Day of Resurrection, and it will be said to them, ‘Give life to what you have created (i.e., these pictures).’” The Prophet ﷺ added, “The angels of (mercy) do not enter a house in which there are pictures.” [See Fath Al-Bārî for details about pictures].

(78) CHAPTER. The attendance and serving of the lady (bride) herself for the men at (her) marriage party.

5182. Narrated Sahl: When Abū Usaid As-Sādî got married, he invited the Prophet ﷺ and his Companions. None prepared the food for them and brought it to them but his wife. She soaked some dates in water in a stone pot overnight, and when the Prophet ﷺ had finished his food, she provided him with that drink (of soaked dates).
(79) CHAPTER. An-Naqi' (juice obtained from dried dates soaked in water) and other drinks that are not intoxicant, served at a wedding party.

5183. Narrated Sahl bin Sa’d: Abu Usaid As-Sa’idi invited the Prophet to his wedding party and his wife served him on that day, and she was the bride. She said (or Sahl said), “Do you know what she soaked for Allah’s Messenger? She soaked some dates for him (in water) in a drinking bowl overnight.”

(80) CHAPTER. To be polite and kind to the women.

And the saying of the Prophet : “The woman is like a rib.”

5184. Narrated Abu Hurairah: Allah’s Messenger said, “The woman is like a rib; if you try to straighten her, you will break her. So if you want to get benefit from her, do so while she still has some crookedness.”

(81) CHAPTER. The exhortation of taking care of the women.
5185.Narrated Abū Hurairah: The Prophet said, “Whoever believes in Allah and the Last Day should not harm his neighbour.”

5186. (The Prophet added:) “And I command you to take care of the women in a good manner for they are created from a rib and the most crooked portion of the rib is its upper part; if you try to straighten it, you will break it, and if you leave it, it will remain crooked, so I command you to take care of the women in a good manner.”

5187. Narrated Ibn ‘Umar: During the lifetime of the Prophet, we used to avoid chatting leisurely and freely with our wives lest some Divine Revelation might be revealed concerning us. But when the Prophet died, we started chatting leisurely and freely (with them).

(82) CHAPTER. “(O you who believe)! Ward off from yourself and your families a Fire (Hell) whose fuel is men and stones…” (V.66:6)

5188. Narrated ‘Abdullāh (bin ‘Umar): The Prophet said, “Everyone of you is a guardian and everyone of you is responsible (for his wards). A ruler is a guardian and is responsible (for his subjects); a man is a guardian of his family and responsible (for them); a wife is a guardian of her husband’s house and she is responsible
(for it); a slave is a guardian of his master's property and is responsible (for that). Beware! All of you are guardians and are responsible (for your wards).” (See H. 893)

(83) CHAPTER. To treat one's family in a polite and kind manner.

5189. Narrated ’Aishah رضي الله عنها: Eleven women sat (at a place) and promised and contracted that they would not conceal anything of the news of their husbands. The first one said, “My husband is like the meat of a lean weak camel which is kept on the top of a mountain which is neither easy to climb, nor is the meat fat, so that one might put up with the trouble of fetching it.”(1) The second one said, “I shall not relate my husband's news, for I fear that I may not be able to finish his story, for if I describe him, I will mention all his defects and bad traits.” The third one said, “My husband is a tall man; if I describe him (and he hears of that) he will divorce me, and if I keep quiet, he will neither divorce me nor treat me as a wife.” The fourth one said, “My husband is a moderate person like the night of Tihama which is neither hot nor cold. I am neither afraid of him, nor am I discontented with him.” The fifth one said, “My husband, when entering (the house) is a leopard, and when going out, is a lion. He does not ask about whatever is in the house.”(2) The sixth one said, “If my husband eats, he eats too much (leaving the dishes empty), and if he

(1) (H. 5189) Her husband was bad in behaviour, worthless, arrogant and miserly.
(2) (H. 5189) She compares her husband with a leopard which is well-known for being shy, harmless and fond of too much sleep. She compares him with a lion when he is out for fighting. Besides, he does not interfere in the home affairs, e.g., he does not ask her how much she has spent, nor does he criticise any fault he may notice.
drinks he leaves nothing, and if he sleeps he sleeps alone (away from me) covered in garments and does not stretch his hands here and there so as to know how I fare (get along).” The seventh one said, “My husband is a wrongdoer or weak and foolish. All the defects are present in him. He may injure your head or your body or may do both.” The eighth one said, “My husband is a tall generous man wearing a long strap for carrying his sword,(1) His ashes are abundant(2) and his house is near to the people who would easily consult him.”(3)

The tenth one said, “My husband is Malik, and what is Malik? Malik is greater than whatever I say about him. (He is beyond and above all praises which can come to my mind). Most of his camels are kept at home (ready to be slaughtered for the guests) and only a few are taken to the pastures. When the camels hear the sound of the lute (or the tambourine) they realize that they are going to be slaughtered for the guests.” The eleventh one said, “My husband is Abu Zar’a, and what is Abu Zar’a (i.e., what should I say about him)? He has given me many ornaments and my ears are heavily loaded with them and my arms have become fat (i.e., I have become fat). And he has pleased me, and I have become so happy that I feel proud of myself. He found me with my family who were mere owners of sheep and living in poverty, and brought me to a respected family having horses and camels and threshing and purifying grain(4).

(1) (H. 5189) He is noble and brave.
(2) (H. 5189) He is so generous that he always makes fires for his guests to entertain them, and hence, the abundant ashes he has at home.
(3) (H. 5189) He lives near to the people so that he is always at hand to solve their problems and help them in hardships and give them good advice.
(4) (H. 5189) They were rich farmers, her husband took her out of poverty into prosperity.
Whatever I say, he does not rebuke or insult me. When I sleep, I sleep till late in the morning, and when I drink water (or milk), I drink my fill. The mother of Abū Zar'a and what may one say in praise of the mother of Abū Zar'a? Her saddle bags were always full of provision and her house was spacious. As for the son of Abū Zar'a what may one say of the son of Abū Zar'a? His bed is as narrow as an unsheathed sword and an arm of a kid (of four months) satisfies his hunger. As for the daughter of Abū Zar'a she is obedient to her father and to her mother. She has a fat well-built body and that arouses the jealousy of her husband's other wife. As for the (maid) slave-girl of Abū Zar'a, what may one say of the (maid) slave-girl of Abū Zar'a? She does not uncover our secrets but keeps them, and does not waste our provisions and does not leave the rubbish scattered everywhere in our house.

The eleventh lady added, “One day it so happened that Abū Zar'a went out at the time when the milk was being milked from the animals, and he saw a woman who had two sons like two leopards playing with her two breasts. (On seeing her) he divorced me and married her. Thereafter I married a noble man who used to ride a fast tireless horse and keep a spear in his hand. He gave me many things, and also a pair of every kind of livestock and said, ‘Eat (of this), O Umm Zar'a, and give provision to your relatives.’” She added, “Yet, all those things which my second husband gave me could not fill the smallest utensil of Abū Zar'a’s.”

‘Āishah then said: Allah’s Messenger said to me, “I am to you as Abū Zar'a was to his wife Umm Zar'a.”

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1. (H. 5189) She was well-off and generous.
2. (H. 5189) He was a slender man who ate little.
3. (H. 5189) She was trustworthy, careful and clean.
5190. Narrated ‘Urwa: ‘Āishah said, “While the Ethiopians were playing with their small spears, Allâh’s Messenger ﷺ screened me behind him and I watched (that display) and kept on watching till I left on my own.” So you may estimate of what age a little girl may listen to amusement. (1)

(84) CHAPTER. The advice of a man to his daughter regarding her husband.

5191. Narrated Ibn ‘Abbâs رضي الله عنهما: I had been eager to ask ‘Umar bin Al-Khaṭṭâb about the two ladies from among the wives of the Prophet ﷺ regarding whom Allâh تعلَّم said:

“If you two (wives of the Prophet ﷺ) turn in repentance to Allâh (it will be better for you) your hearts are indeed so inclined to oppose what the Prophet ﷺ likes.”

(V.66:4)

Till ‘Umar performed the Ḥajj and I too, performed the Ḥajj along with him. (On the way) ‘Umar went aside to answer the call of nature, and I also went aside along with him carrying a tumbler full of water, and when ‘Umar had finished answering the call of nature, I poured water over his hands and he performed the ablution. Then I said to him, “O chief of the believers! Who were the two ladies from among the wives of the Prophet ﷺ regarding whom Allâh تعلَّم said:

“If you two (wives of the Prophet ﷺ) turn in repentance to Allâh (it will be better for you) your hearts are indeed so inclined (to oppose what the Prophet ﷺ likes)?”

(V.66:4)

(1) (H. 5190) ‘Āishah was fifteen years old then.
He said, “I am astonished at your question, O Ibn ‘Abbās. They were ‘Aishah and Ḥafṣa.” Then ‘Umar went on narrating the Ḥadīth and said, “I and an Anṣārī neighbour of mine from Banī Umayya bin Zaid who used to live in ‘Awālī-al-Madīna, used to visit the Prophet ﷺ in turn. He used to go one day and I another day. When I went, I would bring him the news of what had happened that day regarding the Divine Revelation and other things, and when he went, he used to do the same for me. We, the people of Quraish used to have the upper hand over our wives, but when we came to the Anṣār, we found that their women had the upper hand over their men, so our women also started learning the ways of the Anṣārī women. I shouted at my wife and she retorted against me and I disliked that she should answer me back. She said to me, ‘Why are you so surprised at my answering you back? By Allāh, the wives of the Prophet ﷺ answer him back and some of them may leave (does not speak to) him throughout the day till the night.’ The (talk) scared me and I said to her, ‘Whoever amongst them has done so will be ruined!’ Then I proceeded after dressing myself, and entered upon Ḥafṣa and said to her, ‘Does anyone of you keep the Prophet ﷺ angry till night?’ She said, ‘Yes.’ I said, ‘You are a ruined losing person! Don’t you fear that Allāh may get angry for the anger of Allāh’s Messenger ﷺ and thus you will be ruined? So do not ask more from the Prophet ﷺ and do not answer him back and do not give up talking to him. Ask me whatever you need and do not be tempted to imitate your neighbour (i.e., ‘Aishah) in her manners for she is more charming than you and more beloved to the Prophet ﷺ.’ ‘Umar added, “At that time a talk was circulating among us that (the tribe
of Ghassān were preparing their horses to invade us. My Ānṣārī companion, on the day of his turn, went (to the town) and returned to us at night and knocked at my door violently and asked if I was there. I became horrified and came out to him. He said, 'Today a great thing has happened.' I asked, 'What is it? Have (the people of) Ghassān come?' He said, 'No, but (what has happened) is greater and more horrifying than that: Allāh’s Messenger has divorced his wives.' " ‘Umar added, "The Prophet kept away from his wives and I said, ‘Hafṣa is a ruined loser.’ I had already thought that most probably this (divorce) would happen in the near future. So I dressed myself and offered the morning Salāt (prayer) with the Prophet and then the Prophet entered an upper room and stayed there in seclusion. I entered upon Hafṣa and saw her weeping. I asked, ‘What makes you weep? Did I not warn you about that? Did the Prophet divorce you all?’ She said, ‘I do not know. There he is retired alone in the upper room.’ I came out and sat near the pulpit and saw a group of people sitting around it and some of them were weeping. I sat with them for a while but could not endure the situation, so I went to the upper room where the Prophet was and said to a black slave of his, ‘Will you get the permission (of the Prophet) for ‘Umar (to enter)?’ The slave went in, talked to the Prophet about it and then returned saying, ‘I have spoken to the Prophet and mentioned you but he kept quiet.’ Then I returned and sat with the group of people sitting near the pulpit, but I could not bear the situation and once again I said to the slave, ‘Will you get the permission for ‘Umar?’ He went in and returned saying, ‘I mentioned you to him but he kept quiet.’ So I returned again and sat with the group of
people sitting near the pulpit, but I could not bear the situation, and so I went to the slave and said, ‘Will you get the permission for ‘Umar?’ He went in and returned to me saying, ‘I mentioned you to him but he kept quiet.’ When I was leaving, behold! The slave called me, saying, ‘The Prophet has given you permission.’ Then I entered upon Allâh’s Messenger and saw him lying on a bed made of stalks of date palm leaves and there was no bedding between it and him. The stalks left marks on his side and he was leaning on a leather pillow stuffed with date-palm fibres. I greeted him and while still standing I said, ‘O Allah’s Messenger! Have you divorced your wives?’ He looked at me and said, ‘No.’ I said, ‘Allâhu Akbar!’ And then, while still standing, I said chatting, ‘Will you heed what I say, O Allah’s Messenger? We, the people of Quraish used to have power over our women, but when we arrived at Al-Madina we found that the men (here) were overpowered by their women.’ The Prophet smiled and then I said to him, ‘Will you heed what I say, O Allah’s Messenger? I entered upon Habâs and said to her, ‘Do not be tempted to imitate your companion (‘Aishah), for she is more charming than you and more beloved to the Prophet.’’ The Prophet smiled for a second time. When I saw him smiling, I sat down. Then I looked around his house, and by Allâh, I could not see anything of importance in his house except three hides, so I said, ‘O Allah’s Messenger! Invoke Allâh to make your followers rich, for the Persians and the Romans have been made prosperous and they have been given (the pleasures of the world), although they do not worship Allâh.’ Thereupon the Prophet sat up as he was reclining, and said, ‘Are you of such an opinion, O the son of Al-Khaṭṭâb? These
are the people who have received the rewards for their good deeds in this world.' I said, 'O Allah’s Messenger! Ask Allah to forgive me.' Then the Prophet kept away from his wives for twenty-nine days because of the story which Hafṣa had disclosed to 'Aishah. The Prophet had said, 'I will not enter upon them (my wives) for one month,' because of his anger towards them, when Allah had admonished him. So, when twenty-nine days had passed, the Prophet first entered upon 'Aishah. 'Aishah said to him, 'O Allah’s Messenger! You had sworn that you would not enter upon us for one month, but now only twenty-nine days have passed, for I have been counting them one by one.' The Prophet said, 'The (present) month is of twenty-nine days.' 'Aishah added, 'Then Allah revealed the Verses of the option. And out of all his wives he asked me first, and I chose him.' Then he gave option to his other wives and they said what 'Aishah had said.'

(1) (H. 5191) The Prophet had decided to abstain from eating a certain kind of food because of a certain event, so Allah blamed him for doing so. Some of his wives were the cause of him taking that decision, therefore he deserted them for one month.

(2) (H. 5191) See the Qur’an: (33:28,29).
(85) CHAPTER. A woman should not observe *Saum* (fast) (optional ones) except with the permission of her husband.

5192. Narrated Abü Hurairah: The Prophet said, “A woman should not observe *Saum* (fast) (optional ones) except with her husband’s permission if he is at home (staying with her).”

(86) CHAPTER. If a woman spends the night deserting her husband’s bed (without a reasonable cause, she is sinful).

5193. Narrated Abü Hurairah: The Prophet said, “If a man invites his wife to sleep with him and she refuses to come to him, then the angels send their curses on her till morning.”

5194. Narrated Abü Hurairah: The Prophet said, “If a woman spends the night deserting her husband’s bed (does not sleep with him), then the angels send their curses on her till she comes back (to her husband).”

(87) CHAPTER. A woman should not allow anyone to enter her husband’s house except with his consent.

5195. Narrated Abü Hurairah: Allâh’s Messenger said, “It is not lawful for a lady to observe *Saum* (fast) (*Nawâfil*) without the permission of her husband when he is at home; and she should not allow...
anyone to enter his house except with his consent; and whatever she spends of his wealth (on charitable gifts in Allâh’s Cause) without being ordered by him, he will get half of the reward.”

(88) CHAPTER.

5196. Narrated Usâma: The Prophet ﷺ said, “I stood at the gate of Paradise and saw that the majority of the people who entered it were the poor, while the wealthy were stopped at the gate (for the accounts). But the people destined for the Fire were ordered to be taken to the Fire. Then I stood at the gate of the Fire and saw that the majority of those who entered it were women.”

(89) CHAPTER. To be unthankful to Al-‘Ashîr, i.e., the husband. Al-‘Ashîr also means the companion.

This is narrated by Abû Sa‘îd on the authority of the Prophet ﷺ.

5197. Narrated ‘Abdullâh bin ‘Abbâs رضي الله عنهما: During the lifetime of Allâh’s Messenger the sun eclipsed, Allâh’s Messenger ﷺ offered the Salât (prayer) of (the eclipse) and so did the people along with him. He performed a long Qiyâm (standing posture) during which Sûrat Al-Baqarah could have been recited; then he performed
a prolonged bowing, then raised his head and stood for a long time which was slightly less than that of the first Qiyām (and recited Qur'ān). Then he performed a prolonged bowing again but the period was shorter than the period of the first bowing, then he stood up and then prostrated. Again he stood up, but this time the period of standing was less than the first standing. Then he performed a prolonged bowing but of a lesser duration than the first, then he stood up again for a long time but for a lesser duration than the first. Then he performed a prolonged bowing but of lesser duration than the first, and then he again stood up, and then prostrated and then finished his Salāt (prayer). By then the sun eclipse had cleared. The Prophet then said, “The sun and the moon are two signs among the signs of Allah, and they do not eclipse because of the death or birth of someone, so when you observe the eclipse, remember Allah [offer the eclipse Salāt (prayer)].” They (the people) said, “O Allah’s Messenger! We saw you stretching your hand to take something at this place of yours, then we saw you stepping backward.” He said, “I saw Paradise (or Paradise was shown to me), and I stretched my hand to pluck a bunch (of grapes), and had I plucked it, you would have eaten of it as long as this world exists. Then I saw the (Hell) Fire, and I have never, seen such a horrible sight as that before, and I saw that the majority of its dwellers were women.” The people asked, “O Allah’s Messenger! What is the reason for that?” He replies, “Because of their disbelief (ungratefulness).” It was said. “Do they disbelieve in Allah (are they ungrateful to Allah)?” He replied, “They are ungrateful to their husbands and ungrateful to Al-Ihsān (good favours done to them). Even if you do good to one of them all your life, when she
sees something (not of her liking) from you, she will say, "I have never seen any good from you".

5198. Narrated Imran: The Prophet ﷺ said, "I looked at Paradise and saw that the majority of its residents were the poor; and I looked at the (Hell) Fire and saw that the majority of its residents were women."

(90) CHAPTER. Your wife has a right over you.

This has been narrated by Abu Juhaifa on the authority of the Prophet ﷺ.

5199. Narrated 'Abdullah bin 'Amr bin Al-'Ash: Allah's Messenger ﷺ said, "O 'Abdullâh! Have I not been informed that you fast all the day and stand in Salât (prayer) all night?" I said, "Yes, O Allah's Messenger!" He said, "Do not do that! Observe the Saum (fast) sometimes and also leave them (the fast) at other times; stand up for the Salât (prayer) at night and also sleep at night. Your body has a right over you, your eyes have a right over you and your wife has a right over you."

(91) CHAPTER. The woman is a guardian in her husband's house.

5200. Narrated Ibn 'Umar: The Prophet ﷺ said, "All of you are
guardians and are responsible for your wards. The ruler is a guardian and the man is a guardian of his family; the lady is a guardian and is responsible for her husband’s house and his offspring; and so all of you are guardians and are responsible for your wards.”

(92) CHAPTER. The Statement of Allah

"Men are protectors and maintainers of women." (V.4:34)

5201. Narrated Anas: Allah’s Messenger took an oath that he would not visit his wives for one month, and he sat in an upper room belonging to him. Then, on the twenty-ninth day he came down. It was said, “O Allah’s Messenger! You had taken an oath not to visit your wives for one month.” He said, “The (present) month is of twenty-nine days.”

(93) CHAPTER. The decision of the Prophet not to share the beds with his wives and to stay away from their houses.

Mu’awiyah bin Haida said that the Prophet said, “When you desert your wife (abstain from sleeping with her) you should stay (with her) at home.” But the first verdict is more correct. (1)

5202. Narrated Umm Salama: The Prophet took an oath that he would

(1) (Chap. 93) It is permissible anyhow, to stay at home or somewhere else on abstaining from sleeping with one’s wife.
not enter upon some of his wives for one month. But when twenty-nine days had elapsed, he went to them in the morning or evening. It was said to him, “O Allah’s Prophet! You had taken an oath that you would not enter upon them for one month.” He replied, “The month can be of twenty-nine days.”

5203. Narrated Ibn ‘Abbas: One morning we saw the wives of the Prophet weeping, and everyone of them had her family with her, I went to the mosque and found that it was crowded with people. Then ‘Umar bin Al-Khattab came and went up to the Prophet who was in his upper room. He greeted him but nobody answered. He greeted again, but nobody answered. Then the gatekeeper called him and he entered upon the Prophet, and asked, “Have you divorced your wives?” The Prophet said, “No, but I have taken an oath not to go to them for one month.” So the Prophet stayed away (from his wives) for twenty-nine days and then entered upon them.

(94) CHAPTER. The (kind of) beating of women which is disapproved of.

And the Statement of Allah: ﱐ}
“Beat them (lightly your wives, if it is useful) [i.e., without causing them severe pain.]” (V.4:34)

5204. Narrated ‘Abdullãh bin Zam’a : The Prophet said, “None of you should flog his wife as he flogs a slave and then have sexual intercourse with her in the last part of the day.”

(95) CHAPTER. A woman should not obey her husband if he orders her to do something sinful.

5205. Narrated ‘A’ishah : An Ansârî woman gave her daughter in marriage and the hair of the latter started falling out. The Ansârî women came to the Prophet and mentioned that to him and said, “Her (my daughter’s) husband suggested that I should let her wear false hair.” The Prophet said, “No, (don’t do that) for Allâh sends His curses upon such ladies who lengthen their hair artificially (by wearing false hair).”

(96) CHAPTER. “If a woman fears cruelty or desertion on her husband’s part...” (V.4:128)

5206. Narrated ‘A’ishah (regarding the Verse) –

“If a woman fears cruelty or desertion on her husband’s part...” (V.4-128):

It concerns the woman whose husband does not want to keep her with him any longer, but wants to divorce her and marry some other lady, so she says to him: “Keep me and do not divorce me, and then marry another woman, and you may neither spend on me, nor sleep with me.” This is indicated
by the Statement of Allāh ﴿تعالَ﴾:

“There is no sin on them both if they make terms of peace between themselves and making peace is better.” (V. 4:128)

(97) CHAPTER. The coitus interruptus.

5207. Narrated Jābir: We used to practise coitus interruptus during the lifetime of Allāh’s Messenger ﷺ.

5208. Narrated Jābir: We used to practise coitus interruptus while the Qur’ān was being revealed.

5209. Jābir added: We used to practise coitus interruptus during the lifetime of Allāh’s Messenger ﷺ while the Qur’ān was being revealed. (1)

5210. Narrated Abū Sālīd Al-Khuṭṭār: We got female captives in the war booty and we used to do coitus interruptus with them. So we asked Allāh’s Messenger ﷺ about it and he said, “Do you really do that?” repeating the question thrice. “There is no person that is destined to exist but will come into existence, till the Day of Resurrection.”

(1) (H. 5209) Though the Qur’ān was still being revealed, our practice of coitus interruptus was not prohibited by...
(98) CHAPTER. To draw lots among one’s wives when one intends to go on a journey (in order to take one of them with).

5211. Narrated al-Qasim: ‘Aishah said that whenever the Prophet intended to go on a journey, he drew lots among his wives (so as to take one of them along with him). During one of his journeys the lot fell on ‘Aishah and Hafsa. When night fell the Prophet would ride beside ‘Aishah and talk with her. One night Hafsa said to ‘Aishah, “Won’t you ride my camel tonight and I ride yours, so that you may see (me) and I see (you) (in new situation)?” ‘Aishah said, “Yes (I agree).” So ‘Aishah rode, and then the Prophet came towards ‘Aishah’s camel on which Hafsa was riding. He greeted Hafsa and then proceeded (beside her) till they dismounted (on the way). ‘Aishah missed him, and so, when they dismounted, she put her legs in the Idhkhir and said, “O Lord (Allah)! Send a scorpion or a snake to bite me for I am not to blame him (the Prophet).”

(99) CHAPTER. (What is said regarding) the woman who gives up her turn with her husband to one of his other wives, and how to divide the turns.

5212. Narrated ‘Aishah: “Sauda bint Zam’a gave up her turn to me (‘Aishah), and so the Prophet used to give me (‘Aishah) both my day and the day of Sauda.”
(100) CHAPTER. To deal justly between the women (one’s wives), and Allâh says:
“You will never be able to do perfect justice between your wives... (up to)... And Allâh is ever All-Sufficient for His creatures needs, All-Wise.” (V.4:129,130)

(101) CHAPTER. If somebody marries a virgin and he has already a matron wife (with him).

5213. Narrated Anas: As-Sunna (legal way of the Prophet ﷺ) is that if someone marries a virgin and he has already a matron wife (with him), then he should stay with the virgin for seven days (and then by turns); and if someone marries a matron (and he has already a virgin wife with him) then he should stay with her for three days (and then by turns).

(102) CHAPTER. If someone marries a matron and he has already a virgin wife (with him).

5214. Narrated Anas: It is from As-Sunna (legal ways of the Prophet ﷺ) that if someone marries a virgin and he has already a matron wife, then he should stay for seven days with her (the virgin) and then by turns; and if someone marries a matron and he has already a virgin wife, then he should stay with her (the matron) for three days, and then by turns.
(103) CHAPTER. Whoever had sexual intercourse with all his wives and then took one bath only.

5215. Narrated Anas bin Malik : The Prophet used to pass by (have sexual relation with) all his wives in one night, and at that time he had nine wives.

(104) CHAPTER. If a man goes to all his wives (have sexual relations with them) in one day.

5216. Narrated 'Aishah : Whenever Allah's Messenger finished his Asr prayer, he would enter upon his wives and stay with one of them. One day he went to Hafsah and stayed with her longer than usual.

(105) CHAPTER. If a man takes the permission of his wives so as to stay in the house of one of them to be treated (during his ailment) and he is allowed by them (those wives will have no right to claim their lost turns).

5217. Narrated 'Aishah that during his fatal ailment, Allah's Messenger used to ask his wives, "Where shall I stay tomorrow? Where shall I stay tomorrow?" He was looking forward to 'Aishah's turn. So all his wives allowed him to stay where he wished, and he stayed at 'Aishah's house till he died there. 'Aishah added : He died on the day of my usual turn at my house.
Allah took him unto Him while his head was between my chest and my neck and his saliva was mixed with my saliva. (1)

(106) CHAPTER. If a man loves some of his wives more than the others.

5218. Narrated Ibn `Abbas that `Umar entered upon Hafsa and said, “O my daughter! Do not be misled by the manners of her who is proud of her beauty because of the love of Allah’s Messenger for her.” By ‘her’ he meant ‘Aishah. ‘Umar added, “Then I told that to Allah’s Messenger and he smiled (on hearing that).”

(107) CHAPTER. (It is not recommended for) one to claim that one has more things or better qualities than one really has.

And what is forbidden as regards the pride of a lady over the other wives of her husband.

5219. Narrated Asmā': A lady said, “O Allah’s Messenger! My husband has another wife, so is it sinful of me to claim that he has given me what he has not given me (in order to tease her)?” Allah’s Messenger said, “The one who pretends that he has been given what he has not been given, is just like the (false) one who

(1) (H. 5217) i.e., She chewed a green Siwâk and gave it to the Prophet .
wears two garments of falsehood." [1]

(108) CHAPTER. Al-Ghaira (i.e. honour, prestige or self-respect)

Sa’d bin ‘Ubâda said: “If I saw a man with my wife, I would strike him with the sharp edge of the sword.” The Prophet ﷺ said (to his Companions), “Are you astonished by Sa’d’s (Ghaira) sense of honour? (By Allah) I have a greater sense of Ghaira then he has, and Allah has still more greater sense of Ghaira than I have.”

5220. Narrated ‘Abdullãh bin Mas’ûd

The Prophet ﷺ said, “There is none having a greater sense of Ghaira (honour or self-respect etc) than Allah. And for that He has forbidden the doing of evil actions (illegal sexual intercourse etc). There is none who likes to be praised more than Allah does.”

5221. Narrated ‘Aishah

Allah’s Messenger ﷺ said, “O followers of Muḥammad! There is none, who has a greater sense of Ghaira (honour or self-respect etc.) than Allah, so He has forbidden that His slave commits illegal sexual intercourse or His slave-girl commits illegal sexual intercourse. O followers of Muḥammad! If you but knew what I know,

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[1] (H. 5219) This means that a false witness may borrow and wear two fine garments so that people may be deceived by his elegant appearance and believe his witness.
you would laugh little and weep much!” [See Hadith No.1044, Vol.2].

5222. Narrated Asmã’: I heard Allah’s Messenger saying, “There is nothing (none) having a greater sense of Ghaira (self-respect) than Allah.”

And narrated Abû Hurairah that he heard the Prophet (saying the same).

5223. Narrated Abû Hurairah: The Prophet said, “Allah has a sense of Ghaira, and Allah’s Sense of Ghaira is provoked when a believer does something which Allah has prohibited.

5224. Narrated Asmã’ bint Abû Bakr: When Az-Zubair married ṭ extremists, he had no property or any slave or anything else, except a camel which drew water from the well, and his horse. I used to feed his horse with fodder and drew water and sew the bucket for drawing it, and prepare the dough, but I did not know how to bake bread. So our Ansâri neighbours used to bake bread for me, and they were honourable ladies. I used to carry the date-stones on my head from Zubair’s land given to him by Allah’s Messenger and this land was two-third Farsakh (about two miles) from my house. One day, while I was coming with the date-stones on my head, I met Allah’s Messenger along with some Ansâri people. He called me and then, (directing...
his camel to kneel down) said, "Ikh! Ikh!" so as to make me ride behind him (on his camel). I felt shy to travel with the men and remembered Az-Zubair and his sense of Ghairā, as he was one of those people who had the greatest sense of Ghairā. Allāh's Messenger noticed that I felt shy, so he proceeded. I came to Az-Zubair and said, "I met Allāh's Messenger while I was carrying a load of date-stones on my head, and he had some companions with him. He made his camel kneel down so that I might ride, but I felt shy in his presence and remembered your sense of Ghairā (See H. 5220 and its Chap. 108). On that Az-Zubair said, "By Allāh, your carrying the date-stones (and you being seen by the Prophet in such a state) is more shameful to me than your riding with him." (I continued serving in this way) till Ābū Bakr sent me a servant to look after the horse, whereupon I felt as if he had set me free (manumitted me).

5225.Narrated Ānas: While the Prophet was in the house of one of his wives, one of the Mothers of the believers(1) sent a meal in a dish. The wife at whose house the Prophet was, struck the hand of the servant, causing the dish to fall and break. The Prophet gathered the broken pieces of the dish and then started collecting on them the food which had been in the dish and said, "Your mother (my wife) felt jealous." Then he detained the servant till a (sound) dish was brought from the wife at whose house he was. He gave the sound dish to the wife whose dish had been broken and kept the broken one at the house where it had been broken.

(1) (H. 5225) The wives of the Prophet were called ‘The Mothers of the believers’.
5226. Narrated Jābir bin Abdullah: The Prophet ﷺ said, “I entered Paradise and saw a palace and asked whose palace is this? They said, ‘This palace belongs to ‘Umar bin Al-Khaṭṭāb.’ I intended to enter it, and nothing stopped me except my knowledge about your sense of Ghairah (honour, self-respect etc.) (O ‘Umar).’ ‘Umar said, “O Allah’s Prophet! How dare I think of my Ghairah (honour, self-respect etc.) being offended by you?”

5227. Narrated Abū Hurairah: While we were sitting with Allah’s Messenger ﷺ, (he) Allah’s Messenger ﷺ said, “While I was sleeping, I saw myself in Paradise and suddenly (I saw) a woman performing ablution beside a palace. I asked, ‘Whose palace is this?’ It was said, ‘This palace belongs to ‘Umar.’ Then I remembered his sense of Ghairah and returned.” On that ‘Umar started weeping in that gathering and said, “O Allah’s Messenger! How dare I think of my Ghairah (self-respect) being offended by you?”
5228. Narrated ‘Aishah that Allah's Messenger said to her, "I know when you are pleased with me or angry with me." I said, "Whence do you know that?" He said, "When you are pleased with me, you say, 'No, by the Lord of Muhammad,' but when you are angry with me, then you say, 'No, by the Lord of Abraham.'" Thereupon I said, "Yes (you are right), but by Allah, O Allah's Messenger, I leave nothing but your name." (1)

5229. Narrated ‘Aishah: I never felt so jealous of any wife of Allah's Messenger as I did of Khadija because Allah's Messenger used to remember and praise her too often and because it was revealed to Allah's Messenger that he should give her (Khadija) the glad tidings of her having a palace of Qasab(2) in Paradise. (See H. 3816)

5230. Narrated Al-Miswar bin Anas: He related: I and his daughter's jealousy, and his demand that she should be treated justly.

(1) (H. 5228) She does not feel less affectionate at the time of her anger. The only consequence of her anger is not to mention his name.

(2) (H. 5229) Qasab, see the glossary.
Makhrama: I heard Allâh’s Messenger ﷺ who was on the pulpit, saying, “Banu-Hishâm bin Al-Mughira have requested me to allow them to marry their daughter to ‘Alî bin Abî Ṭalib, but I don’t give permission, and will not give permission unless ‘Alî bin Abî Ṭalib divorces my daughter in order to marry their daughter, because Fâtimah is a part of my body, and I hate what she hates to see, and what annoys her, annoys me.”

(111) CHAPTER. Men will decrease and women will increase.

And Abû Mûsâ said: The Prophet ﷺ said, “You will see (in future) one man followed by forty women taking refuge with him and appealing for help because of the scarcity of men and the great number of women.”

5231. Narrated Anas: I will narrate to you a Hadîth I heard from Allâh’s Messenger ﷺ and none other than I will tell you of it. I heard Allâh’s Messenger ﷺ saying, “From among the portents of the Hour are the following: (1) Religious knowledge will be taken away; (2) General ignorance (in religious matters) will increase; (3) Illegal sexual intercourse will prevail: (4) Drinking of alcoholic drinks will be in plenty. (5) Men will decrease in number, and women will increase in number, so much so that fifty women will be looked after by one man.” [See H. No. 81, Vol. I].

(112) CHAPTER. A man should not stay with a woman in seclusion unless he is a...
Dhu-Mahram (a person who is legally not allowed to marry that woman, e.g. her father or brother, etc.). (And it is unlawful for one) to enter upon a woman whose husband is absent.

5232. Narrated ‘Uqba bin ‘Amir: Allah’s Messenger said, “Beware of entering upon the ladies.” A man from the Ansār said, “Allah’s Messenger! What about Al-Hamu’ (the in-laws of the wife) (the brothers of her husband or his nephews, etc.)?” The Prophet replied: The in-laws (Al-Hamu’) of the wife are death itself.

5233. Narrated Ibn ‘Abbas: The Prophet said, “No man should stay with a lady in seclusion except in the presence of a Dhu-Mahram.” A man stood up and said, “O Allah’s Messenger! My wife has gone out intending to perform the Hajj and I have been enrolled (in the army) for such and such campaign.” The Prophet said, “Return and perform the Hajj with your wife.”

(113) CHAPTER. What is allowed (as regards) a private meeting between a man and a woman when they are not secluded from the people.

5234. Narrated Anas bin Mālik: It is mainly the brothers of the husband or the in-laws of the wife who are meant here and these are only those who could have married that woman if she had not been married.

(2) (H. 5232) The stay of a relative of a married woman in seclusion with her may cause great disadvantage and lead to illegal sexual intercourse that would ruin the family. Therefore the Prophet compared the brother-in-law of a wife to death if he stays in seclusion with her.
An `Anṣārī' woman came to the Prophet  and he took her aside and said (to her) “By Allāh, you (Anṣār) are the most beloved people to me.”

(114) CHAPTER. It is forbidden that effeminate men should enter upon women.

5235. Narrated Ḫumm Salama that while the Prophet  was with her, there was an effeminate man in the house. The effeminate man said to Ḫumm Salama’s brother, `Abdullāh bin Abī Umaiyya, “If Allāh should make you conquer At-Tā’if tomorrow, I recommend that you take the daughter of Ghailān (in marriage) for (she is so fat) that she shows four folds of flesh when facing you and eight when she turns her back.” Thereupon the Prophet  said (to us), “This (effeminate man) should never enter upon you (O women).” (See H. 4324)

(115) CHAPTER. The looking of a woman at the Ethiopians and the like (is permissible) if it does not lead to bad consequences.

5236. Narrated ‘Aishah : The Prophet  was screening me with his Ridā’ (garment covering the upper part of the body) while I was looking at the Ethiopians who were playing in the courtyard of the mosque. (I continued watching) till I was satisfied. So you may deduce from this event how a little girl (who has not reached the age of puberty) who is eager to enjoy amusement should be treated in this respect. (See H. 454)
(116) CHAPTER. The going out of women for their needs.

5237. Narrated ‘Aishah: Once Sauda bint Zam'a went out at night for some need, and ‘Umar saw her, and recognizing her, he said (to her), “By Allah, O Sauda! You cannot hide yourself from us.” So she returned to the Prophet and mentioned that to him while he was sitting in my dwelling taking his supper and holding a bone covered with meat in his hand. Then the Divine Revelation was revealed to him and when that state was over, he (the Prophet) was saying: “O women! You have been allowed by Allāh to go out for your needs.”

(117) CHAPTER. The permission taken by a woman from her husband to go to the mosque.

5238. Narrated Salim’s father: The Prophet said, “If the wife of anyone of you asks permission to go to the mosque, he should not forbid her.”

(118) CHAPTER. What is lawful as regards visiting or looking at those women who have foster suckling relations with you.

5239. Narrated ‘Aishah: My foster uncle came and asked permission (to enter) but I refused to admit him till I asked Allāh’s Messenger about that. He said, “He is your uncle, so allow him to come in.” I said, “O Allāh’s Messenger! I have been
suckled by a woman and not by a man.” Allah’s Messenger ﷺ said, “He is your uncle, so let him enter upon you.” And that happened after the order of Al-Ḥijāb (compulsory veiling) was revealed. All things which become unlawful because of blood relations are unlawful because of the corresponding foster suckling relations.

(119) CHAPTER. A woman should not look at or touch the body of another woman to describe her to her husband.

5240. Narrated ‘Abdullāh bin Mas‘ūd رضي الله عنه: The Prophet ﷺ said, “A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her.”

5241. Narrated ‘Abdullāh رضي الله عنه: The Prophet ﷺ said, “A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her.”

(120) CHAPTER. The saying of a man: “I will go round (i.e. have sexual relations with) all my wives tonight.”
5242. Narrated Abu Hurairah (The Prophet) (Abu Hurairah), son of the Prophet Daud (David), said, “Tonight I will go round (i.e. have sexual relations with) one hundred women (wives), everyone of whom will give birth to a male child who will fight in Allah’s Cause.” On that an angel said to him, “Say: ‘If Allah will.’” But Sulaiman (Solomon) did not say it and forgot to say it. Then he had sexual relations with them but none of them gave birth to any child except one who gave birth to a half person. The Prophet said, “If Sulaiman (Solomon) had said: ‘If Allah will,’ Allah would have fulfilled his (above) desire and that saying would have made him more hopeful.” (See H. 2819)

(121) CHAPTER. If a man is away or absent from his family for a long time, then on returning home, he should not enter his house at night, lest he should find something which might arouse his suspicion as regards his family, or lest he should discover their defects.

5243. Narrated Jabir bin ‘Abdulläh (The Prophet disliked that one should go to one’s family at night (on returning from a journey).

5244. Narrated Jabir bin ‘Abdulläh: Allah’s Messenger said, “When anyone of you is away from his house for a long time, he should not return to his family at night.”
5245. Narrated Jābir: I was with Allāh’s Messenger  in a Ghazwa, and when we returned, I wanted to hurry, while riding a slow camel. A rider came behind me. I looked back and saw that the rider was Allāh’s Messenger . He said (to me), “What makes you in such a hurry?” I replied, “I am newly married.” He said, “Did you marry a virgin or a matron?” I replied, “(Not a virgin but) a matron.” He said, “Why didn’t you marry a young girl with whom you would have played and she would have played with you?” Then when we approached (Al-Madīnah) and were going to enter (it), the Prophet  said, “Wait till you enter (your homes) in the night i.e., at the time of 'Ishā’ (prayer) so that the ladies with unkempt hair may comb their hair, and those whose husbands have been absent (for a long time) may shave their pubic hair.” (The subnarrator, Hashim said: A reliable narrator told me that the Prophet  added in this Ḥadīth: “(Seek to beget) children! children, O Jābir!”).

5246. Narrated Jābir bin ‘Abdullāh رضي الله عنهما: The Prophet  said, “If you enter (your town) at night (after coming from a journey), do not enter upon your family till the woman whose husband was absent (from the house) shaves her pubic hair and the woman with unkempt hair, combs her hair.” Allāh’s Messenger  further said, “(O Jābir!) Seek to have offspring, seek to have offspring!”
(123) CHAPTER. The woman (whose husband is absent for a long time) should shave her pubic hair, and those whose hair is unkempt should comb their hair.

5247. Narrated Jābir bin ‘Abdullāh: We were with the Prophet in a Ghazwa, and when we returned and approached Al-Madina, I wanted to hurry while riding a slow camel. A rider overtook me and pricked my camel with a spear which he had, whereupon my camel started running as fast as any other fast camel you may see. I looked back, and behold, the rider was Allāh’s Messenger. I said, “O Allāh’s Messenger! I am newly married.” He asked, “Have you got married?” I replied, “Yes.” He said, “A virgin or a matron?” I replied, “(Not a virgin) but a matron.” He said, “Why didn’t you marry a young girl so that you would have played with her and she with you?” When we reached (near Al-Madina) and were going to enter it, the Prophet said, “Wait till you enter your home in the night i.e. at the time of Isha (prayer) so that the lady whose hair is unkempt may comb her hair and that the lady whose husband has been away may shave her pubic hair.”

(124) CHAPTER. “And not to reveal their adornments except to their husbands, . . .” (V.24:31)

5248. Narrated Abū Ḥāzim: The people differed as to with which thing Allāh’s Messenger was treated on the day (of the battle) of Uḥud. So they asked Sahl bin Sa’d As-Sā’īdī who was the only surviving
Companion (of the Prophet) at Al-Madina. He replied, “Nobody is left at Al-
Madina who knows it better than I. Fāṭima was washing the blood off his face and ‘Ali was bringing water in his
shield, and then a mat of date-palm leaves was burnt and (the ash) was inserted into the wound.”

(125) CHAPTER. “And those among you who have not come to the age of puberty.”
(V.24:58)

attend the Ṣalāt (prayer) of ‘Eid-ul-Adhā or ‘Eid-ul-Fitr with Allāh’s Messenger?” Ibn ‘Abbās replied, “Yes, and had it not been for
my close relationship with him, I could not have offered it.” (That was because of his young age). Ibn ‘Abbās further said, Allāh’s
Messenger went out and offered the Ṣalāt (prayer) and then delivered the Khutba.”

Ibn ‘Abbās did not mention the Ādḥān (the call for Ṣalāt (prayer)) or the Ḥqāma. He added, “Then the Prophet went to the women and instructed them and gave them religious advice and ordered them to give alms and I saw them reaching out (their hands to) their ears and necks (to take off the ear-rings and necklaces, etc.) and throwing (it) towards Bilāl. Then the Prophet returned with Bilāl to his house.”

(126) CHAPTER. The man’s poking his daughter in the flank while admonishing her.

5250. Narrated ‘Āishah: Abū Bakr admonished me and poked me with his hands in the flank, and nothing
stopped me from moving at that time except the position of Allâh’s Messenger whose head was on my thigh. (See H. 334)
(1) CHAPTER. The Statement of Allâh:

"O Prophet! When you divorce women, divorce them at their 'Idda' (prescribed periods) and count (accurately) their 'Idda (prescribed periods)." (V.65:1)

The divorce according to As-Sunna (the Prophet's legal way is that one should divorce his wife when she is clean from her periods and he has not had sexual intercourse with her (after her period) and there should be two witnesses for the divorce.

5251. Narrated ‘Abdullâh bin ‘Umar: that he had divorced his wife while she was menstruating during the lifetime of Allâh’s Messenger . ‘Umar bin Al-Khaṭṭâb asked Allâh’s Messenger about that. Allâh’s Messenger said, “Order him (your son) to take her back and keep her, till she is clean from her menses and then to wait till she gets her next period (menses) and becomes clean again, wherein, if he wishes to keep her, he can do so, and if he wishes to divorce her he can divorce her before having sexual intercourse with her; and that is the 'Idda (prescribed period) which Allâh has fixed for the women meant to be divorced.”

(2) CHAPTER. If a woman is divorced during her menses, then that divorce is counted as one legal divorce.

5252. Narrated Anas bin Strîn: Ibn ‘Umar said: I divorced my wife while she was menstruating. ‘Umar mentioned that to the Prophet , The Prophet said, (to my father), “Let your son take her back.” I asked (Ibn ‘Umar), “Is such a divorce
counted (i.e., as one legal divorce)?” Ibn ‘Umar said, “Of course.”

Narrated Yunus bin Jubair: Ibn ‘Umar said, “The Prophet ﷺ said to ‘Umar, ‘Order him (Ibn ‘Umar) to take her back’.” I asked, “Is such a divorce counted (as one legal divorce)?” Ibn ‘Umar said, “What do you think if someone becomes helpless and foolish?”

5253. Narrated Ibn ‘Umar: (The divorcing of my wife during her menses) was counted as one legal divorce.

(3) CHAPTER. Whoever divorced (his wife), and should a man tell his wife face to face that she is divorced.

5254. Narrated Al-Awzâ‘i: I asked Az-Zuhri, “Which of the wives of the Prophet ﷺ sought refuge with Allah from him?” He said, “I was told by ‘Urwa that ‘Aishah ﷺ said, ‘When the daughter of Al-Jaun was brought to Allah’s Messenger ﷺ as his bride) and he went near her, she said, “I seek refuge with Allah from you.” He said, “You have sought refuge with the Most Great; return to your family’.”

5255. Narrated Abû Usaid: We

(1) (H. 5252) If, out of foolishness somebody divorces his wife while she is menstruating, the divorce is valid. (Fath Al-Bâri).
(2) (H. 5253) i.e., one of the three divorces.
(3) (H. 5254) “Return to your family” is an indirect way of saying: “You are divorced.”
went out with the Prophet to a garden called Ash-Shaut till we reached two walls between which we sat down. The Prophet said, “Sit here,” and went in (the garden).

Al-Jaunia (a lady from Bani Jaun) had been brought (as a bride for the Prophet) and lodged in a house in a date-palm garden in the home of Umaima bint An-Nu‘man bin Sharahil, and her wet nurse was with her. When the Prophet entered upon her, he said to her, “Give me yourself (in marriage) as a gift.” She said, “Can a princess give herself in marriage to an ordinary man?” The Prophet raised his hand to pat her so that she might become tranquil (as she did not know that he is Allah’s Messenger). She said, “I seek refuge with Allah from you.” He said, “You have sought refuge with One Who gives refuge. Then the Prophet said, “O Abu Usaid! Give her two white linen dresses to wear and let her go back to her family (i.e. she is divorced).”

5256, 5257. Narrated Sahl and Abu Usaid: The Prophet married Umaima bint Sharahil, and when she was brought to him, he stretched his hand towards her. It seemed that she disliked that, whereupon the Prophet ordered Abu Usaid to prepare her and dress her with two white linen dresses [and let her return to her family (i.e. she is divorced)]. (See Hadith No. 5637).
5258. Narrated Abū Ghallāb Yūnus bin Jubair: I asked Ibn ‘Umar, “(What is said regarding) a man divorces his wife during her period?” He said, “Do you know Ibn ‘Umar? Ibn ‘Umar divorced his wife while she was menstruating. ‘Umar then went to the Prophet and mentioned that to him. The Prophet ordered him to take her back and when she becomes clean, he could divorce her if he wanted.” I asked (Ibn ‘Umar), “Was that divorce counted as one legal divorce?” He said, “If one becomes helpless and foolish (will he be excused? Of course not).”

(4) CHAPTER. Whoever thinks it permissible to divorce one’s wife thrice (at a time), depending on the Statement of Allāh

The divorce is twice; after that either you retain her on reasonable terms or release her with kindness.” (V.2:229)

Ibn Az-Zubair said regarding a patient divorcing his wife: I am not of the opinion that his irrevocably divorced wife will be his heir.

Ash-Sha‘bī said: I think she will be his heir. Ibn Shubruma said: If the prescribed period (‘Idda – legal period after the divorce) is over, can she marry? Ash-Sha‘bī said: Yes. Ibn Shubruma said: If her second husband

(1) (H. 5258) i.e., one of the three divorces? (See Fath Al-Bārī).
should die too (would she be the heir of two husbands)? On that Ṣaybānī withdrew his verdict.

5259. Narrated Sahl bin Sa’d As-Sā‘īdī: ‘Uwaimir bin ‘Ajlān came to Abū ‘Aim bin Adi Al-Anṣārī and asked, “O ‘Aim! Tell me, if a man sees his wife with another man, should he kill him, whereupon you would kill him in Qisas(1), or what should he do? O ‘Aim! Please ask Allāh’s Messenger about that.”

‘Aim asked Allāh’s Messenger about that. Allāh’s Messenger disliked that question and considered it disgraceful. What ‘Aim heard from Allāh’s Messenger was hard on him. When he returned to his family, Uwaimir came to him and said, “O ‘Aim! What did Allāh’s Messenger say to you?” ‘Aim said, “You never bring me any good. Allāh’s Messenger disliked to hear the problem which I asked him about.”

‘Uwaimir said, “By Allāh, I will not leave the matter till I ask him about it.” So ‘Uwaimir proceeded till he came to Allāh’s Messenger who was in the midst of the people and said, “O Allāh’s Messenger! If a man finds with his wife another man, should he kill him, whereupon you would kill him (in Qisas): or otherwise, what should he do?”

Allāh’s Messenger said, “Allāh has revealed something concerning the question of you and your wife. Go and bring her here.” So they both carried out the judgement of Li‘ān, while I was present among the people (as a witness). When both of them had finished, ‘Uwaimir said, “O Allāh’s Messenger! If I should now keep my wife with me, then I have told a lie”. Then he pronounced his decision to divorce her thrice, before Allāh’s Messenger ordered him to do so. (Ibn Shihāb said, “That was the

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(1) (H. 5259) See the glossary.
5260. Narrated ‘Aishah رضي الله عنها: The wife of Rifā‘a Al-Quražī came to Allāh’s Messenger ﷺ and said, “O Allāh’s Messenger! Rifā‘a divorced me irrevocably. After him I married ‘Abdur-Rahmān bin Az-Zubair Al-Quražī who proved to be impotent.” Allāh’s Messenger ﷺ said to her, “Perhaps you want to return to Rifā‘a? Nay (you cannot return to Rifā‘a) until you enjoy the sexual relation (consummate your marriage) with Abdur-Rahmān and he with you.”

5261. Narrated ‘Aishah رضي الله عنها: A man divorced his wife thrice (by expressing his decision to divorce her thrice), then she married another man who also divorced her. The Prophet ﷺ was asked if she could legally marry the first husband (or not). The Prophet ﷺ replied, “No, she cannot marry the first husband unless the second husband enjoys the sexual relation (consummate his marriage) with her, just as the first husband had done.”

(1) (H. 5259) See the glossary for ‘Li‘ān.’
(5) CHAPTER. Whoever gave option to his wives. And the Statement of Allâh تعالى:

"O Prophet (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم)! Say to your wives: ‘If you desire the life of this world and its glitter, – then come! I will make a provision for you and set you free in a handsome manner (divorce)”.

(V.33:28)

5262. Narrated ‘Āishah رضي الله عنها: Allâh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم gave us the option (to remain with him or to be divorced), and we selected Allâh and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم. So, giving us that option was not regarded as divorce.

5263. Narrated Masrûq: I asked ‘Āishah رضي الله عنها about the option: She said, “The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم gave us the option. Do you think that that option was considered as a divorce?” I said, “It matters little to me if I give my wife the option once or a hundred times after she has chosen me.”

(6) CHAPTER. If a man says (to his wife): “I have parted with you,” or “I have released you,” or any other expression which may indicate divorce, then the real meaning of what he says depends on his intention.

The Statement of Allâh تعالى:

“And set them free (divorce them) in a handsome manner.” (V.33:49)

“And set you free in a handsome manner (divorce)”. (V.33:28)

(The divorce is twice) “After that, either you retain her on reasonable terms or release her with kindness.” (V.2:229)

“Or part with them in a good manner.” (V.65:2)
And ‘Aishah said: The Prophet ﷺ knew that my parents would never order me to part with him.

(7) CHAPTER. Whoever said to his wife: “You are Harām (unlawful) for me.”

And Al-Hasan said: Its meaning depends on his intention.

And a religious learned man said: If somebody divorces (his wife) thrice then she becomes unlawful for him. So it is called ‘Harām’ (unlawful) by virtue of divorce and separation. This is not like the one who bans certain food for himself because one cannot call lawful food unlawful, but a divorced lady can be called unlawful.

And some (learned men) said regarding a woman divorced thrice: She will not be lawful for that husband till she marries somebody else (and her new husband divorces her).

5264. Ṣafi said: When Ibn ‘Umar was asked about a person who had given three divorces, he said, “Would that you gave one or two divorces, for the Prophet ﷺ ordered me to do so. If you give three divorces then she cannot be lawful for you until she has married another husband (and is divorced by him).”

5265. Narrated ‘Aishah: A man divorced his wife and she married another man who proved to be impotent and divorced her. She could not get her satisfaction from him, and after a while he divorced her. Then she came to the Prophet ﷺ and said, “O Allah’s Messenger! My first husband divorced me and then I married another man who entered upon me to consummate his marriage but he proved to be impotent and did not approach me except once during which he benefited nothing from
me. Can I re-marry my first husband in this case?” Allah’s Messenger ﷺ said, “It is unlawful to marry your first husband till the other husband consummates his marriage with you.”

(8) CHAPTER. “O Prophet! Why do you forbid (for yourself) that which Allah has allowed to you…?” (V.66:1)

5266. Narrated Sa‘îd bin Jubair that he heard Ibn ‘Abbãs saying, “If a man makes his wife unlawful for him, it does not mean that she is divorced.” He added, “Indeed in the Messenger of Allah (Muhammad ﷺ), you have a good example to follow…” (V.33:21)

5267. Narrated ‘Ubaid bin ‘Umair: I heard ‘Aishah رضي الله عنها saying, “The Prophet ﷺ used to stay for a long while with Zainab bint Jahsh and drink honey at her house. So Ḥafṣa and I decided that if the Prophet ﷺ came to any one of us, she should say to him, ‘I detect the smell of Maghāfîr (a nasty smelling gum) in you. Have you eaten Maghāfîr? So the Prophet ﷺ visited one of them and she said to him similarly. The Prophet ﷺ said, ‘Never mind, I have taken some honey at the house of Zainab bint Jahsh, but I shall never drink of it anymore.’ So there was revealed: ‘O Prophet! Why do

(1) (H. 5266) By saying to her, “You are unlawful for me.”
you forbid (for yourself) that which Allāh has allowed to you... (up to)... If you two (wives of Prophet ﷺ) turn in repentance to Allāh,’ (V.66:1-4) addressing ‘Aishah and Hafṣa. ‘When the Prophet  disclosed a matter in confidence to one of his wives (Hafṣa).’ (V.66:3) namely his saying: ‘But I have taken some honey’.

5268. Narrated ‘Aishah رضي الله عنها:
Allāh’s Messenger ﷺ was fond of honey and sweet edible things and (it was his habit) that after finishing the ‘Asr prayer he would visit his wives and stay with one of them at that time. Once he went to Hafṣa, the daughter of ‘Umar and stayed with her more than usual. I got jealous and asked the reason for that. I was told that a lady of her folk had given her a skin filled with honey as a present, and that she made a syrup from it and gave it to the Prophet ﷺ to drink (and that was the reason for the delay). I said, “By Allāh, we will play a trick on him (to prevent him from doing so).” So I said to Sauda bint Zam’a, “The Prophet ﷺ will approach you, and when he comes near you, say: ‘Have you taken Maghāfir (a bad-smelling gum)?’ He will say, ‘No.’ Then say to him: ‘Then what is this bad smell which I smell from you?’ He will say to you, ‘Hafṣa made me drink honey syrup.’ Then say: ‘Perhaps the bees of that honey had sucked the juice of the tree of Al-‘Urfut.‘(1) I shall also say the same. O you, Safiyya, say the same.” Later Sauda said, “By Allāh, as soon as he (the Prophet ﷺ) stood at the door, I was about to say to him what you had ordered me to say because I

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(1) (H. 5268) Al-‘Urfut is the tree which produces Maghāfir.
was afraid of you.” So when the Prophet ﷺ came near Sauda, she said to him, “O Allâh’s Messenger! Have you taken Magâfir?” He said, “No.” She said, “Then what is this bad smell which I detect on you?” He said, “Hafṣa made me drink honey syrup.” She said, “Perhaps its bees had sucked the juice of Al-‘Urfut tree.” When he came to me, I also said the same, and when he went to Ṣafîyya, she also said the same. And when the Prophet ﷺ again went to Ḥafṣa, she said, “O Allâh’s Messenger! Shall I give you more of that drink?” He said, “I am not in need of it.” Sauda said, “By Allâh, we deprived him (of it).” I said to her, “Keep quiet.”

(9) CHAPTER. There is no divorce before marriage. And the Statement of Allâh ﷻ

“O you who believe! When you marry believing women and then divorce them before you have sexual intercourse with them, no ‘Iddâ [divorce prescribed period (V.65:4)] have you to count in respect of them. So give them a present and set them free i.e. divorce in handsome manner.”

(V.33:49)

Ibn ‘Abbâs said: Allâh has mentioned the divorce after the wedding. It is reported that ‘Alî, Sa’îd bin Al-Musaiyab, ‘Urwa bin Az-Zubair, and many others said that a woman cannot be divorced before being married. (1)

(1) (Ch. 9) i.e., If one says: “If I marry so-and-so, she will be divorced,” his saying will not be of any effect if he marries her.
(10) CHAPTER. If, under compulsion somebody says about his wife, “She is my sister,” there is no blame on him.

The Prophet ﷺ said: “Prophet Abraham said about his wife Sarah: ‘She is my sister’. He meant his sister in Allah’s religion.”

(11) CHAPTER. (What is said regarding) a divorce given in a state of anger, under compulsion or under the effect of intoxicants or insanity. And what is the verdict about them. And what if one ascribes partners to Allah or divorces his wife or does other things by mistake or through forgetfulness. We may refer to the saying of the Prophet ﷺ:

“The deeds are evaluated according to one’s intentions, and everybody will receive the reward of what he has intended.”

Ash-Sha’bi recited:

“(Our Lord)! Punish us not if we forget or fall into error.” (V.2:286)

And what is not valid of the confession of a person suffering from whispers in his heart.

And the Prophet ﷺ said to the man who confessed against himself: “Are you mad?”

And ‘Ali said: Hamza cut open the flanks of my two she-camels and then the Prophet ﷺ started admonishing Hamza. But behold, Hamza was heavily drunk and his eyes were red. Hamza then said: “Are not all of you...
but the slaves of my father?" Thereupon the Prophet realized that Hamza was not in his senses, so he came out and we too, came out along with him.

‘Uthmân said: A divorce given by an insane man or a drunk is not valid.

Ibn ‘Abbâs said: A divorce given by a drunk or given under compulsion is not valid.

And ‘Uqba bin ‘Amir said: A divorce meditated by a man because of the whisperings of his heart is not valid.

And ‘Aṭâ said: If some started with (the word of) divorce only then there is its conditions (otherwise not).

And Nâfi’ said: A man declared that if his wife went out of her house, she would be irrevocably divorced.

Ibn ‘Umar said (regarding the above case): If she went out, her divorce would be irrevocable, but if she did not go out, nothing would happen to her.

Regarding a man saying: “If I do such-and-such a thing, then my wife is divorced thrice.” Az-Zuhri said: Such a man is to be asked as to what he had said, and what he had really intended in his mind while swearing the above oath. If he had mentioned a fixed time and he had really intended what he said when he took the oath, then his statement would be taken into account and would be considered as his religion and his honesty.

And Ibrãhim said: If someone says (to his wife), “I am not in need of you. Then the verdict is to be given according to his intention. And a divorce is valid when expressed in the language of the nation to which the person belongs.

And Qatada said: If someone says (to his wife), “If you become pregnant, then you are divorced thrice,” he should have sexual intercourse with her once only every time
she becomes clean after her menstruation, and if her pregnancy becomes apparent, she will be regarded as divorced irrevocably.

And Al-Hasan said: If a man says to his wife, "Go to your family," then his intention is to be taken into consideration.

And Ibn ‘Abbās said: Divorce is only to be resorted to when it is very essential. But the manumission of slaves is recommended whenever it is meant for Allāh’s sake.

And Az-Zuhri said: If a man says (to his wife), “You are not my wife,” then the verdict is to be given according to his intention, i.e. if he has intended a divorce, then it will be according to what he has intended.

And ‘Ali said: Don’t you know that the pen is raised from three (are exempted from the accounts): – an insane person till he becomes sane; a child till he reaches the age of puberty; and a sleeping person till he wakes up? ‘Ali also said: All divorces are legally valid except that of a person who has no intelligence (e.g., insane or drunk).

5269. Narrated Abū Hurairah: The Prophet ﷺ said, “Allāh has forgiven my followers the evil thoughts that occur to their minds, as long as such thoughts are not put into action or uttered.”

And Qatādah said: If someone divorces his wife just in his mind, such an unuttered divorce has no effect.

5270. Narrated Jābir: A man from the tribe of Bani Aslam came to the Prophet ﷺ while he was in the mosque and said, “I have committed illegal sexual intercourse.” The Prophet ﷺ turned his face to the other side. The man turned towards the side towards
which the Prophet ﷺ had turned his face, and gave four witnesses against himself. On that the Prophet ﷺ called him and said, “Are you insane?” (He added), “Are you married?” The man said, “Yes.” On that the Prophet ﷺ ordered him to be stoned to the death in the Musâllâ. When the stones hit him with their sharp edges, he fled, but he was caught at Al-Ḥarra and then killed.

5271. Narrated Abu Hurairah ﺑ: A man from Banî Aslâm came to Allah’s Messenger ﷺ while he was in the mosque and called (the Prophet ﷺ) saying, “O Allah’s Messenger! I have committed illegal sexual intercourse.” On that the Prophet ﷺ turned his face from him to the other side, whereupon the man moved to the side towards which the Prophet ﷺ had turned his face, and said, “O Allah’s Messenger! I have committed illegal sexual intercourse.” The Prophet ﷺ turned his face (from him) to the other side whereupon the man moved to the side towards which the Prophet ﷺ had turned his face, and repeated his statement. The Prophet ﷺ turned his face (from him) to the other side again. The man moved again (and repeated his statement) for the fourth time. So when the man had given witness four times against himself, the Prophet ﷺ called him and said, “Are you insane?” He replied, “No.” The Prophet ﷺ then said (to his Companions), “Go and stone him to death.” The man was a married one.
5272. Jābir bin ‘Abdullāh Al-Anṣārī added: I was one of those who stoned him. We stoned him at the Musalla in Al-Madīna. When the stones hit him with their sharp edges, he fled, but we caught him at Al-Ḥarra and stoned him till he died. (See H. 5270)

(12) CHAPTER. Al-Khul (1) and how a divorce is given according to it.

And the Statement of Allāh: "It is not lawful for you (men) to take back (from your wives) any of your Mahr, which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allāh." (V. 2:229)

‘Umar allowed Al-Khul even without taking the permission of the authorities. And ‘Uthmān permitted the husband in the case of Khul to take from his wife everything other than the ribbon of her hair.

Regarding the Verse:
"Except when both parties fear that they would be unable to keep the limits ordained by Allāh." (V. 2:229)

Ṭawūs said: That is what Allāh has ordained to be the right of each of them on the other regarding their family relationship and friendly companionship. And Tawūs did not say as the ignorant people say: Al-Khul is not permissible unless the woman says to her husband, “I will not clean myself from Janāba (i.e. I will not have sexual relations with you).”

5273. Narrated Ibn ‘Abbās: The wife of Thābit bin Qais came to the

(1) (Chap. 12) ‘Al-Khul’ means the parting of a wife from her husband by giving him a certain compensation.
Prophet ﷺ and said, “O Allah’s Messenger! I do not blame Thābit for defects in his character or his religion, but I, being a Muslim, dislike to behave in an un-Islamic manner (if I remain with him).” On that Allah’s Messenger ﷺ said (to her), “Will you give back the garden which your husband has given you (as Mahr)?” She said, “Yes.” Then the Prophet ﷺ said to Thābit, “O Thābit! Accept your garden, and divorce her once.”

5274. Narrated ‘Ikrima: The sister of ‘Abdullāh bin Ubayy narrated (the above narration, 5273) with the addition that the Prophet ﷺ said to Thābit’s wife, “Will you return his garden?” She said, “Yes,” and returned it, and (then) the Prophet ﷺ ordered Thābit to divorce her.

5275. Narrated Ibn ‘Abbas: The wife of Thābit bin Qais came to Allah’s Messenger ﷺ and said, “O Allah’s Messenger! I do not blame Thābit for any defects in his character or his religion, but I cannot endure to live with him.” On that Allah’s Messenger ﷺ said, “Will you return his garden to him?” She said, “Yes.”
5276.Narrated Ibn ‘Abbās: The wife of Thābit bin Qais bin Shammās came to the Prophet ﷺ and said, “O Allāh’s Messenger! I do not blame Thābit for any defects in his character or his religion, but I am afraid that I (being a Muslim) may become unthankful for Allāh’s Blessings.” On that Allāh’s Messenger ﷺ said (to her), “Will you return his garden to him?” She said, “Yes.” So she returned his garden to him and the Prophet ﷺ told him to divorce her.

5277. Narrated ‘Ikrima that Jamila... Then he related the whole Hadith, (i.e. 5276).

(13) CHAPTER. Ash-Shiqq (the breach between the man and his wife). Is Khul’ to be recommended if necessary?
And the Statement of Allāh ﷻ:
“If you fear breach between them twain (the man and his wife)…” (V.4:35)

5278. Narrated Al-Miswar bin Makhrama: I heard the Prophet ﷺ saying, “Banū Al-Mughira have asked my leave to let ‘Ali marry their daughter, but I give no leave to this effect.”

(14) CHAPTER. Selling a female slave does not necessarily lead to her divorce.

5279. Narrated ‘Āishah the wife of the Prophet ﷺ: Three traditions were
established concerning that in which Barîra was involved: When she was manumitted, she was given the option to keep her husband or leave him; Allâh’s Messenger ﷺ said, “Al-Wala’”(1) is for the one who manums.” Once Allâh’s Messenger ﷺ entered the house while some meat was being cooked in a pot, but only bread and some soup of the house were placed before him. He said, “Don’t I see the pot containing meat?” They said, “Yes, but that meat was given to Barîra in charity (by someone), and you do not eat what is given in charity.” The Prophet ﷺ said, “That meat is a charity for her, but for us it is a present.” (See H. 5430)

(15) CHAPTER. A female slave, whose husband is a slave, has the option to keep him or leave him (when she is manumitted).


5281. Narrated Ibn ‘Abbãs: That was Mughith, the slave of Bani so-and-so, i.e., Barîra’s husband - as if I am now looking at him following her (Barîra) along the streets of Al-Madina.

(1) (H. 5279) Wala’: See the glossary.
5282. Narrated Ibn ‘Abbās: Barira’s husband was a black slave called Mughith, the slave of Bani so-and-so - as if I am seeing him now, walking behind her along the streets of Al-Madina.

5283. Narrated Ibn ‘Abbās: Barira’s husband was a slave called Mughith - as if I am seeing him now, going behind Barira and weeping with his tears flowing down his beard. The Prophet ﷺ said to ‘Abbās, “O ‘Abbās! are you not astonished at the love of Mughith for Barira and the hatred of Barira for Mughith?” The Prophet ﷺ then said to Barira, “Why don’t you return to him?” She said, “O Allah’s Messenger! Do you order me to do so?” He said, “No, I only intercede for him.” She said, “I am not in need of him.”

(16) CHAPTER. The intercession of the Prophet ﷺ for Barira’s husband.

5284. Narrated Al-Aswad: ‘Aishah mentioned that to the Prophet ﷺ who said (to ‘Aishah), “Buy and manumit her, for Al-Walā’” is for the one

(1) (H. 5284) Walā’: See the glossary.
who manumits." Once some meat was brought to the Prophet ﷺ and it was said, "This meat was given in charity to Barira." The Prophet ﷺ said, "It is an object of charity for Barira and a present for us."

Narrated Adam: Shu'ba related the same Hadith and added: Barira was given the option regarding her husband. (See H. 5430)

(18) CHAPTER. The Statement of Allah ﷺ:

"Do not marry Al-Mushrikat (idolatresses) till they believe (i.e. worship Allah Alone). And indeed a slave woman who believes is better than a (free) Mushrikah (idolatress) even though she pleases you." (V.2:221)

5285. Narrated Nāfi': Whenever Ibn 'Umar was asked about marrying a Christian lady or a Jewess, he would say: "Allāh has made it unlawful for the believers to marry Al-Mushrikat (ladies who ascribe partners in worship to Allāh), and I do not know of a greater thing, as regards to ascribing partners in worship, etc. to Allāh, than that a lady should say that Jesus is her Lord although he is just a slave from the slaves of Allāh".

(19) CHAPTER. Marrying Al-Mushrikat (pagan ladies) who had embraced Islam; and their 'Idda.

5286. Narrated Ibn 'Abbās: Al-Mushrikūn(1) were of two kinds as regards their relationship to the Prophet ﷺ and the believers. Some of them were those with whom the Prophet ﷺ was at war and used to fight against, and they used to fight him; the others were those with whom the Prophet ﷺ...
had a treaty, and neither did the Prophet fight them, nor did they fight him. If a lady from the first group of Al-Mushrikin(1) emigrated towards the Muslims, her hand would not be asked in marriage unless she got the menses and then became clean. When she became clean, it would be lawful for her to get married, and if her husband emigrated too before she got married, then she would be returned to him. If any slave or female slave emigrated from them to the Muslims, then they would be considered free persons (not slaves) and they would have the same rights as given to other emigrants. The narrator then mentioned about Al-Mushrikin(1) involved with the Muslims in a treaty, the same as occurs in Mujahid's narration. If a male slave or a female slave emigrated from such Al-Mushrikin(1) as had made a treaty with the Muslims, they would not be returned, but their prices would be paid (to Al-Mushrikin(1)).

5287. Narrated Ibn ‘Abbās: Qariba, the daughter of Ābi Umāiyah, was the wife of ‘Umar bin Al-Khāṭāb. ‘Umar divorced her and then Mu‘āwiya bin Ābi Sufyān married her. Similarly, Umm Al-Ḥakam, the daughter of Ābi Sufyān was the wife of ʻĪyāḍ bin Ghanm Al-Fihri. He divorced her and then ʻAbdullāh bin ‘Uthmān Ath-Thaqafī married her.

(20) CHAPTER. (What) if an idolatress (Al-Mushrikah) or a Christian woman becomes a Muslim while she is the wife of a Dhimmi (i.e., a non-Muslim under the protection of a Muslim government), or a Mushrik at war with the Muslims?

Ibn ‘Abbās said: If a Christian...
woman embraces Islam before her husband by a short while, she will by no means remain as his wife legally.

‘Ata was asked about a woman from Al-Mushrikûn who had a treaty with the Muslims: She embraced Islam, and during her ‘Idda, her husband embraced Islam too? Could he retain her as his wife? ‘Ata said: No, unless she is willing to re-marry him with a new marriage and a new Mahr.

Mujahid said: If the husband embraces Islam during the ‘Idda (of his wife), he can marry her.

And Allah ﷻ said:

“They are not lawful (wives) for the disbelievers, nor are the disbelievers lawful (husbands) for them.” (V.60:10)

Al-Ḥasan and Qatāda said regarding a Magian couple who embraced Islam: Their marriage remains valid, but if one of them becomes a Muslim and the other refuses to become a Muslim, the wife is regarded as divorced, and the husband has no right to keep her as a wife.

Ibn Juraij said: I asked ‘Ata, “If a Mushrikah comes to the Muslims (i.e., embraces Islam), will the husband be compensated for losing her as is indicated by the Statement of Allah:

‘But give the disbelievers that (amount of money) which they have spent (as their Mahr)?’” (V.60:10)

‘Ata replied, “No, for this was valid only between the Prophet ﷺ and those Al-Mushrikûn who made a treaty with him.” And Mujahid said: All this was valid in a treaty between the Prophet ﷺ and the Quraish.

5288. Narrated ‘Aishah ﷺ, the wife of the Prophet ﷺ: Whenever believing women came to the Prophet ﷺ as emigrants, he used to test them in accordance with the Order of Allah ﷻ:
“O you who believe! When believing women come to you as emigrants, examine them...” (V.60:10)

So if anyone of those believing women accepted the above mentioned conditions, she accepted the conditions of Faith. When they agreed on those conditions and confessed that with their tongues, Allah’s Messenger ﷺ would say to them, “Go, I have accepted your Bai’a (pledge) (for Islam).” ‘Aishah added: By Allah, the hand of Allah’s Messenger ﷺ never touched the hand of any woman, but he only used to take their Bai’a (pledge) orally. By Allah, Allah’s Messenger ﷺ did not take the Bai’a (pledge) of the women except in accordance with what Allah had ordered him. When he accepted their Bai’a (pledge) he would say to them, “I have accepted your Bai’a (pledge).” (See H.2713)

(21) CHAPTER. The Statement of Allah’s Messenger ﷺ:

“Those who take an oath, not to have sexual relations with their wives, must wait four months.” (V.2:226)

5289. Narrated Anas bin Malik: Allah’s Messenger ﷺ took an oath that he would abstain from his wives, and at that time his leg had been sprained (dislocated). So he stayed in the Məshrubɑ (an attic room) of his for 29 days. Then he came down, and they (the people) said, “O Allah’s Messenger! You took an oath to abstain...
from your wives for one month." He said, "The month is of twenty-nine days."

5290. Narrated Nafi': Ibn 'Umar used to say about At-Il'a(1) which Allah Almighty defined (in the Qur'an), "If the period of 'Il'a expires, then the husband has either to retain his wife in a handsome manner or to divorce her as Allah Almighty has ordered."

5291. Ibn 'Umar added: "When the period of four months has expired, the husband should be put in prison so that he should divorce his wife, but the divorce does not occur unless the husband himself declares it. This has been mentioned by 'Uthman, Ali, Abu Ad-Dardã, 'Aishah and twelve other Companions of the Prophet (22)."

(22) CHAPTER. What are the regulations concerning the property and the family of a lost person?

Ibn Al-Musaiyah said: If a person is lost from a file in a battle, his wife should wait for one year (before she re-maries).

Ibn Mas'ud bought a slave-girl and searched for her owner for one year (in order to give him her price) but he could not find him for he was lost. So Ibn Mas'ud started giving one or two Dirhams (to poor people), and said, "O Allah! Accept this (alms) on behalf of such-and-such person; and if he returns, the reward for this giving

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(1) (H. 5290) 'Il'a' means the oath taken by a husband that he would not approach his wife for a certain period.
will come to me, and I shall pay that person the price of the slave-girl.” Ibn Mas'ūd further said: “You should do so with a *Luqata* (something found).” Ibn ‘Abbās narrated similarly.

Az-Zuhri said regarding a captive whose place (of stay) is known: His wife should not re-marry, nor should his property be distributed, but when news about him ceases to come, then his case is to be treated as the case of a lost person.

5292. Narrated Yazīd, the *Maula* of Munba'īth: The Prophet ﷺ was asked regarding the case of a lost sheep. He said, “You should take it, because it is for you, or for your brother, or for the wolf.” Then he was asked about a lost camel. He got angry and his face became red and he said (to the questioner), “You have nothing to do with it; it has its feet and its water container with it; it can go on drinking water and eating trees till its owner meets it.” And then the Prophet ﷺ was asked about a *Luqata* (money found by somebody). He said, “Remember and recognize its tying material and its container, and make public announcement about it for one year. If somebody comes and identifies it (then give it to him), otherwise add it to your property.”
(23) CHAPTER. *Az-Zihâr.*(1)

And the Statement of Allah:

“Indeed Allah has heard the statement of her (Khula bint Tha’laba) that disputes with you (O Muḥammad ﷺ) concerning her husband (Aus bin Aṣ-Ṣâmit)… (up to)… and for him who is unable to do so, he should feed sixty of the poor.” (V.58:1-4)

Narrated Mālik that he asked Ibn Shihāb about *Az-Zihâr* of a slave. He said, “It is like *Az-Zihâr* of a free man.” Mālik said: The fasting of a slave (in the above case) is two months.

And Al-Ḥasan bin Al-Ḥurrah said: *Az-Zihâr* of a free man or a slave towards a free lady or a slave lady is the same.

Ikrima said: If someone declares *Zihâr* towards his slave girl, it has no significance, for *Zihâr* is only valid in cases involving actual wives.

(24) CHAPTER. Using gestures to express the decision of divorcing and other matters.

Narrated Ibn ‘Umar: The Prophet ﷺ said, “Allah will not punish (people) because of the tears they shed (over the dead) but He will punish (them) because of this,” pointing to his tongue.

Ka’b bin Mālik said: The Prophet ﷺ gestured to me with his hand, ordering me to take half (my due).

Asmā’ said: Once the Prophet ﷺ offered the eclipse *Ṣalāt* (prayer). I asked Ḥāshim while she was offering the *Ṣalāt* (prayer),

(1) (Ch. 23) *Az-Zihâr* is the saying of a husband to his wife, “You are to me like the back of my mother,” i.e., “you are unlawful for me to approach.”
“What is the matter with the people?” She pointed towards the sun with her head. I asked, “Is there a sign?” She nodded, agreeing.

Anas said: The Prophet signaled to Bakr with his hand to lead the Salāt (prayer).

Ibn 'Abbas said: The Prophet waved his hand, indicating that there was no harm (in a certain matter).

Abū Qatāda said: The Prophet said (to his Companions) regarding hunting by a Muḥrim, “Did anyone of you (while in the state of Ḥiṣām) order him (a non-Muḥrim) to attack the game, or did anyone of you point at it (to draw his attention)?” They said, “No.” On that the Prophet said: “Then eat of it.” (1)

5293. Narrated Ibn 'Abbas: Allah’s Messenger performed the Tawāf (around the Ka’bah) while riding his camel, and every time he reached the corner (of the Black Stone) he pointed at it with his hand and said “Allāhu Akbar.”

(Zainab said: The Prophet said, “An opening has been made in the wall of Gog and Magog like this and this,” forming the number 90 (with his thumb and index finger).

5294. Narrated Abū Hurairah: Abū Qāsim (the Prophet) said, “There is an hour (or a moment) of particular significance on Friday. If it happens that a Muslim is offering a Salāt (prayer) and

(1) (Chap. 24) This is part of a story where a non-Muḥrim had hunted game, and those who were in the state of Ḥiṣām hesitated to eat thereof, so the Prophet asked them whether they had participated in its hunting with a word or a gesture. When they denied that, he allowed them to eat of it.
invoking Allâh for some good at that very moment, Allâh will grant him his request.”
(The subnarrator placed the top of his finger on the palm of the other hand between the middle finger and the little one). (See H.935)

5295. Narrated Anas bin Malik: During the lifetime of Allâh’s Messenger, a Jew attacked a girl and took some silver ornaments she was wearing and crushed her head. Her relatives brought her to the Prophet while she was in her last breaths, and she was unable to speak. Allâh’s Messenger asked her, “Who has hit you? So-and-so?”, mentioning somebody other than her murderer. She moved her head, indicating denial. The Prophet mentioned another person other than the murderer, and she again moved her head indicating denial. Then he asked, “Was it so-and-so?”, mentioning the name of her killer. She nodded, agreeing. Then Allâh’s Messenger ordered that the head of that Jew be crushed between two stones. (See H.2413)

5296. Narrated Ibn ‘Umar: I heard the Prophet saying, “Al-Fîtnah (trial or affliction) will emerge from here,” pointing towards the East.

5297. Narrated ‘Abdullâh bin Abî Aufâ: We were with Allâh’s Messenger on a journey, and when the sun set, he said to a
man, “Get down and prepare a drink of Sawiq for me.” The man said, “O Allah’s Messenger! Will you wait till it is evening?” Allah’s Messenger again said, “Get down and prepare a drink of Sawiq.” The man said, “O Allah’s Messenger! Will you wait till it is evening, for it is still daytime.” The Prophet again said, “Get down and prepare a drink of Sawiq.” So the third time the man got down and prepared a drink of Sawiq for him. Allah’s Messenger drank thereof and pointed with his hand towards the East, saying, “When you see the night falling from this side, then a fasting person should break his fast.” (See H. 1941)

5298. Narrated ‘Abdullãh bin Ms’Ud: The Prophet said, “The call (or the Ādhan) of Bilãl should not stop you from taking the Sahur-meals, for Bilãl calls (or pronounces the Ādhan) so that the one who is offering the night prayer should take a rest, and it does not indicate the daybreak or dawn.” The narrator, Yazid, described (how dawn breaks) by stretching out his hands and then separating them wide apart.

5299. Narrated Abã Hurairah: Allah’s Messenger said, “The example of a miser and a generous person is like that of two persons wearing iron cloaks from the breast up to the neck. When the generous person spends, the iron cloak enlarges and
spread over his skin so much so that it covers his fingertips and obliterates his tracks. As for the miser, as soon as he thinks of spending, every ring of the iron cloak sticks to its place (against his body) and he tries to expand it, but it does not expand. The Prophetﷺ pointed with his hand towards his throat.

(25) CHAPTER. Al-Li‘ân. (1)

The Statement of Allâh Ṭauwâlî: “And for those who accuse their wives... (up to)... if he (her husband) speaks the truth.” (V.24:6-9)

If a dumb man accuses his wife (of an illegal sexual intercourse) by means of writing, pointing or giving a familiar nod, then he is like the one who can speak, for the Prophetﷺ has permitted the use of gestures in performing the orders prescribed by Allâh. That is the saying of some people of Hijâz and some learned men.

And Allâh Ṭauwâlî said:

“Then she (Mary) pointed to him (Jesus). They said, ‘How can we talk to one who is a child in the cradle?’ ” (V.19:29)

And Ad-Dâhâk said: ‘Ilâ-Râmzâ’ means ‘only with signals’.

Some scholars said: Neither a legal prescribed punishment, nor Li‘ân (are permissible to be carried out through gestures). Yet he said: If somebody expresses his decision to divorce his wife by means of writing, pointing or nodding, it is permissible. But there is no difference between divorcing and accusing. If that scholar says that accusation can be only through speech, he will be answered that;

(1) (Ch. 25) See the glossary.
similarly, divorce cannot be given except through speech, otherwise both divorce and accusation are invalid. The same is true about the manumission of slaves. A deaf person is permitted to do Li‘ān.

Ash-Sha‘bī and Qatada said: If someone says, “You are divorced,” and points with his fingers, his gesture is enough to bring about the divorce.

Ibrāhīm said: If a dumb person writes a divorce with his hand, it becomes valid.

And Ḥamād said: If a dumb or a deaf person gives a nod (to indicate something), it is sufficient.

5300. Narrated Anas bin Mālik: Allah’s Messenger said, “Shall I tell you of the best families among the Ansār?” They (the people) said, “Yes, O Allah’s Messenger! The Prophet said, ‘The best are Banū An-Najjār, and after them are Banū ‘Abd Al-Ash-hal, and after them are Banū Al-Ḥarīth bin Al-Khazraj, and after them are Banū Sā‘īda.’” The Prophet then moved his hand by closing his fingers and then opening them like one throwing something, and then said, “Anyhow, there is good in all the families of the Ansār.”

5301. Narrated Sahl bin Sa‘d As-Sā‘i’dī, a Companion of Allah’s Messenger: Allah’s Messenger, holding out his middle and index fingers, said, “My advent and the Hour’s are like this (or like these),” namely, the period between his era and the Hour is like the distance between those two fingers, i.e., very short.
5302. Narrated Ibn 'Umar: The Prophet (holding out his ten fingers thrice) said, “The month is thus and thus and thus,” namely thirty days. Then (holding out his ten fingers twice and then nine fingers) he said, “It may be thus and thus and thus,” namely twenty-nine days. He meant once thirty days and once twenty-nine days.

5303. Narrated Abū Mas'ūd: The Prophet (pointing with his hand towards Yemen and said twice, “Faith is there,” and then pointed towards the East, and said, “Verily, sternness and mercilessness are the qualities of those who are busy with their camels and pay no attention to their religion, from where comes out the two sides of the head of Satan, namely, the tribes of Rabi'a and Mūḍar.”

5304. Narrated Sahl: Allāh’s Messenger said, “I and the one who looks after an orphan will be like this in Paradise,” showing his middle and index fingers and separating them.

(26) CHAPTER. If a husband hints that he suspects his paternity to a child.

5305. Narrated Abū Hurairah: A man came to the Prophet and said, “O Allāh’s Messenger! A black child has been...
born for me.” The Prophet asked him, “Have you got camels?” The man said, “Yes.” The Prophet asked him, “What colour are they?” The man replied, “Red.” The Prophet said, “Is there a grey one among them?” The man replied, “Yes.” The Prophet said, “Whence comes that?” He said, “May be it is because of heredity.” The Prophet said, “May be your (latest) son has this colour because of heredity.”

(27) CHAPTER. Commanding those who are involved in a case of Li‘ân(1) to take the oath (of Li‘ân).

5306.Narrated ‘Abdullah: An Anṣārī man accused his wife (of committing illegal sexual intercourse). The Prophet made both of them take the oath of Li‘ân, and separated them from each other (by divorce).

(28) CHAPTER. The man should start the process of Li‘ân.

5307. Narrated Ibn ‘Abbās: Hilāl bin Umaiyya accused his wife of illegal sexual intercourse and came to the Prophet to bear witness (against her), (taking the oath of Li‘ân). The Prophet was saying, “Allāh knows that either of you is a liar. Will anyone of you repent (to Allāh)?” Then the lady got up and gave her witness.

(1) (Chap. 27) Li‘ân: See the glossary.
5308. Narrated Sahl bin Sa'd As-Sā'īdī: ‘Uwaimir Al-'Ajlānī came to ‘Āṣim bin Adī Al-Anṣārī and said to him, “O ‘Āṣim! Suppose a man saw another man with his wife, would he kill him whereupon you would kill him; or what should he do? Please, O ‘Āṣim, ask about this on my behalf.” ‘Āṣim asked Allāh’s Messenger ﷺ about it. Allāh’s Messenger ﷺ disliked that question and considered it disgraceful. What ‘Aim heard from Allāh’s Messenger ﷺ was hard on him. When ‘Aim returned to his family, ‘Uwaimir came to him and said, “O ‘Āṣim! What did Allāh’s Messenger ﷺ say to you?” ‘Aim said to ‘Uwaimir, “You never bring me any good. Allāh’s Messenger ﷺ disliked the problem which I asked him about.” ‘Uwaimir said, “By Allah, I will not give up this matter until I ask the Prophet ﷺ about it.” So ‘Uwaimir proceeded till he came to Allāh’s Messenger ﷺ in the midst of people, and said, “O Allāh’s Messenger! If a man sees another man with his wife, would he kill him, whereupon you would kill him, or what should he do?” Allāh’s Messenger ﷺ said, “Allāh has revealed some decree as regards you and your wife’s case. Go and bring her.” So they carried out the process of Li’ān while I was present among the people with Allāh’s Messenger ﷺ. When they had finished their Li’ān, ‘Uwaimir said, “O Allāh’s Messenger! If I should now keep her with me as a wife, then I have told a lie.” So he divorced her thrice prior to being ordered by Allāh’s Messenger ﷺ. (Ibn Shihāb said: So divorce was the tradition for all those who were involved in a case of Li’ān).
(30) CHAPTER. To carry out Li‘ân (1) in a mosque.

5309. Narrated Ibn Juraij: Ibn Shihāb informed me about Li‘ân and the tradition related to it, referring to the narration of Sahl bin Sa‘d, the brother of Banu Sa‘ida. He said, “An Ansārī man came to Allah’s Messenger ﷺ and said, ‘O Allah’s Messenger! If a man saw another man with his wife, should he kill him, or what should he do?’ So Allah revealed concerning his affair what is mentioned in the Qur’an about the affair of those involved in a case of Li‘ân. The Prophet ﷺ said, ‘Allah has given His Verdict regarding you and your wife. So they carried out Li‘ân in the mosque while I was present there. When they had finished, the man said, ‘O Allah’s Messenger! If I should now keep her with me as a wife then I have told a lie about her.’ Then he divorced her thrice without being ordered by Allah’s Messenger ﷺ, when they had finished the Li‘ân process. So he divorced her in front of the Prophet ﷺ.” Ibn Shihāb added, “After their case, it became a tradition that a couple involved in a case of Li‘ân should be separated by divorce. That lady was pregnant then, and later on her son was called by his mother’s name. The tradition concerning their inheritance was that she would be his heir and he would inherit of her property, the share Allah had prescribed for

(1) (Chap. 30) Li‘ân: See the glossary.
him." Ibn Shihāb said that Sahl bin Sa’d As-Sa‘idi said that the Prophet ﷺ said (in the above narration), “If that lady delivers a small red child like a lizard, then the lady has spoken the truth and the man was a liar, but if she delivers a child with black eyes and huge lips, then her husband has spoken the truth.” Then she delivered it in the shape one would dislike (as it proved her guilty).

(31) CHAPTER. The statement of the Prophet ﷺ: “If I were to stone any person to death without witnesses.”

5310. Narrated Al-Qāsim bin Muhammadd: Ibn ‘Abbās رضي الله عنهما said, “Once Li‘ān was mentioned before the Prophet ﷺ whereupon ‘Āṣim bin Adi said something and went away. Then a man from his tribe came to him, complaining that he had found a man with his wife. ‘Āsim said, ‘I have not been put to task except for my statement (about Li‘ān).’ ‘Āsim took the man to the Prophet ﷺ and the man told him of the state in which he had found his wife. The man was pale, thin, and of lank hair, while the other man whom he claimed he had seen with his wife, was brown, fat and had much flesh on his calves. The Prophet ﷺ invoked, saying, ‘O Allah! Reveal the truth.’ So that lady delivered a child resembling the man whom her husband had mentioned he had found her with. The Prophet ﷺ then made them carry out Li‘ān.” Then a man from that gathering asked Ibn ‘Abbās, “Was she the
same lady regarding which the Prophet had said, 'If I were to stone to death someone without witness, I would have stoned this lady?'” Ibn `Abbas said, “No, that was another lady who, though being a Muslim, used to arouse suspicion by her outright misbehaviour.”

(32) CHAPTER. The Mahr in the case of Li‘ān.

5311. Narrated Sa‘id bin Jubair: I asked Ibn ‘Umar, “(What is the verdict if) a man accuses his wife of illegal sexual intercourse?” Ibn ‘Umar said, “The Prophet separated (by divorce) the couple of Bani Al-‘Ajlān, and said (to them), ‘Allāh knows that one of you two is a liar; so will one of you repent?’ But both of them refused. He again said, ‘Allāh knows that one of you two is a liar; so will one of you repent?’ But both of them refused. So he separated them by divorce.” [Ayyūb, a sub-narrator said: ‘Amr bin Dinār said to me, “There is something else in this Hadith which you have not mentioned. It goes thus: The man said, ‘What about my money (i.e. the Mahr that I have given to my wife)?’ It was said, ‘You have no right to restore any money, for if you have spoken the truth (as regards the accusation), you have also consummated your marriage with her; and if you have told a lie, you are less rightful to have your money back’. ”]
(33) CHAPTER. The saying of the Imam (ruler) to those who are involved in a case of Li‘ān: “Surely one of you two is a liar; so will one of you repent (to Allah)?”

5312. Narrated Sa‘d bin Jubair: I asked Ibn ‘Umar about those who were involved in a case of Li‘ān. He said, “The Prophet ﷺ said to those who were involved in a case of Li‘ān, ‘Your accounts are with Allah. One of you two is a liar, and you (the husband) have no right over her (she is divorced).’ The man said, ‘What about my property (Mahr)?’ The Prophet ﷺ said, ‘You have no right to get back your property. If you have told the truth about her then your property was for the consummation of your marriage with her; and if you told a lie about her, then you are less rightful to get your property back.’”

Sufyān, a subnarrator said: I learned the Hadith from ‘Amr.

Narrated Ayyūb: I heard Sa‘d bin Jubair saying, “I asked Ibn ‘Umar, ‘If a man (accuses his wife for an illegal sexual intercourse and) carries out the process of Li‘ān (what will happen)?’ Ibn ‘Umar set two of his fingers apart. (Sufyān set his index finger and middle finger apart.) Ibn ‘Umar said, ‘The Prophet ﷺ separated the couple of Bani Al-Ajlān by divorce and said thrice: Allah knows that one of you two is a liar; so will one of you repent (to Allah)?’”

(34) CHAPTER. The separation (divorce) between those who are involved in a case of Li‘ān.

5313. Narrated Ibn ‘Umar: Allah’s Messenger ﷺ separated (divorced) the wife from her husband who accused her
for an illegal sexual intercourse, and made
them take the oath of Li‘ān.

made an Ansār man and his wife carry out
Li‘ān, and then separated them by divorce.

(35) CHAPTER. The child is to be given to
the lady (accused by her husband for an
illegal sexual intercourse).

5315. Narrated Ibn ‘Umar: The Prophet
made a man and his wife carry out Li‘ān,
and the husband repudiated her child. So the
Prophet got them separated (by divorce)
and decided that the child belonged to the
mother only.

(36) CHAPTER. The statement of the Imām:
“O Allāh! Reveal the truth.”

5316. Narrated Ibn ‘Abbās: Those involved in a case of Li‘ān were
mentioned before Allāh’s Messenger ‘Āşim bin Adī said something about that
and then left. Later on a man from his tribe
came to him and told him that he had found
another man with his wife. On that ‘Āsim
said, “I have not been put to task except for
what I have said (about Li‘ān).” ‘Āsim took
the man to Allāh’s Messenger and he told
him of the state in which he found his wife.
The man was pale, thin and lank-haired,
while the other man whom he had found with
his wife was brown, fat with thick calves and
curly hair. Allah's Messenger said, "O Allah! Reveal the truth." Then the lady delivered a child resembling the man whom her husband had mentioned he had found with her. So Allah's Messenger ordered them to carry out Li'an. A man from that gathering said to Ibn 'Abbâs, "Was she the same lady regarding whom Allah's Messenger said, 'If I were to stone to death someone without witnesses, I would have stoned this lady'?" Ibn 'Abbâs said, "No, that was another lady who, though being a Muslim, used to arouse suspicion because of her outright misbehaviour."

(37) CHAPTER. If a person divorces his wife thrice and she marries another man after the completion of her 'Idda but the second husband does not consummate his marriage with her.

5317. Narrated 'Aishah: Rifâ'a Al-Qurâzî married a lady and then divorced her whereupon she married another man. She came to the Prophet and said that her new husband did not approach her, and that he was completely impotent. The Prophet said (to her), "No (you cannot re-marry your first husband) till you taste the second husband and he tastes you (i.e. till he consummates his marriage with you)."
(38) CHAPTER. “And those of your women as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubt, (about their periods)…”

(V.65:4)

Mujahid said: If you have any doubt whether they still have monthly courses or not. The period of 'Iddah for those ladies who have reached the menopause, or have never menstruated, is three months.

(39) CHAPTER. “For those who are pregnant (whether they are divorced or their husbands are dead) their 'Iddah (period) is until they laydown their burdens.” (V.65:4)

5318. Narrated Umm Salama, the wife of the Prophet ﷺ: A lady from Bani Aslam, called Subai’a, became a widow while she was pregnant. Abú As-Sanábil bin Ba’kak demanded her hand in marriage, but she refused to marry him and said, “By Allah, I cannot marry him unless I have completed one of the two prescribed periods.” About ten days later (after giving birth to her child), she went to the Prophet ﷺ and he said (to her), “You can marry now.”
5319. Narrated 'Ubaidullāh bin 'Abdullāh that his father had written to Ibn Al-Arqam a letter asking him to ask Subai'a Al-Aslamiya how the Prophet had given her the verdict. She said, “The Prophet gave me his verdict that after I gave birth, I could marry.”

5320. Narrated Al-Miswar bin Makhrama: Subai'a Al-Aslamiya gave birth to a child a few days after the death of her husband. She came to the Prophet and asked permission to re-marry, and the Prophet gave her permission, and she got married.

(40) CHAPTER. The Statement of Allāh

And divorced women shall wait (as regards their marriage) for three menstrual periods.” (V.2:228)

Ibrahim said regarding such a woman as married during the period of 'Idda and had three monthly courses while with him (her second husband). She is regarded as divorced from her first husband.

(41) CHAPTER. The story of Fātima bint Qais.
And the Statement of Allāh  ﷺ:

“And fear Allāh your Lord (O Muslims), and turn them not out of their (husband’s) homes...” (V.65:1)

5321, 5322. Narrated Qāsim bin Mūhammad and Sulaimān bin Yāṣār that Yahyā bin Sā’īd bin Al-ʿĀṣ divorced the daughter of ʿAbdur-Rahmān bin Al-Ḥakām. ʿAbdur-Rahmān took her to his house. On that ʿAīshah sent a message to Marwān bin Al-Ḥakām who was the ruler of Al-Madīna, saying, “Fear Allāh, and urge (your brother) to return her to her house.” Marwān (in Sulaimān’s version) said, “Abdur-Rahmān bin Al-Ḥakām did not obey me (or had a convincing argument).” (In Al-Qāsim’s version) Marwān said, “Have you not heard of the case of Fāṭima bint Qāis?” ʿAīshah said, “The case of Fāṭima bint Qāis is not in your favour.” Marwān bin Al-Ḥakām said to ʿAīshah, “The reason that made Fāṭima bint Qāis go to her father’s house is just applicable to the daughter of ʿAbdur-Rahmān.”

5323, 5324. Narrated Al-Qāsim: ʿAīshah ʿAbbās’ daughter, said, “What is wrong with Fāṭima? Why doesn’t she fear Allāh?” by saying that a divorced lady is not entitled to be provided with residence and sustenance (by her husband).
5325, 5326. Narrated Qāsim: ‘Urwa said to ‘Aishah, the daughter of Al-Ḥakam: “Do you know so-and-so, her husband divorced her irrevocably and she left (her husband’s house).” ‘Aishah said, “What a bad thing she has done!” ‘Urwa said (to ‘Aishah), “Haven’t you heard the statement of Fāṭima?” ‘Aishah replied, “It is not in her favour to mention.” ‘Urwa added, ‘Aishah reproached (Fāṭima) severely and said, “Fāṭima was in a lonely place, and she was prone to danger, so the Prophet allowed her (to go out of her husband’s house).”(1)

5327, 5328. Narrated ‘Urwa: ‘Aishah disapproved of what Fāṭima used to say.(2)

(42) CHAPTER. If a divorced lady is afraid that she may be attacked in her husband’s house or that she may abuse her husband’s family (she has the right to leave her husband’s house).

(43) CHAPTER. The Statement of Allāh: 

(1) (H. 5325) Fāṭima was divorced and came to the Prophet and said, “My husband has divorced me twice, and I am afraid that somebody may attack me in my house.” The Prophet allowed her to move to her parent’s house.

(2) (H. 5327) See Hadith 5323.
“And it is not lawful for them to conceal what Allah has created in their wombs.”

It means) the menses or pregnancy.

5329. Narrated 'Aishah : When Allah’s Messenger  decided to leave Makkah after the Hajj, he saw Safiyya, sad and standing at the entrance of her tent. He said to her, “'Aqrab (or) Halqa! You will detain us. Did you perform Tawaf-al-Ifada on the day of Nahr? She said, “Yes.” He said, “Then you can depart.”

(44) CHAPTER. “And their husbands have the better right to take them (divorced ladies) back,” (V.2:228) during the period of the ‘Idda. And how will a person retain his wife he has divorced once or twice?

And His Statement:

“...do not prevent them...” (V.2:232)

5330. Narrated Al-Hasan : Ma’quil gave his sister in marriage and later her husband divorced her once.

5331. Narrated Al-Hasan: The sister of Ma’quil bin Yasâr was married to a man and then that man divorced her and remained away from her till her period of the ‘Idda expired. Then he demanded for her hand in marriage, but Ma’quil got angry out of pride and haughtiness and said, “He kept away from her when he could still retain her, and now he demands her hand again?” So Ma’quil disagreed to re-marry her to him. Then Allah revealed:
“When you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands....”
(V.2:232)

So the Prophet ﷺ sent for Ma‘quil and recited to him (Allah’s Order) and consequently Ma‘quil gave up his pride and haughtiness and yielded to Allah’s Order.

5332. Narrated Nafi’: Ibn ‘Umar bin Al-Khattab رضي الله عنه divorced his wife during her menses. Allah’s Messenger ﷺ ordered him to take her back till she became clean, and when she got another period while she was with him, she should wait till she became clean again and only then, if he wanted to divorce her, he could do so before having sexual relations with her. And that is the period Allah has fixed for divorcing women. Whenever ‘Abdullah (bin ‘Umar) was asked about that, he would say to the questioner, “If you divorced her thrice, she is no longer lawful for you unless she marries another man (and the other man divorces her in his turn).” Ibn ‘Umar further said, “Would that you (people) only give one or two divorces, because the Prophet ﷺ has ordered me so.”

(45) CHAPTER. To take back one’s wife (if she is divorced) while in her menses.

5333. Narrated Yūnus bin Jubair: Ibn ‘Umar divorced his wife while she was having her menses. ‘Umar asked the Prophet ﷺ who said, “Order him (your son) to take her back, and then divorced her before her period of
the ‘Idda has elapsed.’ I asked Ibn ‘Umar, ‘Will that divorce (during the menses) be counted?’ He replied, ‘If somebody become helpless and behaves foolishly (will his foolishness be an excuse for his misbehaviour)?’ [See Hādith No.5252].

(46) CHAPTER. A widow should mourn for four months and ten days.

And Az-Zuhri said: I think that a widowed girl should not put perfume, for she has to observe the period of the ‘Idda.

Narrated Ḥumaid bin Nāfi’: Zainab bint Abū Salama told me these (following) three narrations:

5334. Zainab said: I went to Umm Ḥabība, the wife of the Prophet when her father, Abū Sufyān bin Ḥarb had died. Umm Ḥabība asked for a perfume which contained yellow scent (Khalūq) or some other scent, and she first perfumed one of the girls with it and then rubbed her cheeks with it and said, ‘By Allah, I am not in need of perfume, but I have heard Allāh’s Messenger saying, ‘It is not lawful for a lady who believes in Allāh and the Last Day to mourn for a dead person for more than three days unless he is her husband for whom she should mourn for four months and ten days.’"
5335. Zainab further said: I went to Zainab bint Jahsh when her brother died. She asked for perfume, and used some of it and said, “By Allah, I am not in need of perfume. I have heard Allah’s Messenger saying on the pulpit, ‘It is not lawful for a lady who believes in Allah and the Last Day to mourn for more than three days except for her husband for whom she should mourn for four months and ten days.’ ”

5336. Zainab further said: I heard my mother, Umm Salama saying that a woman came to Allah’s Messenger and said, “O Allah’s Messenger! The husband of my daughter has died and she is suffering from an eye disease, can she apply kohl to her eyes?” Allah’s Messenger replied, “No,” twice or thrice. (Every time she repeated her question) he said, “No.” Then Allah’s Messenger added, “It is just a matter of four months and ten days. In the Pre-Islamic Period of Ignorance a widow among you should throw a globe of dung when one year has elapsed.”

5337. Humaid said: I said to Zainab, “What does throwing a globe of dung when one year had elapsed mean?” Zainab said, “When a lady was bereaved of her husband, she would live in a wretched small room and put on the worst clothes she had and would not touch any scent till one year had elapsed. Then she would bring an animal, e.g. a donkey, a sheep or a bird and rub her skin (body) against it. The animal against which she would rub her skin (body) would scarcely survive. Only then she would come out of her
room, whereupon she would be given a globe of dung which she would throw away and then she would use whatsoever the scent she liked or the other.”

(47) CHAPTER. Can a mourning lady use kohl?

5338. Narrated Umm Salama: A woman was bereaved of her husband and her relatives worried about her eyes (which were inflamed from a disease). They came to Allah's Messenger and asked him to allow them to treat her eyes with kohl, but he said, “She should not apply kohl to her eyes. (In the Pre-Islamic Period of Ignorance) a widowed woman among you would stay in the worst of her clothes (or the worst part of her house) and when a year had elapsed, if a dog passed by her, she would throw a globe of dung. Nay, (she cannot use kohl) till four months and ten days have passed.”

5339. Narrated Umm Ḥabība: The Prophet said, “It is not lawful for a Muslim woman who believes in Allah and the Last Day to mourn for more than three days, except for her husband, for whom she should mourn for four months and ten days.”

5340. Narrated Umm 'Atiyya: We were forbidden to mourn for more than three days except for a husband.
(48) CHAPTER. *Qust* (incense) may be used by a mourning lady after being cleaned from her menses.

5341. Narrated Umm ‘Atiyya: We were forbidden to mourn for more than three days for a dead person, except for a husband, for whom a wife should mourn for four months and ten days (while in the mourning period) we were not allowed to put kohl in our eyes, nor perfume ourselves, nor wear dyed clothes, except a garment of ‘*Asb* (special clothes made in Yemen). But it was permissible for us that when one of us became clean from her menses and took a bath, she could use a piece of a certain kind of incense. And it was forbidden for us to follow funeral processions.

(49) CHAPTER. A mourning lady can wear clothes of ‘*Asb* (a kind of Yemenese cloth that is very coarse).

5342. Narrated Umm ‘Atiyya: The Prophet said, “It is not lawful for a lady who believes in Allāh and the Last Day, to mourn for more than three days for a dead person, except for her husband, in which case she should neither put kohl in her eyes, nor perfume herself, nor wear dyed clothes, except a garment of ‘*Asb*."

5343. Umm ‘Atiyya added: The Prophet said, “She should not use perfume except
when she becomes clean from her menses whereupon she can use Qust and Afar (two kinds of incense)."

(50) CHAPTER. "And those of you who die, and leave behind wives... (up to)... and Alläh is Well-Acquainted with what you do." (V.2:234)

5344. Narrated Mujahid: (regarding the Verse).

"And those of you who die and leave wives behind..." (1)

That was the period of the 'Idda which the widow was obliged to spend in the house of the late husband.

Then Alläh revealed:

"And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they leave, there is no sin on you for what they do of themselves, provided it is honourable (e.g. lawful marriage)." (V.2:240)

Mujahid said: Alläh has ordered that a widow has the right to stay for seven months and twenty days with her husband's relatives through her husband's will and testament so that she will complete the period of one year (of 'Idda). But the widow has the right to stay that extra period or go out of her husband's house as is indicated by the Statement of Alläh:

"...without turning them out, but if they (wives) leave, there is no sin on you,..." (V.2:240)

(1) (H. 5344) They shall wait concerning themselves, four months and ten days. (V.2:234)
Ibn 'Abbās said: The above Verse has abrogated (cancelled) the order of spending the period of the 'Idda at her late husband's house, and so she could spend her period of the 'Idda wherever she likes. And Allāh says:

"Without turning them out..."

‘Āṭā said: If she would, she could spend her period of the 'Idda at her husband's house, and live there according to her (husband's) will and testament, and if she would, she could go out (of her husband's house) as Allāh says:

"There is no sin on you for what they do of themselves." (V.2:240)

‘Āṭā added: Then the Verses of inheritance were revealed and the order of residence (for the widow) was abrogated (cancelled), and she could spend her period of the 'Idda wherever she would like, and she was no longer entitled to be provided with residence by her husband's family.

5345. Narrated Zainab bint Umm Salama: When Umm Ḥabiba bint Abī Sufyān was informed of her father's death, she asked for perfume and rubbed it over her arms and said, "I am not in need of perfume, but I have heard the Prophet ﷺ saying, 'It is not lawful for a lady who believes in Allāh and the Last Day to mourn for more than three days except for her husband for whom the (mourning) period is four months and ten days'."

(51) CHAPTER. What is said regarding the earnings of a prostitute and the illegal wedding.
Al-Hasan (Al-Baṣri) said: If a person mistakenly marries a lady from the forbidden degrees of consanguinity (i.e. *Mahrum*) they should be separated with divorce, and she would keep what she has taken of the *Mahr*. And she would not be entitled to take anything else. Later on Al-Hasan said: She would be entitled to take her full *Mahr*. (See H. 2237)

5346.Narrated Abū Mas'ūd: The Prophet prohibited taking the price of a dog, the earnings of a soothsayer and the money earned by prostitution. (See H. 2237)

5347. Narrated Abū Juhaifa: The Prophet cursed the lady who practises tattooing and the one who gets herself tattooed, and one who eats (takes) *Ribā* (1) (usury) and the one who gives it. And he prohibited taking the price of a dog, and the money earned by prostitution, and cursed the makers of pictures. (See H. 2086 and 2238)

5348. Narrated Abū Hurairah: The Prophet forbade taking the earnings of a slave-girl by prostitution.

(52) CHAPTER. (What is said regarding) the *Mahr* of the lady whose husband entered upon her to consummate his marriage. And does, just entering upon one’s bride, and staying with her in seclusion mean the same as the consummation of marriage. And
(what) if a man divorced his wife before entering upon her and before consummating his marriage with her.

5349. Narrated Sa‘îd bin Jubair: I said to Ibn ‘Umar, “If a man accuses his wife of illegal sexual intercourse (what is the judgement)?” He said, “Allâh’s Prophet ﷺ separated the couple of Banî ‘Ajlân (when the husband accused his wife for an illegal sexual intercourse). The Prophet ﷺ said, ‘Allâh knows that one of you two is a liar; so will one of you repent?’ But they refused. He then again said, ‘Allâh knows that one of you two is a liar; so will one of you repent?’ But they refused, whereupon he separated them by divorce.” Ayyûb (a subnarrator) said: ‘Amr bin Dînâr said to me, “In the narration there is something which I do not see you mentioning, i.e. the husband said, “What about my money (Mahr)?” The Prophet ﷺ said, “You are not entitled to take back your money, for if you told the truth you have already entered upon her (and consummated your marriage with her) and if you are a liar then you are less entitled to take it back.”

(53) CHAPTER. The gift given by a husband to a divorced lady for whom Mahr has not been fixed, by virtue of the Statement of Allâh ﷺ:

“There is no sin on you if you divorce women while yet you have not touched (had sexual relation with) them nor appointed unto them their Mahr (bridal money given by the husband to his wife at the time of marriage) (up to) All-Seer of what you do.” (V.2:236,237)

And Allâh also said:

“And for divorced women, maintenance (should be provided) on a reasonable (scale). This is a duty on Al-Muttaqûn(1)

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(1) (Chap. 53) Al-Muttaqûn means pious and righteous persons who fear Allâh much=
(the pious). Thus Allah makes clear His Ayât (laws) to you in order that you may understand”. (V.2:241,242)

The Prophet ﷺ did not mention that the gift should be given to the lady whom her husband divorced after they had been involved in a case of Li’ân.

5350. Narrated Ibn ‘Umar Ḥādi: The Prophet ﷺ said to those who were involved in a case of Li’ân, “Your accounts are with Allah. One of you two is a liar. You (husband) have right on her (wife).” The husband said, “My money, O Allah’s Messenger!” The Prophet ﷺ said, “You are not entitled to take back any money. If you have told the truth, the Mahr that you paid, was for having sexual relations with her lawfully; and if you are a liar, then you are less entitled to get it back.”

(抜罪 the pious). Thus Allah makes clear His Ayât (laws) to you in order that you may understand”. (V.2:241,242)
1) CHAPTER. And the superiority of providing for one's family.

And the Statement of Allah:

"And they ask you what they ought to spend. Say: That which is beyond your needs. Thus Allah make clear to you His laws in order that you may give thought in (to) this worldly life and the Hereafter."

(V.2:219,220)

And Al-Hasan said: "Al-'Afwā" means the surplus (i.e. beyond your needs).

5351. Narrated Abū Mas'ūd Al-Anṣārī: The Prophet ﷺ said, "When a Muslim spends something on his family intending to receive Allah's reward, it is regarded as Ṣadāqa (act of charity) for him."


5353. Narrated Abū Hurairah: The Prophet ﷺ said, "The one who looks after a widow or a poor person is like a Mujāhid (warrior) who fights for Allah's Cause, or like him who performs Ṣalāt (prayers) all the night and observes Saum"
(fast) all the day.”

5354. Narrated Sa’d: The Prophet visited me at Makkah while I was ill. I said (to him), “I have property; May I bequeath all my property in Alläh’s Cause?” He said, “No.” I said, “Half of it”? He said, “No.” I said, “One-third of it?” He said, “One-third (is alright), yet it is still too much, for you’d better leave your inheritors wealthy than leave them poor, begging of others. Whatever you spend will be considered a Sadaqa (act of charity) for you, even the mouthful of food you put in the mouth of your wife. Anyhow Alläh may let you recover, so that some people may benefit by you and others be harmed by you.”

(2) CHAPTER. It is obligatory to spend for one’s wife and household.

5355. Narrated Abū Hurairah: The Prophet said, “The best alms is that which is given when one is rich, and a giving hand is better than a taking one, and you should start first to support your dependants. A wife says, ‘You should either provide me with food or divorce me.’ A slave says, ‘Give me food and enjoy my service.’ A son says, ‘Give me food; to whom do you leave me?’” The people said, “O Abū Hurairah! Did you hear that from Alläh’s Messenger?” He said, “No, it is from my ownself.”
5356. Narrated Abū Hurairah ﺍ. ﺍ: Allah’s Messenger ﷺ said, “The best alms is that which you give when you are rich, and you should start first to support your dependants.”

(3) CHAPTER. To provide one’s family with food sufficient for one year in advance. And how one should spend on his dependants.

5357. Narrated ‘Umar ﷺ: The Prophet ﷺ used to sell the dates of the garden of Bani An-Nadir and store food for his family that would cover their needs for a whole year.

5358. Narrated Mālik bin Aus bin Al-Ḥadāthān: Once I set out to visit ‘Umar (bin Al-Khaṭṭāb). (While I was sitting there with him) his gatekeeper, Yarfā’, came and said, “Uthmān, ‘Abdur-Rahmān (bin ‘Auf), Az-Zubair and Sa’d (bin Abi Waqqās) are
seeking permission (to meet you).” ‘Umar said, “Yes.” So he admitted them and they entered, greeted, and sat down. After a short while Yarfa came again and said to ‘Umar, “Shall I admit ‘Ali and ‘Abbas?” ‘Umar said, “Yes.” He admitted them and when they entered, they greeted and sat down. ‘Abbas said, “O Chief of the believers! Judge between me and this (‘Ali).” The group, ‘Uthman and his companions said, “O Chief of the believers! Judge between them and relieve one from the other.” ‘Umar said, “Wait! I beseech you by Allah, by Whose Permission both the heaven and the earth stand fast! Do you know that Allah’s Messenger said, ‘Our (Messenger’s) property will not be inherited and whatever we leave is Sadaqa (to be given in charity).’ And by that Allah’s Messenger meant himself?” The group said, “He did say so.” ‘Umar then turned towards ‘Ali and ‘Abbas and said, “I beseech you both by Allah, do you know that Allah’s Messenger said that?” They said, “Yes.” ‘Umar said, “Now, let me talk to you about this matter. Allah favoured His Messenger with something of this property (war booty) which He did not give to anybody else. And Allah said:

“And what Allah gave as booty (Fai’) to His Messenger (Muhammad ﷺ) from them for which you made no expedition with either cavalry or camelry... Allah is Able to do all things.” (V.59:6)

“So this property was especially granted to Allah’s Messenger. But by Allah he neither withheld it from you, nor did he keep it for himself and deprive you of it, but he gave it all to you and distributed it among you till only this remained out of it. And out of this property Allah’s Messenger used to provide his family with their yearly needs, and whatever remained, he would spend
where Allâh’s Property (the revenues of Zakât) used to be spent. Allâh’s Messenger kept on acting like this throughout his lifetime. Now I beseech you by Allâh, do you know that?” They said, “Yes.” Then ‘Umar said to ‘Ali and ‘Abbâs, “I beseech you by Allâh, do you both know that?” They said, “Yes.” ‘Umar added, “When Allâh had taken His Messenger unto Him, Abû Bakr said, ‘I am the successor of Allâh’s Messenger.’ So he took charge of that property and did with it the same what Allâh’s Messenger used to do, and both of you knew all about it then.” Then ‘Umar turned towards ‘Ali and ‘Abbâs and said, “You both claim that Abû Bakr was so-and-so! But Allâh knows that he was honest, sincere, pious and right (in that matter). Then Allâh caused Abû Bakr to die, and I said, ‘I am the successor of Allâh’s Messenger and Abû Bakr.’ So I kept this property in my possession for the first two years of my rule, and I used to do the same with it as Allâh’s Messenger and Abû Bakr used to do. Later both of you (‘Ali and ‘Abbâs) came to me with the same claim and the same problem. (O ‘Abbâs!) You came to me demanding your share from (the inheritance of) the son of your brother, and he (‘Ali) came to me demanding his wife’s share from (the inheritance of) her father. So I said to you, ‘If you wish I will hand over this property to you, on condition that you both promise me before Allâh that you will manage it in the same way as Allâh’s Messenger and Abû Bakr did, and as I have done since the beginning of my rule; otherwise you should not speak to me about it.’ So you both said, ‘Hand over this property to us on this condition.’ And on this condition I handed it over to you. I beseech you by Allâh, did I hand it over to...
them on that condition?” The group said, “Yes.” ‘Umar then faced ‘Ali and ‘Abbās and said, “I beseech you both by Allāh, did I hand it over to you both on that condition?” They both said, “Yes.” ‘Umar added, “Do you want me now to give a decision other than that? By Him Whose Permission (Order) both the heaven and the earth stand fast, I will never give any decision other than that till the Hour is established! But if you are unable to manage it (that property), then return it to me and I will be sufficient for it on your behalf.” (See H. 3094)

(4) CHAPTER. The expenditure of a woman whose husband is away from her, and the expenditure of her child.

5359. Narrated ‘Āishah: Hind bint ‘Utba came and said, “O Allāh’s Messenger! Abū Sufyān is a miser so is it sinful of me to feed our children from his property?” Allāh’s Messenger said, “No except if you take for your needs what is just and reasonable.”

5360. Narrated Abū Hurairah: The Prophet said, “If the wife gives of her
husband's property (something in charity) without his permission, he will get half the reward.”

(5) CHAPTER. “The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling… (up to)… Allāh is All-Seer of what you do”. (V.2:233)

And Allāh also said:

“And the bearing of him (the child) and the weaning of him is (a period of) 30 months.” (V.46:15)

And Allāh said:

“But if you make difficulties for one another, then some other woman may give suck for him (the child's father). Let the rich man spend according to his means and the man whose resources are restricted… (up to)… after hardship, ease.” (V.65:6,7)

Az-Zuhri said: Allāh has forbidden that a (divorced) mother should hurt her child by saying, “I am not going to suckle it,” for her milk is the best for it and she is usually kinder and more gentle to it than any other woman. Therefore she should not refuse (to suckle) it after her husband has provided her with what Allāh has enjoined upon him. And a father should not hurt his child and its mother by preventing the latter from suckling it just to harm her by giving it to some other woman. But there is no sin on them if both parents willingly agree to have their child suckled by some other woman; and there is no sin on them if they both want to wean their child on condition that their decision be based on mutual understanding and consultation.
(6) CHAPTER. The working of a lady in her husband’s house.

5361. Narrated ‘Ali: Fāṭima went to the Prophet complaining about her sufferings and hurts from the stone hand mill on her hands. She heard that the Prophet had received a few slave girls. But (when she came there) she did not find him, so she mentioned her problem to ‘Aishah. When the Prophet came, ‘Aishah informed him about that. ‘Ali added: So the Prophet came to us when we had gone to bed. We wanted to get up (on his arrival) but he said, “Stay where you are.” Then he came and sat between me and her and I felt the coldness of his feet on my abdomen. He said, “Shall I direct you to something better than what you have requested? When you go to bed say ‘Subhān Allāh’ thirty-three times, ‘Alhamdulillāh’ thirty-three times, and ‘Allāhu Akbar’ thirty-four times, for that is better for you than a servant.”

(7) CHAPTER. A servant for one’s wife.

(8) CHAPTER. A man’s serving his family.

5363. Narrated Al-Aswad bin Yazid: I asked 'Aishah, "What did the Prophet use to do at home?" She said, "He used to work for his family, and when he heard the Adhān [call for the Salāt (prayer)], he would go out."

(9) CHAPTER. If a man does not provide for his family, then the wife can take of his wealth what is sufficient for her needs and the needs of her children and the amount should be just and reasonable.

5364. Narrated 'Āishah: Hind bint 'Utba said, "O Allāh’s Messenger! Abū Sufyān is a miser and he does not give me what is sufficient for me and my children. Can I take of his property without his knowledge?" The Prophet said, "Take what is sufficient for you and your children, and the amount should be just and reasonable."
(10) CHAPTER. A woman should take care of the wealth of her husband, and also of what he gives her for expenditures.

5365. Narrated Abū Hurairah: Allah's Messenger said, “The best women who ride the camels, are the women of Quraish.” (Another narrator said) The Prophet said, “The righteous among the women of Quraish are those who are kind to their young ones and who look after their husband's property.” (See H. 3434)

(11) CHAPTER. Providing one's wife with clothes reasonably.

5366. Narrated 'Ali: The Prophet gave me a silk suit and I wore it, but when I noticed anger on his face, I cut it and distributed it among my women-folk.

(12) CHAPTER. A lady should help her husband in looking after his children.

5367. Narrated Jābir bin 'Abdullāh: My father died and left seven or nine girls and I married a matron. Allāh’s Messenger said to me, “O Jābir! Have you married?” I said, “Yes.” He said, “A virgin or a matron?” I replied, “A matron.” He said, “Why not a virgin, so that you might play with her and she with you, and you might
amuse her and she amuse you.” I said, “Abdullah (my father) died and left girls, and I dislike to marry a girl like them, so I married a lady (matron) so that she may look after them.” On that he said, “May Allâh bless you,” or “That is good.”

(13) CHAPTER. The expenditure of a poor man on his family.

5368. Narrated Abû Hurairah: A man came to the Prophet and said, “I am ruined!” The Prophet said, “Why?” He said, “I had sexual intercourse with my wife while fasting (in the month of Ramâdân).” The Prophet said to him, “Manumit a slave (as expiation).” He replied, “I cannot afford that.” The Prophet said, “Then fast for two successive months.” He said, “I cannot.” The Prophet said, “Then feed sixty poor persons.” He said, “I have nothing to do that.” In the meantime a basket full of dates was brought to the Prophet. He said, “Where is the questioner?” The man said, “I am here.” The Prophet said (to him), “Give this (basket of dates) in charity (as expiation).” He said, “O Allâh’s Messenger! Shall I give it to poorer people than us? By Him Who sent you with the Truth, there is no family between the two mountains (of Al-Madina) poorer than us.” The Prophet smiled till his premolar teeth became visible. He then said, “Then, you take it.” (See H. 1936)
(14) CHAPTER. (The Statement of Allāh:)

“And on the (father’s) heir is incumbent the like of that (which was incumbent on the father)” (V.2:233)

“And is a woman chargeable with any thing thereof? And Allāh said:

“Allāh puts forward (another) example of two men, one of them dumb…” (V.16:76)

5369. Narrated Umm Salama: I said, “O Allāh’s Messenger! Shall I get a reward (in the Hereafter) if I spend on the children of Abū Salama and do not leave them like this and like this (i.e., poor) but treat them like my children?” The Prophet ﷺ said, “Yes, you will be rewarded for that which you will spend on them.”

5370. Narrated ʿAishah bint ʿUtba) said, “O Allāh’s Messenger! Abū Sufyān is a miser. Is there any harm if I take of his property what will cover me and my children’s needs?” The Prophet ﷺ said, “Take (according to your needs) in a reasonable manner.”

(15) CHAPTER. The statement of the Prophet ﷺ: “If one dies leaving debts to be repaid or dependants to be taken care of, it is for me (to pay the debts and look after the needy dependants).”
5371. Narrated Abū Hurairah: A dead man in debt used to be brought to Allah’s Messenger, who would ask, “Has he left anything to repay his debts?” If he was informed that he had left something to cover his debts, the Prophet would offer the funeral Salāt (prayer) for him; otherwise he would say to the Muslims (present there), “Offer the funeral Salāt (prayer) for your friend”; but when Allah (enriched) the Prophet by making him victorious (in his Holy-expeditions), he said, “I am closer to the believers than themselves, so, if one of the believers dies in debt, I will repay it, but if he leaves wealth, it will be for his heirs.”

(16) CHAPTER. Freed female slaves or any other women can be wet nurses.

5372. Narrated Umm Habiba, the wife of the Prophet: I said, “O Allah’s Messenger! Will you marry my sister, the daughter of Abū Sufyān.” The Prophet said, “Do you like that?” I said, “Yes, for I am not your only wife, and the person I like most to share the good with me, is my sister.” He said, “That is not lawful for me.” I said, “O Allah’s Messenger! We have heard that you want to marry Durra, the daughter of Abū Salama.” He said, “You mean the daughter of Umni Salama?” I said, “Yes.” He said, “Even if she were not my stepdaughter, she is unlawful for me, for she is my foster niece. Thuwaiba suckled me and Abū Salama. So you should not present to me your daughters and sisters.”

Narrated ‘Urwa: Thuwaiba had been a slave-girl whom Abū Lahab had emancipated.
فَوَاللَّهِ لَوْ أَلْمَ تَكُنِّي رَبِيبَيْنِي فِي حَجْرِي مَا خَلَّتْ لِي، إِنَّهَا ابْنَةُ أَخِي مِنَ الْمُشَاغِلِ، أَرْضَعْتُهَا وَأَبا سَلَمَهُ نُوْبِئَةُ، فَلا نَعْرَضْنَ عَلْيَ بَنَاتِيْنَ وَلَا أَخَوَايْنِ."

وَقَالَ شُعْبُ بْنُ الرَّهْبِيّ، قَالَ عُرْوَةُ: نُوْبِئَةُ أَبُو لَهَبٍ.

[راجع: 510]
(1) CHAPTER. Statement of Allah: 

“[O you who believe (in the Oneness of Allah — Islamic Monotheism)] Eat of the lawful things that We have provided you with...” 
(V.2:172)

And His Statement: 

“[O you who believe (in the Oneness of Allah — Islamic Monotheism)] Spend of the good things which you have (legally) earned.” 
(V.2:267)

And His Statement: 

“[O (you) Messengers!] Eat of the Aţ-Tayyibât [all kinds of Halal (lawful) foods which Allah has made lawful (meat of slaughtered eatable animals, milk products fats, vegetables, fruits etc.)] and do righteous deeds. Verily, I am Well-Acquainted with what you do.” (V.23:51)

5373. Narrated Abū Mūsā Al-Ash'ārī: The Prophet ﷺ said, “Give food to the hungry, pay a visit to the sick and release (set free) the one in captivity (by paying his ransom).”

5374. Narrated Abū Hurairah: The family of Muḥammad ﷺ did not eat their fill for three successive days till he died.

5375. Narrated Abū Hurairah: Once while I was in a state of fatigue (because of severe hunger), I met ‘Umar
bin Al-Khattāb, so I asked him to recite a Verse from Allāh’s Book to me. He entered his house and interpreted it to me. Then I went out and after walking for a short distance, I fell on my face because of fatigue and severe hunger. Suddenly I saw Allāh’s Messenger ﷺ standing by my head. He said, “O Abū Hurairah!” I replied, “Labbaik, O Allāh’s Messenger, and Sa’daik!” Then he held me by the hand, and made me get up. Then he came to know what I was suffering from. He took me to his house, and ordered a big bowl of milk for me. I drank thereof and he said, “Drink more, O Abū Hirr!” So I drank again, whereupon he again said, “Drink more.” So I drank more till my belly became full and looked like a bowl. Afterwards I met ‘Umar and mentioned to him what had happened to me, and said to him, “Somebody, who had more right than you, O ‘Umar, took over the case. By Allāh, I asked you to recite a Verse to me while I knew it better than you.” On that ‘Umar said to me, “By Allāh, if I admitted and entertained you, it would have been dearer to me than having nice red camels.”

(2) CHAPTER. One should mention the Name of Allāh on starting to eat, and one should eat with his right hand.

5376. Narrated ‘Umar bin Abī Salama: I was a boy under the care of Allāh’s Messenger ﷺ and my hand used to go around the dish while eating. So Allāh’s Messenger ﷺ said to me, ‘O boy! Mention the Name of Allāh and eat with your right hand, and eat of the dish what is nearer to you.” Since then I have applied those instructions while eating.
(3) CHAPTER. To eat of the dish what is nearer to you.

Anas said: The Prophet ﷺ said, "Mention the Name of Allah when you start eating, and every man should eat of the dish what is nearer to him".

5377. Narrated 'Umar bin Abi Salama who was the son of Umm Salama, the wife of the Prophet ﷺ: Once I ate a meal with Allah’s Messenger ﷺ and I was eating from all sides of the dish. So Allah’s Messenger ﷺ said to me, “Eat of the dish what is nearer to you.”

5378. Narrated Wahb bin Kaisan Abi Nu’aim: A meal was brought to Allāh’s Messenger ﷺ while his stepson ‘Umar bin Abi Salama was with him. Allāh’s Messenger ﷺ said to him, “Mention the Name of Allāh and eat of the dish what is nearer to you.”

(4) CHAPTER. Eating from around the dish while taking one’s meal with someone else if he knows that his companion does not dislike that.

5379. Narrated Anas bin Malik: A tailor invited Allāh’s Messenger ﷺ to a
meal which he had prepared. I went along with Allah's Messenger and saw him seeking to eat the pieces of gourd from the various sides of the dish. Since that day I have liked to eat gourd. 'Umar bin Abi Salama said: The Prophet said to me, "Eat with your right hand."

(5) CHAPTER. To eat with one's right hand, and to start with the right side in doing other things, etc.

5380. Narrated 'Aishah: The Prophet used to love to start doing things from the right side whenever possible, in performing ablution, putting on his shoes, and combing his hair. (Al-Ash'ath said: The Prophet used to do so in all his affairs.)

(6) CHAPTER. Whoever ate till he was satisfied.

5381. Narrated Anas bin Malik: Abu Talha said to Umm Sulaim, "I have heard the voice of Allah's Messenger which was feeble, and I think that he is hungry. Have you got something (to eat)?" She took out some loaves of barley bread, then took her face-covering sheet and wrapped the bread in part of it, and pushed it under my garment and turned the rest of it around my body and sent me to Allah's Messenger. I went with that, and found
Allāh’s Messenger in the mosque with some people. I stood up near them, and Allāh’s Messenger asked me, “Have you been sent by Abū Ṭalha?” I said, “Yes.” He asked, “With some food (for us)”? I said, “Yes.” Then Allāh’s Messenger said to all those who were with him, “Get up!” He set out (and all the people accompanied him) and I proceeded ahead of them till I came to Abū Ṭalha. Abū Ṭalha then said, “O Umm Sulaim! Allāh’s Messenger has arrived along with the people, and we do not have food enough to feed them all.” She said, “Allāh and His Messenger know better.” So Abū Ṭalha went out till he met Allāh’s Messenger. Then Abū Ṭalha and Allāh’s Messenger came and entered the house. Allāh’s Messenger said, “Umm Sulaim! Bring whatever you have.” She brought that very bread. The Prophet ordered that it be crushed into small pieces, and Umm Sulaim pressed a skin of butter on it. Then Allāh’s Messenger said whatever Allāh wished him to say (to bless the food) and then added, “Admit ten (men).” So they were admitted, ate their fill and went out. The Prophet then said, “Admit ten (more).” They were admitted, ate their fill, and went out. He then again said, “Admit ten more!” They were admitted, ate their fill, and went out. He admitted ten more, and so all those people ate their fill, and they were eighty men.
5382. Narrated 'Abdur-Rahmân bin Abû Bakr: We were one hundred and thirty men sitting with the Prophet. The Prophet said, “Have anyone of you any food with him?” It happened that one man had one ‘Sa’ of wheat flour (or so) which was turned into dough then. After a while a tall lanky Mushrik (pagan) came, driving some sheep. The Prophet asked, “Will you sell us (a sheep), or give (it to) us as a gift?” The Mushrik (pagan) said, “No, but I will sell it.” So the Prophet bought from him a sheep which was slaughtered, and then the Prophet ordered that the liver, the kidneys, lungs and heart, etc., of that sheep be roasted. By Allah, none of those one hundred and thirty men but had his share of those things. The Prophet gave to those who were present, and also kept a share for those who were absent. He then served that cooked sheep in two big trays and we all ate together our fill; yet, there remained a part of it in those two trays which I carried on the camel.

5383. Narrated 'Aishah: The Prophet died when we had satisfied our hunger with the two black things, i.e. dates and water.

(7) CHAPTER. “There is no restriction on the blind…” (V.24:61)
An-Nahd (i.e. the custom of collecting food by different persons to make one meal to be eaten by all of them together) and the gathering together by a group of persons to share a meal.

5384. Narrated Suwaid bin An-Nu'mân: We went out with Allāh's Messenger (ﷺ) to Khaibar, and when we were at Aṣ-Ṣahbā', (Yahyā, a subnarrator said, ‘Aṣ-Ṣahbā’ is a place at a distance of one day’s journey to Khaibar.’) Allāh’s Messenger (ﷺ) asked the people to bring there food, but there was nothing with the people except Sawiq. So we all chewed and ate of it. Then the Prophet (ﷺ) asked for some water and he rinsed his mouth, and we too, rinsed our mouths. Then he led us in the Maghrib prayer without performing ablution (again).

(8) CHAPTER. Thin bread and eating at an eating table, or a dining table.

5385. Narrated Qatāda: We were in the company of Anas whose baker was with him. Anas said: “The Prophet (ﷺ) did not eat thin bread, or a roasted sheep till he met Allāh (died).”

5386. Narrated Anas: To the best of my knowledge, the Prophet (ﷺ) did not take his meals in a big tray at all, nor did he ever eat well-baked thin bread, nor did he ever eat at a dining table.
5387. Narrated Anas: The Prophet ﷺ halted to consummate his marriage with Safiyya. I invited the Muslims to his wedding banquet. He ordered that leather dining sheets be spread. Then dates, dried yoghourt and butter were put on those sheets. Anas added: The Prophet ﷺ consummated his marriage with Safiyya (during a journey) whereupon Hais (sweet dish) was served on a leather dining sheet.

5388. Narrated Wahb bin Kaisan: The people of Shām taunted ‘Abdullāh bin Az-Zubair by calling him “The son of Dhātun-Nītaqain” (the woman who has two waist-belts). (His mother) Asmā’ said to him, “O my son! They taunt you with ‘Nītaqain’. Do you know what An-Nītaqain were? That was my waist-belt which I divided in two parts. I tied the water skin of Allāh’s Messenger ﷺ with one part, and with the other part I tied his food container.”
5389. Narrated Ibn ‘Abbās that his aunt Umm Ḥufaid bint Al-Ḥarith bin Ḥazn presented to the Prophet butter, dried yoghurt and mastigures. The Prophet invited the people to those mastigures and they were eaten on his dining sheet, but the Prophet did not eat of it, as if he disliked it. Nevertheless, if it was unlawful to eat that, the people would not have eaten it on the dining sheet of the Prophet nor would he have ordered that they be eaten.

(9) CHAPTER. As-Sawiq.¹

5390. Narrated Suwaid bin An-Nu‘mān that while they were with the Prophet at As-Ṣaḥbā’ which was at a distance of one day’s journey from Khaibar, the Ṣalāt (prayer) became due, and the Prophet asked the people for food but there was nothing with the people except Sawiq. He ate of it and we ate along with him, and then he asked for water and rinsed his mouth (with it), and then offered the (Maghrib) Ṣalāt (prayer) and we too offered the Ṣalāt (prayer) but the Prophet did not perform ablution (again after eating the Sawiq).

(10) CHAPTER. The Prophet never used to eat anything unless it was named for him so that he might know what it was.

5391. Narrated Khalid bin Al-Walid that he went with Allāh’s Messenger to the house of Maimūna, who was his and Ibn ‘Abbās’ aunt. He found with her a roasted mastigure which her sister Ḥufaida bint Al-Ḥarīth had brought from Najd.

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¹ (Ch. 9) As-Sawiq: See the glossary.
Maimūna presented the mastigure before Allah's Messenger who rarely used to eat any (unfamiliar) food unless it was described and named for him. (But that time) Allah's Messenger stretched his hand towards the (meat of the) mastigure whereupon a lady from among those who were present, said, "You should inform Allah's Messenger of what you have presented to him. O Allah's Messenger! It is the meat of a mastigure." So Allah's Messenger withdrew his hand from the meat of the mastigure. Khālid bin Al-Walid said, "O Allah's Messenger! Is this unlawful to eat?" Allah's Messenger replied, "No, but it is not found in the land of my people, so I do not like it." Khālid said, "Then I pulled the mastigure (meat) towards me and ate it while Allah's Messenger was looking at me.

(11) CHAPTER. The food of one person is sufficient for two persons.

5392. Narrated Abū Hurairah: Allah's Messenger said, "The food of two persons is sufficient for three, and the food of three persons is sufficient for four persons."
(12) CHAPTER. A believer eats in one intestine (i.e., he is satisfied with a little food).

5393. Narrated Nāfi': Ibn 'Umar never used to take his meal unless a poor man was called to eat with him. One day I brought a poor man to eat with him, the man ate too much, whereupon Ibn 'Umar said, "O Nāfi'! Don't let this man enter my house, for I heard the Prophet ﷺ saying, "A believer eats in one intestine (is satisfied with a little food), and a Kāfir (disbeliever) eats in seven intestines (eats much food)."

5394. Narrated Ibn 'Umar ﷺ: Allāh's Messenger ﷺ said, "A believer eats in one intestine (is satisfied with a little food); and a Kāfir (disbeliever) or a hypocrite eats in seven intestines (eats too much)."

5395. Narrated 'Amr: Abū Nahīk was an avaricious eater. Ibn 'Umar said to him, "Allāh's Messenger ﷺ said, "A Kāfir (disbeliever) eats in seven intestines (eats much)."" On that Abū Nahīk said, "But I believe in Allāh and His Messenger ﷺ."
5396.Narrated Abū Hurairah: Allah’s Messenger said, “A Muslim eats in one intestine (i.e. he is satisfied with a little food) while a Kāfir (disbeliever) eats in seven intestines (eats much).”

5397.Narrated Abū Hurairah: A man used to eat much, but when he embraced Islam, he started eating less. That was mentioned to the Prophet who then said, “A believer eats in one intestine (is satisfied with a little food) and a Kāfir (disbeliever) eats in seven intestines (eats much).”

(13) CHAPTER. To eat while leaning (against something).

5398. Narrated Abū Juḥaifa: Allah’s Messenger said, “I do not take my meals while leaning (against something).”

5399. Narrated Abū Juḥaifa: While I was with the Prophet, he said to a man who was with him, “I do not take my meals while leaning.”
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(14) CHAPTER. (What is said regarding) roasted (meat).
And Allâh said: “He hastened to entertain them with a roasted calf.”
(V.11:69)

5400. Narrated Khâlid bin Al-Walid: “A roasted mastigure was brought to the Prophet ﷺ who stretched his hand towards it to eat it. But it was said to him, “It is a mastigure.” So he withdrew his hand. Khâlid asked, “Is it unlawful to eat?” the Prophet ﷺ said, “No, but it is not found in the land of my people and that is why I do not like eating it.” So Khâlid started eating (it) while Allâh’s Messenger ﷺ was looking at him.

(15) CHAPTER. ‘Al-Khazira’ (a kind of dish prepared from white flour with fat).

An-Nadr said: ‘Al-Khazîra’ (is prepared) from bran while ‘Al-Harîra’ is prepared from milk.

5401. Narrated ‘Ibtân bin Mâlik, who witnessed the Badr Battle and was from the Anṣâr, that he came to the Prophet ﷺ and said, “O Allâh’s Messenger! I have lost my eyesight and I lead my people in the ެުހެބައިހ (prayer) (as an Imâm). When it rains, the valley which is between me and my people, flows with water, and then I cannot go to their mosque to lead them in the ެުހެބައިހ.
O Allah's Messenger! I wish that you could come and offer Salāt (prayer) in my house so that I may take it as a praying place. The Prophet ﷺ said, “If Allah will, I will do that.” The next morning, soon after the sun had risen, Allah’s Messenger ﷺ came with Abū Bakr. The Prophet ﷺ asked for the permission to enter and I admitted him. The Prophet ﷺ had not sit till he had entered the house and said to me, “Where do you like me to offer Salāt (prayer) in your house?” I pointed at a place in my house whereupon he stood and said, “Allāhu Akbar.” We lined behind him and he offered two Rak’āt and finished it with Taslīm. We then requested him to stay for a special meal of Khazīra which we had prepared. A large number of men from the adjoining area gathered in the house. One of them said, “Where is Mālik bin Ad-Dukhshun?” Another man said, “He is a hypocrite and does not love Allah and His Messenger.” The Prophet ﷺ said, “Do not say so. Haven’t you seen that he has said: Lā ilāha illallah (none has the right to be worshipped but Allāh) seeking Allāh’s Countenance (i.e. for Allāh’s sake only)? The man said, “Allāh and His Messenger ﷺ know better, but we have always seen him mixing with hypocrites and giving them advice.” The Prophet ﷺ said, “Allāh has forbidden the (Hell) Fire for those who testify that Lā ilāha illallah (none has the right to be worshipped but Allāh) seeking Allāh’s Countenance (i.e. for Allāh’s sake only).” (See H. 425)
(16) CHAPTER. (What is said about) Al-Aqit (dried yoghurt). Humaid said: I heard Anas saying, “When the Prophet ﷺ married Safiyya, he gave a banquet offering dates, Aqit and butter.”

5402. Narrated Ibn `Abbas: My aunt presented (roasted) mastigures, Aqit and milk to the Prophet ﷺ. The mastigures were put on his dining sheet, and if it was unlawful to eat, it would not have been put there. The Prophet ﷺ drank the milk and ate the Aqit only.

(17) CHAPTER. (What is said regarding) As-Salq (a kind of beet) and barley.

5403. Narrated Sahl bin Sa’d: We used to be happy on Fridays, for there was an old lady who used to pull out the roots of As-Salq and put it in a cooking pot with some barley. When we had finished the Salat (prayer), we would visit her and she would present that dish before us. So we used to be happy on Fridays because of that, and we never used to take our meals or have a mid-day nap except after the Friday Salat (prayer). By Allah, that meal contained no fat.
(18) CHAPTER. To seize and catch flesh with the teeth (to strip the bone of its flesh) (while eating).

5404. Narrated Ibn ‘Abbãs: The Prophet ate of the meat of a shoulder (by cutting the meat with his teeth), and then got up and offered the Salât (prayer) without performing the ablution anew.

5405. Narrated Ibn ‘Abbãs: The Prophet took out a bone with meat on it from a cooking pot and ate of it, and then offered the Salât (prayer) without performing ablution anew.

(19) CHAPTER. To eat the flesh of a foreleg (by stripping the bone of its meat with the teeth).

5406. Narrated Abû Qatada: We went out towards Makkah with the Prophet....

5407. Narrated Abû Qatada: Once, while I was sitting with the Companions of the Prophet at a place (station) on the road to Makkah and Allãh’s Messenger was at a place ahead of us and all the people were assuming Ihãm while I was not. My companions saw an onager while I was busy mending my shoes. They did not inform me of the onager but they wished that I would see
it. Suddenly I looked and saw the onager. Then I headed towards my horse, saddled it and rode, but I forgot to take the lash and the spear. So I said to them (my companions), “Give me the lash and the spear.” But they said, “No, by Allah, we will not help you in any way to hunt it.” I got angry, dismounted, took it (the spear and the lash), rode (the horse), chased the onager and wounded (and slaughtered) it. Then I brought it when it had died. My companions started eating of its (cooked) meat, but they suspected that it might be unlawful to eat of its meat while they were in a state of *Ihram*. Then I proceeded further and I kept one of its forelegs with me. When we met Allah’s Messenger  we asked him about that. He said, “Have you some of its meat with you?” I gave him that foreleg and he ate the meat till he stripped the bone of its flesh although he was in a state of *Ihram*.

(20) CHAPTER. To cut the meat with a knife.

5408. Narrated ‘Amr bin Umaiyya that he saw the Prophet  holding a shoulder piece of mutton in his hand and cutting part of it with a knife. Then he was called for the *Salât* (prayer) whereupon he put down the shoulder piece and the knife with which he was cutting it, and then stood for *Salât* (prayer) without performing ablution again.
(21) CHAPTER. The Prophet \( \text{افعنى إلى الضلال فأطها واسكن أنني يخرج بها ثم قال: فصل وللم ينوض} \) never criticized any food (that was offered to him).

5409. Narrated Abū Hurairah: The Prophet never criticized any food (he was invited to) but he used to eat it if he liked it, and leave it if he disliked it.

(22) CHAPTER. To blow (powdered) barley (to remove the husk).

5410. Narrated Abū Ḥāzim that he asked Sahl, “Did you use white flour during the lifetime of the Prophet?” Sahl replied, “No”. Ḥāzim asked, “Did you use to sift barley flour?” He said, “No, but we used to blow off the husk (of the barley).”

(23) CHAPTER. What the Prophet and his Companions used to eat.

5411. Narrated Abū Hurairah: Once the Prophet distributed dates among his Companions and gave each one seven dates. He gave me seven dates too, one of which was dry and hard, but none of the other dates was more liked by me than that one, for it prolonged my chewing it.
5412. Narrated Sa’d: I was one of (the first) seven (who had embraced Islam) with Allah’s Messenger and we had nothing to eat then, except the leaves of or Al-Habala Al-Hubla tree, so that our stool used to be similar to that of sheep. Now the tribe of Bani Asad wants to teach me Islam; I would be a loser and all my efforts would be in vain (if I learn Islam anew from them).

5413. Narrated Abu Hazim: I asked Sahl bin Sa’d, “Did Allah’s Messenger ever eat white flour?” Sahl said, “Allah’s Messenger never saw white flour since Allah sent him as a Messenger till He took him unto Him.” I asked, “Did the people have (use) sieves during the lifetime of Allah’s Messenger?” Sahl said, “Allah’s Messenger never saw (used) a sieve since Allah sent him as a Messenger until He took him unto Him,” I said, “How could you eat barley unsifted?” he said, “We used to grind it and then blow off its husk, and after the husk flew away, we used to prepare the dough (bake) and eat it.”

5414. Narrated Abu Hurairah that he passed by a group of people in front of whom there was a roasted sheep. They invited him but he refused to eat and said, “Allah’s Messenger left this world without
5415. Narrated Anas bin Malik: The Prophet never took his meals at a dining table, nor in small plates, and he never ate thin well-baked bread. (The sub-narrator asked Qatada, “Over what did they use to take their meals?” Qatada said, “On leather dining sheets.”

5416. Narrated ‘Aishah: The family of Muhammad had not eaten bread to their satisfaction for three consecutive days since his arrival at Al-Madina till he died.

(24) CHAPTER. At-Talbina (a kind of dish prepared from flour or bran, and sometimes honey, is added).

5417. Narrated ‘Aishah, the wife of the Prophet, that whenever one of her relatives died, the women assembled and then dispersed (returned to their houses) except her relatives and close friends. She would order that a pot of Talbina be cooked. Then Tharid (a dish prepared from meat and bread) would be prepared and the Talbina would be poured on it. ‘Aishah would say (to the women), “Eat of it, for I heard Allah’s Messenger saying, ‘At-Talbina soothes the heart of the patient and...”
relieves him from some of his sadness (by giving rest and comfort)."

(25) CHAPTER. Ath-\(\text{\textit{Tharid}}\) (a special dish prepared from meat and bread).

5418. Narrated Abû Mûsâ Al-\(\text{\textit{Ash'arî}}\): The Prophet \(\text{\textit{Saw}}\) said, "Many men reached perfection but none among the women reached perfection except Maryam (Mary), the daughter of ‘Imrân, and ‘\(\text{\textit{Asiyah}}\), Pharaoh’s wife. And the superiority of ‘\(\text{\textit{Aishah}}\) \(\text{\textit{Radhi Allahu Anhera}}\) to other women is like the superiority of Ath-\(\text{\textit{Tharid}}\) to other kinds of food.

5419. Narrated Anas \(\text{\textit{Radhi Allahu Anhu}}\): The Prophet \(\text{\textit{Saw}}\) said, "The superiority of ‘\(\text{\textit{Aishah}}\) to other women is like the superiority of Ath-\(\text{\textit{Tharid}}\) to other kinds of food."

5420. Narrated Anas \(\text{\textit{Radhi Allahu Anhu}}\): I went along with the Prophet \(\text{\textit{Saw}}\) to the house of his slave tailor. The tailor presented a dish of Tharid to the Prophet \(\text{\textit{Saw}}\) and resumed his work. The Prophet \(\text{\textit{Saw}}\) started picking the pieces of gourd and I too, started picking them and putting them before him. Since then I have always loved (to eat) gourd. \[See H. No. 5379\].
(26) CHAPTER. A roasted sheep (and the eating of a piece of meat) from the shoulder or from the ribs.

5421. Narrated Qatada: We used to visit Anas bin Malik while his baker was standing (and baking). Anas would say, “Eat! I do not know that the Prophet had ever seen well-baked bread till he met Allah, nor had he ever seen a roasted sheep with his own eyes.”

5422. Narrated ‘Amr bin Umaiyya Ad-Damri: I saw Allah’s Messenger cutting a part of the shoulder of mutton with a knife. He ate of it and then was called for Salât (prayer) whereupon he got up and put down the knife and offered the Salât (prayer) without performing new ablution.

(27) CHAPTER. What our predecessors used to store of food, meat, etc., in their houses and carry with them while on a journey.

‘Aishah and Asmā’ said: We prepared for the Prophet and Abū Bakr, provision (when they both emigrated to Al-Madina).

5423. Narrated ‘Abis: I asked ‘Aishah, “Did the Prophet forbid eating the meat of sacrifices offered on ‘Eid-ul-Adhā for more than three days?” She said, “The Prophet did not do this except in the year when the people were hungry, so he wanted
the rich to feed the poor. But later we used to store even a trotter of a sheep to eat it fifteen days later.” She was asked, “What compelled you to do so?” She smiled and said, “The family of Muhammad did not eat to their satisfaction white bread with meat soup for three successive days till he met Allah.”

5424. Narrated Jābir: We used to carry the meat of the Hady (sacrificed animals) to Al-Madina during the lifetime of the Prophet Muhammad.

(28) CHAPTER. Al-Hais (special dish prepared from dried yoghurt, butter and dates).

5425. Narrated Anas bin Mālik: Allah’s Messenger said to Abū Ṭalha, “Seek one of your boys to serve me.” Abū Ṭalha mounted me behind him (on his riding animal) and took me (to the Prophet). So I used to serve Allah’s Messenger wherever he stayed. I used to hear him saying very often, “O Allah! I seek refuge with you from, having worries, sadness, helplessness, laziness, miserliness, cowardice, from being heavily in debt and...
from being overpowered by other persons unjustly.” I kept on serving till we returned from the battle of Khaibar. The Prophetﷺ then brought Safiyya bint Ḥuyai’ whom he had won from the war booty. I saw him folding up a gown or a garment for her to sit on behind him (on his she-camel). When he reached Ās-Ṣahbā, he prepared Ḥais and placed it on a dining sheet. Then he sent me to invite men, who (came and) ate; and that was his and Safiyya’s wedding banquet. Then the Prophetﷺ proceeded, and when he saw the mountain of Uhud, he said, “This mountain loves us, and we love it.” When we approached Al-Madīna, he said, “O Allah! I make the area between its two mountains a sanctuary as Ibrāhīm (Abraham) has made Makkah a sanctuary. O Allah! Bless their Mudd and Ša’ (special kinds of measure).”

(29) CHAPTER. Eating in a dish decorated with silver.

5426. Narrated ‘Abdur-Rahmān bin Abī Lailā: We were sitting in the company of Ḥudhaifa who asked for water and a Magian brought him water. But when he placed the cup in his hand, he threw it at him and said, “Had I not forbidden him to do so more than once or twice?” He wanted to say, “I would not have done so,” adding, “but I heard the Prophetﷺ saying, ‘Do not wear silk or Dīhāj, and do not drink in silver or gold vessels, and do not eat in plates of such metals, for such things are for the
disbelievers in this worldly life and for us in the Hereafter.”

(30) CHAPTER. The mention of food.

5427. Narrated Abū Mūsā Al-Ash’arī: Allâh’s Messenger ﷺ said, “The example of a believer who recites the Qur’ân (and acts on its orders), is that of a citron which smells good and tastes good; and the example of a believer who does not recite the Qur’ân (but acts on its orders), is that of a date which has no smell but tastes sweet; and the example of a hypocrite who recites the Qur’ân (and does not acts on its orders), is that of Ar-Raiḥân (an aromatic plant) which smells good but tastes bitter; and the example of a hypocrite who does not recite the Qur’ân (nor acts on its orders), is that of a colocynth plant which has no smell and is bitter in taste.” (See Fath Al-Bari for details)

5428. Narrated Anas: The Prophet ﷺ said, “The superiority of ʿĀishah to other ladies, is like the superiority of Ath-Tharîd to other kinds of food.”

5429. Narrated Abû Hurairah: The Prophet ﷺ said, “Travelling is a kind of torture, as it prevents one from sleeping and eating! So when one has finished his job, he should return quickly to his family.”
5430. Narrated Qasim bin Muhammad:

Three traditions have been established because of Barira: ‘Aishah mentioned that to Allah’s Messenger who said, “You could accept their condition if you wished, for the Walā’ is for the one who manumits the slave.” Barira was manumitted, then she was given the choice either to stay with her husband or leave him. One day Allah’s Messenger entered ‘Aishah’s house while there was a cooking pot of food boiling on the fire. The Prophet asked for lunch, and he was presented with bread and some extra food from the homemade Udm (e.g., soup). He asked, “Don’t I see meat (being cooked)?” They said, “Yes, O Allah’s Messenger! But it is the meat that has been given to Barira in charity and she has given it to us as a present.” He said, “For Barira it is a charity, but for us it is a present.”

5431. Narrated ‘Aishah: Allah’s Messenger used to love Al-Halwa (sweet edible things) and honey.
5432. Narrated Abu Hurairah: I used to stay with Allah's Messenger to fill my stomach; and that was when I did not eat baked bread, nor wear silk. Neither a male nor a female slave used to serve me, and I used to bind stones over my belly and ask somebody to recite a Qur'anic Verse for me though I knew it, so that he might take me to his house and feed me. Ja'far bin Abi Talib was very kind to the poor, and he used to take us and feed us with whatever was available in his house, (and if nothing was available), he used to give us the empty (honey or butter) skin which we would tear and lick whatever was in it.

(33) CHAPTER. Ad-Dubba' (gourd).

5433. Narrated Anas: Allah's Messenger went to (the house of) his slave tailor, and he was presented (a dish of) gourd of which he started eating. I have loved to eat gourd since I saw Allah's Messenger eating it.

(34) CHAPTER. A man may take the trouble to prepare a meal for his (Muslim) brethren.
5434. Narrated Abū Mas'ūd Al-Anṣārī: There was a man called Abū Shu'aib, and he had a slave who was a butcher. He said (to his slave), “Prepare a meal to which I may invite Allāh’s Messenger  along with four other men.” So he invited Allāh’s Messenger  and four other men, but another man followed them whereupon the Prophet  said, “You have invited me as one of five guests, but now another man has followed us. If you wish you can admit him, and if you wish you can refuse him”. On that the host said, Nay! I allow him, to come in.”

Narrated Muhammad bin Ismā’īl: If guests are sitting at a dining table, they do not have the right to carry food from other tables to theirs, but they can pass on food from their own table to each other; otherwise they should leave it.

(35) CHAPTER. Whoever invited a man to a meal and then went to carry on his job.

5435. Narrated Anas: I was a young boy, when I once was walking with Allāh’s Messenger , he entered the house of his slave tailor and the latter brought a dish filled with food covered with pieces of gourd. Allāh’s Messenger started picking and eating the gourd. When I saw that, I started collecting and placing the gourd before him. Then the slave returned to his work. Anas added: I have kept on loving gourd since I saw Allāh’s Messenger  doing what he was doing.
(36) CHAPTER. Soup.

5436. Narrated Anas bin Malik رضي الله عنه: A tailor invited the Prophet ﷺ to a meal which he had prepared, and I went along with the Prophet ﷺ. The tailor presented barley bread and soup containing gourd and cured meat. I saw the Prophet ﷺ picking the pieces of gourd from around the dish, and since then I have kept on liking gourd.

5437. Narrated Anas رضي الله عنه: I saw the Prophet ﷺ being served with soup containing gourd and cured meat. I saw him picking and eating the pieces of gourd. (See H. 5436)

5438. Narrated 'Aishah رضي الله عنها: The Prophet ﷺ did not do that (i.e., forbade the storage of the meat of sacrifices of Hajj at Mina) except (he did so in the year when the people were suffering from severe hunger), so that the rich would feed the poor. But later we used to keep even trotters to cook, fifteen days later. The family of Muhammad
did not eat wheat bread with meat or soup to their satisfaction for three successive days.

(38) CHAPTER. Whoever handed over or presented something to his companion across the dining table.

Ibn Al-Mubarak said: There is no harm in serving one another, but one should not carry food from one dining table to another.

5439.Narrated Anas bin Malik: A tailor invited Allah’s Messenger to a meal which he had prepared. I went with Allah’s Messenger to that meal, and the tailor served the Prophet with barley bread and soup of gourd and cured meat. I saw Allah’s Messenger picking the pieces of gourd from around the dish, and since then I have kept on liking gourd.

(39) CHAPTER. The eating of snake cucumber with fresh dates.

5441 (A). Narrated Abū ‘Uthmān: I was a guest of Abū Hurairah for seven days. Abū Hurairah, his wife and his slave used to get up and remain awake for one-third of the night by turns. Each would offer the night Salāt (prayer) and then awaken the other. I heard Abū Hurairah saying, “Allāh’s Messenger ﷺ distributed dates among his Companions and my share was seven dates, one of which was a Hashafa (a date which dried on the tree before it was fully ripe).

5441 (B). Narrated Abū Hurairah: The Prophet ﷺ distributed dates among us, and my share was five dates, four of which were good, and one was a Hashafa, and I found Al-Hashafa the hardest for my teeth.

5442. ‘Aishah said, “When Allāh’s Messenger ﷺ died, we had been satisfied by the two black things, i.e., dates and water.

5443. Narrated Jābir bin ‘Abdullāh: There was a Jew in Al-Madīna who
used to lend me money up to the season of plucking dates. (Jābir had a piece of land which was on the way to Ruma). Once in a year the land was not promising, for the payment of the debts. The Jew came to me at the time of plucking, but gathered nothing from my land. I asked him to give me respite for one year, but he refused. This news reached the Prophet whereupon he said to his Companions, “Let us go and ask the Jew for respite for Jābir.” All of them came to me in my garden, and the Prophet started speaking to the Jew, but he Jew said, “O Abul-Qasim, I will not grant him respite.” When the Prophet saw the Jew’s attitude, he stood up and walked all around the garden and came again and talked to the Jew, but the Jew refused his request. I got up and brought some ripe fresh dates and put it in front of the Prophet. He ate and then said to me, “Where is your hut, O Jābir?” I informed him, and he said, “Spread out a bed for me in it.” I spread out a bed, and he entered and slept. When he woke up, I brought some dates to him again and he ate of it and then got up and talked to the Jew again, but the Jew again refused his request. Then the Prophet got up for the second time amidst the palm trees loaded with fresh dates, and said, “O Jābir! Pluck dates to repay your debt.” The Jew remained with me while I was plucking the dates, till I paid him all his right, yet there remained extra quantity of dates. So I went out and proceeded till I reached the Prophet and informed him of the good news, whereupon he said, “I testify that I am the Messenger of Allah.”
(42) CHAPTER. The eating of a spadix of the palm tree.

5444. Narrated 'Abdullah bin 'Umar: While we were sitting with the Prophet, a spadix of palm tree was brought to him. The Prophet said, “There is a tree among the trees which is as blessed as a Muslim”. I thought that it was the date-palm tree and intended to say, “It is the date-palm tree, O Allah’s Messenger!” but I looked behind to see that I was the tenth and youngest of ten men present there, so I kept quiet. Then the Prophet said, “It is the date-palm tree.”

(43) CHAPTER. Al-'Ajwa (a special kind of date).

5445. Narrated Sa'd: Allâh’s Messenger said, “He who eats seven ‘Ajwa dates every morning, will not be affected by poison or magic on the day he eats them.”
(44) CHAPTER. To eat two dates at a time.

5446. Narrated Jabala bin Suhaime. At the time of Ibn Az-Zubair, we were struck with drought (famine) and he provided us with dates for our food. ‘Abdullâh bin ‘Umar Ṣâ‘î said, used to pass by us while we were eating, and say, “Do not eat two dates together at a time, for the Prophet forbid the taking of two dates together at a time (in a gathering).” Ibn ‘Umar used to add, “Unless one takes the permission of one’s companions.”

(45) CHAPTER. The snake cucumber.


(46) CHAPTER. The goodness of the date-palm tree.

5448. Narrated Ibn ‘Umar: The Prophet said, “There is a tree among the trees which is similar to a Muslim (in goodness), and that is the date-palm tree.”

(47) CHAPTER. The taking of two kinds of fruit or two kinds of food at a time.

(48) CHAPTER. Whoever admitted the guests in batches of ten persons (by turns). And the sitting for the meals in batches of ten persons each.

5450. Narrated Anas: My mother, Umm Sulaim, took a Mudd of barley grain, ground it and made porridge from it, and pressed (over it) a butter skin she had with her. Then she sent me to the Prophet, and I reached him while he was sitting with his companions. I invited him, whereupon he said, “And those who are with me?” I returned and said, “He says, ‘And those who are with me?’” Abū Taḥa went out to him and said, “O Allah’s Messenger! It is just a meal prepared by Umm Sulaim.” The Prophet entered and the food was brought to him. He said, “Let ten persons enter upon me.” Those ten entered and ate their fill. Again he said, “Let ten (more) enter upon me.” Those ten entered and ate their fill. Then he said, “Let ten (more) enter upon me.” He called forty persons in all. Then Allah’s Messenger ate and got up. I started looking (at the food) to see if anything from it has decreased or not.
49) CHAPTER. What is disliked as regarding the eating of garlic or other (bad smelling vegetables).

This has been narrated by Ibn 'Umar on the authority of the Prophet ﷺ.

5451. Narrated 'Abdul 'Aziz: It was said to Anas, رضي الله عنه, "What did you hear the Prophet ﷺ saying about garlic?" Anas replied, "Whoever has eaten (garlic) should not approach our mosque."

5452. Narrated Jābir bin 'Abdullāh رضي الله عنه: Prophet ﷺ said, "Whoever has eaten garlic or onion(1) should keep away from us (or should keep away from our mosque)." (See H. 854)

50) CHAPTER. Al-Kabāth, i.e., the leaves of Al-Arāk.

5453. Narrated Jābir bin 'Abdullāh رضي الله عنه: We were with Allah’s Messenger ﷺ collecting Al-Kabāth at Mar-Az-Zahrān. The Prophet ﷺ said, “Collect the black ones, for they are better.” Somebody said, “(O Allāh’s Messenger!) Have you ever shepherded sheep?” He said, “There has been no Prophet but has shepherded them (sheep).”

(1) (H. 5452) It is said that if garlic or onions are uncooked.
(51) CHAPTER. To rinse the mouth after taking meals.

5454. Narrated Suwaid bin An Nu'man: We went out with Allâh's Messenger ﷺ to Khaibar, and when we reached As-Šahbâ', the Prophet ﷺ asked for food, and he was offered nothing but Sawîq. We ate, and then Allâh's Messenger ﷺ stood up for the Salât (prayer), (after) he had rinsed his mouth with water; and we too had, rinsed our mouths.

5455. Narrated Suwaid: We went out with Allâh's Messenger ﷺ to Khaibar, and when we reached As-Šahbâ', which (Yahyâ says) is one day's journey from Khaibar, the Prophet ﷺ asked for food, and he was offered nothing but Sawîq which we chewed and ate. Then the Prophet ﷺ asked for water and rinsed his mouth, and we too, rinsed our mouths along with him. He then led us in the Maghrib prayer without performing ablution again.

(52) CHAPTER. To lick and suck the fingers before cleaning them with a handkerchief.

5456. Narrated Ibn 'Abbâs: The Prophet ﷺ said, "When you eat, do not wipe your hands till you have licked it, or had it licked by somebody else."

(53) CHAPTER. The handkerchief.
5457. Narrated Sa‘īd bin Al-Ḥarīth that he asked Jābir bin ‘Abdullāh about performing ablution after taking a cooked meal. He replied, “It is not essential,” and added, “We never used to get such kind of food during the lifetime of the Prophet except rarely; and if at all we got such a dish, we did not have any handkerchiefs to wipe our hands with except the palms of our hands, our forearms and our feet. We would perform the Salāt (prayer) thereafter without performing new ablution.”

5458. Narrated Abū Umama: Whenever the dining sheet of the Prophet was taken away (i.e., whenever he finished his meal), he used to say: “Al-hamdu lillahi kathiran tāyiban mubārakan fihi, ghairah makfī wa lā muwada’ wa lā mustaghna ‘anhu Rabbānā.” *(1)*

5459. Narrated Abū Umama: Whenever the Prophet finished his meals (or when his dining sheet was taken away), he used to say, “All the praises and thanks be to Allāh Who has satisfied our needs and quenched our thirst. Your favour cannot be compensated or denied.” Once he said, “All the praises and thanks be to You, O our Lord! Your favour cannot be compensated, nor can be left, nor can be

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*(1) (H. 5458) All the praises and thanks be to Allāh! Much good and blessed praise! O our Lord. We cannot compensate Your Favour, nor can leave it, nor can dispense with it.*
dispensed with, O our Lord!"

(55) CHAPTER. To eat with one’s servant.

5460. Narrated Abü Hurairah: The Prophet said, “When your servant brings your food to you, if you do not ask him to join you, then at least ask him to take one or two handfuls, for he has suffered from its heat (while cooking it) and has taken pains to cook it nicely.”

(56) CHAPTER. A person who thanks Allah after taking his meals is similar (in reward) to a person who shows patience while fasting.

Abü Hurairah narrated the above statement on the authority of the Prophet.

(57) CHAPTER. A man is invited to a meal, whereupon he says, “May this (person) come with me too?”

Anas said: When you visit a Muslim who is not suspicious, then eat of his food and drink of his drink.

5461. Narrated Abü Mas‘ūd Al-Anṣārī: There was an Anṣārī man nicknamed, Abü Shu‘aib, who had a slave who was a butcher. He came to the Prophet while he was sitting with his Companions and noticed the signs of hunger on the face of the Prophet. So he went to his butcher slave and said, “Prepare for me a meal sufficient for five persons so that I may invite the Prophet along with four other men.” He had the meal prepared for him and invited him. A (sixth) man followed them. The Prophet said, “O Abü Shu‘aib! Another man has followed us. If you wish, you may invite him; and if you
wish, you may refuse him.” Abū Shu‘aib said, “No, I will admit him.”

(58) CHAPTER. If supper or dinner is served then one should not hurry to finish it [when the time for Salāt (prayer) is due].

5462. Narrated ‘Amr bin Umaiyya that he saw Allāh’s Messenger ﷺ cutting a piece of mutton from its shoulder part he was carrying in his hand. When he was called for Salāt (prayer), he put it down and the knife with which he was cutting it. Then he stood up and offered the Salāt (prayer) without performing new ablution.

5463. Narrated Anas bin Mālik: The Prophet ﷺ said, “If supper is served and the Iqāma for prayer is proclaimed, start with your supper first.”

5464. Narrated Nāfi‘: Once Ibn ‘Umar was taking his supper while he was listening to the recitation of (the Qur‘ān by) the Imam.
5465. Narrated 'Aishah: The Prophet said, "If the Iqama for Salât (prayer) is proclaimed and supper is served, take your supper first."

5466. Narrated Anas: I know (about) Al-Ḥijāb (the order of veiling of women) more than anybody else. Ubayy bin Ka'b used to ask me about it. Allāh's Messenger became the bridegroom of Zainab bint Jahsh whom he married at Al-Madina. After the sun had risen high in the sky, the Prophet invited the people to a meal. Allāh's Messenger remained sitting, and some people remained sitting with him after the other guests had left. Then Allāh's Messenger got up and went away, and I too, followed him till he reached the door of 'Aishah's room. Then he thought that the people must have left the place by then, so he returned and I also returned with him. Behold, the people were still sitting at their places. So he went back again for the second time, and I went along with him too. When we reached the door of 'Aishah's room, he returned and I also returned with him to see that the people had left. Thereupon the Prophet hung a curtain between me and him, and the Verse regarding the order for (veiling of women) Ḥijāb was revealed. (See H. 4791)
(1) CHAPTER. The naming of a newly born child the day it is born, and Al-'Aqiqa for it if has not (yet) been offered, and its Tahnik (2).

5467. Narrated Abū Mūsā: A son was born to me and I took him to the Prophet who named him Ibrahim, did Tahnik for him with a date, invoked Allāh to bless him and returned him to me. (The narrator added: That was Abū Mūsā’s eldest son.)

5468. Narrated ‘Aishah: A boy was brought to the Prophet to do Tahnik for him, but the boy urinated on him, whereupon the Prophet had water poured on the place of urine.

5469. Narrated Asmā’ bint Abū Bakr: I conceived ‘Abdullāh bin ‘Az-Zubair at Makkah and went out (of Makkah) while I was about to give birth. I came to Al-Madina and encamped at Qubā’, and gave birth at Qubā’. Then I brought the child to Allāh’s Messenger and placed it (on his lap). He asked for a date, chewed it, and put his saliva in the mouth of the child. So the first thing to enter its stomach was the saliva of Allāh’s Messenger. Then he did its Tahnik with a date.

(1) (Book 71) Al-'Aqiqa: Aqiqa is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allāh (two sheep for a male child and one sheep for the female child).

(2) (Chap. 1) Tahnik is the process of chewing some sweet food (e.g., dates or honey) and inserting it into the baby’s mouth and rubbing its chin to train it to eat, and pronouncing Adhān in the ear of a baby, and giving name to the child.
date, and invoked Allāh to bless him. It was the first child born in the Islamic era, therefore they (Muslims) were very happy with its birth, for it had been said to them that the Jews had bewitched them, and so they would not bring any offspring.

5470. Narrated Anas bin Malik: Abū Ṭalḥa had a child who was sick. The child died, when Abu Ṭalḥa had gone out. When Abū Ṭalḥa returned home, he asked, “How does my son fare?” Umm Sulaim (his wife) replied, “He is quieter than he has ever been.” Then she brought supper for him and he took his supper and slept with her. When he had finished, she said (to him), “Bury the child (as he’s dead).” Next morning Abū Ṭalḥa came to Allāh’s Messenger and told him about that. The Prophet said (to him), “Did you sleep with your wife last night?” Abū Ṭalḥa said, “Yes”. The Prophet said, “0 Allah! Bestow your blessing on them as regards that night of theirs.” Then (later on) Umm Sulaim gave birth to a boy. Abū Ṭalḥa told me to take care of the child till he was taken to the Prophet. Abū Ṭalḥa took the child to the Prophet and Umm Sulaim sent some dates along with the child. The Prophet took the child (on his lap) and asked if there was something with him. They replied, “Yes, a few dates”. The Prophet took a date, chewed it, took some of it out of his mouth, put it into the child’s mouth and did Tahnik for him with that, and named him ‘Abdullah.
5471. Narrated Salman bin ‘Amir Ad-Dabbi, the Prophet ṣṣ said, ‘Aqiqa is to be offered for a (newly born) boy.

5472. Narrated Salman bin ‘Amir Ad-Dabbi: I heard Allāh’s Messenger ṣṣ saying, "‘Aqiqa is to be offered for a (newly born) boy, so slaughter (an animal) for him, and relieve him of his suffering." [Note: It has been quoted in Faḍḥ Al-Bāri that the majority of the religious scholars agrees to the Hadith reported in Sahih At-Tirmidhi that the Prophet ṣṣ was asked about ‘Aqiqa and he ordered two sheep for a boy and one sheep for a girl and that is his Sunna (legal way of ‘Aqiqa).
Narrated Habib bin Ash-Shahid: Ibn Sirin told me to ask Ḥasan from whom he had heard the narration of ‘Al-‘Aqīqa. I asked him and he said, “From Samura bin Jundab.”

(3) CHAPTER. Al-Fara’.(1)

5473. Narrated ʿAbū Hurairah: The Prophet said, “Neither Fara’ nor ‘Atira (is permissible)”. Al-Fara’ was the first offspring (of camels or sheep) which Al-Mushrikūn used to offer (as a sacrifice) to their idols. And Al-‘Atira was (a sheep which used to be slaughtered) during the month of Rajab.

(4) CHAPTER. Al-‘Atira.(2)

5474. Narrated ʿAbū Hurairah: The Prophet said, “Neither Fara’ nor ‘Atira (is permissible).” Al-Fara’ was the first offspring (they got of camels or sheep) which they (Mushrikūn) used to offer (as a sacrifice) to their idols. ‘Atira was (a sheep which used to be slaughtered) during the month of Rajab.

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(1) (Chap. 3) Al-Fara’ may mean one of three things: (a) The first offspring of camels or sheep which the people of the pre-Islamic era used to offer to their idols. (b) A sacrifice which they used to offer when one’s camels became of the number, one wished them to be. (c) A meal given on the occasion on the birth of camels.

(2) (Chap. 4) Al-‘Atira was a sacrifice which Al-Mushrikūn used to offer to their idols during the month of Rajab.
THE BOOK OF SLAUGHTERING AND HUNTING

(1) CHAPTER. The mentioning of Allâh’s Name while hunting.

And Allâh’s Statement:

“Forbidden to you (for food) are dead animals (cattle - beast not slaughtered)... (up to)... so fear them not, but fear Me.”

(V.5:3)

And the Statement of Allâh:

“O you who believe! Allâh will certainly make a trial of you with something in (the matters of) the game.” (V.5:94)

And the Statement of Allâh:

“Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein) ... (up to) ... so fear them not but fear Me.” (V.5:1-3)

Ibn ‘Abbâs, giving the meaning of some of the words of the Verses, said: Al-Munkhaniqa is the animal killed by choking; Al-Mauqûdah is the one killed by beating with a piece of wood; Al-Mutaraddiya is the one that dies by falling down a mountain; An-Naṣiha is a sheep killed by goring of horns. But if you find an animal still moving its tail or eyes, slaughter it (by mentioning Allâh’s Name) and eat it.

5475. Narrated ‘Adi bin Hãtim: I asked the Prophet ﷺ about the game killed by a Mi’rad (i.e. a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting). He said, “If the game is killed with its sharp edge, eat of it, but if it is killed with its shaft, with a hit by its broad side then the game is (unlawful to eat) for it has been beaten to death.” I asked him about the game killed by a trained hound. He said, “If the hound catches the
game for you, eat of it, for killing the game by the hound, is like its slaughtering. But if you see with your hound or hounds another hound, and you are afraid that it might have shared in hunting the game with your hound and killed it, then you should not eat of it, because you have mentioned Allâh’s Name on (sending) your hound only, but you have not mentioned it on some other hound.”

(2) CHAPTER. The game killed by the Mi’râd.

Ibn ‘Umar said about the animal killed with a Bunduqa (a ball of clay thrown through a hollow stick or some other thing): It is like an animal beaten to death with a piece of wood (i.e. unlawful). Sâlim, Al-Qâsim, Mujâhid, Ibrâhim and Al-Hasan disliked the eating of the game killed with Al-Bunduqa.

Al-Hasan disliked shooting the game with Bunduqa in towns and villages, but saw no harm in using it in other places.

5476. Narrated ‘Adi bin Hálm Zî: I asked Allâh’s Messenger  about Al-Mi’râd. He said, “If you hit the game with its sharp edge, eat it, but if Al-Mi’râd hits the game with its shaft with a hit by its broad side do not eat it, for it has been beaten to death with a piece of wood (i.e. unlawful).” I asked, “If I let loose my trained hound after a game?” He said, “If you let loose your trained hound after a game, and mention the Name of Allâh, then you can eat.” I said, “If the hound eats of the game?” He said, Then you should not eat of it, for the hound has hunted the game for itself and not for you.” I said, “Sometimes I send my hound and then I find some other hound with it?” He said, “Don’t eat the game, as you have mentioned the Name of Allâh on your hound only and not on the other.”
(3) CHAPTER. The game killed by the broad side of Al-Mi‘rād. (i.e. a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting).

5477.Narrated ‘Adī bin Ḥātim ٍزَيَ اَلَّهُ عَنَّا: I said, “O Allah’s Messenger! We let loose our trained hounds after a game?” He said, “Eat what they hunt for you.” I said, “Even if they killed (the game)?” He replied, “Even if they killed (the game).” I said, “We also hit (the game) with Al-Mi‘rād?” He said, “Eat of the game which Al-Mi‘rād kills by piercing its body, but do not eat of the game which is killed by the broad side of Al-Mi‘rād.”

(4) CHAPTER. About hunting with a bow...

Al-Hasan and Ibrāhim said: If somebody hits the game (with a sharp instrument) cutting off one of its arms or legs, then you should not eat the amputated part, but you can eat the rest of the body. Ibrāhim said: If you hit the neck or the middle (part of the body) of the game, eat of it.

Al-A’mash said: Zaid said, “A man from ‘Abdullāh’s family could not hunt an onager, so he ordered his companions to hit it at random and to leave what would be amputated of its body and eat the rest.”

5478. Narrated Abū Tha‘labā Al-Khushani: I said, “O Allah’s Prophet! We are living in a land ruled by the people of the Scripture. Can we take our meals in their utensils? In that land there is plenty of game
and I hunt the game with my bow and with my hound that is not trained and with my trained hound. Then what is lawful for me to eat?” He said, “As for what you have mentioned about the people of the Scripture, if you can get utensils other than theirs, do not eat out of theirs, but if you cannot get other than theirs, wash their utensils and eat out of it. If you hunt a game with your bow after mentioning Allâh’s Name, eat of it, and if you hunt something with your trained hound after mentioning Allâh’s Name, eat of it, and if you hunt something with your untrained hound (and get it before it dies) and slaughter it, eat of it.”

(5) CHAPTER. Al-Khadjif (throwing stones with the middle finger and the thumb) and Al-Bunduqa (a ball of clay thrown through a hollow stick or the like).

5479. Narrated ‘Abdullâh bin Maghaffal that he saw a man throwing stones with two fingers (at something) and said to him, “Do not throw stones, for Allâh’s Messenger has forbidden throwing stones, or he used to dislike it.” ‘Abdullâh added: “Throwing stones will neither hunt a game, nor kill (or hurt) an enemy, but it may break a tooth or gouge out an eye.” Afterwards ‘Abdullâh once again saw the man throwing stones. He said to him, “I tell you that Allâh’s Messenger has forbidden or disliked throwing stones (in such a way), yet you are throwing stones! I shall not talk to you for such-and-such a period.”
(6) CHAPTER. Whoever keeps a (pet) dog neither for hunting, nor for guarding livestock.

5480. Narrated Ibn 'Umar: The Prophet said, "Whoever keeps a (pet) dog which is neither a watch dog nor a hunting dog, will get a daily deduction of two Qirāt from his good deeds."

5481. Narrated 'Abdullāh bin 'Umar: I heard the Prophet saying, "Whoever keeps a dog which is neither for hunting, nor for guarding livestock, will get a daily deduction of two Qirāt from the reward (for his good deeds)."

5482. Narrated 'Abdullāh bin 'Umar: Allah’s Messenger said, "If someone keeps a dog neither for guarding livestock, nor for hunting, will get a daily deduction of two Qirāt from his good deeds."
CHAPTER. If a hound eats (of the game). And the Statement of Allah:—
"They ask you (O Muhammad) what is lawful for them (as food). Say: 'Lawful unto you are At-Tayyibat [all kinds of Halāl (lawful-good) foods which Allah has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)].
And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in a manner directed to you by Allah. So eat of what they catch for you, but mention Allah's Name upon it and fear Allah. Verily Allah is Swift in Reckoning.' "... (V.5:4).

Ibn 'Abbas said: If the hound eats of the game, that game is spoilt, for the hound has caught it for itself.

And Allah says: "Training and teaching them (to catch) in a manner directed to you by Allah. So eat of what they catch for you." (V.5 :4) so they are to be beaten and taught till they give up (that bad habit of eating the game). Ibn 'Umar disliked that (i.e., to eat of the game of which a hound has eaten).

'Atâ said: If the hound drinks the blood (of the game) but it does not eat of its meat, you can eat of it.

5483. Narrated 'Adî bin Hātim: I asked Allah's Messenger, "We hunt with the help of these hounds." He said, "If you let loose your trained hounds after a game, and mention the Name of Allah, then you can eat what the hounds catch for you, even if they killed the game. But you should not eat of it if the hound has eaten of it, for then it is likely that the hound has caught the game for itself. And if other hounds join your hound in hunting the game, then do not eat of it."
(8) CHAPTER. If the hunter hits a game but does not catch it till two or three days have passed.

5484. Narrated ‘Adi bin Ḥātim: The Prophet ﷺ said, “If you let loose your hound after a game and mention Allāh’s Name on sending it, and the hound catches the game and kills it, then you can eat of it. But if the hound eats of it, then you should not eat thereof, for the hound has caught it for itself. And if along with your hound, join other hounds, and Allāh’s Name was not mentioned at the time of their sending, and they catch a game and kill it, you should not eat of it, for you will not know which of them has killed it. And if you have thrown an arrow at the game and then find it (dead) two or three days later and, it bears no mark other than the wound inflicted by your arrow, then you can eat of it. But if the game is found (dead) in water, then do not eat of it.”

5485. Narrated ‘Adi bin Ḥātim that he asked the Prophet ﷺ, “If a hunter throws an arrow at the game and after tracing it for two or three days, he finds it dead but still bearing his arrow (can he eat of it?)” The Prophet ﷺ replied, “He can eat if he wishes.”

(9) CHAPTER. If somebody finds another hound with the game (besides his hound).

5486. Narrated ‘Adi bin Ḥātim: I said, “O Allāh’s Messenger! I let loose my hound after a game and mention Allāh’s Name on sending it.” The Prophet ﷺ said, “If you let loose your hound after a game and
you mention Allah’s Name on sending it and the hound catches and kills the game and eats of it, then you should not eat of it, for it has killed it for itself.” I said, “Sometimes when I send my hound after a game, I find another hound along with it and I do not know which of them has caught the game.” He said, “You must not eat of it because you have not mentioned the Name of Allah except on sending your own hound, and you did not mention it on the other hound.” Then I asked him about the game hunted with a Mi'rad (i.e. a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting). He said, “If the game is killed with its sharp edge, you can eat of it, but if it is killed by its broad side (shaft), you should not eat of it, for then it is like an animal beaten to death with a piece of wood.”

(10) CHAPTER. What have been said about hunting.

5487. Narrated ‘Adi bin Hātim: I asked Allah’s Messenger, “We hunt with these hounds.” He said, “If you send your trained hounds after a game and mention Allah’s Name on sending, you can eat of what they catch for you. But if the hound eats of the game, then you must not eat of it, for I am afraid that the hound caught it for itself, and if another hound joins your hounds (during the hunt), you should not eat of the game.”

5488. Narrated Abū Tha‘labā Al-Khushānī: I came to Allah’s Messenger
and said, “O Allah’s Messenger! We are living in the land of the people of the Scripture (Jews and Christians) and we take our meals in their utensils, and in the land there is game and I hunt with my bow and trained or untrained hounds; please tell me what is lawful for us of that.” He said, “As for your saying that you are living in the land of the people of the Scripture (Jews and Christians) and that you eat in their utensils, if you can get utensils other than theirs, do not eat in their utensils, but if you do not find (other than theirs), then wash their utensils and eat in them. As for your saying that you are in the land of game, if you hunt something with your bow, and have mentioned Allah’s Name while hunting, then you can eat (the game). And if you hunt something with your trained hound, and have mentioned Allah’s Name on sending it for hunting then you can eat (the game). But if you hunt something with your untrained hound and you were able to slaughter it before its death, you can eat of it.”

5489. Narrated Anas bin Malik
We provoked a rabbit at Mar Az-Zahrân till it started jumping. My companions chased it till they got tired. But I alone ran after it and caught it and brought it to Abū Talha. He sent both its legs to the Prophet ﷺ who accepted them.
5490.Narrated Abū Qatāda that once he was with Allāh’s Messenger (on the way to Makkah). When he had covered some of the way to Makkah, he and some companions of his, who were in the state of *ṣaḍḥ* (i.e. the state of *Ihram*), remained behind the Prophet, while Abū Qatāda himself was not in the state of *Ihram*. Abū Qatāda, seeing an onager, rode his horse and asked his companions to hand him a whip, but they refused. He then asked them to hand him his spear, but they refused. Then he took it himself and attacked the onager and killed it. Some of the companions of Allāh’s Messenger ate of it, but some others refused to eat. When they met Allāh’s Messenger they asked him about that. He said, “It was a meal given to you by Allāh.”

5491. Narrated Abū Qatāda (the same *Hadith* above, but he added): The Prophet asked, “Is there any of its meat left with you?”

5492. Narrated Abū Qatāda: I was with the Prophet (on a journey) between Makkah and Al-Madīna and all of them (i.e. the Prophet and his companions) were in the state of *Ihram*, while I was not in...
that state. I was riding my horse and I used to be fond of ascending mountains. So while I was doing so I noticed that the people were looking at something. I went to see what it was, and behold it was an onager. I asked my companions, "What is that?" They said, "We do not know." I said, "It is an onager".

They said, "It is what you have seen." I had left my whip, so I said to them, "Hand to me my whip." They said, "We will not help you in that (in hunting the onager)". I got down, took my whip and chased the animal (on my horse) and did not stop till I killed it. I went to them and said, "Come on, carry it!" But they said, "We will not even touch it." At last I alone carried it and brought it to them. Some of them ate of it and some refused to eat of it. I said (to them), "I will ask the Prophet about it (on your behalf)". When I met the Prophet, I told him the whole story. He said to me, "Has anything of it been left with you?" I said, "Yes." He said, "Eat, for it is a meal Allāh has offered to you."

(12) CHAPTER. The Statement of Allāh : Lawful to you is (the pursuit of) water-game and its use for food... for the benefit of yourselves."... (V.5:96)

‘Umar said: The sea-game means what is fished, and its food means what the sea throws (on its shore).
Abū Bakr said: Floating fish is lawful to eat.

Ibn 'Abbās said: The seafood means the dead fish except what you regard as unclean. Jews do not eat Al-Jirī (a kind of fish having no scales), but we eat it.

Shuraīḥ, a Companion of the Prophet ﷺ said: Every sea animal is regarded as slaughtered.

But ‘Aṭāʾ said: As for (sea) birds, I think they must be slaughtered.

Ibn Juraij said: I said to ‘Aṭāʾ “Is water-game fished in rivers and swamps regarded as sea-game?” He said, “Yes”. Then he recited:

“This (the one) fresh, pleasant to drink and that (the other), saltish and bitter. And from them both you eat, fresh tender meat (fish)...” (V.35:12)

Al-Ḥasan rode on a saddle made of shark-skin.

Ash-Sha'bī said: If my family would eat frogs, I would provide them with frogs to eat.

Al-Ḥasan does not see any harm in eating tortoises.

Ibn ‘Abbās said: Eat of the sea-game whether it is fished by a Christian, a Jew or a Magian.

Abū Ad-Dardāʾ said about Al-Murī: The fish and the sun render the wine lawful.\(^1\)

5493. Narrated Jābir: Ṭaṣḥīḥiyya: We went out in a campaign and the army was called ‘The Army of Al-Khabat’, and Abū ‘Ubaida was our commander. We were struck with severe hunger. Then the sea threw a huge dead fish called Al-'Anbar, the like of which had never been seen. We ate of it for half a month, and then Abū ‘Ubaida took one of its bones (and made an arch of it) so that a rider could easily pass under it.

\(^1\) (Chap. 12) Al-Murī is a drink made from wine mixed with salt and fish and is exposed to the sun till the wine loses its taste.
5494. Narrated Jābir: The Prophet sent us as an army unit of three hundred warriors under the command of Abū 'Ubaida to ambush a caravan of the Qurāish. But we were struck with such severe hunger that we ate the Khabat (desert bushes), so our army was called the Army of Al-Khabat. Then the sea threw a huge fish called Al-'Anbar and we ate of it for half a month and rubbed our bodies with its fat till our bodies became healthy. Then Abū 'Ubaida took one of its ribs and fixed it over the ground and a rider passed underneath it. There was a man amongst us who slaughtered three camels when hunger became severe, and he slaughtered three more, but after that Abū 'Ubaida forbade him to do so.

(13) CHAPTER. The eating of locusts.

5495. Narrated Ibn Abī Aufā: We participated with the Prophet in six or seven Ghazawāt, and we used to eat locusts with him.

(14) CHAPTER. The utensils of Magians and (the eating of) dead flesh.

5496. Narrated Abū Tha'labā Al-Khushānī: I came to the Prophet and
said, “O Allah’s Messenger! We are living in the land of the people of the Scripture (Jews and Christians), and we take our meals in their utensils, and there is game in that land and I hunt with my bow and with my trained hound and with my untrained hound.” The Prophet ﷺ said, “As for your saying that you are in the land of the people of the Scripture (Jews and Christians), you should not eat in their utensils unless you find no alternative, in which case you must wash the utensils and then eat in them. As for your saying that you are in the land of game, if you hunt something with your bow, mention Allah’s Name (while hunting the game) and eat; and if you hunt something with your trained hound, mention Allah’s Name on sending and eat; and if you hunt something with your untrained hound and get it alive, slaughter it and you can eat of it.”

5497. Narrated Salama bin Al-Akwa’: In the evening of the day of the conquest of Khaibar, the army made fires (for cooking). The Prophet ﷺ said, “For what have you made these fires?” They said, “For cooking the meat of domestic donkeys.” He said, “Throw away what is in the cooking pots and break the pots. A man from the people got up and said, “Shall we throw the contents of the cooking pots and then wash the pots (instead of breaking them)?” The Prophet ﷺ said, “Yes, you can do either.”
(15) CHAPTER. Mentioning Allâh’s Name on slaughtering an animal, and whoever does not mention Allâh’s Name intentionally (while slaughtering).

Ibn ‘Abbâs said: Whoever forgets to mention Allâh’s Name while slaughtering, there is no harm in it. And Allâh said:

“Eat not (O believers) of that meat on which Allâh’s Name has not been pronounced (at the time of slaughtering of that animal) for sure it is a Fisq (sin and disobedience of Allâh)”. (V.6:121)

Ibn ‘Abbâs added: He who forgets Allâh’s Name, is not called Fâsiq (i.e. considered as a sin and disobedience of Allâh). And Allâh said:

“And certainly the Shayâtîn (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making Al-Maitah (a dead animal) legal (to eat) by eating it], then you would indeed be Mushrikûn (polytheists) [because they (devils and their friends) made lawful to you to eat that which Allâh has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them; and to worship others besides Allâh is polytheism]....” (V.6:121)

5498. Narrated Râfi’ bin Khadij : We were with the Prophet ﷺ in Dhul-Hulaifa and there the people were struck with severe hunger. Then we got camels and sheep as war booty (and slaughtered them). The Prophet ﷺ was behind all the people. The people hurried and fixed the cooking pots (for cooking), but the Prophet ﷺ came there and ordered that the cooking pots be turned upside down. Then he distributed the animals, regarding ten sheep as equal to one camel. One of the camels ran away and there were a few horses with the people. They chased the camel but they got tired,
whereupon a man shot it with an arrow whereby Allah stopped it. The Prophet said, “Among these animals some are as wild as wild beasts, so if one of them runs away from you, treat it in this way.” I said, “We hope, or we are afraid that tomorrow we will meet the enemy and we have no knives, shall we slaughter (our animals) with canes?” The Prophet said, “If the killing tool causes blood to gush out and if Allah’s Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a tooth or a nail. I am telling you why: A tooth is a bone, and the nail is the knife of Ethiopians.”

(16) CHAPTER. Animals that are sacrificed (slaughtered) on An-Nuṣub(1) and for the idols.

5499. Narrated ‘Abdullãh i: Allah’s Messenger said that he met Zaid bin ‘Amr bin Nufail at a place near Baldãh and this had happened before Allah’s Messenger received the Divine Revelation. Allah’s Messenger received a dish of meat (that had been offered to him by Al-Mushrikün) to Zaid bin ‘Amr, but Zaid refused to eat of it and then said (to Al-Mushrikün), “I do not eat of what you have sacrificed (slaughtered) on your stone-altars (Anṣāb) nor do I eat except that on which Allah’s Name has been mentioned on

(1) (Chap. 16) An-Nuṣub were stone-altars whereon sacrifices were slaughtered at fixed places or graves etc., during fixed periods of occasions and seasons in the name of idols, jinn, angels, pious men, saints etc., in order to honour them or to expect some benefit from them.
slaughtering.” [see Vol.5.H.No.3826, 3827, 3828]

(17) CHAPTER. The saying of the Prophet ﷺ: “So slaughter by mentioning the Name of Allah.”

5500. Narrated Jundub bin Sufyān Al-Bajalī: Once during the lifetime of Allah’s Messenger ﷺ we offered some animals as sacrifices. Some people slaughtered their sacrifices before (`Eid) Salāt (prayer), so when the Prophet ﷺ finished his Salāt (prayer), he saw that they had slaughtered their sacrifices before the Salāt (prayer). He said, “Whoever has slaughtered (his sacrifice) before the (`Eid) Salāt (prayer), should slaughter (another sacrifice) in lieu of it; and whoever has not slaughtered it till we have offered (`Eid) Salāt (prayer); should slaughter (it) by mentioning Allāh’s Name.”

(18) CHAPTER. (About the instruments) that cause the blood (of slaughtered animals) to gush out, e.g., of cane, granite stone, or iron.

5501. Narrated Ka’b that a slave-girl of theirs used to shepherd some sheep at Sal‘ (a mountain near Al-Madina). On seeing one of her sheep dying, she broke a stone and slaughtered it. Ka’b said to his family, “Do not eat (of it) till I go to the Prophet ﷺ and ask him, or, till I send someone to ask him.” So he went to the Prophet ﷺ or sent someone to him. The Prophet ﷺ permitted (them) to eat it.
5502. Narrated ‘Abullâh that Ka’b had a slave-girl who used to graze his sheep on a small mountain called Sal,’ situated near the market. Once a sheep was dying, so she broke a stone and slaughtered it with it. When they mentioned that to the Prophet نبى, he permitted them to eat it.

5503. Narrated Rafi’ bin Khadij that he said, “O Allah’s Messenger! We have no knife.” The Prophet نبى said, “If the killing tool causes blood to gush out, and if Allah’s Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a nail or a tooth, for the nail is the knife of Ethiopians and a tooth is a bone.” Suddenly a camel ran away and it was stopped (with an arrow). The Prophet نبى then said, “Of these camels there are some which are as wild as wild beasts; so if one of them runs away from you and you cannot catch it, treat it in this manner (i.e. shoot it with an arrow).”

(19) CHAPTER. The animal slaughtered by a lady or a lady slave.

5504. Narrated Ka’b bin Mâlik: A lady slaughtered a sheep with a stone and then the Prophet نبى was asked about it and he permitted it to be eaten.
5505. Narrated Mu'adh bin S'ad or Sa'd bin Mu'adh: A slave-girl belonging to Ka'b used to graze some sheep at Sal' (mountain). Once one of her sheep was dying. She reached it (before it died) and slaughtered it with a stone. The Prophet was asked, and he said, “Eat it.”

(20) CHAPTER. Not to slaughter with a tooth, a bone or a nail.

5506. Narrated Râfi bin Khadij: The Prophet said, “Eat what is slaughtered (with any instrument) that makes blood flow out, except what is slaughtered with a tooth or a nail.”

(21) CHAPTER. The animals slaughtered by bedouins or the like.

5507. Narrated ‘Aishah: A group of people said to the Prophet, “Some people bring us meat and we do not know whether they mentioned Allâh’s Name or not on slaughtering the animal.” He said, “Mention Allâh’s Name on it and eat.” Those people had embraced Islâm recently.
(22) CHAPTER. The animals slaughtered by the people of the Scripture (Jews and Christians) and their fat, whether those people were at war with the Muslims or not.

The Statement of Allah: "Lawful to you are At-Tayyibat..." (V.5:4) (See Chap. 7 before H. 5483)

Az-Zuhri said: There is no harm in eating animals slaughtered by Arab Christians. If you hear the one who slaughters the animals mentioning other than Allah's Name, don't eat of it, but if you do not hear that, then Allah has allowed the eating of animals slaughtered by them, though He knows their disbelief.

It is narrated that 'Ali gave a similar verdict.

Al-Hasan and Ibrāhim said: There is no harm in eating an animal slaughtered by an uncircumcised person. Ibn 'Abbās said: Their food means their slaughtered animals.

5508. Narrated 'Abdullāh bin Mughaffal: While we were besieging the castle of Khaibar, somebody threw a skin full of fat and I went ahead to take it, but on looking behind, I saw the Prophet and I felt shy in his presence (and did not take it).

(23) CHAPTER. Any domestic animal that runs away should be treated like a wild animal.
Ibn Mas'ūd permitted that.

Ibn ‘Abbās said: If a domestic animal runs away and you cannot catch it, it is to be treated like game. And if a camel falls down in a well, slaughter it at any place of its body that will be easy for you to reach.

‘Ālī, Ibn ‘Umar and ‘Āishah thought similarly.

5509.Narrated Râfi' bin Khadij: I said, “O Allah’s Messenger We are going to face the enemy tomorrow, and we do not have knives.” He said, “Hurry up (in killing the animal). If the killing tool causes blood to flow out, and if Allah’s Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a tooth or a nail. I will tell you why: As for the tooth, it is a bone; and as for the nail, it is the knife of Ethiopians.” Then we got some camels and sheep as war booty, and one of those camels ran away, whereupon a man shot it with an arrow and stopped it. Allah’s Messenger said, “Of these camels there are some which are as wild as wild beasts, so if one of them (runs away and) makes you tired, treat it in this manner.”

(24) CHAPTER. An-Nahr (literally means slaughtering of the camels only, and is done by cutting the carotid arteries at the root of camel’s neck) and Adh-Dhabh (means slaughtering of animals other than camels, e.g. sheep, cow, etc. by cutting the carotid and jugular blood vein over the neck).

Ibn Juraij said: ‘Ātā’ said, “Neither Dhabh nor Nahr is to be done except in a slaughter-house.” I said, “Is it permissible to
slaughter by *Nahr* what is usually slaughtered by *Dhabh*?” He said, “Yes, for Allāh mentions the *Dhabh* of cows, so if you slaughter by *Dhabh* an animal which is usually slaughtered by *Nahr*, it is permissible. But I prefer *Nahr*; and *Dhabh* means the cutting of the carotid and jugular blood vein.” I said, “Should one go beyond these blood vein and cut the spinal cord?” He said, “I don’t think so. And Nāfī’ told me that Ibn ‘Umar forbade An-Nakh’, i.e. to cut the neck up to the spinal cord and leave the animal till it dies.”

(And the Statement of Allāh ﷺ) “And (remember) when Moses said to his people: ‘Verily: Allāh commands you that you slaughter a cow (by *Dhabh*)... (up to) ... They slaughtered it (by *Dhabh*) though they were near not doing it.” (V.2:67 - 71)

Sa‘īd bin Jubair said: Ibn ‘Abbās said, “The *Dhakāt* is done by cutting the throat and the front part of the neck.”

Ibn ‘Umar, Ibn ‘Abbas and Anas said: If one cuts the head (of the animal), there is no harm.

5510. Narrated Asmā’ bint Abū Bakr رضي الله عنها: We slaughtered a horse (by *Nahr*) during the lifetime of the Prophet ﷺ and ate it.

5511. Narrated Asmā’: We slaughtered a horse (by *Dhabh*) during the lifetime of Allāh’s Messenger ﷺ while we were at Al-Madīna, and we ate it.
5512. Narrated Asmā' bint Abū Bakr: We slaughtered a horse (by Nahr) during the lifetime of Allah's Messenger ﷺ and ate it.

(25) CHAPTER. What is disliked of Al-Muthla, Al-Masbūra, and Mujaththama. (1)

5513. Narrated Hishām bin Zaid: Anas and I went to Al-Ḥakam bin Ayyūb. Anas saw some boys shooting at a tied hen. Anas said, "The Prophet ﷺ has forbidden the shooting of tied or confined animals."

5514. Narrated Ibn ‘Umar that he entered upon Yahya bin Sa’īd while one of Yahya's sons was aiming at a hen after tying it. Ibn ‘Umar walked to it and untied it. Then he brought it and the boy and said, "Prevent your boys from tying the birds for the sake of killing them, as I have heard the Prophet ﷺ forbidding the killing of an animal or other living thing after tying them."

(1) (Chap. 25) 'Al-Muthla' is the amputation of all or part of the limbs of an animal while it is still alive.

'Al-Masbūra' is the animal that is shot by an arrow or by something else after it has been caged or tied.

'Al-Mujaththama' is the animal that is tied and used as a target.
5515. Narrated Sa‘id bin Jubair: While I was with Ibn ‘Umar, we passed by a group of young men who had tied a hen and started shooting at it. When they saw Ibn ‘Umar, they dispersed, leaving it. On that Ibn ‘Umar said, “Who has done this? The Prophet cursed the one who did so.”

Narrated Ibn ‘Umar: The Prophet cursed the one who did Muthla to an animal (i.e., cut its limbs or some other part of its body while it is still alive).

5516. Narrated ‘Abdullāh bin Yazīd: The Prophet forbade An-Nuhba(1) and Al-Muthla.

(26) CHAPTER. The meat of chickens.


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(1) (H. 5516) An-Nuhba means robbing and taking publicly the property of someone else by force.
Narrated Zahdam: We were in the company of Abū Mūsā Al-Ash'arī and there were friendly relations between us and this tribe of Jarm. Abū Mūsā was presented with a dish containing chicken. Among the people there was sitting a red-faced man who did not come near the food. Abū Mūsā said (to him), "Come on (and eat), for I have seen Allāh's Messenger eating of it (i.e., chicken)". He said, "I have seen it eating something (dirty) and since then I have disliked it, and have taken an oath that I shall not eat it." Abū Mūsā said, "Come on, I will tell you (or narrate to you)."

Once I went to Allāh's Messenger with a group of Al-Ash'arīyin, and met him while he was angry, distributing some camels of Zakāt. We asked for mounts but he took an oath that he would not give us any mounts, and added, 'I have nothing to mount you on.' In the meantime some camels of booty were brought to Allāh's Messenger and he asked twice, "Where are Al-Ash'arīyin?" So he gave us five white camels with big humps. We stayed for a short while (after we had covered a little distance), and then I said to my companions, "Allāh's Messenger has forgotten his oath. By Allāh, if we do not remind Allāh's Messenger of his oath, we will never be successful." So we returned to the Prophet and said, "O Allāh's Messenger! We asked you for mounts, but you took an oath that you would not give us any mounts; we think that you have forgotten your oath.' He said, 'It is Allāh Who has given you mounts. By Allāh, and if Allāh will, if I take an oath and later find something else better than that, then I do what is better and expiate my oath'."
(27) CHAPTER. Horse flesh.

5519. Narrated Asmā': We slaughtered a horse (by Nahr) during the lifetime of Allāh's Messenger and ate it.

5520. Narrated Jābir bin 'Abdullāh: On the day of the battle of Khaibar, Allāh's Messenger made donkey's meat unlawful and allowed the eating of horse flesh.

(28) CHAPTER. (It is unlawful to eat) the meat of donkeys.

This is narrated by Salama from the Prophet.

5521. Narrated Ibn 'Umar: The Prophet made the meat of donkeys unlawful on the day of the battle of Khaibar.


5524. Narrated Jâbir bin ‘Abdullâh: The Prophet prohibited the eating of donkey’s meat on the day of the battle of Khaibar, and allowed the eating of horse flesh.

5525, 5526. Narrated Al-Barâ’ and Ibn Abî Aufâ: The Prophet prohibited the eating of donkey’s meat.

5527. Narrated Abû Tha’labâ: Allâh’s Messenger prohibited the eating of donkey’s meat.

Narrated Az-Zuhri: The Prophet prohibited the eating of beasts of prey having fangs.
5528. Narrated Anas bin Mālik: Someone came to Allāh’s Messenger ﷺ and said, “The donkeys have been (slaughtered and) eaten. Another man came and said, “The donkeys have been destroyed.” On that the Prophet ﷺ ordered a caller to announce to the people: “Allāh and His Messenger forbid you to eat the meat of donkeys, for it is Rijs (impure).” Thus the pots were turned upside down while they were boiling with the (donkey’s) meat.

5529. Narrated ‘Amr: I said to Jābir bin Zaid, “The people claim that Allāh’s Messenger ﷺ forbade the eating of donkey’s meat.” He said, “Al-Hakam bin ‘Amr Al-Ghifārī used to say so when he was with us, but Ibn ‘Abbas, the great religious learned man, refused to give a final verdict and recited:

‘Say: I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maitah (a dead animal) or, blood poured forth or the flesh of swine...’ ” (V.6:145)

5530. Narrated Abū Tha’labah: Allāh’s Messenger ﷺ forbade the eating of the meat of beasts of prey having fangs.
(30) CHAPTER. The skin of dead animals.

5531. Narrated ‘Abdullah bin ‘Abãs: Once Allâh’s Messenger passed by a dead sheep and said (to the people), “Why don’t you use its hide?” They said, “But it is dead.” He said, “Only eating it, is prohibited.”

5532. Narrated Ibn ‘Abbas: The Prophet passed by a dead goat and said, “There is no harm if its owners benefit from its skin.”

(31) CHAPTER. The musk (a kind of perfume).

5533. Narrated Abû Hurairah: Allâh’s Messenger said, “None is wounded in Allâh’s Cause but will come on the Day of Resurrection with his wound bleeding. The thing that will come out of his
wound will be the colour of blood, but its smell will be the smell of musk.”

5534. Narrated Abu Müsa: The Prophet said, “The example of a good pious companion and an evil one is that of a person carrying musk and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or you will buy some from him, or you will get a good smell from him; but the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him.”

(32) CHAPTER. The rabbit.

5535. Narrated Anas bin Malik: Once we provoked a rabbit at Mar Az-Zahrān. The people chased it till they got tired. Then I caught it and brought it to Abū Ṭalḥa, who slaughtered it and then sent both its pelvic pieces (or legs) to the Prophet, and the Prophet accepted the present.

(33) CHAPTER. The mastigure.

5537. Narrated Khālid bin Al-Walid: Allāh’s Messenger ﷺ and I entered the house of Maimūna. A roasted mastigure was served. Allāh’s Messenger ﷺ stretched his hand out (to eat of it) but some woman said, “Inform Allāh’s Messenger ﷺ of what he is about to eat.” So they said, “It is mastigure, O Allāh’s Messenger!” He withdrew his hand, whereupon I said, “O Allāh’s Messenger! Is it unlawful?” He said, “No, but this is not found in the land of my people, so I dislike it.” So I pulled the mastigure towards me and ate it while Allāh’s Messenger ﷺ was looking at me.

(34) CHAPTER. If a mouse falls into solid or liquid butter-fat (As-Samn).

5538. Narrated Maimūna: A mouse fell into the butter-fat and died. The Prophet ﷺ was asked about that. He said, “Throw away the mouse and the butter-fat that surrounded it, and eat the rest of the butter-fat (As-Samn).”
5539. Narrated Az-Zuhri regarding an animal, e.g., a mouse or some other animal that had fallen into solid or liquid oil or butter-fat: I had been informed that a mouse had died in butter-fat whereupon Allâh's Messenger ﷺ ordered that the butter-fat near it be thrown away and the rest of the butter-fat can be eaten.

5540. Narrated Maimûna: The Prophet ﷺ was asked about a mouse that had fallen into butter-fat (and died). He said, “Throw away the mouse and the portion of butter-fat around it, and eat the rest.”

(35) CHAPTER. Branding the faces.

5541. Narrated Sâlim that Ibn ‘Umar disliked the branding of animals on the face. Ibn ‘Umar said, “The Prophet ﷺ forbade beating (animals) on the face.”
5542. Narrated Anas ibn Malik: I brought a brother of mine to the Prophet ﷺ to do Tahnik for him while the Prophet ﷺ was in a sheepfold of his, and I saw him branding a sheep. (The subnarrator said: I think Anas said, 'branding it on the ear'.)

(36) CHAPTER. If some people get some war booty and then some of them slaughter some sheep or camels without the permission of their companions, such animals should not be eaten, as is indicated by the Hadith of the Prophet ﷺ narrated by Râfi'.

Tawus and 'Ikrima said regarding a slaughtered stolen animal: Throw it away.

5543. Narrated Râfi' bin Khadij: I said to the Prophet ﷺ, "We will be facing the enemy tomorrow and we have no knives (for slaughtering)." He said, "If you slaughter the animal with anything that causes its blood to flow out, and if Allah's Name is mentioned on slaughtering it, eat of it, unless the killing instrument is a tooth or nail. I will tell you why: As for the tooth, it is a bone; and as for the nail, it is the knife of Ethiopians." The quick ones among the people got the war booty while the Prophet ﷺ was behind the people. So they placed the cooking pots on the fire, but the Prophet ﷺ ordered the cooking pots to be turned upside down. Then he distributed (the war booty) among them, considering one camel as equal to ten sheep. Then a camel belonging to the first party of people ran away and they had no horses with them, so a man shot it with an arrow whereby Allah stopped it. The Prophet ﷺ said, "Of these animals there are some which are as wild as wild beasts. So, if anyone of them runs away like this, do like this (shoot..."
it with an arrow)."

(37) CHAPTER. If a camel of some people runs away and one of them shoots it with an arrow and kills it for their own good, then it is permissible. ṭāfī narrates this on the authority of the Prophet  ﷺ.

5544. Narrated ṭāfī bin Khadijā: While we were with the Prophet  ﷺ on a journey, one of the camels ran away. A man shot it with an arrow and stopped it. The Prophet  ﷺ said, "Of these camels some are as wild as wild beasts, so if one of them runs away and you cannot catch it, then do like this (shoot it with an arrow)." I said, "O Allah’s Messenger! Sometimes when we are in battles or on a journey and want to slaughter (animals) and have no knives (then what we should do?)." He said, "Listen! If you slaughter the animal with anything that causes its blood to flow out, and if Allah’s Name is mentioned on slaughtering it, eat of it, provided that the slaughtering instrument is not a tooth or a nail, as the tooth is a bone and the nail is the knife of Ethiopians."

(38) CHAPTER. The eating (of dead animals etc.) out of necessity.

The Statement of Allah  ﷺ: "O you who believe! Eat of the Tayyibat (lawful things etc.) that We have provided you with... then there is no sin on him." (V.2:172,173)

Allah also said:
"But as for him, who is forced by severe hunger, with no inclination to sin (such can eat of these, above mentioned meats), then surely, Allah is Oft-Forgiving, Most Merciful." (V.5:3)

And His Statement:

"So eat of that (meat) on which Allah's Name has been pronounced (while slaughtering that animal) if you are believers in His Ayat (proofs, evidences, verses, lessons, signs, revelations etc.)."(V.6:118)

And also the Statement of Allah:

"Say (O Muhammad ﷺ): I find not in that which has been inspired to me anything forbidden." (V.6:145)

And His Statement:

"So eat of the lawful and good food [the meat of cattle beast which Allah has made lawful to you (Muslims), and the animal is slaughtered according to Islamic way] which Allah has provided for you." (V.16:114)
(1) CHAPTER. The legal way of Al-Udhiya.

Ibn ‘Umar said: It is (the Prophet’s) legal way, and it is a charitable deed.

5545. Narrated Al-Barā’ bin ‘Abbās: The Prophet (ﷺ) said (on the day of ‘Eid-ul-Adhā), “The first thing we will do on this day of ours, is to offer the (‘Eid) Salāt (prayer) and then return to slaughter the sacrifice. Whoever does so, he acted according to our Sunna (legal way), and whoever slaughtered (the sacrifice) before the (‘Eid) Salāt (prayer), what he offered was just meat he presented to his family, and that will not be considered as Nusuk (sacrifice).” (On hearing that) Abū Burdâ bin Niyār got up, for he had slaughtered the sacrifice before the (‘Eid) Salāt (prayer), and said, “I have got a six-month-old kid.” The Prophet (ﷺ) said, “Slaughter it (as a sacrifice) but it will not be sufficient for anyone else (as a sacrifice after you).” Al-Barā’ added: The Prophet (ﷺ) said, “Whoever slaughtered (the sacrifice) after the (‘Eid) Salāt (prayer), he slaughtered it at the right time and followed the legal way of the Muslims.”

5546. Narrated Anas bin Mālik: The Prophet (ﷺ) said, “Whoever slaughtered the sacrifice before the (‘Eid) Salāt (prayer), he just slaughtered it for himself, and whoever slaughtered it after the (‘Eid) Salāt (prayer), he slaughtered it at the right time and followed the legal way of the Muslims.”
(2) CHAPTER. The distribution of the animals (for sacrifice by the Imam) among the people.

5547. Narrated 'Uqba bin 'Amir Al-Juhanī that the Prophet distributed among his Companions some animals for sacrifice (to be slaughtered on 'Eid-ul-Adhā). 'Uqba's share was a Jadha'a (a six-month-old goat). 'Uqba said, “O Allāh's Messenger! I get my share of Jadha'a (a six-month-old kid)” The Prophet said, “Slaughter it as a sacrifice.”

(3) CHAPTER. Sacrifices (slaughtered) on behalf of a traveller and women.

5548. Narrated 'Āishah (رضي الله عنها) that the Prophet entered upon her when she had her menses at Sarif before entering Makkah, and she was weeping (because she was afraid that she would not be able to perform the Hajj). The Prophet said, “What is wrong with you? Have you got your period?” She said, “Yes.” He said, “This is a thing Allāh has decreed for all the daughters of Adam, so perform all the ceremonies of Hajj like the others, but do not perform the Tawaf around the Ka'bah.” 'Āishah added: When we were at Mina, beef was brought to me and I asked, “What is this?” Uley (the people) said, “Allāh's Messenger has slaughtered some cows as sacrifices on behalf of his wives.”

(4) CHAPTER. Meat is desired on the day of Nahr.

5549. Narrated Anas bin Mālik (رضي الله عنه): The Prophet said on the day of Nahr, “Whoever has slaughtered his sacrifice
before the (‘Eid) *Ṣalāt* (prayer), should repeat it (slaughter another sacrifice).” A man got up and said, “O Allāh’s Messenger! This is a day on which meat is desired.” He then mentioned his neighbours (etc.) and added: “I have a six-month-old kid which is to me better than the meat of two sheep.”

The Prophet allowed him to slaughter it as a sacrifice, but I do not know whether this permission was valid for other than that man or not. The Prophet then went towards two rams and slaughtered them, and then the people went towards some sheep and distributed them among themselves.

(5) CHAPTER. Whoever said that sacrifices (should be offered) on the day of *Nahr*.

5550. Narrated Abū Bakra: The Prophet said, “Time has come back to its original state which it had on the day Allāh created the heavens and the earth. The year is of twelve months, four of which are sacred, three of them are in succession, namely *Dhul-Qa‘da*, *Dhul-Ḥijja* and *Muharram*, (the fourth being) *Rajab* *Muddar* which is between *Jumāda* (Ath-thānī) and *Sha‘bān*. The Prophet then asked, “Which month is this?” We said, “Allāh and His Messenger know better.” He kept silent so long that we thought that he would call it by a name other than its real name. He said, “Isn’t it the month of *Dhul-Ḥijja*?” We said, “Yes.” He said, “Which town is this?” We said, “Allāh and His Messenger know better.” He kept silent so long that we thought that he would call it by a name other than its real name. He said, “Isn’t it the town (of Makkah)?” We replied, “Yes.” He said, “What day is today?” We replied, “Allāh and His Messenger know better.” He kept silent...
so long that we thought that he would call it by a name other than its real name. He said, “Isn’t it the day of Nahr?” We replied, “Yes.” He then said, “Your blood, properties and honour are as sacred to one another as this day of yours, in this town of yours, in this month of yours. You will meet your Lord, and He will ask you about your deeds. Beware! Do not go astray after me, by cutting the necks of one another. It is incumbent upon those who are present to convey this message to those who are absent, for some of those to whom it is conveyed may comprehend it better than some of those who have heard it directly.” (Muhammad, the subnarrator, on mentioning this used to say: The Prophet \( \text{س} \) then said, “No doubt! Haven’t I conveyed (Allah’s) Message (to you)? Haven’t I conveyed Allah’s message (to you)?”

(6) CHAPTER. Al-Adhā and the slaughtering of sacrifices at the Muṣallā (the place of offering 'Eid prayer).

5551. Narrated Nāfi’: ‘Abdullāh (bin ‘Umar) used to slaughter his sacrifice at the slaughtering place (i.e. the slaughtering place of the Prophet \( \text{s} \)).

5552. Ibn ‘Umar said, “Allāh’s Messenger \( \text{s} \) used to slaughter (camels and sheep, etc.) as sacrifices at Al-Muṣallā.”
CHAPTER. The Prophet slaughtered two horned rams which, it is mentioned, were fat ones.

Abū Umāma (bin) Sahl said: We used to fatten our sacrifices at Al-Madina and the Muslims also used to fatten theirs.

5553. Narrated Anas bin Malik: The Prophet used to offer two rams as sacrifices, and I also used to offer two rams.

5554. Narrated Anas: Allah's Messenger came towards two horned rams having black and white colours and slaughtered them with his own hands.

5555. Narrated ‘Uqba bin ‘Amir that the Prophet gave him some sheep to distribute among his Companions to slaughter as sacrifices (of ‘Eid-ul-Adhā). A kid was left and he told the Prophet of that whereupon he said to him, “Slaughter it as a sacrifice
(8) CHAPTER. The statement of the Prophet ﷺ. Abū Burda: “Slaughter a kid as a sacrifice (of ‘Eid-ul-Adha), but it will not be sufficient for anybody else after you.”

5556. Narrated Al-Bara’ bin ‘Ázib: An uncle of mine called Abū Burda, slaughtered his sacrifice before the ‘Eid prayer. So Allâh’s Messenger ﷺ said to him, “Your (slaughtered) sheep was just mutton (not a sacrifice).” Abū Burda said, “O Allâh’s Messenger! I have got a domestic kid.” The Prophet ﷺ said, “Slaughter it (as a sacrifice) but it will not be permissible for anybody other than you.” The Prophet ﷺ added, “Whoever slaughtered his sacrifice before the (‘Eid) prayer, he only slaughtered for himself, and whoever slaughtered it after the (‘Eid) Salât (prayer), he offered his sacrifice properly and followed the legal ways of the Muslims.”

5557. Narrated Al-Bara’: Abū Burda slaughtered (the sacrifice) before the (‘Eid) Salât (prayer) whereupon the Prophet ﷺ said
to him, “Slaughter another sacrifice instead of that.” Abū Burda said, “I have nothing except a Jadha’a (kid).” (Shu’ba said: Perhaps Abū Burda also said that Jadha’a (kid) was better than an old sheep in his opinion.) The Prophet said, “(Never mind) slaughter it to make up for the other one, but it will not be sufficient for anyone else after you.”

(9) CHAPTER. Whoever slaughtered his sacrifice with his own hands.

5558.Narrated Anas: The Prophet slaughtered two rams, black and white in colour (as sacrifices), and I saw him putting his foot on their sides and mentioning Allâh’s Name and Takbîr (Allâhu Akbar). Then he slaughtered them with his own hands.

(10) CHAPTER. Whoever slaughtered the sacrifices on behalf of others. Some man helped Ibn ‘Umar in slaughtering his camel. Abû Mûsâ ordered his daughters to slaughter their sacrifices with their own hands.

5559.Narrated ‘Āishah: Allâh’s Messenger entered upon me at Sarîf while I was weeping (because I was afraid that I would not be able to perform the Hajj). He said, “What is wrong with you? Have you got your period?” I replied, “Yes.” He said, “This is a thing Allâh has decreed for all the daughters of Adam, so do what all the pilgrims do but do not perform the Tawâf.
around the Ka'bah.” ‘Aishah added: Allâh’s Messenger ﷺ slaughtered some cows as sacrifices on behalf of his wives. (See H. 294)

(11) CHAPTER. To slaughter the sacrifice after the (‘Eid) Salât (prayer).

5560. Narrated Al-Barâ’ [I heard the Prophet ﷺ delivering a Khutba, and he said (on the Day of ‘Eid-ul-Adhâ), “The first thing we will do on this day of ours is that we will offer the ‘Eid prayer, then we will return and slaughter our sacrifices; and whoever does so, then indeed he has followed our legal way and whoever slaughtered his sacrifice [before the (‘Eid) prayer], what he offered was just meat that he presented to his family and that was not a sacrifice.” Abû Burda got up and said, “O Allâh’s Messenger! I slaughtered the sacrifice before the (‘Eid) Salât (prayer) and I have got a Jadha’a (kid) which is better than an old sheep.” The Prophet ﷺ said, “Slaughter it to make up for that, but it will not be sufficient for anybody else after you.”

(12) CHAPTER. Whoever slaughters his sacrifice before the ‘Eid prayer should repeat it (slaughter another sacrifice).

5561. Narrated Anas [The Prophet ﷺ said, “Whoever slaughtered the sacrifice before the ‘Eid prayer, should repeat it (slaughter another one).” A man said “This is the day on which meat is desired.” Then he mentioned the needs of his neighbours (for meat) and the Prophet ﷺ seemed to accept his excuse. The man said, “I have a Jadha’a which is to me better than...
two sheep.” The Prophet allowed him (to slaughter it as a sacrifice). But I do not know whether this permission was general for all Muslims or not. The Prophet then went towards two rams and slaughtered them, and the people went towards their sheep and slaughtered them.

5562. Narrated Jundab bin Sufyân Al-Bajali: I witnessed the Prophet on the Day of Nahr. He said, “Whoever slaughtered the sacrifice before offering the ‘Eid prayer, should slaughter another sacrifice in its place; and whoever has not slaughtered their sacrifice should slaughter now (i.e. after the ‘Eid prayer).”

5563. Narrated Al-Barâ’: One day Allâh’s Messenger offered the ‘Eid Salât (prayer) and said, “Whoever offers our Salât (prayer) and faces our Qiblah should not slaughter the sacrifice till he finishes the ‘Eid prayer.” Abû Burda bin Niyâr got up and said, “O Allâh’s Messenger! I have already done it. The Prophet said, “That is something you have done before its due time.” Abû Burda said, “I have a Jadha’a (kid) which is better than two old sheep; shall I slaughter it?” The Prophet said, “Yes, but it will not be sufficient for anyone after you.”

(13) CHAPTER. To put one’s foot on the side of the animal at the time of slaughtering.
5564. Narrated Anas: The Prophet used to offer as sacrifices, two horned rams, black and white in colour, and used to put his foot on their sides and slaughter them with his own hands.

(14) CHAPTER. To say Takbīr (Allāhu Akbar) while slaughtering (a sacrifice).

5565. Narrated Anas: The Prophet offered as sacrifices, two horned rams black and white in colour. He slaughtered them with his own hands and mentioned Allāh’s Name over them and said Takbīr and put his foot on their sides.

(15) CHAPTER. If someone sends his Ḥady to be slaughtered then nothing lawful is rendered unlawful for him.

5566. Narrated Masrūq that he came to ‘Aishah and said to her, “O Mother of the believers! There is a man who sends a Ḥady to Ka’bah and stays in his city and requests that his Ḥady camel be garlanded while he remains as a Muhrīm from that day till the people finish their Ḥajj (after completing all the ceremonies of Ḥajj)” (What do you say about it?) Masrūq added, I heard the clapping of her hands behind the curtain. She said. “I used to twist the garlands for Al-Hady of Allāh’s Messenger and he used to send his Ḥady to Ka’bah but he never used to regard as unlawful what was lawful for men to do with their wives till the people returned (from Al-Ḥajj).”
(16) CHAPTER. What may be eaten of the meat of sacrifices and what may be taken as journey food.

5567. Narrated Jābir bin ‘Abdullāh: During the lifetime of the Prophet we used to take with us the meat of the sacrifices (of ‘Eid-ul-Adhā) to Al-Madīna. (The narrator often said: The meat of Al-Hady).

5568. Narrated Abū Sa‘īd (Al-Khudrī) that once he was not present (at the time of ‘Eid-ul-Adhā) and when he came, some meat was presented to him, and the people said (to him), “This is the meat of our sacrifices.” He said, “Take it away: I shall not taste it.” (In his narration) Abū Sa‘īd added: I got up and went to my brother, Abī Qatāda (who was his maternal brother and was one of the warriors of the battle of Badr) and mentioned that to him. He said, “A new verdict was given in your absence (i.e., meat of sacrifices was allowed to be stored and eaten later on).”

5569. Narrated Salama bin Al-Akwa: The Prophet said, “Whoever has slaughtered a sacrifice should not keep anything of its meat after three days.” When it was the next year the people said, “O Allāh’s Messenger! Shall we do as we did last year?” He said, “Eat of it and feed of it to others and store of it, for in that year the people were having a hard time and I
wanted you to help (the needy)."

5570. Narrated ‘Āishah: We used to salt some of the meat of sacrifice and present it to the Prophet at Al-Madina. Once he said, “Do not eat (of that meat) for more than three days.” That was not a final order, but (that year) he wanted us to feed of it to others, Allah knows better.

5571. Narrated Abū ‘Ubaid, the freed slave of Ibn Azhar that he witnessed the day of ‘Eid-ul-Adhā with ‘Umar bin Al-Khattāb. ‘Umar offered the ‘Eid prayer before the Khutba and then delivered the Khutba before the people, saying, “O people! Allah’s Messenger has forbidden you to observe Saum (fast) on each of these two ‘Eid, for one of the day of breaking your Saum, and the other is the one, on which you eat the meat of your sacrifices.”

5572. Abū ‘Ubaid said (in continuation of H. No. 5571): Then I witnessed the ‘Eid with Uthmān bin ‘Affān, and that was on a Friday. He offered the (‘Eid) Salāt (prayer) before the Khutba, saying, “O people! Today
you have two ‘Eids (festivals, i.e., Friday and ‘Eid) together, so whoever of those who live at Al-‘Awālī (suburbs) would like to wait for the Jumu‘ah prayer, he may wait, and whoever would like to return (home) is granted my permission to do so."

5573. Then I witnessed (the ‘Eid) with ‘Alī bin Abi Ṭālib, and he too offered the ‘Eid prayer before the Khutba and then delivered the Khutba before the people and said, “Allah’s Messenger has forbidden you to eat the meat of your sacrifices for more than three days.”

5574. Narrated Sālim: ‘Abdullāh bin ‘Umar said, “Allah’s Messenger said, “Eat of the meat of sacrifices (of ‘Eid-ul-Adhā) for three days.” When ‘Abdullāh departed from Minā, he used to eat (bread with) oil, lest he should eat of the meat of Hady (which is regarded as unlawful after the three days of the ‘Eid)."
(1) CHAPTER. The Statement of Allāh’s (Subhānahu wa Ta‘ālā): “Intoxicants (all kinds of alcoholic drinks), gambling, Al-‘Ansāb⁹¹ and Al-Azālām (arrows for seeking luck or decision) are an abomination of Shaitān’s (ṣaṭan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful…” (V.5:90)

5575.Narrated Ibn ‘Umar: Allah’s Messenger (Sallallāhu ‘Alayhi wa Sallam) said, “Whoever drinks alcoholic drinks in the world and does not repent from it (i.e. stops drinking alcoholic drinks, and begs Allah to forgive him before his death), will be deprived of it in the Hereafter.”

5576. Narrated Abū Hurairah: The night on which Allah’s Messenger was taken for a night journey (Al-‘Isra), two cups, one containing wine and the other milk, were presented to him at Jerusalem. He looked at them and took the cup of milk. Jibril (Gabriel) said, “Praise be to Allah who guided you to Al-Fitrāh (Islam and the right path); if you had taken (the cup of) wine, your nation would have gone astray.”

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⁹¹ (Chap. 1) ‘Ansāb is the plural of ‘An-Nuṣub’ which were stone-altars at fixed places or graves, etc., where on sacrifices were slaughtered during fixed periods of occasions and seasons in the name of idols, jinn, angels, pious men, saints, etc., in order to honour them, or to expect some benefit from them.
5577. Narrated Anas: I heard from Allah's Messenger a narration which none other than I will narrate to you. The Prophet said, "From among the portents of the Hour are the following: (1) Ignorance (of religion) will prevail, (2) Religious knowledge will decrease, (3) Open illegal sexual intercourse will prevail, (4) Alcoholic drinks will be drunk (in abundance), (5) Men will decrease in number and women will increase in number so much so that for every fifty women there will be one man to look after them." [See H. No. 80, 81, Vol I]

5578. Narrated Abu Hurairah: The Prophet said, "An adulterer, at the time he is committing illegal sexual intercourse is not a believer; and a person, at the time of drinking an alcoholic drink is not a believer; and a thief, at the time of stealing, is not a believer."

Ibn Shihab said: 'Abdul Malik bin Abi Bakr bin 'Abdur-Rahman bin Al-Harith bin Hisham told me that Abi Bakr used to narrate that narration to him on the authority of Abu Hurairah. He used to add that Abi Bakr used to mention, besides the above cases, "And he who robs (takes illegally something by force) while the people are looking at him, is not a believer at the time he is robbing (taking it)."
(2) CHAPTER. Alcoholic drinks may be prepared from grapes and other things.

5579. Narrated Ibn 'Umar: "Alcoholic drinks were prohibited (by Allâh) when there was nothing of it in Al-Madîna.

5580. Narrated Anas: "Alcoholic drinks were prohibited at the time we could rarely find wine made from grapes in Al-Madîna, for most of our liquors were made from unripe and ripe dates.

5581. Narrated Ibn 'Umar: 'Umar stood up on the pulpit and said, "Now then, prohibition of alcoholic drinks have been revealed, and these drinks are prepared from five things, i.e., grapes, dates, honey, wheat or barley. And an alcoholic drink is that, that disturbs the mind.

(3) CHAPTER. Prohibition of alcoholic drinks have been revealed and these drinks are prepared from unripe and ripe dates.

5582. Narrated Anas bin Mâlik: I was serving Abû 'Ubaida, Abû Tâlîha and Ubayn bin Ka'b with a drink prepared from ripe and unripe dates. Then somebody came to them and said, "Alcoholic drinks have
been prohibited.” (On hearing that) Abū Ṭalḥa said, “Get up, O Anas, and pour (throw) it out!” So I poured (threw) it out.

5583. Narrated Anas: While I was waiting on my uncles and serving them with (wine prepared from) dates – and I was the youngest of them – it was said, “Alcoholic drinks have been prohibited.” So they said (to me), “Throw it away.” So I threw it away.

5584. Narrated Anas bin Mālik: Alcoholic drinks were prohibited. At that time these drinks used to be prepared from unripe and ripe dates.

(4) CHAPTER. The Alcoholic drinks prepared from honey is called Al-Biṭ'.

ْبَابُ: الْحَمْرُ مَنَّ الْمَسْلُ وَهُوَ الْبِيْنُ
Narrated Ma'n: I asked Mālik bin Anas about *Al-Fuqqa*’. (1) He said, “If it does not intoxicate, then there is no harm in it.”

Ibn Ad-Darāwirdī said: We asked about it and they said, “It does not intoxicate; there is no harm in it.”

5585. Narrated ʿAishah: Allah’s Messenger was asked about *Al-Bīr*. He said, “All drinks that intoxicate are unlawful (to drink.)”

5586. Narrated ʿAishah: Allah’s Messenger was asked about *Al-Bīr*, a liquor prepared from honey which the Yemenites used to drink. Allah’s Messenger said, “All drinks that intoxicate are unlawful (to drink.)”

5587. Narrated Anas bin Mālik: Allah’s Messenger said, “Neither make drinks in *Ad-Dubbā’* nor in *Al-Muzaffat*.” (2)

Abū Hurairah used to add to them *Al-Hantam* and *An-Naqir*. (2)

(1) (Chap. 4) A drink prepared from honey or grapes. It is permissible to drink as long as it is fresh (not fermented).

(2) (H. 5587) *Ad-Dubbā’, Al-Muzaffat, Al-Hantam* and *An-Naqir* are four different containers in which wine used to be prepared. *Ad-Dubbā’* is the empty skin of gourd; *Al-Muzaffat* is a bowl coated with pitch; *Al-Hantam* is a kind of jar; and *An-Naqir* is a piece of date-palm trunk, hollowed out in the shape of a bowl.
(5) CHAPTER. What has been said (about the statement). Alcoholic drink is any drink that disturbs the mind.

5588. Narrated Ibn 'Umar: ‘Umar delivered a Khutba on the pulpit of Allâh’s Messenger , saying, “Alcoholic drinks were prohibited by Divine Order, and these drinks used to be prepared from five things, i.e., grapes, dates, wheat, barley and honey. Alcoholic drink is that, that disturbs the mind.” ‘Umar added, “I wish Allâh’s Messenger had not left us (died) before he had given us definite verdicts concerning three matters, i.e., how much a grandfather may inherit (of his grandson), the inheritance of Al-Kalâla (a person who has neither descendents nor ascendents as heirs) and the gates (various types) from the gates (types) of Ribâ(1) (usury).”

5589. Narrated ‘Umar: “Alcoholic drinks are prepared from five things, i.e., raisins, dates, wheat, barley and honey.”

(1) (H. 5588) Ribâ: See the glossary.
(6) CHAPTER. What is said regarding the one who regards an alcoholic drink lawful to drink, and calls it by another name.

5590. Narrated Abū 'Āmir or Abū Mālik Al-Asḥ'arī that he heard the Prophet ﷺ saying, "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful. And (from them) there will be some who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allāh will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection.”

(7) CHAPTER. To prepare non-alcoholic drinks in bowls or Taūr (a bowl made of stone, copper or wood).

5591. Narrated Sahl: Abū Usaid Abū Chatib came and invited Allāh's Messenger ﷺ on the occasion of his wedding. His wife who was the bride, was serving them. Do you know what drink she prepared for Allāh's Messenger ﷺ? She had soaked some dates in water in a Taūr overnight.
(8) CHAPTER. The Prophet ﷺ re-allowed the use of (certain kinds of) bowls and containers after he had forbidden their use.

5592. Narrated Jābir: Allah’s Messenger ﷺ forbade the use of (certain) containers, but the Anṣār said, “We cannot dispense with them.” The Prophet ﷺ then said, “If so, then use them.”

5593. Narrated ‘Abdullāh bin ‘Amr: When the Prophet ﷺ forbade the use of certain containers (that were used for preparing alcoholic drinks), somebody said to the Prophet ﷺ, “But not all the people can find skins.” So he allowed them to use clay jars not covered with pitch.


(1) (H. 5594) See the footnote of H. 5587.
5595. Narrated Ibrāhim: I asked Al-Aswad, “Did you ask ‘Āishah, (Mother of the believers), about the containers in which it is disliked to prepare (non-alcoholic) drinks?” He said, “Yes, I said to her, ‘O Mother of the believers! What containers did the Prophet forbid to use for preparing (non-alcoholic) drinks?’ She said, ‘The Prophet forbade us (his family), to prepare (non-alcoholic) drinks in Ad-Dubbā’ and Al-Muzaffat.’ I asked, ‘Didn’t you mention Al-Jar and Al-Hantam?’ She said, ‘I tell what I have heard; shall I tell you what I have not heard?’”


(9) CHAPTER. (One can drink) date-syrup as long as it does not intoxicate (not fermented).

5597. Narrated Sahl bin Sa’d: Abū Usaid As-Sā’idī invited the Prophet to his wedding banquet. At that time his wife was serving them, and she was the bride. She said, “Do you know what (kind of syrup) I soaked (made) for Allāh’s Messenger? I
soaked some dates in water in a Ta‘ūr (bowl) overnight.”

(10) CHAPTER. Al-Badhaq (a kind of alcoholic drink). \(^{(1)}\)

And whoever forbade all kinds of (alcoholic) drinks which caused intoxication.

‘Umar, Abū ‘Ubaida and Mu‘ādh gave the verdict that At-Tila was permissible to drink if its amount decreased to one-third by cooking.

Al-Barā‘ and Abī Juhaifa drink it when its amount diminished by half by cooking.

Ibn ‘Abbās said: Drink the fruit juice as long as it is fresh.

‘Umar said: I perceived the smell of some drink from ‘Ubaidullāh, so I am going to ask him about it. If it was intoxicant, I will give him the legal lashing.

5598. Narrated Abū Al-Juwairiya: I asked Ibn ‘Abbās about Al-Badhaq. He said, “Muhammad prohibited alcoholic drinks before it was called Al-Badhaq (by saying), ‘Any drink that intoxicates is unlawful.’ I said, ‘What about good lawful drinks?’ He said, ‘Apart from what is lawful and good, all other things are unlawful and not good (unclean Al-Khabīth).’”

5599. Narrated ‘Āishah: The Prophet used to like sweet edible things and honey.

(1) (Chap. 10) Al-Badhaq which is also called At-Tila’. It is a drink which is prepared from the syrup of grapes which is cooked so that it becomes as thick as the grease used for treating camels.
(11) CHAPTER. Whoever considers that the unripe-date drink and the ripe-date drink should not be mixed with each other if it is an intoxicant, and that two kinds of cooked food should not be put in one dish.

5600. Narrated Anas: While I was serving Abū Talḥa, Abū Dujāna and Abū Suhail bin Al-Baidā’ with a drink made from a mixture of unripe and ripe dates, alcoholic drinks, were made unlawful, whereupon I threw it away, and I was their butler and the youngest of them, and we used to consider that drink as an alcoholic drink in those days.

5601. Narrated Jābir: The Prophet forbade the drinking of alcoholic drinks prepared from raisins, dates, unripe dates and fresh ripe dates.

5602. Narrated Abū Qatāda: The Prophet forbade the mixing of ripe and unripe dates and also the mixing of dates and raisins (for preparing a syrup) but the syrup of each kind of fruit should be prepared separately. (One may drink such drinks as long as it is fresh).
(12) CHAPTER. The drink of milk. And the Statement of Allah:

"We give you to drink of that which is in their bellies, from between excretions and blood, pure milk palatable to the drinkers..."

(V.16:66)

5603. Narrated Abū Hurairah رضي الله عنه: Allāh’s Messenger ﷺ was presented a bowl of milk and a bowl of wine on the night he was taken on a journey (Al-Isra).

5604. Narrated Umm Al-Fadl: The people doubted whether Allāh’s Messenger ﷺ was observing Saum (fast) on the day of ‘Arafāt or not. So I sent a cup containing milk to him and he drank it.

5605. Narrated Jābir bin ‘Abdullāh رضي الله عنه: Abū Ḥumaid brought a cup of milk from (a place called) An-Naqī. Allāh’s Messenger ﷺ said to him, “Will you not cover it, even by placing a stick across it?”
5606. Narrated Jābir: Abū Ḥumaid, (an Anṣārī man), came from An-Naqî carrying a cup of milk to the Prophet. The Prophet said, “Will you not cover it even by placing a stick across it?”

5607. Narrated Al-Bara: The Prophet came from Makkah with Abū Bakr. Abū Bakr said, “We passed by a shepherd, and at that time Allah’s Messenger was thirsty. I milked a little milk in a bowl and Allah’s Messenger drank till I was pleased.

Surāqā bin Ju’shum came to us riding a horse (chasing us). The Prophet invoked evil upon him, whereupon Surāqā requested him not to invoke evil upon him, in which case he would go back. The Prophet agreed.

[See Vol.5, H. No.3905 and 3906]

5608. Narrated Abū Hurairah: Allah’s Messenger said, “The best object of charity is a she-camel which has (newly) given birth and gives plenty of milk, or a she-goat which gives plenty of milk, and is given to somebody to utilize its milk by milking one bowl in the morning and one in the evening.”
5609. Narrated Ibn 'Abbãs ﷺ. Allah's Messenger ﷺ drank milk and then rinsed his mouth and said, “It contains fat.”

5610. The Prophet ﷺ added: I was raised to the Lote Tree and saw four rivers, two of which were coming out and two going in. Those which were coming out were the Nile and the Euphrates, and those which were going in were two rivers in Paradise. Then I was given three bowls, one containing milk, another containing honey, and a third containing wine. I took the bowl containing milk and drank it. It was said to me, “You and your followers will remain on the right path (Islãm).”

(13) CHAPTER. To seek fresh water.

5611. Narrated Anas bin Mãlik ﷺ: Abû Talha had the largest number of date-palms from amongst the Anṣûr of Al-Madîna.
The dearest of his property to him was Bairuha garden which was facing the (Prophet’s) Mosque. Allâh’s Messenger used to enter it and drink of its good fresh water. When the Holy Verse: “By no means shall you attain Al-Birr (piety, righteousness – it means here Allâh’s Reward, i.e., Paradise) unless you spend (in Allâh’s Cause) of that which you love”. (V.3:92) was revealed, Abû _TD.Talha_ got up and said, “O Allâh’s Messenger! Allâh says: ‘By no means shall you attain Al-Birr (piety, righteousness – it means here Allâh’s Reward, i.e., Paradise) unless you spend of that which you love? And the most dear property to me is the Bairuha garden and I want to give it in charity in Allâh’s Cause, seeking to be rewarded by Allâh for that. So you can spend it, O Allâh’s Messenger, wherever Allâh instructs you.”

Allâh’s Messenger said, “Good! That is a perishable (or profitable) wealth.”

(‘Abdullah) is in doubt as to which word was used.) He said, “I have heard what you have said, but in my opinion you’d better give it to your kith and kin.” On that Abû _TD.Talha_ said, “I will do so, O Allâh’s Messenger!” Abû _TD.Talha_ distributed that garden among his kith and kin and cousins.

(14) CHAPTER. The drinking of milk (mixed) with water.

5612. Narrated Anas bin Malik: I saw Allâh’s Messenger drinking milk. He came to my house and I milked a sheep and then mixed the milk with water from the well for Allâh’s Messenger. He took the bowl and drank while on his left there was sitting
Abū Bakr, and on his right there was a bedouin. He then gave the remaining milk to the bedouin and said, “The right! The right (first).”

5613. Narrated Jābir bin 'Abdullāh: Allah’s Messenger ﷺ and one of his Companions entered upon an Ansārī man and the Prophet ﷺ said to him, “If you have water kept overnight in a water-skin, (give us), otherwise we will drink water by putting our mouth in it (a basin).” The man was watering his garden then. He said, “O Allah’s Messenger! I have water kept overnight; let us go to the shade.” So he took them both there and poured water into a bowl and milked a domestic goat of his in it. Allah’s Messenger ﷺ drank, and then the man who had come along with him, drank. [See H.No.5621].

(15) CHAPTER. The drinking of sweet edible things (syrups etc.) and honey.

Az-Zuhri said: The drinking of human urine because of great necessity is unlawful, for it is a foul thing. Allāh says:

“Lawful for you are At-Tayyibāt…” (V.5:4)

Ibn Mas‘ūd said (about wine): Allāh does
not cure your diseases with what he has made unlawful.

5614. Narrated ‘Aishah: The Prophet used to like sweet edible things (syrup, etc.) and honey.

(16) CHAPTER. To drink while standing.

5615. Narrated An-Nazzāl: ‘Āli came to the gate of courtyard (of the mosque) and drank (water) while he was standing and said, “Some people dislike to drink while standing, but I saw the Prophet doing (drinking water) as you have seen me doing now.”

5616. Narrated An-Nazzāl bin Sabra: ‘Āli offered the Zuhr prayer and then sat down in the wide courtyard (of the mosque) of Kūfa in order to deal with the affairs of the people till the ‘Asr prayer became due. Then water was brought to him and he drank of it, washed his face, hands, head and feet. Then he stood up and drank the remaining water while he was standing, and said, “Some people dislike to drink water while standing although the Prophet did as I have just done.”
5617. Narrated Ibn ‘Abbãs ﴾: The Prophet ﴿ drank Zamzam (water) while standing.

5618. Narrated Umm Al-Fadl, daughter of Al-Ḥãrith, that she sent a bowl of milk to the Prophet ﴿ while he was standing (at ‘Arafát) in the afternoon of the day of ‘Arafát. He took it in his hands and drank it. Narrated AbU An-Naçlr: The Prophet ﴿ was on the back of his camel.

5619. Narrated Anas bin Mlik ﴾: Milk mixed with water was brought to Allah’s Messenger ﴿ while a bedouin was on his right and Abû Bakr was on his left. He drank (of it) and then gave (it) to the bedouin and said, “The right”. “The right (first).”

(17) CHAPTER. Whoever drank while he was on the back of his camel.

(18) CHAPTER. The one on the right should drink first.

(19) CHAPTER. Should one ask the permission of the one sitting on one’s right so as to give the drink to an elder person first?
5620. Narrated Sahl bin Sa’d: Allah’s Messenger was offered something to drink. He drank of it while on his right was a boy and on his left were some elderly people. He said to the boy, “May I give these (elderly) people first?” The boy said, “By Allah, O Allah’s Messenger! I will not give up my share from you to somebody else.” On that Allah’s Messenger placed the cup in the hand of that boy.

(20) CHAPTER. To drink water from a basin by putting one’s mouth in it.

5621. Narrated Jābir bin ‘Abdullah: The Prophet and one of his Companions entered upon an Ansārī man. The Prophet and his Companion greeted (the man) and he replied, “O Allah’s Messenger! Let my father and mother be sacrificed for you! It is hot,” while he was watering his garden. The Prophet asked him, “If you have water kept overnight in a water-skin, (give us), or else we will sip by putting our mouths in the basin.” The man was watering the garden. The man said, “O Allah’s Messenger! I have water kept overnight in a water-skin.” He went to the shade and poured some water into a bowl and milked some milk from a domestic goat in it. The Prophet drank and then gave the bowl to the man who had come along with him to drink.
(21) CHAPTER. The younger should serve the older.

5622. Narrated Anas: I was waiting on my uncles, serving them with an alcoholic drink prepared from dates, and I was the youngest of them. (Suddenly) it was said that alcoholic drinks had been prohibited. So they said (to me), "Throw it away." And I threw it away. The sub-narrator said: I asked Anas what their drink was (made from). He replied, "(From) ripe dates and unripe dates."

(22) CHAPTER. Covering the containers.

5623. Narrated Jābir bin ‘Abdullāh: Allah’s Messenger said, “When night falls (or when it is evening), stop your children from going out, for the devils spread out at that time. But when an hour of the night has passed, release them and close the doors and mention Allah’s Name, for Satan does not open a closed door. Tie the mouth of your water-skin and mention Allah’s Name; cover your containers and utensils and mention Allah’s Name. Cover them even by placing something across it, and extinguish your lamps.”
Allah's lamps tie the mouth when you go to bed; close your doors, tie the mouths of your water-skins, and cover the food and drinks.” I think he added, “... even with a stick you place across the container.”

(23) CHAPTER. The bending of the mouths of the water-skins for the sake of drinking from them.

5624. Narrated Jābir: Allah’s Messenger said, “Extinguish the lamps when you go to bed; close your doors, tie the mouths of your water-skins, and cover the food and drinks.” I think he added, “… even with a stick you place across the container.”

5625. Narrated Abū Sa‘īd Al-Khudri: Allah’s Messenger forbade the bending of the mouths of water-skins for the sake of drinking from them.

5626. Narrated Abū Sa‘īd Al-Khudri: I heard Allah’s Messenger forbidding the drinking of water by bending the mouths of water-skins, i.e., drinking from the mouths directly.
(24) CHAPTER. To drink water from the mouth of a water-skin.

5627. Narrated Abū Hurairah: Allāh’s Messenger forbade drinking (directly) from the mouth of a water-skin or other leather containers, and forbade preventing one’s neighbour from fixing a peg in (the wall of) one’s house.

5628. Narrated Abū Hurairah: The Prophet forbade the drinking of water (directly) from the mouth of a water-skin.

5629. Narrated Ibn ‘Abbās: The Prophet forbade the drinking of water (direct) from the mouth of a water-skin.

(25) CHAPTER. It is forbidden to breathe in the vessel (while drinking water).

5630. Narrated Abū Qatāda: Allāh’s Messenger said, “When you drink (water), do not breathe in the vessel; and when you urinate, do not touch your penis with your right hand; and when you cleanse yourself after defecation, do not use your right hand.”
(26) CHAPTER. Breathing twice or thrice while drinking.

5631. Narrated Thumâma bin ‘Abdullâh: Anas used to breathe twice or thrice (while drinking) in a vessel and used to say that the Prophet used to take three breaths while drinking.

(27) CHAPTER. To drink in gold utensils.

5632. Narrated Ibn Abî Lailâ: While Ḥudhaifa was at Madâ’in, he asked for water. The chief of the village brought him a silver vessel. Hudhaifa threw it away and said, “I have thrown it away because I told him not to use it, but he has not stopped using it. The Prophet forbade us to wear clothes of silk or Dibaj, and to drink in gold or silver utensils, and said, ‘These things are for them (disbelievers) in this world and for you (Muslims) in the Hereafter.’”

(28) CHAPTER. Silver utensils.

5633. Narrated Hudhaifa: The Prophet said, “Do not drink in gold or silver utensils, and do not wear clothes of silk or Dibaj, for these things are for them (disbelievers) in this world and for you (Muslims) in the Hereafter.”

[Revealed: 5426]
5634. Narrated Umm Salama, the wife of the Prophet ﷺ: Allah’s Messenger ﷺ said, “He who drinks in silver utensils is only filling his abdomen with Hell-fire.”

5635. Narrated Al-Barâ’ bin ‘Azib: Allah’s Messenger ﷺ ordered us to do seven things and forbade us from seven. He ordered us to visit the sick, to follow funeral processions, (to say) to a sneezer (May Allah bestow His Mercy on you, if he says, Praise be to Allah), to accept invitations, propagate As-Salâm [(greeting) i.e. to greet one another], to help the oppressed and to help others to fulfil their oaths. He forbade us to wear gold rings, to drink in silver (utensils), to use Mayâthir (silken carpets placed on saddles), to wear Al-Qissiy (a kind of silken cloth), to wear silk, Dîbaj or Istabraq (two kinds of silk).

(29) CHAPTER. To drink in wooden utensils.

5636. Narrated Umm Al-Fadl that the people were in doubt whether the Prophet ﷺ was observing Saum (fast) on the day of ‘Arafât or not, so a (wooden) drinking vessel full of milk was sent to him, and he drank it.
CHAPTER. To drink (water) in the (wooden) drinking bowl of the Prophet and his other utensils.

Abū Burda said: ‘Abdullāh bin Salām said to me, “Shall I make you drink in the owl in which the Prophet drank?”

5637. Narrated Sahīl bin S’ad: An Arab lady was mentioned to the Prophet so he asked Abū Usaid As-Sā’idi to send for her, and he sent for her and she came and stayed in the castle of Banī Sā’ida. The Prophet came out and went to her and entered upon her. Behold, it was a lady sitting with a drooping head. When the Prophet spoke to her, she said, “I seek refuge with Allah from you.” He said, “I grant you refuge from me.” They sal to her, “Do you know who he is?” She said, “No.” They said, “He is Allah’s Messenger who has come to demand your hand in marriage.” he said, “I am very unlucky to lose this chance.” Then the Prophet and his Companions went towards the shed of Banī Sā’ida and sat there. Then he said, “Give us water, 0 Sahīl!” So I took out this drinking bowl and gave them water in it. The sub-narrator added: Sahīl took out for us that very drinking bowl and we all drank from it. Later on ‘Umar bin ‘Abdul ‘Azīz requested Sahīl to give it to him as a present, and he gave it to him as a present.
5638. Narrated ‘Āsim Al-Ahwal: I saw the drinking bowl of the Prophet ﷺ with Anas bin Malik, and it had been broken, and he had mended it with silver plates. That drinking bowl was quite wide and made of Nudār wood. Anas said, “I gave water to the Prophet ﷺ in that bowl more than so-and-so (for a long period).” Ibn Sirin said: Around that bowl there was an iron ring, and Anas wanted to replace it with a silver or gold ring, but Abū Ṭalhā said to him, “Do not change a thing that Allāh’s Messenger ﷺ has made.” So Anas left it as it was.

5639. Narrated Jābir bin ‘Abdullāh رضي الله عنهما: I was with the Prophet ﷺ and the time for the ‘Aṣr prayer became due. We had no water with us except a little which was put in a vessel and was brought to the Prophet ﷺ. He put his hand into it and spread out his fingers and then said, “Come along! Hurry up! All those who want to perform ablution. The blessing is from Allāh.” I saw the water gushing out from his fingers. So the people performed the ablution and drank, and I tried to drink more of that water (beyond my thirst and capacity), for I knew that it was a blessing. The subnarrator said: I asked Jābir, “How many persons were you then?” He
replied, “We were one thousand and four hundred men.” Sālim said: Jābir said, “1500.” (See H. 3576)

فلَقَدْ رأيت العَمَاة يَنفَجِرُ عَنْ بَيْنِ أَصَابِبِهِ، فَنُوْضَأ النَّاس وَسَرَبُوا، فَجَعِلَت لا آلو ما جَعِلْت في بَطْنِي مَثْلُه فَعَلَّمَتَ الْحَرُوكَةَ. فَلَت لجَابِر: كَمْ كُنْتُ ظَوْمًَ؟ قَالَ: أَلْفٌ وَأَزْبِعَمَائِهِ.

تَابَعَهُ عُمَّرُ بْنُ دِينَارٍ عَنْ جَابِر. وَقَالَ حُصَيْنٌ وَعُمَّرُ بْنُ مُرْدَة، عَنْ سَالِم، عَنْ جَابِر: خَمْسَ عَشَرَة مَايَة. وَتَابَعَهُ سَعِيْدُ بْنُ المُسْبِبٍ عَنْ جَابِر.

[راجع: 3576]
(1) CHAPTER. The saying that sickness is expiation for sins.

And the Statement of Allāh:
“Whoever works evil will have the recompense thereof.” (V.4:123)

5640. Narrated `Āishah رضي الله عنها, the wife of the Prophet ﷺ: Allāh’s Messenger ﷺ said, “No calamity befalls a Muslim but that Allāh expiates some of his sins because of it, even though it were the prick he receives from a thorn.”

5641, 5642. Narrated Abū Sa’īd Al-Khudrī and Abū Hurairah: The Prophet ﷺ said, “No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allāh expiates some of his sins for that”.

5643. Narrated Ka`b: The Prophet ﷺ said, “The example of a believer is that of a fresh tender plant, which the wind bends it sometimes and some other time it makes it straight. And the example of a hypocrite is...”
that of a pine tree which keeps straight till once it is uprooted suddenly”.

5644. Narrated Abū Hurairah: Allah’s Messenger said, “The example of a believer is that of a fresh tender plant; from whatever direction the wind comes, it bends it, but when the wind becomes quiet, it becomes straight again. Similarly, a believer is afflicted with calamities (but he remains patient till Allāh removes his difficulties). And Al-Fājir (an impious wicked evil-doer) is like a pine tree which keeps hard and straight till Allāh cuts (breaks) it down when He wishes.” (See Hadith No.7466, Vol. 9.)

5645. Narrated Abū Hurairah: Allah’s Messenger said, “If Allāh wants to do good to somebody, He afflicts him with trials.”

(2) CHAPTER. The severity of disease.

5647. Narrated ‘Abdullãh ﷺ: I visited the Prophet ﷺ during his ailments and he was suffering from a high fever. I said, “You have a high fever. Is it because you will have a double reward for it?” He said, “Yes, for no Muslim is afflicted with any harm but that Allah will remove his sins as the leaves of a tree fall down.”

5648. Narrated ‘Abdullãh ﷺ: I visited Allah’s Messenger ﷺ while he was suffering from a high fever. I said, “O Allah’s Messenger! You have a high fever.” He said, “Yes, I have as much fever as two men of you.” I said, “Is it because you will have a double reward?” He said, “Yes, it is so. No Muslim is afflicted with any harm, even if it were the prick of a thorn, but that Allah expiates his sins because of that, as a tree sheds its leaves.”

(3) CHAPTER. The people most prone to trials are Prophets, and then the most pious people, and then the less pious and so on.
(4) CHAPTER. It is compulsory to visit the sick.

5649. Narrated Abū Mūsā Al-Ash'ārī:
The Prophet ﷺ said, “Feed the hungry, visit the sick, and set free the captives.”

5650. Narrated Al-Barā’ bin ‘Azib:
Allah’s Messenger ﷺ ordered us to do seven things and forbade us to do seven other things. He forbade us to wear gold rings, silk, Dibāj, Istabraq, Qissiy, and Maithara (1) and ordered us to accompany funeral processions, visit the sick and greet everybody.

(See Hadith No. 5175)

(5) CHAPTER. To visit an unconscious person.

5651. Narrated Jābīr bin ‘Abdullāh:
Once I fell ill. The Prophet ﷺ and Abū Bakr came walking to pay me a visit and found me unconscious. The Prophet ﷺ

(1) (H. 5650) Dibāj, Istabraq and Qissiy are different kinds of silk; Maithara is a kind of cushion.
performed ablution and then poured the remaining water on me, and I came to my senses to see the Prophet ﷺ. I said, "O Allah’s Messenger! What shall I do with my property? How shall I dispose of (distribute) my property?" He did not reply till the Verse of Inheritance was revealed.

(6) CHAPTER. The superiority of a person who is suffering from epilepsy.

5652. Narrated ‘Atā bin Abī Rabāḥ: Ibn ‘Abbās said to me, “Shall I show you a woman of the people of Paradise?” I said, “Yes.” He said, “This black lady came to the Prophet ﷺ and said, ‘I get attacks of epilepsy and my body becomes uncovered; please invoke Allâh for me.’ The Prophet ﷺ said (to her), ‘If you wish, be patient and you will have (enter) Paradise; and if you wish, I will invoke Allâh to cure you.’ She said, ‘I will remain patient,’ and added, ‘but I become uncovered, so please invoke Allâh for me that I may not become uncovered.’ So he invoked Allâh for her.”

Narrated ‘Atā that he had seen Umm Zufar, the tall black lady, holding the curtain of the Ka’bah.

(7) CHAPTER. The superiority of a person who has lost his sight.
5653. Narrated Anas bin Malik: I heard Allah’s Messenger saying, “Allah said, ‘If I deprive my slave of his two beloved things (i.e., his eyes) and he remains patient, I will let him enter Paradise in compensation for them’.”

(8) CHAPTER. The visiting of sick men by women.

Umm Ad-Darda’ visited an Ansârî man who was sick in the mosque.

5654. Narrated ‘A‘ishah: When Allah’s Messenger emigrated to Al-Madina, Abû Bakr and Bilâl became ill (got a fever). I entered upon them and asked, “O my father! How are you? O Bilâl! How are you?” Whenever the fever of Abû Bakr got worse, he would recite the following poetic verses: ‘Everybody is staying alive among his people, yet death is nearer to him than his shoe laces.” And whenever the fever deserted Bilâl, he would recite (two poetic lines): ‘Would that I could stay overnight in a valley wherein I would be surrounded by Idhkîrî and Jâtil (two kinds of good smelling grass). Would that one day I could drink of the water of Majanna and that Shâma and Tâfîl (two mountains at Makkah) would appear to me’. Then I came and informed Allah’s Messenger about that, whereupon he said, “O Allah! Make us love Al-Madina as much or more than we love Makkah. O Allah! Make it healthy and bless its Mudd and Sâ’ for us, and take away its fever and put it in
(9) CHAPTER. To visit sick children.

5655. Narrated Abū 'Uthmān: Usāma bin Zaid (رضي الله عنهما) said that while he, Sa'd and Ubayy bin Ka'b were with the Prophet (ﷺ), a daughter of the Prophet (ﷺ) sent a message to him, saying, “My daughter is dying; please come to us.” The Prophet (ﷺ) sent her his greetings and added, “It is for Allah what He takes, and what He gives; and everything before His Sight has a limited period. So she should hope for Allah’s reward and remain patient.” She again sent a message, beseeching him, by Allah, to come. So the Prophet (ﷺ) got up, and so did we (and went there). The child was placed on his lap while his breath was irregular. Tears flowed from the eyes of the Prophet (ﷺ). Sa'd said to him, “What is this, O Allah’s Messenger?” He said, “This is mercy which Allah has embedded in the hearts of whomever He wished of His slaves. And Allah does not bestow His Mercy, except on those among His slaves who are merciful (to others).” (See Hadith No. 1284, Vol. 2)

(10) CHAPTER. To visit a (sick) bedouin.

5656. Narrated Ibn 'Abbas: The Prophet (ﷺ) went to visit a sick bedouin. Whenever the Prophet (ﷺ) went to a patient,
he used to say to him, “No harm will befall on you, if Allâh will, it will be an expiation (for your sins).” So he said that to the bedouin who said, “You say an expiation? No, it is but a fever that is boiling or harassing an old man and will lead him to his grave without his will.” The Prophet ﷺ said, “Then, yes, it is so.” (See H. 3616)

(11) CHAPTER. To visit a (sick) Mushrik(1).  
5657. Narrated Anas: A Jewish boy used to serve the Prophet ﷺ and became ill. The Prophet ﷺ went to pay him a visit and said to him, “Embrace Islâm,” and he did embrace Islâm.

Al-Musaiyab said: When Abû Ṭâlib was on his deathbed, the Prophet ﷺ visited him.

(12) CHAPTER. If one visited a patient and when the time of the Šalât (prayer) became due, he led the people present there, in a congregational Šalât (prayer).

5658. Narrated ‘Aishah: During the ailment of the Prophet ﷺ some people came to visit him. He led them in Šalât (prayer) while sitting, but they offered Šalât (prayer) standing, so he waved to them to sit down. When he had finished the Šalât (prayer), he said, “An Imâm is to be

(1) (Chap 11) Al-Mushrikûn: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad (ṣa).
followed, so when he bows, you should bow, and when he raises his head, you should raise yours, and if he offers Salāt (prayer) sitting, you should pray sitting.”

Abū ‘Abdullāh said: Al-Ḥumaidī said, “(The order of) this narration has been abrogated by the last action of the Prophet ﷺ, as he led the Salāt (prayer) sitting, while the people offered Salāt (prayer) standing behind him.”

(13) CHAPTER. Placing the hand on the patient.

5659. Narrated Sa’d: I became seriously ill at Makkah and the Prophet ﷺ came to visit me. I said, “O Allah’s Messenger! I shall leave behind me a good fortune, but my heir is my only daughter, shall I bequeath two-third of my property to be spent in charity and leave one-third (for my heir)?” He said, “No.” I said, “Shall I bequeath half and leave half?” He said, “No”. I said, “Shall I bequeath one-third and leave two-third?” He said, “One-third is alright, though even one-third is too much.” Then he placed his hand on his forehead and passed it over my face and abdomen and said, “O Allah! Cure Sa’d and complete his migration.” I feel as if I have been feeling the coldness of his hand on my liver ever since.

(1) (H. 5659) To complete his emigration means to let him return to Al-Madīna and die there rather than in Makkah whence he had emigrated.
5660. Narrated 'Abdullãh bin Mas'ûd: I visited Allãh's Messenger while he was suffering from a high fever. I touched him with my hand and said, "O Allãh's Messenger! You have a high fever." Allãh's Messenger said, "Yes, I have as much fever as two men of you have." I said, "Is it because you will get a double reward?" Allãh's Messenger said, "Yes, no Muslim is afflicted with harm because of sickness or some other inconvenience, but that Allãh will remove his sins for him as a tree sheds its leaves."

(14) CHAPTER. What (a visitor) should say to a patient and what should be the answer of the patient.

5661. Narrated 'Abdullah: I visited the Prophet during his illness and touched him while he was having a fever. I said to him,"You have a high fever; is it because you will get a double reward?" He said, "Yes. No Muslim is afflicted with any harm, but that his sins will be removed (annulled) as the leaves of a tree fall down."
5662. Narrated Ibn ‘Abbās: Allah’s Messenger entered upon a sick to pay him a visit, and said to him, “No harm will befall on you, if Allah will (your sickness will be) an expiation for your sins.” The man said, “No, it is but a fever that is boiling within an old man and will lead him to his grave.” On that, the Prophet said, “Then yes, it is so.”

(15) CHAPTER. To visit a patient riding, walking or sitting with another person on a donkey.

5663. Narrated Usāma bin Zaid: The Prophet rode a donkey having a saddle with a Fadakiya velvet covering. He mounted me behind him and went to visit Sa’d bin ‘Ubād, and that was before the battle of Badr. The Prophet proceeded till he passed by a gathering in which ‘Abdullāh bin Ubayy bin Salūl was present, and that had been before ‘Abdullāh embraced Islām. The gathering comprised of Muslims, polytheists, i.e., idolaters and Jews. ‘Abdullāh bin Rawāha was also present in that gathering. When dust raised by the donkey covered the gathering, ‘Abdullāh bin Ubayy covered his nose with his upper garment and said, “Do not trouble us with dust.” The Prophet greeted them, stopped and dismounted. Then he invited them to Allāh (i.e., to embrace Islām) and recited to them some verses of the Qur’ān. On that, ‘Abdullāh bin Ubayy said, “O man! There is nothing better than what you say if it is true. Do not trouble us with it in our gathering, but return to your mount (or residence), and if somebody comes to you, relate (your tales) to him.” On that ‘Abdullāh bin Rawāha said, “Yes. O
Alläh’s Messenger! Bring your teachings to our gathering, for we love that.” So the Muslims, Al-Mushrikûn and the Jews started abusing each other till they were about to fight. The Prophet  kept on quietening them till they became calm. Thereupon the Prophet  mounted his animal and proceeded till he entered upon Sa’d bin ‘Ubâda. He said to him “O Sa’d! Have you not heard what Abû Ḥubâb (i.e., ‘Abdullâh bin Ubayy) said?” Sa’d said, “O Alläh’s Messenger! Excuse and forgive him, for Alläh has given you what He has given you. The people of this town (Al-Madîna) decided unanimously to crown him and make him their chief by placing a turban on his head, but when that was prevented by the Truth which Alläh had given you, he (‘Abdullâh bin Ubayy) was grieved out of jealousy, and that was the reason which caused him to behave in the way you have seen.” (See H. 4566)

5664. Narrated Jâbir: The Prophet  came to visit me (while I was sick) and he was riding neither a mule, nor a horse.

(16) CHAPTER. It is permissible for a patient to say: “I am sick,” or “Oh, my head!” or “My ailment has been aggravated.”
And the saying of Ayyub (Job),

“Verily, distress has seized me, and You are
the Most Merciful of all those who show
mercy.” (V.21:83)

5665. Narrated Ka'b bin 'Ujra:
The Prophet {QS} passed by me while I was
kindling a fire under a (cooking) pot. He
said, “Do the lice of your head trouble you?” I
said, “Yes.” So he called a barber to shave my
head and ordered me to make expiation for
that.” (1) (See H. 1814)

5666. Narrated Al-Qāsim bin Muḥammad: ‘Aishah, (complaining of
headache) said, “Oh, my head”! Allah's
Messenger {Q} said, “I wish that had
happened while I was still living, for then I
would ask Allah's forgiveness for you and
invoke Allah for you.” (2) ‘Aishah said, “Wa
thukāyah!” By Allah, I think you want me
to die; and if this should happen, you would
spend the last part of the day sleeping with
one of your wives!” The Prophet {Q} said, “Nay, I should say, ‘Oh my head!’ I felt like
sending for Abū Bakr and his son, and
appoint him as my successor lest some
people claimed something or some others
wished something, but then I said (to
myself), Allah would not allow it to be
otherwise, and the Muslims would prevent
it to be otherwise”.

(1) (H. 5665) Ka'b was in a state of Ihram.

(2) (H. 5666) The Prophet {Q} wished that he would survive her so that he might invoke
Allah for her.

(3) (H. 5666) An exclamation, meaning: “Alas I have lost my son!” The literal meaning is
not meant here; it only expresses the distress and discomfort of the speaker.
5667. Narrated Ibn Mas'ūd: I visited the Prophet while he was having a high fever. I touched him and said, "You have a very high fever." He said, "Yes as much fever as two men of you may have." I said, "You will have a double reward?" He said, "Yes. No Muslim is afflicted with hurt caused by disease or some other inconvenience, but that Allah will remove his sins as a tree sheds its leaves."

5668. Narrated Sa'd: Allah's Messenger came to visit me during my ailment which had been aggravated during Hajjat-al-Wadā’. I said to him, "You see how sick I am. I have much property but have no heir except my only daughter. May I give two-third of my property in charity?" He said, "No." I said, "Half of it?" He said, "No." I said, "One-third?" He said, "One-third is too much, for to leave your heirs rich is better than to leave them poor, begging of others. Nothing you spend seeking Allah's Pleasure but you shall get a reward for it, even for what you put in the mouth of your wife."
(17) CHAPTER. The saying of the patient: "Get up from me!"

5669. Narrated Ibn ‘Abbās: When Allāh’s Messenger was on his deathbed and in the house there were some people among whom was ‘Umar bin Al-Khaṭṭāb, the Prophet said, “Come, let me write for you a statement after which you will not go astray.” ‘Umar said, “The Prophet is seriously ill and you have the Qur’ān; so the Book of Allāh is enough for us.” The people present in the house differed and quarrelled. Some said, “Go near so that the Prophet may write for you a statement after which you will not go astray,” while the others said as ‘Umar said. When they caused a hue and cry before the Prophet, Allāh’s Messenger said, “Get up (leave me alone).”

Narrated ‘Ubaidullāh: Ibn ‘Abbās used to say, “It was very unfortunate that Allāh’s Messenger was prevented from writing that statement for them because of their disagreement and noise.” (See H.114)
(18) CHAPTER. Whoever took the sick boy (to someone) to invoke Allâh for him.

5670. Narrated As-Sâ'ib: My aunt took me to Allâh’s Messenger ﷺ and said, “O Allâh’s Messenger! My nephew is ill.” The Prophet ﷺ touched my head with his hand and invoked Allâh to bless me. He then performed ablution and I drank of the remaining water of his ablution and then stood behind his back and saw “Khatam An-Nubuwâ” (The Seal of Prophethood) between his shoulders like a button of Al-Hajala (a button of a small tent, which some said: egg of a partridge). (See H. 190)

(19) CHAPTER. The patient’s wish for death.

5671. Narrated Anas bin Mâlik: The Prophet ﷺ said, “None of you should wish for death because of a calamity befalling him; but if he has to wish for death, he should say:

O Allâh! Keep me alive as long as life is better for me, and let me die if death is better for me’.”

5672. Narrated Qais bin Abu Häzím: We went to pay a visit to Khabbâb (who was sick) and he had been branded (cauterized) at seven places in his body. He said, “Our companions who died (during the lifetime of the Prophet ﷺ) left (this world) without having their rewards reduced through enjoying the pleasures of this life, but we have got (so much) wealth that we find no
way to spend it except on the construction of buildings. Had the Prophet not forbidden us to wish for death, I would have wished for it." We visited him for the second time while he was building a wall. He said, "A Muslim is rewarded (in the Hereafter) for whatever he spends except for something that he spends on building."\(^{(1)}\)

5673. Narrated Abu Hurairah: I heard Allah’s Messenger saying, "The good deeds of any person will not make him enter Paradise." (i.e., None can enter Paradise through his good deeds). They (the Prophet’s Companions) said, "Not even you, O Allah’s Messenger?" He said, "Not even I, unless Allah bestows His Favour and Mercy on me." So be moderate in your religious deeds and do the deeds that are within your ability; and none of you should wish for death, for if he is a gooddoer, he may increase his good deeds, and if he is an evildoer, he may repent to Allah."

5674. Narrated ‘Aishah: I heard the Prophet, who was resting against me, saying, "O Allah! Forgive (excuse) me and bestow Your Mercy on me and let me join with the highest companions (in Paradise)."" See Qur’ān (V.4:69)

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\(^{(1)}\) (H. 5672) If he spends too much needlessly.
(20) CHAPTER. The invocation for the patient by the one who pays a visit to him.

And Sa’d said: The Prophet ﷺ came to visit me and said, “O Allah! (Please) cure Sa’d.”

5675. Narrated ‘Aishah ﷺ:
Whenever Allah’s Messenger ﷺ paid a visit to a patient, or a patient was brought to him, he used to invoke Allah, saying, “Take away the disease, O Lord of the people! Cure him as You are the One Who cures. There is no cure but Yours, a cure that leaves no disease.”

(21) CHAPTER. The performing of ablution by a person who pays a visit to a patient.

5676. Narrated Jābir bin ‘Abdullāh: The Prophet ﷺ came to me while I was ill. He performed ablution and threw the remaining water on me (or said, “Pour it on him”). When I came to my senses I said, “O Allah’s Messenger! I have no son or father to be my heir, so how will be my inheritance?” Then the Verse of Inheritance was revealed.
(22) CHAPTER. Whoever invoked Allāh to remove epidemics and fever.

5677. Narrated ‘Āishah رضي الله عنها: When Allāh’s Messenger ﷺ emigrated to Al-Madīna, Abū Bakr and Bilāl became ill (had a fever). I entered upon them and said, “O my father! How are you? O Bilāl! How are you?” Whenever the fever of Abū Bakr got worse he used to say, “Everybody is staying alive with his people, yet death is nearer to him than his shoe laces.” And whenever fever deserted Bilāl, he would recite (two poetic verses): “Would that I could stay overnight in a valley wherein I would be surrounded by *Idhkhir* and *Jail* (two kinds of good smelling grass). Would that one day I could drink of the water of Majānna, and would that Shāmā and Tāfīl (two mountains at Makkah) would appear to me!” I went to Allāh’s Messenger ﷺ and informed him about that. He said, “O Allāh! Make us love Al-Madīna as much or more than we love Makkah, and make it healthy, and bless its Sā‘ and its *Mudd*, and take away its fever and put it in Al-Juhfā.” (See Hadith No. 5654).
(1) CHAPTER. There is no disease that Allah has sent down except that He also has sent down its treatment.

5678. Narrated Abu Hurairah: The Prophet ﷺ said, “There is no disease that Allah has sent down except that He also has sent down its treatment.”

(2) CHAPTER. May a man treat a woman or a woman treat a man?

5679. Narrated Rubai' bint Mu'awwidh bin 'Afra: We used to go for military expeditions along with Allah’s Messenger ﷺ and provide the people with water, serve them and bring the dead and the wounded back to Al-Madina.

(3) CHAPTER. There is cure in three things.

5680. Narrated Ibn 'Abbas: (The Prophet ﷺ said) “Healing is in three things: A gulp of honey, cupping, and branding with fire, (cauterizing). But I forbid my followers to use (cauterization) branding with fire.”
5681. Narrated Ibn 'Abbās: The Prophet ﷺ said, “Healing is in three things: cupping, a gulp of honey or cauterization, (branding with fire) but I forbid my followers to use cauterization (branding with fire).”

(4) CHAPTER. Treatment with honey, And the Statement of Allāh ﷻ: “Wherein is healing for men.” (V.16:69)

5682. Narrated ‘Aishah: The Prophet ﷺ used to like Al-Halwa (sweet edible things) and honey.

5683. Narrated Jābir bin ‘Abdullāh: I heard the Prophet ﷺ saying, “If there is any healing in your medicines, then it is in cupping, a gulp of honey or branding with fire (cauterization), (one of three) according to that suits the ailment, but I don’t like to be (cauterized) branded with fire.”
5684.Narrated Abū Sa‘īd Al-Khudrī

A man came to the Prophet ﷺ and said, “My brother has some abdominal trouble.” The Prophet ﷺ said to him “Let him drink honey.” The man came for the second time and the Prophet ﷺ said to him, “Let him drink honey.” He came for the third time and the Prophet ﷺ said, “Let him drink honey.” He returned again and said, “I have done that.” The Prophet ﷺ then said, “Allāh has said the truth, but your brother’s abdomen has told a lie. Let him drink honey.” So he made him drink honey and he was cured.

(5) CHAPTER. To treat with the milk of camels.

5685. Narrated Anas

Some people were sick and they said, “O Allāh’s Messenger! Give us shelter and food”. So when they became healthy they said, “The weather of Al-Madīnā is not suitable for us.” So he sent them to Al-Harra with some she-camels of his and said, “Drink of their milk.” But when they became healthy, they killed the shepherd of the Prophet ﷺ and drove away his camels. The Prophet ﷺ sent some people in their pursuit. Then he got their hands and feet cut and their eyes were branded with heated pieces of iron. I saw one of them licking the earth with his tongue till he died. (See H. 233)
(6) CHAPTER. To treat with the urine of camels.

5686. Narrated Anas: The climate of Al-Madina did not suit some people, so the Prophet ordered them to proceed along with his shepherd, i.e. his camels, and drink their milk and urine (as a medicine). So they proceeded along with the shepherd (and the camels) and drank their milk and urine, till their bodies became healthy. Then they killed the shepherd and drove away the camels. When the news reached the Prophet, he sent some people in their pursuit. When they were brought, he cut their hands and feet and their eyes were branded with heated pieces of iron.

(7) CHAPTER. (To treat with) black cumin (Nigella seeds).

5687. Narrated Khalid bin Sa’d: We went out and Ghalib bin Abjar was accompanying us. He fell ill on the way and when we arrived at Al-Madina, he was still sick. Ibn Abu ‘Atiq came to visit him and said to us, “Treat him with black cumin. Take five or seven seeds and crush them (mix the powder with oil) and drop the resulting mixture into both nostrils, for ‘Aishah has narrated to me...”
that she heard the Prophet ﷺ saying, 'This black cumin is healing for all diseases except As-Sâm.' ‘Aishah asked, 'What is As-Sâm?' He ﷺ said, 'Death'."

5688. Narrated Abü Hurairah ﷺ: I heard Allah’s Messenger ﷺ saying, "There is healing in black cumin for all diseases except death."

(8) CHAPTER. At-Talbīna (a kind of porridge prepared from milk, honey and white flour, etc.) for the patient.

5689. Narrated ‘Urwa: ‘Aishah used to recommend At-Talbīna for the sick and for such a person as grieved over a dead person. She used to say, “I heard Allah’s Messenger ﷺ saying, ‘At-Talbīna gives rest to the heart of the patient and makes it active and relieves some of his sorrow and grief.”
5690. Narrated Hishâm's father: 'Aishah used to recommend Al-Talbîna and used to say, “It is disliked (by the patient) although it is beneficial.”

(9) CHAPTER. Sa'ūṭ.

5691. Narrated Ibn 'Abbâs: The Prophet was cupped and he paid the wages to the one who had cupped him and then took Sa'ūṭ (medicine sniffed by nose).

(10) CHAPTER. To sniff the Indian and sea Qust (kind of incense).

5692. Narrated 'Umm Qays bint Mihsân: I heard the Prophet saying, “Treat with the Indian incense, for it has healing for seven diseases; it is to be sniffed by one having throat trouble, and to be put into one side of the mouth of one suffering from pleurisy.”

(1) (Chap. 9) Any medicine taken by the nose.
5693. Once I (Umm Qais) went to Allāh’s Messenger ﷺ with a son of mine who would not eat any food, and the boy passed urine on him whereupon he asked for some water and sprinkled it over the place of urine. (See H.223)

(11) CHAPTER. What time one should be cupped.
Abū Mūsā was cupped at night.

5694. Narrated Ibn ‘Abbās ﷺ, 4:41
The Prophet ﷺ was cupped while he was fasting.

(12) CHAPTER. To be cupped while on a journey or while in a state of Ihram.

Ibn Buḥaina narrated that on the authority of the Prophet ﷺ.

5695. Narrated Ibn ‘Abbās ﷺ, 4:41
The Prophet ﷺ was cupped while he was in a state of Ihram.

(13) CHAPTER. To be cupped (as a treatment) for a disease.

5696. Narrated Anas ﷺ, that he was asked about the wages of the one who cups others. He said, “Allāh’s Messenger ﷺ was cupped by Abū Ṭaibā, to whom he gave two Sā‘ of food and interceded for him with his masters who consequently reduced what they used to charge him daily. Then the Prophet ﷺ said, “The best medicines you may treat yourselves with are cupping and sea
incense.” He added, “You should not torture your children by treating tonsillitis by pressing the tonsils (or the palate with the finger), but use incense.”

5697. Narrated Jābir bin ‘Abdullāh رضي الله عنهم that he paid Al-Muqanna’ a visit during his illness and said, “I will not leave till he gets cupped, for I heard Allâh’s Messenger ﷺ saying, “There is healing in cupping.”

5698. Narrated ‘Abdullâh bin Buhaina: Allâh’s Messenger ﷺ was cupped on the middle of his head at Lahye Jamal on his way to Makkah while he was in a state of Iḥrãm.

5699. Narrated Ibn ‘Abbãs رضي الله عنهم: Allâh’s Messenger ﷺ was cupped on his head.

(14) CHAPTER. Cupping on the head.

(15) CHAPTER. To perform the operation of cupping for treating unilateral or bilateral headache.
5700. Narrated Ibn 'Abbás: The Prophet was cupped on his head for an ailment he was suffering from while he was in a state of *Ihrām*, at a water place called Lahye Jamal.

5701. Ibn 'Abbás further said: Allāh's Messenger was cupped on his head for unilateral headache while he was in a state of *Ihrām*.

5702. Narrated Jābir bin 'Abdullāh: I heard the Prophet saying, "If there is any good in your medicines, then it is in a gulp of honey, a cupping operation, or branding (cauterization), but I do not like to be (cauterized) branded".

(16) CHAPTER. To get one's head shaved because of some ailment.

5703. Narrated Ka'b bin 'Ujrah: The Prophet came to me during the period of Al-Hudaiyiya, while I was lighting fire underneath a cooking pot and lice were falling down from my head. He said, "Do your lice hurt you?" I said, "Yes." He said, "Shave your head and observe *Saum* (fast) for three days or feed six poor persons or slaughter a sheep as a sacrifice."
(17) CHAPTER. Whoever gets himself branded (cauterized) or branded (cauterized) someone else, and the superiority of one who does not get branded (cauterized).

5704. Narrated Jābir: The Prophet said, “If there is any healing in your medicines then it is a cupping operation, or branding (cauterization), but I do not like to be branded.”

5705. Narrated Ibn ‘Abbas: Allāh’s Messenger said, “Nations were displayed before me; one or two Prophets would pass by along with a few followers. A Prophet would pass by accompanied by nobody. Then a big crowd of people passed in front of me and I asked, “Who are they? Are they my followers?” It was said, “No. It is Moses and his followers.” It was said to me, “Look at the horizon.” Behold! There was a multitude of people filling the horizon. Then it was said to me, ‘Look this way and that way in the vastness of the horizon! Behold! There was a multitude filling the horizon.” It was said to me, ‘This is your nation out of whom seventy thousand shall enter Paradise without reckoning.” Then the Prophet entered his house without telling..."
his Companions who they (the 70,000) were. So the people started talking about the issue and said, “It is we who have believed in Allâh and followed His Messenger; therefore those people are either ourselves or our children and they are born in the Islamic era, for we were born in the Pre-Islamic Period of Ignorance.” When the Prophet ﷺ heard of that, he came out and said, “Those people are those who do not treat themselves with Ruqya, nor do they believe in bad or good omen (from birds etc.) nor do they get themselves branded (cauterized), but they put their trust only in their Lord.” On that ‘Ukãsha bin Mihsan said, “Am I one of them, O Allâh’s Messenger?” The Prophet ﷺ said, “Yes.” Then another person got up and said, “Am I one of them?” The Prophet ﷺ said, ‘Ukãsha has preceded you.’

18) CHAPTER. To treat ophthalmia (inflammation or soreness of the eyes) with antimony or kohl.

Umm ‘Atiyya narrated this.

5706. Narrated Umm Salama ﷺ:
The husband of a lady died and her eyes became sore and the people mentioned her story to the Prophet ﷺ. They asked him whether it was permissible for her to use kohl as her eyes were exposed to danger. He said, “Previously, when one of you was bereaved of her husband she would stay in her dirty clothes in a bad unhealthy house (for one year), and when a dog passed by, she would throw a globe of dung. No, (she should observe the prescribed period ‘Iddah) for
four months and ten days.” (See H. 5336)

(19) CHAPTER. Leprosy.

5707. Narrated Abu Hurairah: Allah's Messenger said, “(There is) no 'Adwa (no contagious disease is conveyed without Allah's Permission), nor Tiyara [nor is there any bad omen (from birds)], nor (is there any) Hāma, Safar, and one should run away from the leper as one runs away from a lion.” (See H. 5717 and its Chap. 25, H. 5753 and its Chap. 43, and also see H. 5757 and its Chap. 45)

(20) CHAPTER. Al-Mann heals eye diseases.

5708. Narrated Sa'id bin Zaid: I heard the Prophet saying, Al-Kama (truffles)are like Mann (i.e they grow naturally without man's care) and their water heals eye diseases.” (See H. 4478)

(21) CHAPTER. Al-Ladūd (the medicine

(1) (H. 5707) Please see for details Fath Al-Barî.
which is poured or inserted into one side of a patient's mouth).

5709, 5710, 5711. Narrated Ibn ‘Abbās: Abū Bakr kissed (the forehead of) the Prophet when he was dead. Narrated ‘Āishah: ‘Abdū bin ‘Abbās: ‘Āishah added: We poured medicine in one side of the Prophet’s mouth during his illness but he started waving us not to insert the medicine into his mouth. We said, “He dislikes the medicine as a patient usually does.” But when he improved and felt a little better he said, “Did I not forbid you to put medicine (by force) in the side of my mouth?” We said, “We thought it was just because a patient usually dislikes medicine.” He said, “None of those who are in the house but will be forced to pour medicine in the side of his mouth while I am watching, except A’-Abbās, for he had not witnessed your deed.” (See H.4458)

5712. ‘Āishah added: We poured medicine in one side of the Prophet’s mouth during his illness but he started waving us not to insert the medicine into his mouth. We said, “He dislikes the medicine as a patient usually does.” But when he improved and felt a little better he said, “Did I not forbid you to put medicine (by force) in the side of my mouth?” We said, “We thought it was just because a patient usually dislikes medicine.” He said, “None of those who are in the house but will be forced to pour medicine in the side of his mouth while I am watching, except A’-Abbās, for he had not witnessed your deed.” (See H.4458)
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5714. Narrated ‘Āishah, the wife of the Prophet ﷺ: When the health of Allâh’s Messenger ﷺ deteriorated and his condition became serious, he asked the permission of all his wives to allow him to be treated in my house, and they allowed him. He came out, supported by two men and his legs were dragging on the ground between ‘Abbās and another man. (The subnarrator told Ibn ‘Abbās who said: Do you know who was the other man whom ‘Āishah did not mention? The subnarrator said: No. Ibn ‘Abbās said: It was ‘Alî). ‘Āishah added: When the Prophet entered my house and his disease became aggravated, he said, “Pour on me seven water-skins full of water (the tying ribbons of which had not been untied) so that I may give some advice to the people.” So we made him sit in a tub belonging to Ḥafṣa, the wife of the Prophet ﷺ and started pouring water on him from those waterskins till he waved us to stop. Then he went out to the people and led them of one suffering from pleurisy.”
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in *Salāt* (prayer) and delivered a *Khuṭba* (religious speech) before them.

(23) CHAPTER. *Al-‘Udrā* (throat or tonsil diseases).

5715. Narrated Umm Qais that she took to Allāh’s Messenger ﷺ one of her sons whose palate and tonsils she had pressed because he had throat trouble. The Prophet ﷺ said, “Why do you pain your child by getting the tonsils and palate pressed like that? Use *Al-‘Ud Al-Hindi* (certain Indian incense) for it cures seven diseases one of which is pleurisy.”

(24) CHAPTER. The treatment for a person suffering from diarrhea.

5716. Narrated Abū Sa‘īd: A man came to the Prophet ﷺ and said, “My brother has got
loose motions.” The Prophet ﷺ said, “Let him drink honey.” The man again (came) and said, “I made him drink (honey) but that made him worse.” The Prophet ﷺ said, “Allāh has said the Truth, and the abdomen of your brother has told a lie.” (See Ḥadīth No.5684)

(25) CHAPTER. There is no Ṣafar (i.e. it is not a contagious disease). Ṣafar is a disease that afflicts the abdomen. [See Fath Al-Bārī]

5717. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “There is no ḍawḥā (no disease is conveyed from the sick to the healthy without Allāh’s Permission), nor Ṣafar, nor Ḥāma.” A bedouin stood up and said, “Then what about my camels? They are like deer on the sand, but when a mangy camel comes and mixes with them, they all get infected with mange.” The Prophet ﷺ said, “Then who conveyed the (mange) disease to the first one?” (See H. 5707)

(26) CHAPTER. Pleurisy.

5718. Narrated Umm Qais that she took to Allāh’s Messenger ﷺ one of her sons whose palate and tonsils she had pressed to treat a throat trouble. The Prophet ﷺ said, “Be afraid of Allāh! Why do you pain your children by having their tonsils pressed like
that? Use Al-‘Ud Al-Hindi (a certain Indian incense) for it cures seven diseases, one of which is pleurisy.”

5719, 5720, 5721. Narrated Anas bin Mâlik: Allah's Messenger allowed one of the Ansâr families to treat persons who have taken poison and also who are suffering from ear ailment with Ruqya. Anas added: I got myself branded (cauterized) for pleurisy, when Allah's Messenger was still alive. Abû Tâlîh, Anas bin An-Nâdr and Zaid bin Thâbit witnessed that, and it was Abû Tâlîh who branded (cauterized) me.

(27) CHAPTER. To burn a mat made of palm-tree leaves (and put its ashes into a wound) to stop bleeding.
5722. Narrated Sahl bin Sa‘d As-Sa’idi:
When the helmet broke on the head of the Prophet ﷺ and his face became covered with blood and his incisor tooth broke (i.e. during the battle of Uhud), ‘Ali used to bring water in his shield while Fāṭima was washing the blood off his face. When Fāṭima saw that the bleeding increased because of the water, she took a mat (of palm leaves), burnt it, and stuck it (the burnt ashes) on the wound of Allāh’s Messenger ﷺ, whereupon the bleeding stopped.

5723. Narrated Nafi‘: ‘Abdullāh bin ‘Umar said, “The Prophet ﷺ said, ‘Fever is from the heat of Hell, so abate fever, with water’.”

Nafi‘ added: ‘Abdullāh used to say, “O Allāh! Relieve us from the punishment,” (when he suffered from fever).

5724. Narrated Fāṭima bint Al-Mundhir:
Whenever a lady suffering from fever was brought to Asmā‘ bint Abū Bakr, she used to invoke Allāh for her and then sprinkle some water on her body at the chest and say, “Allāh’s Messenger ﷺ used to order us to abate fever with water.”
5725. Narrated 'Aishah: The Prophet said, “Fever is from the heat of Hell, so abate fever with water.”

5726. Narrated Rāfi' bin Khadij: I heard Allah's Messenger saying, “Fever is from the heat of Hell, so abate fever with water.”

(29) CHAPTER. Whoever went out of a land because its climate and water did not suit him.

5727. Narrated Anas bin Malik: Some people from the tribes of 'Ukl and 'Uraina came to Allah's Messenger and embraced Islam and said, “O Allah's Messenger! We are owners of livestock and have never been farmers,” and they found the climate of Al-Madina unsuitable for them. So Allah's Messenger ordered that they be given some camels and a shepherd, and ordered them to go out with those camels and drink their milk and urine. So they set out, but when they reached a place called Al-Ḥarra, they reverted to disbelief after their conversion to Islam, killed the shepherd and drove away the camels. When this news reached the Prophet he sent in their pursuit (and they were caught and brought).
The Prophet ordered that their eyes be branded with heated iron bars and their hands be cut off, and they were left at Al-Harra till they died in that state. (See H. 233)

(30) CHAPTER. What has been mentioned about the plague.

5728. Narrated Sa’d: The Prophet said, “If you hear of an outbreak of plague in a land, do not enter it; but if the plague breaks out in a place while you are in it, do not leave that place.”

5729. Narrated ‘Abdullāh bin ‘Abbas: ‘Umar bin Al-Khaṭṭāb departed for Shām and when he reached Sarq, the commanders of the (Muslim) army, Abū ‘Ubaida bin Al-Jarrāḥ and his companions met him and told him that an epidemic had broken out in Shām. ‘Umar said, “Call for me the early emigrants.” So ‘Umar called them, consulted them and informed them that an epidemic had broken out in Shām. Those people differed in their opinions. Some of them said, “We have come out for a purpose and we do not think that it is proper to give it up,” while
others said (to ’Umar), “You have along with you, other people and the Companions of Allâh’s Messenger ﷺ, so we do not advise that we take them to this epidemic.” ‘Umar said to them, “Leave me now.” Then he said, “Call the Ansâr for me.” I called them and he consulted them and they followed the way of the emigrants and differed as they did. He then said to them, “Leave me now.” and added, “Call for me the old people of Quraish who emigrated in the year of the conquest of Makkah.” I called them and they gave a unanimous opinion saying, “We advise that you should return with the people and do not take them to that (place) of epidemic.” So ‘Umar made an announcement, “I will ride back to Al-Madînâ in the morning, so you should do the same.” Abu ’Ubaida bin Al-Jarrâh said (to ‘Umar), “Are you running away from what Allâh had ordained?” ‘Umar said, “Would that someone else had said such a thing, O Abu ’Ubaida! Yes, we are running from what Allâh had ordained to what Allâh has ordained. Don’t you agree that if you had camels that went down a valley having two places, one green and the other dry, you would graze them on the green one only if Allâh had ordained that, and you would graze them on the dry one only if Allâh had ordained that?” At that time ‘Abdur-Rahmân bin ‘Auf, who had been absent because of some job, came and said, “I have some knowledge about this. I have heard Allâh’s Messenger ﷺ saying, ‘If you hear about it (an outbreak of plague) in a land, do not go to it; but if plague breaks out in a country where you are staying, do not run away from it.’” ‘Umar thanked Allâh and returned to Al-Madînâ.
5730. Narrated ‘Abdullāh bin Āmīr رضي الله عنه: ‘Umar went to Shām and when he reached Sargh, he got the news that an epidemic (of plague) had broken out in Shām. ‘Abdur-Raḥmān bin ‘Aīf told him that Allāh’s Messenger ﷺ said, “If you hear that it (plague) has broken out in a land, do not go to it; but if it breaks out in a land where you are present, do not go out in order to run away from it.”

5731. Narrated Abū Hurairah رضي الله عنه: Allāh’s Messenger ﷺ said, “Neither Māth (Ad-Dajjāl) nor plague will enter Al-Madīnah.”

5732. Narrated Anas bin Mālik رضي الله عنه: Allāh’s Messenger ﷺ said, “(Death from) plague is martyrdom for every Muslim.”
5733. Narrated Abū Hurairah: The Prophet ﷺ said, "He (a Muslim) who dies of an abdominal disease is a martyr, and he who dies of plague is a martyr."

(31) CHAPTER. The reward of a person who suffers from plague (or lives in a plague-stricken land) and remains patient.

5734. Narrated ‘Aishah, the wife of the Prophet ﷺ, that she asked Allah’s Messenger ﷺ about plague, and Allah’s Messenger ﷺ informed her saying, "Plague was a punishment which Allah used to send on whom He wished, but Allah made it a blessing for the believers. None (among the believers) remains patient in a land in which plague has broken out and considers that nothing will befall him except what Allah has ordained for him, but that Allah will grant him a reward similar to that of a martyr."

(32) CHAPTER. Ar-Ruqa(1) with the Qur’ān and the Mu‘awwidhāt (the last two Sūrah of the Qur’ān).

5735. Narrated ‘Āishah ﷺ: "The reward of a person who suffers from plague (or lives in a plague-stricken land) and remains patient.

(1) (Chap. 32) Ruqa (sing. Ruqya) is the recitation of some Divine verses as a treatment for a disease.
During the Prophet’s fatal illness, he used to recite the Mu’awwidhat (Sūrat An-Nās and Sūrat Al-Falaq) and then blow his breath over his body. When his illness was aggravated, I used to recite those two Sūrah and blow my breath over him and make him rub his body with his own hand for its blessings."

Ma’mar asked Az-Zuhri: How did the Prophet use to blow? Az-Zuhri said: He used to blow on his hands and then passed them over his face.

(33) CHAPTER. To do Ruqya by reciting Sūrat Al-Fātiha (the Opening of the Book).

And this has been narrated by Ibn ‘Abbas on the authority of the Prophet .

5736. Narrated Abū Sa’īd Al-Khudrī: Some of the companions of the Prophet came across a tribe amongst the tribes of the Arabs, and that tribe did not entertain them. While they were in that state, the chief of that tribe was bitten by a snake (or stung by a scorpion). They said, (to the Companions of the Prophet ), “Have you got any medicine with you or anybody who can treat with Ruqya?” The Prophet’s Companions said, “You refuse to entertain us, so we will not treat (your chief) unless you pay us for it.” So they agreed to pay them a flock of sheep. One of them (the Prophet’s Companions) started reciting Sūrat Al-Fātiha and gathering his saliva and spitting it (at the snakebite). The patient got cured and his people presented the sheep to them, but they said, “We will not take it unless we ask the Prophet (whether it is lawful).” When they asked him, he smiled and said, “How do you know that Sūrat Al-Fātiha is a Ruqya? Take it (flock of sheep) and assign a share for me.” (See H. 2276)
CHAPTER. The conditions required for doing a \textit{Ruqya} with \textit{Sūrat Āl-Fātīha}.

5737. Narrated Ibn ‘Abbās: Some of the Companions of the Prophet \( 	ext{ﷺ} \) passed by some people staying at a place where there was water, and one of those people was stung by a scorpion. A man from those staying near the water, came and said to the Companions of the Prophet \( 	ext{ﷺ} \), “Is there anyone among you who can do \textit{Ruqya} as near the water there is a person who has been stung by a scorpion.” So one of the Prophet’s Companions went to him and recited \textit{Sūrat Āl-Fātīha} for a sheep as his fees. The patient got cured and the man brought the sheep to his companions who disliked that and said, “You have taken wages for reciting Allāh’s Book.” When they arrived at Al-Madīnā, they said, “O Allāh’s Messenger, (this person) has taken wages for reciting Allāh’s Book.” On that Allāh’s Messenger \( 	ext{ﷺ} \) said, “You are most entitled to take wages for doing a \textit{Ruqya} with Allāh’s Book.”

CHAPTER. \textit{Ruqya} for an evil eye.

5738. Narrated ‘Āishah: The Prophet \( 	ext{ﷺ} \) ordered me or somebody else to do \textit{Ruqya} (if there was some effect) from an evil eye.

5739. Narrated Umm Salama that the Prophet \( 	ext{ﷺ} \) saw in her house a girl whose face...
had a black spot. He said, “She is under the effect of an evil eye, so treat her with a Ruqya.”

(36) CHAPTER. The effect of an evil eye is a fact.


(37) CHAPTER. To treat a snakebite or a scorpion sting with a Ruqya.

5741. Narrated Al-Aswad: I asked ‘Aishah about treating poisonous stings (a snakebite or a scorpion sting) with a Ruqya. She said, “The Prophet ﷺ allowed the treatment of poisonous sting with Ruqya.”
(38) CHAPTER. The *Ruqya* of the Prophet ﷺ (i.e. what he used to recite while doing a *Ruqya*).

5742.Narrated ‘Abdul ‘Aziz: Thabit and I went to Anas bin Malik. Thabit said, “O Abu Hamza! I am sick.” On that Anas said, “Shall I treat you with the *Ruqya* of Allah’s Messenger ﷺ?” Thabit said, “Yes,” Anas recited, “O Allah! The Lord of the people, the Remover of trouble! (Please) cure (heal) (this patient), for You are the Healer. None brings about healing but You; a healing that will leave behind no ailment.”

5743. Narrated ‘Aishah: The Prophet ﷺ used to treat some of his wives by passing his right hand over the place of ailment and used to say, “O Allah, the Lord of the people! Remove the trouble and heal the patient, for You are the Healer. No healing is of any avail but Yours; healing that will leave behind no ailment.”

5744. Narrated ‘Aishah: Allah’s Messenger ﷺ used to treat with a *Ruqya* saying, “O the Lord of the people! Remove the trouble. The cure is in Your Hands, and there is none except You who can remove it (the disease).”
5745. Narrated ‘Aishah: The Prophet used to say to the patient, “In the Name of Allah. The earth of our land and the saliva of some of us cure our patient.”

5746. Narrated ‘Aishah: Allah’s Messenger used to read in his Ruqya, “In the Name of Allah. The earth of our land and the saliva of some of us cure our patient with the permission of our Lord.”

(39) CHAPTER. An-Nafth (blowing with a slight shower of saliva) while treating with a Ruqya.

5747. Narrated Abû Qatâda: I heard the Prophet saying, “A good dream is from Allah, and a bad dream is from Satan. So if anyone of you sees (in a dream) something he dislikes, when he gets up he should blow thrice (on his left side) and seek refuge with Allah from its evil for then it will not harm him.”

(1) (H. 5745) The Prophet while reciting the Ruqya, put some of his saliva on his index finger and touched the earth with it and applied the resulting mixture to the place of the ailment.

(2) (H. 5746) See H. 5745.
Whenever Allah's Messenger \(\text{ﷺ}\) went to bed, he used to recite Surat Al-Ikhlas, Surat Al-Falaq and Surat An-Nas and then blow on his palms and pass them over his face and those parts of his body that his hands could reach. And when he fell ill, he used to order me to do like that for him.

5748. Narrated 'Aishah: Whenever Allah's Messenger \(\text{ﷺ}\) went to bed, he used to recite Surat Al-Ikhlas, Surat Al-Falaq and Surat An-Nas and then blow on his palms and pass them over his face and those parts of his body that his hands could reach. And when he fell ill, he used to order me to do like that for him.

5749. Narrated AbūSa‘īd: A group of the Companions of Allah's Messenger \(\text{ﷺ}\) proceeded on a journey till they dismounted near one of the Arab tribes and requested them to entertain them as their guests, but they (the tribe people) refused to entertain them. Then the chief of that tribe was bitten by a snake (or stung by a scorpion) and he was given all sorts of treatment, but all in vain. Some of them said, "Will you go to the group (those travellers) who have
dismounted near you and see if one of them has something useful?” They came to them and said, “O the group! Our leader has been bitten by a snake (or stung by a scorpion) and we have treated him with everything but nothing benefited him. Have anyone of you anything useful?” One of them replied, “Yes, by Allâh, I know how to treat with a Ruqya. But, by Allâh, we wanted you to receive us as your guests but you refused. I will not treat your patient with a Ruqya till you fix for us something as wages.” Consequently they agreed to give those travellers a flock of sheep. The man went with them (the people of the tribe) and started spitting (on the bite) and reciting Sûrat Al-Fâtîha till the patient was healed and started walking, as if he had not been sick. When the tribe people paid them their wages they had agreed upon, some of them (the Prophet’s Companions) said, “Distribute (the sheep).” But the one who treated with the Ruqya said, “Do not do that till we go to Allâh’s Messenger and mention to him what has happened, and see what he will order us.” So they came to Allâh’s Messenger and mentioned the story to him and he said, “How do you know that Sûrat Al-Fâtîha is a Ruqya? You have done the right thing. Divide (what you have got) and assign for me a share with you.”

(40) CHAPTER. The passing of the right hand of the one who is treating with a Ruqya on the place of ailment.

5750. Narrated ‘Â’ishah: The Prophet used to treat some of his wives by passing his right hand over the place of...
ailment and used to say, “O Lord of the people! Remove the trouble and bring about healing as You are the Healer. There is no healing but Your Healing, a healing that will leave no ailment.”

(41) CHAPTER. A woman may treat a man with a Ruqya.

5751. Narrated ‘Aishah: The Prophet, during his fatal ailment used to blow (on his hands and pass them) over his body while reciting the Mu‘awwidhã (Sûrat An-Nâs and Sûrat Al-Falaq). When his disease got aggravated, I used to recite for him and blow (on his hands) and let him pass his hands over his body because of its blessing. (Ma‘mar asked Ibn Shihãb: How did he used to do Naﬁth? He said: He used to blow on his hands and then pass them over his face).

(42) CHAPTER. Whoever does not treat or get treated with a Ruqya.

5752. Narrated Ibn ‘Abbãs: The Prophet once came out to us and said, “Some nations were displayed before me. A Prophet would pass in front of me with one man, and another with two men, and another with a group of people, and another with..."
nobody with him. Then I saw a great crowd covering the horizon and I wished that they were my followers, but it was said to me, 'This is Moses and his followers.' Then it was said to me, 'Look!' I looked and saw a big gathering with a large number of people covering the horizon. It was said, "Look this way and that way." So I saw a big crowd covering the horizon. Then it was said to me, "These are your followers, and among them there are 70,000 who will enter Paradise without (being asked about their) accounts."

Then the people dispersed and the Prophet did not tell who those 70,000 were. So the Companions of the Prophet started talking about that and some of them said, "As regards us, we were born in the era of Ash-Shirk (polytheism), but then we believed in Allah and His Messenger. We think however, that these (70,000) are our offspring." That talk reached the Prophet who said, "These (70,000) are the people who do not draw an evil omen from (birds etc.) and do not get treated by branding themselves and do not treat with Ruqya, but put their trust (only) in their Lord." Then 'Ukâsha bin Mihsân got up and said, "O Allah's Messenger! Am I one of those (70,000)?" The Prophet said, "Yes." Then another person got up and said, "Am I one of them?" The Prophet said, "'Ukâsha has preceded you."

(43) CHAPTER. At-Ṭiyara (drawing an evil omen from birds, etc.)

5753. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: Allah's Messenger said, "There is neither 'Adwā (no contagious disease is conveyed to others without Allah's permission) nor Ṭiyara, but an evil omen
may be in three: a woman, a horse or an animal.”

(44) CHAPTER. Al-Fā’l (good omen).

5754. Narrated Abū Hurairah: “I heard Allah’s Messenger saying, ‘There is no Tīyara, and the best omen is the Fā’l.’ They asked, ‘What is the Fā’l?’ He said, ‘A good word that one of you hears (and takes as a good omen).’”

5755. Narrated Abū Hurairah: “The Prophet said, ‘There is no Tīyara, and the best omen is Al-Fā’l.’” Somebody said, ‘What is Al-Fā’l, O Allah’s Messenger?’ He said, ‘A good word that one of you hears (and takes as a good omen).’”

5756. Narrated Anas: “The Prophet said, ‘No ‘Adwā (no contagious disease is conveyed to others without Allah’s Permission), nor Tīyara, but I like the good Fā’l, i.e., the good word.’”

(1) (H. 5753) Superstition is disliked in Islam, but if one should think that there are things of bad omen, one may find such bad omen in a horse that is obstinate or not used for Jihad, a woman that is sterile or discontented or impudent, a house that is not spacious or far from mosque or neighbouring a bad neighbour.”
5757. Narrated Abu Hurairah: The Prophet said, "There is no 'Adwa', nor Tiyara, nor Hama, nor Safar."

5758. Narrated Abu Hurairah: Allah's Messenger gave his verdict about two ladies of the Hudhail tribe who had fought each other and one of them had hit the other with a stone. The stone hit her abdomen and as she was pregnant, the blow killed the child in her womb. They both filed their case with the Prophet and he judged that the blood-money for what was in her womb, was a slave or a female slave. The guardian of the lady who was fined said, "O Allah's Messenger! Shall I be fined for a creature that has neither drunk nor eaten, neither spoke nor cried? A case like that was not punished in the days of the Anbiya."

(a) The word 'Hama' may refer to a number of old traditions which Islam has abolished. In the pre-Islamic period, Arabs used to say: "If a man is killed and not avenged, a worm comes out of his head and starts revolving around his grave and says, 'Water me! Water me!' And when the murdered man is avenged, it goes; otherwise it stays there." Such a worm was called Hama.

(b) Some say 'Hama' means an owl. People used to draw an evil omen if it perched on the house of one of them. He would say: "This portends my death, or the death of one of my relatives."

(c) Some say people used to claim that the bones of a dead person turned into a bird that could fly: and that was the Hama. But the Prophet denies all this and invites people to abandon all such superstitions.
should be nullified.” On that the Prophet ﷺ said, “This is one of the brothers of foretellers(1).

5759. Narrated Abū Hurairah ﷺ: Two ladies (had a fight) and one of them hit the other with a stone on the abdomen and caused her to abort. The Prophet ﷺ judged that the victim be given either a slave or a female slave (as blood-money).

5760. Narrated Ibn Shihāb: Sa‘īd bin Al-Musayyab said, “Allāh’s Messenger ﷺ judged that in case of child killed in the womb of its mother, the offender should give the mother a slave or a female slave in recompense. The offender said, ‘How can I be fined for killing one who neither ate nor drank, neither spoke nor cried; a case like that should be denied.’ On that Allāh’s Messenger ﷺ said, ‘He is one of the brothers of the foretellers.’”

5761. Narrated Abū Mas‘ūd: The Prophet ﷺ forbade the utilization of the price of a dog, the earnings of prostitute and the earnings of a foreteller. (See H. 2237)

(1) (H. 5758) The Prophet ﷺ called him so because he had used rhymed speech like foretellers.
5762. Narrated 'Aishah ﺭ.ta. ﷺ: Some people asked Allah’s Messenger ﷺ about the foretellers. He said, “They are nothing.” They said, “O Allah’s Messenger! Sometimes they tell us of a thing which turns out to be true.” Allah’s Messenger ﷺ said, “A jinn (devil) snatches that true word and pours it into the ear of his friend (the foreteller) (as one puts something into a bottle). The foreteller then mixes with that word one hundred lies.”

(47) CHAPTER. Magic.

And the Statement of Allah ﷺ: “But the Shayātīn (devils) disbelieved, teaching men magic and such thing that came down at Babylon to the two angels, Hārūt and Mārūt, but neither of these two (angels) taught anyone till they had said, ‘We are only for trial, so disbelieve not, (by learning this magic from us).’ And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allah’s Leave. And they learn that which harms them and profits them not. And indeed they knew that the sayers of it
(magic) would have no share in the Hereafter…” (V.2:102)

The Statement of Allâh ﷺ: "And the magician will never be successful to whatever amount (of skill) he may attain." (V.20:69)

And His Statement:

“Will you submit to magic while you see it?” (V.21:3)

And His Statement:

“…their ropes and their sticks, by their magic, appeared to him as though they moved fast…” (V.20:66)

And His Statement:

“And from the evil of those who practise witchcraft when they blow in the knots.” (V.113:4)

5763. Narrated ‘Âishah رضي الله عنها: A man called Labid bin Al-A’șam from the tribe of Bani Zuraiq worked magic on Allah’s Messenger ﷺ till Allah’s Messenger ﷺ started imagining that he had done a thing that he had not really done. One day or one night he was with us, he invoked Allah and invoked for a long period, and then said, "O ‘Aishah! Do you know that Allah has instructed me concerning the matter I have asked Him about? Two men came to me and one of them sat near my head and the other near my feet. One of them said to his companion, ‘What is the disease of this man?’ The other replied, ‘He is under the effect of magic.’ The first one asked, ‘Who has worked the magic on him?’ The other replied, ‘Labid bin Al-A’șam.’ The first one asked, ‘What material did he use?’ The other replied, ‘A comb and the hairs stuck to it and the skin of pollen of a male date palm.’ The first one asked, ‘Where is that?’ The other replied, ‘(That is) in the well of Dhawrân.’” So Allah’s Messenger ﷺ along with some of his companions went there and came back saying, “O ‘Aishah, the colour of its water is..."
like the infusion of Hinna leaves. The tops of the date-palm trees near it are like the heads of the devils.” I asked. “O Allah’s Messenger? Why did you not show it?” He said, “Since Allah cured me, I disliked to let evil spread among the people.” Then he ordered that the well be filled up with earth.

(48) CHAPTER. Shirk (i.e. joining others in worship with Allâh) and witchcraft are from the Mûbiqât (great destructive sins).

5764. Narrated Abû Hurairah Ḥiyya: Allah’s Messenger ﷺ said, “Avoid Al-Mûbiqât, i.e., Shirk with Allâh (i.e. joining others in worship with Allâh) and witchcraft.”.

(49) CHAPTER. Should a bewitched person be treated?

Qatāda said: I asked Sa‘îd bin Al-Musaiyab, “If a person is bewitched or is unable to have sexual intercourse with his wife, is it permissible to remove the magic
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effect or use Nashra\(^{(1)}\) (special kind of treatment)?” He said, “Yes, there is no harm in it, for it is meant for a good purpose, and that which benefits people is not forbidden.”

5765. Narrated 'Aishah: Magic was worked on Allah's Messenger so that he used to think that he had sexual relations with his wives while he actually had not. (Sufyan said: That is the hardest kind of magic as it has such an effect.) Then one day he said, "O 'Aishah! Do you know that Allah has instructed me concerning the matter I asked Him about? Two men came to me and one of them sat near my head and the other sat near my feet. The one near my head asked the other. 'What is wrong with this man?' The latter replied, 'He is under the effect of magic.' The first one asked, 'Who has worked magic on him?' The other replied, 'Labid bin Al-A'ram, a man from Banu Zuraq who was an ally of the Jews and was a hypocrite.' The first one asked, 'What material (did he use)?' The other replied, 'A comb and the hair stuck to it.' The first one asked, 'Where (is that)?' The other replied, 'In a skin of pollen of a male date-palm tree kept under a stone in the well of Darwan.' So the Prophet went to that well and took out those things and said, "That was the well which was shown to me (in a dream). Its water looked like the infusion of Hinna leaves and its date-palm trees looked like the heads of devils." The Prophet added, "Then that thing was taken out." I said (to the Prophet), "Why do you not treat yourself with Nashra?" He said, "Allah has cured me; I dislike to let evil spread among anyone of the people."

\(^{(1)}\) (Ch. 49) For details see Fath-Al-Bâri, Vol.12, page no.345, (printed by the Egyptian press Muṣṭafâ Al-Bâbî Al-Ḥalabî in the year 1959-1378 Hijrah).
5766. Narrated 'Āishah: Magic was worked on Allah's Messenger so that he began to imagine that he had done something although he had not. One day while he was with me, he invoked Allah and invoked for a long period and then said, "O 'Āishah! Do you know that Allah has instructed me regarding the matter I asked him about?" I asked, "What is that, O Allah's Messenger?" He said, "Two men came to me; one of them sat near my head and the other sat near my feet. One of them asked his companion, 'What is the disease of this man?' The other replied, 'He is under the effect of magic.' The first one asked, 'Who has worked magic on him?' The other replied, 'Labid bin Al-A'ām, a Jew from the tribe of Banū Zuraq.' The (first one asked), 'With what has it been done?' The other replied, 'With a comb and the hair stuck to it and a skin of the pollen of a male date-palm tree.' The first one asked, 'Where is it?' The other replied, 'In the well of Dharwān.' Then the Prophet went along with some of his Companions to the well and looked at that, and there were date-palms near to it. Then he returned to me and said, "By Allah, the water of that well was (red) like the infusion of Hinna leaves, and its date-palms were like the heads of devils." I said, "O Allah's Messenger! Did you take those materials out?" He said, "No! As for me, Allah has
healed me and cured me and I was afraid that (by letting it known to the people) I would spread evil among them. Then he ordered that the well be filled up with earth, and it was filled up with earth.”

(51) CHAPTER. Some eloquent speech is as effective as magic.

5767. Narrated ‘Abdullah bin ‘Umar: Two men came from the East and addressed the people who wondered at their eloquent speeches. On that Allâh’s Messenger said, “Some eloquent speech is as effective as magic.”

5768. Narrated Sa’d: The Prophet said, “If somebody takes some  ‘Ajwa dates every morning, he will not be affected by poison or magic on that day till night.” (Another narrator said seven dates).

5769. Narrated Sa’d: I heard Allâh’s Messenger saying, “If somebody takes seven  ‘Ajwa dates in the morning,
neither magic nor poison will hurt him that day.”

(53) CHAPTER. No Ḥāma. (1)

5770. Narrated Abū Hurairah: The Prophet said, “No ‘Adwā (i.e. no contagious disease is conveyed to others without Allāh’s Permission); nor Safar; nor Ḥāma.” A bedouin said, “O Allāh’s Messenger! What about the camels which, when on the sand (desert) look like deers, but when a mangy camel mixes with them they all get infected with mange?” On that Allāh’s Messenger said, “Then who conveyed the (mange) disease to the first (mangy) camel?”

5771. Narrated Abū Hurairah: Allāh’s Messenger said: The cattle (sheep, cows, camels, etc.) suffering from a disease should not be mixed up with healthy cattle, (or said) “Do not put a patient with a healthy person,” (as a precaution).

(54) CHAPTER. No ‘Adwā (no contagious disease).

(1) (Chap. 53) See Ḥadīth No.5757. Chap. 45. (F.N.)
disease is conveyed without Allâh’s Permission).

5772. Narrated ‘Abdullâh bin ‘Umar ﷺ: Allâh’s Messenger ﷺ said, “There is neither ‘Adwâ nor Tiyara (1), and an evil omen is only in three: a horse, a woman and a house.” (See the footnote of Hadith No.5753)


5774. Abû Hurairah also said: The Prophet ﷺ said, “The cattle suffering from a disease should not be mixed up with healthy cattle (or said: “Do not put a patient with a healthy person as a precaution).” Abû Hurairah also said: Allâh’s Messenger ﷺ said, “No ‘Adwâ.” (Cont’d. with H. 5775)

5775. A bedouin got up and said, “Don’t you see how camels on the sand look like deers but when a mangy camel mixes with them, they all get infected with mange?” On that the Prophet ﷺ said, “Then who conveyed the (mange) disease to the first camel?”

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(1) (H. 5772) Tiyara means an evil omen see H. 5717 and its Chap. 25.
5776. Narrated Anas bin Malik: The Prophet said, “No ‘Adwa nor Ṭiyara; but I like Fa’l.” They said, “What is the Fa’l?” He said, “A good word.” (See H. 5754)

5777. Narrated Abū Hurairah: When Khaibar was conquered, Allâh’s Messenger was presented with a poisoned (roasted) sheep. Allâh’s Messenger said, “Collect for me all the Jews present in this area.” (When they were gathered) Allâh’s Messenger said to them, “I am going to ask you about something; will you tell me the truth?” They replied, “Yes, O Abâl-Qâsim!” Allâh’s Messenger said to them, “Who is your father?” They said, “Our father is so-and-so.” Allâh’s Messenger said, “You have told a lie, for your father is so-and-so.” They said, “No doubt, you have said the truth and done the correct thing.” He again said to them, “If I ask you about something; will you tell me the truth?” They replied, “Yes, O Abâl-Qâsim! And if we should tell a lie you will know it as you have known it regarding our father.” Allâh’s Messenger then asked, “Who are the...
people of the (Hell) Fire?” They replied, “We will remain in the (Hell) Fire for a while and then you (Muslims) will replace us in it.” Allâh’s Messenger ﷺ said to them, “You will abide in it with ignominy. By Allâh, we shall never replace you in it at all.” Then he asked them again, “If I ask you something, will you tell me the truth?” They replied, “Yes.” He asked, “Have you put the poison in this roasted sheep?” They replied, “Yes.” He asked, “What made you do that?” They replied, “We intended to learn if you were a liar in which case we would be relieved from you, and if you were a Prophet then it would not harm you.” (See H. 3169)

(56) CHAPTER. The taking of poison and treating with it, or with what may be dangerous, or with an impure or polluted thing (medicine, etc.).

5778. Narrated Abû Hurairah, The Prophet ﷺ said, “Whoever purposely throws himself from a mountain and kills himself, will be in the (Hell) Fire falling down into it and abiding therein perpetually forever; and whoever drinks poison and kills himself with it, he will be carrying his poison in his hand and drinking it in the (Hell) Fire wherein he will abide eternally forever; and whoever kills himself with an iron weapon, will be carrying that weapon in his hand and stabbing his abdomen with it in the (Hell) Fire wherein he will abide eternally forever.”
5779. Narrated Sa'd: I heard Allâh's Messenger ﷺ saying, "Whoever takes seven 'Ajwa dates in the morning will not be affected by magic or poison on that day."

5780. Narrated Abû Tha'labâ Al-Khushâbî: The Prophet ﷺ forbade the eating of wild animals having fangs. (Az-Zuhri said: I did not hear this narration except when I went to Sham.)

5781. Al-Laith said: narrated Yûnus: I asked Ibn Shihâb, "May we perform the ablution with the milk of she-asses or drink it, or drink the bile of wild animals or urine of camels?" He replied, "The Muslims used to treat themselves with that and did not see any harm in it. As for the milk of she-asses, we have learnt that Allâh's Messenger ﷺ forbade the eating of their meat, but we have not received any information whether drinking of their milk is allowed or forbidden." As for the bile of wild animals,
Ibn Shihāb said, “Abū Idrīs Al-Khulānī told me that Allāh’s Messenger ﷺ forbad the eating of the flesh of every wild beast having fangs.”

(58) CHAPTER. If a housefly falls in a utensil.

5782. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “If a fly falls in the vessel of any of you, let him dip all of it (into the vessel) and then throw it away, for in one of its wings there is a disease and in the other there is healing (antidote for it) i.e. the treatment for that disease.”

(1) (H. 5782) Medically it is well-known now that a fly carries some pathogens on some parts of its body as mentioned by the Prophet ﷺ (before 1400 years approx. when the humans knew very little of modern medicine). Similarly Allāh created organisms and other mechanisms which kill these pathogens, e.g., Penicillin Fungus kills pathogenic organisms like Staphylococci and others etc. Recently experiments have been done under supervision which indicate that a fly carries the disease (pathogens) plus the antidote for those pathogenic organisms. Ordinarily when a fly touches a liquid food it infects the liquid with its pathogens, so it must be dipped in order to release also the antidote for those pathogens to act as a counter balance to the pathogens. Regarding this subject I also wrote through a friend of mine to Dr. Muhammad M. El-Samahy chief of Hadith Dept. in Al-Azhar University, Cairo (Egypt), who has written an article upon this Hadith, and as regards medical aspects, he has mentioned that the microbiologists have proved that there are longitudinal yeast cells living as parasites inside the belly of the fly and these yeast cells, in order to repeat their lifecycle, protrude through respiratory tubes of the fly and if the fly is dipped in a liquid, these cells burst in the fluid and the content of those cells is an antidote for the pathogens which the fly carries.
(1) CHAPTER. The Statement of Allāh ﷺ:

“Say (O Muhammad ﷺ): Who has forbidden the adornment with clothes given by Allāh which He has produced for His slaves?” (V.7: 32)

The Prophet ﷺ said, “Eat, drink, wear clothes and give alms without extravagance and without conceit.”

‘Ibn ‘Abbas said: “Eat what you wish and wear what you wish if you can avoid two things, extravagance and conceit.”

5783. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما: Allāh’s Messenger ﷺ said, “Allāh will not look at the person who drags his garment (behind him) out of conceit.”

(2) CHAPTER. Whoever dragged his Izār (lower-halâ body garment) without conceit.

5785. Narrated Abū Bakr: The solar eclipse occurred while we were sitting with the Prophet. He got up dragging his garment (on the ground) hurriedly till he reached the mosque. The people turned (to the mosque) and he offered a two-Rak'āt Ṣalāt (prayer) whereupon the eclipse had cleared, and he faced us and said, “The sun and the moon are two signs among the signs of Allah, so if you see a thing like this (eclipse) then offer the Ṣalāt (prayer) and invoke Allah till He removes that state.” (See H. 1046)

(3) CHAPTER. To tuck up or roll up the clothes.

5786. Narrated Abū Juḥaifa: I saw Bilāl bringing an ‘Anaza (a small spear) and fixing it in the ground, and then he proclaimed the Iqāma of the Ṣalāt (prayer), and I saw Allah’s Messenger coming out, wearing a cloak with its sleeves rolled up. He then offered a two-Rak’āt (prayer) while facing the ‘Anaza, and I saw the people and animals passing in front of him beyond the ‘Anaza.

(4) CHAPTER. The part of the garment that hangs below the ankles is in the Fire.

5787. Narrated Abū Hurairah: The Prophet said, “The part of an Ḥizār which hangs below the ankles is in the Fire. [i.e. the one who wears the Ḥizār (lower-half body-cover) that hangs below the ankles
(with conceit) will be in the Fire of Hell.

[See *Fath Al-Bâri*]

(5) CHAPTER. Whoever drags his garment out of pride and arrogance (conceit).

5788. Narrated Abû Hurairah: Allah's Messenger ﷺ said, "Allah will not look, on the Day of Resurrection, at a person who drags his *Izâr* (behind him) out of pride and arrogance."

5789. Narrated Abû Hurairah: The Prophet ﷺ (or ‘Abul-Qâsim ﷺ) said, "While a man was walking, clad in a two-piece garment and proud of himself with his hair well-combed, suddenly Allah made him sink into the earth and he will go on sinking into it till the Day of Resurrection."

5790. Narrated ‘Abdullâh (bin ‘Umar): Allah's Messenger ﷺ said, "While a man was dragging his *Izâr* on the ground (behind him), suddenly Allah made him sink into the earth and he will go on sinking into it till the Day of Resurrection."

(6) CHAPTER. The fringed Izār. (1)

It is reported that Az-Zuhri, Abū Bakr bin Muḥammad, Ḥamza bin Abī Uṣaid and Mu‘awiya bin ‘Abdullāh bin Ja‘far wore fringed clothes.

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(1) (Chap. 6) Izār: Garment that covers the lower-half of the body.
5792. Narrated ‘Aishah: the wife of the Prophet): The wife of Rifā‘a Al-Qurazi came to Allāh’s Messenger while I was sitting, and Abū Bakr was also there. She said, “O Allāh’s Messenger I was the wife of Rifā‘a and he divorced me irrevocably. Then I married ‘Abdur-Rahmān bin Az-Zubair who, by Allāh, O Allāh’s Messenger has only something like a fringe of a garment, showing the fringe of her veil. Khālid bin Sa‘īd, who was standing at the door, for he had not been admitted, heard her statement and said, “O Abū Bakr! Why do you not stop this lady from saying such things openly before Allāh’s Messenger?” No, by Allāh, Allāh’s Messenger did nothing but smiled. Then he said to the lady, “Perhaps you want to return to Rifā‘a? That is impossible unless ‘Abdur-Rahmān consummates his marriage with you.” That became the legal way after him.

(7) CHAPTER. The Ridda’

Anas said: A bedouin pulled the Ridda’ of the Prophet.

5793. Narrated ‘Āli: The Prophet asked for his Ridda’, put it on and set out walking. Zaid bin Hāritha and I followed him till he reached the house, where Ḥamza (bin ‘Abdul-Muṭṭalib) was

(1) (Chap. 7) Ar-Ridda’ is a garment that covers the shoulders and the upper-half of the body.
present and asked for permission to enter, and they gave us permission.

(8) CHAPTER. The wearing of shirts.

And Allah said: [In the story of the Prophet Yusuf (Joseph)]:

"Go with this shirt of mine and cast it over the face of my father; he will become clear-sighted". (V.12: 93)

5794. Narrated Ibn ‘Umar: A man asked, "O Allah’s Messenger! What kind of clothes should a Muhrim wear?" The Prophet said, "A Muhrim should not wear a shirt, trousers, a hooded cloak, or Khuff (leather socks covering the ankles) unless he cannot get sandals, in which case he should cut the part (of the Khuff) that covers the ankles.

5795. Narrated Jâbir bin ‘Abdullah: The Prophet came to visit ‘Abdullah bin Ubayy (bin Salûl) after he had been put in his grave. The Prophet ordered that ‘Abdullah be taken out. He was taken out and was placed on the knees of the Prophet who blew his breath on him and dressed the body with his own shirt. And Allah knows better.

5796. Narrated ‘Abdullah bin ‘Umar: When ‘Abdullah bin Ubayy (bin Salûl) died, his son came to Allah’s Messenger
and said, “O Allāh’s Messenger! Give me your shirt so that I may shroud my father’s body in it. And please offer a funeral Salāt (prayer) for him and invoke Allāh for his forgiveness.” The Prophet ﷺ gave him his shirt and said to him, “Inform us when you finish (and the funeral procession is ready) call us.” When he had finished, he told the Prophet ﷺ and the Prophet proceeded to offer his funeral Salāt (prayer), but ‘Umar stopped him and said, “Didn’t Allāh forbid you to offer the funeral Salāt (prayer) for the hypocrites, when He said:

‘Whether you (O Muḥammad) ask forgiveness for them (hypocrites) or ask not forgiveness for them; (and even) if you ask forgiveness for them seventy times, Allāh will not forgive them.’ (V.9:80)

Then there was revealed:

‘And never (O Muhammad ﷺ) offer Salāt (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. (V.9:84)?’

Thenceforth the Prophet ﷺ did not offer funeral Salāt (prayers) for the hypocrites.

(9) CHAPTER. The Jaib (pocket) (the opening) of a shirt at the chest and other positions.

5797. Narrated Abū Hurairah: Allāh’s Messenger ﷺ has set forth an example for a miser and a charitable person by comparing them to two men wearing two iron cloaks and their hands are raised to their breasts and collar bones. Whenever the charitable man tries to give a charitable gift, his iron cloak expands till it becomes so wide that it covers his fingertips and obliterate his tracks. And, whenever the miser wants to give a charitable gift, his cloak becomes very tight over him and every ring gets stuck to its place. Abū Hurairah added: I saw Allāh’s Messenger ﷺ putting his finger in the (chest) pocket of his shirt like that. If you but saw him trying to...
widen (the opening of his shirt) but it did not widen. (See H. 1443)

(10) CHAPTER. Whoever wore a cloak of narrow sleeves while on a journey.

5798.Narrated Al-Mughîra bin Shu‘ba: The Prophet ﷺ went to answer the call of nature, and when he returned, I met him with water and he performed the ablution while he was wearing a Shami cloak. He rinsed his mouth, put the water in his nose and blew it out, washed his face and tried to take his hands out of his sleeves, but they were too narrow, so he took out his hands from under his chest and washed them and then passed his wet hands over his head and Khuff (leather socks).

(11) CHAPTER. To wear a woollen cloak during the Ghazawît (military expedition).
5799. Narrated Al-Mughīra: One night I was with the Prophet on a journey. He asked (me), “Have you got water with you?” I replied, “Yes.” So he got down from his she-camel and went away till he disappeared in the darkness of the night. Then he came back and I poured water for him from the pot (for the ablution). He washed his face and hands while he was wearing a woollen cloak (the sleeves of which were narrow), so he could not take his arms out of it. So he took them out from underneath the cloak. Then he washed his forearms and passed his wet hands over his head. Then I tried to take off his Khuff, but he said, “Leave them, for I have performed ablution before putting them on”. And so he passed his wet hands over them.

(12) CHAPTER. Al-Qabā’.(1)

And the silken Farrūj, which is a kind of Al-Qabā’, and it is said that it has a slit at the back.

5800. Narrated Al-Miswar bin Makhrama: Allah’s Messenger distributed some Qabā’ but he did not give anything to Makhrama. Makhrama said (to me), “O my son! Let us go to Allah’s Messenger.” So I proceeded with him and he said, “Go in and call him for me.” So I called the Prophet for him. The Prophet came out to him, wearing one of those Qabā’ and said, (to Makhrama), “I have kept this for you.” Makhrama looked at it and said, “Makhrama is satisfied now.”

(1) (Chap. 12) Al-Qabā’ and Al-Farrūj are names of a garment with narrow sleeves and waist and a slit at the back. It used to be worn on journeys and at war.
5801. Narrated ‘Uqba bin ‘Amir: A silken Farrūj was presented to Allāh’s Messenger and he put it on and offered the Salāt (prayer) in it. When he finished the Salāt (prayer), he took it off violently as if he disliked it and said, “This (garment) does not befit those who are Al-Muttaqūn.”(1)

(13) CHAPTER. Hooded cloaks.

5802. Narrated Mu’tamīr: I heard my father saying, “I saw Anas wearing a yellow hooded cloak of Khazz.”

5803. Narrated ‘Abdullāh bin ‘Umar: A man said, “0 Allāh’s Messenger! what type of clothes should a Muhrim wear?” Allāh’s Messenger replied, “Do not wear shirts, turbans, trousers, hooded cloaks or Khuff; but if someone cannot get sandals, then he can wear Khuff after cutting them short below the ankles. Do not wear clothes touched by saffron or Wars (two kinds of perfumes).” (See H. 1542)

(14) CHAPTER. Trousers.

(1) (H. 5801)‘Al-Muttaqūn: means pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).
5804. Narrated Ibn ‘Abbās: The Prophet said, “Whoever cannot get an Izār, can wear trousers, and whoever cannot wear sandals can wear Khuff.” (See H. 5803)

5805. Narrated ‘Abdullāh: A man got up and said, “O Allāh’s Messenger! What do you order us to wear when we assume the state of Ihram?” The Prophet replied, “Do not wear shirts, trousers, turbans, hooded cloaks or Khuff, but if a man has no sandals, he can wear Khuff after cutting them short below the ankles; and do not wear clothes touched with (perfumes) of saffron or Wars.”

15) CHAPTER. Turbans.

5806. Narrated ‘Abdullāh bin ‘Umar: The Prophet said, “A Muhrim should not wear a shirt, a turban, trousers, hooded cloaks, a garment touched with (perfumes) of saffron or Wars, or Khuff except if one has no sandals in which case he should cut short the Khuff below the ankles.”
(16) CHAPTER. At-Taqannu' (covering the head and most of the face with a covering sheet).

Ibn `Abbas said: The Prophet ﷺ came out with his head tied with a black turban.

Anas bin Malik said: The Prophet ﷺ tied his head with a margin of a Burd (garment).

5807. Narrated `Aishah: Some Muslim men emigrated to Ethiopia whereupon Abū Bakr also prepared himself for the emigration, but the Prophet ﷺ said (to him), “Wait, for I hope that Allah will allow me also to emigrate.” Abū Bakr said, “Let my father and mother be sacrificed for you. Do you hope that (emigration)?” The Prophet ﷺ said, “Yes.” So Abū Bakr waited to accompany the Prophet ﷺ and fed two she-camels he had on the leaves of As-Samur tree regularly for four months. One day while we were sitting in our house at midday, someone said to Abū Bakr, “Here is Allah’s Messenger coming with his head and a part of his face covered with a cloth-covering at an hour he never used to come to us.” Abū Bakr said, “Let my father and mother be sacrificed for you, (O Prophet)! An urgent matter must have brought you here at this hour.” The Prophet ﷺ came and asked the permission to enter, and he was allowed. The Prophet ﷺ entered and said to Abū Bakr, “Let those who are with you, go out.” Abū Bakr replied, “(There is no stranger) they are your family. Let my father be sacrificed for you, O Allah’s Messenger!” The Prophet ﷺ said, “I have been allowed to leave (Makkah).” Abū Bakr said, “Shall I accompany you, O Allah’s Messenger? Let my father be sacrificed for you!” The Prophet ﷺ said, “Yes.” Abū Bakr said, “O Allah’s Messenger! Let my father be sacrificed for
you! Take one of these two she-camels of mine.” The Prophet said, “I will take it only after paying its price.” So we prepared their baggage and put their journey food in a leather bag and Asmâ’ bint Abî Bakr cut a piece of her girdle belt and tied the mouth of the leather bag with it. That is why she was called Dhat-an-Naqâin. Then the Prophet and Abû Bakr went to a cave in a Mountain called Thaur and remained there for three nights. ‘Abdullâh bin Abî Bakr, who was a young intelligent man, used to stay with them at night and leave before dawn so that in the morning, he would be with the Quraish at Makkah as if he had spent the night among them. If he heard of any plot contrived by the Quraish against the Prophet and Abû Bakr, he would understand it and (return to) inform them of it when it became dark. ‘Amir bin Fuhaira, the freed slave of Abû Bakr used to graze a flock of milch sheep to them when an hour had passed after the ‘Ishâ’ prayer. They would sleep soundly till ‘Amir bin Fuhaira awakened them when it was still dark. He used to do that in each of those three nights.

(See Hadith No.3615, Vol 4.)

(17) CHAPTER. The helmet.

5808. Narrated Anas bin Mâlik
In the year of the conquest of Makkah the Prophet entered Makkah, wearing
helmet on his head.

(18) CHAPTER. *Al-Burūd* (black decorated square garments that are worn by bedouins). *And Al-Hibar* (a green garment made in Yemen). *And Ash-Shamla* (a garment that is wrapped around the body).

Khabāb said: We complained to the Prophet (about our state) while he was leaning on his *Burda*.

5809. Narrated Anas bin Malik: Once I was walking with Allah's Messenger and he was wearing a Najrānī *Burda* with thick margin. A bedouin followed him and pulled his *Burda* so violently that I noticed the side of the shoulder of Allah's Messenger affected by the margin of the *Burda* because of that violent pull. The bedouin said, "O Muhammad! Give me some of Allâh's wealth which is with you." Allâh's Messenger turned and looked at him, and smiling, he ordered that he be given something.

5810. Narrated Abū Ḥāzim: Sahl bin Sa'd said, "A lady came with a *Burda*." Sahl then asked (the people), "Do you know what *Burda* is?" Somebody said, "Yes. it is a *Shamla* with a woven border." Sahl added, "The lady said, 'O Allâh's Messenger! I have knitted this (*Burda*) with my own hands for you to wear it.'" Allâh's Messenger took it and he was in need of it. Allâh's Messenger
came out to us and he was wearing it as an *Izār*. A man from the people felt it and said, ‘O Allāh’s Messenger! Give it to me to wear.’ The Prophet ١٥ said, ‘Yes.’ Then he sat there for some time (and when he went to his house), he folded it and sent it to him. The people said to that man, ‘You have not done a right thing. You asked him for it, though you know that he does not put down anybody’s request.’ The man said, ‘By Allāh! I have only asked him so that it may be my shroud when I die.’” Sahl added, “Later it was his shroud.”

5811. Narrated Abū Hurairah ١٥: I heard Allāh’s Messenger ١٥ saying, “From among my followers, a group (of 70,000) will enter Paradise without being asked for their accounts, their faces will be shining like the moon.” ‘Ukāsha bin Miḥṣan Al-Asadi got up, lifting his covering sheet and said, “O Allāh’s Messenger! Invoke Allāh for me that He may include me with them.” The Prophet ١٥ said, “O Allāh! Invoke Allāh for me that He may include me with them.” Then another man from Al-ʾAnsār got up and said, “O Allāh’s Messenger! Invoke Allāh for me that He may include me with them.” On that Allāh’s Messenger ١٥ said, “‘Ukāsha has preceded you.”
5812. Narrated Qatāda: I asked Anas, “What kind of clothes were most beloved to the Prophet ﷺ?” He replied, “The Ḥibara (a kind of Yemenese cloth) clothes.”

5813. Narrated Anas bin Malik: The most beloved garment to the Prophet ﷺ to wear was the Ḥibara (a kind of Yemenese cloth).

5814. Narrated ‘Āishah, the wife of the Prophet ﷺ: When Allah’s Messenger ﷺ died, he was covered with a Ḥibara Burd (green square decorated garment).

(19) CHAPTER. Al-Aksiya. (1) And Al-Khamā’īṣ.

5815, 5816. Narrated ‘Āishah and ‘Abdullāh bin ‘Abbās: When the disease of Allah’s Messenger ﷺ got aggravated, he covered his face with a Khamīṣa, but when he became short of breath, he would remove it from his face and say, “It is like that! May Allah curse the Jews and Christians because they took the graves of their Prophets as places of worship.” By that he warned his followers of imitating them, by doing that which they did.

(1) (Chap. 19) Kīsā’ (pl. Aksiya) means a square black piece of cloth of wool or fur. It is called Khamīṣa (pl. Khamā’īṣ) when it has a design.
5817. Narrated ‘Aishah: Allah’s Messenger offered Salāt (prayer) while he was wearing a Khamīṣa of his that had printed marks. He looked at its marks, and when he finished Salāt (prayer), he said, “Take this Khamīṣa of mine to Abū Jahm, for it has just now diverted my attention from my Salāt (prayer), and bring to me the Anbijānīya (a plain thick sheet) of Abū Jahm bin Ḥudhaifa bin Ghānim who belonged to Banī ‘Adi bin Ka‘b.” (See H.752)

5818. Narrated Abū Burda: ‘Aishah brought out to us a Kīsā and an Iẓār and said, “The Prophet died while wearing these two.” (Kīsā: A square black piece of woolen cloth). (Iẓār: A sheet, cloth garment covering the lower-half of the body).

(20) CHAPTER. Ishtimāl-aş-Samma(1).

5819. Narrated Abū Hurairah: The Prophet had forbidden: (A) the Mulāmāsā and Munābadhā (bargains), (B) the offering of two Salāt (prayers), one after the morning compulsory Salāt (prayer) till the sun rises, and the other, after the ‘Aṣr prayer till the sun sets. (C) He also forbade

(1) (Chap. 20) See Hadith No.5820.
that one should sit wearing one garment, nothing of which covers his private parts (D) and prevent them from exposure to the sky; (E) he also forbade Ishtimations as-Sammā’.”

(See H. 5820)

5820. Narrated Abū Sa‘īd Al-Khudri: Allah’s Messenger forbade two ways of wearing clothes and two kinds of dealings: (A) He forbade the dealings of the Mulāmasa and the Munābda. In the Mulāmasa transaction the buyer just touches the garment he wants to buy at night or by daytime, and that touch would oblige him to buy it. In the Munābda, one man throws his garment at another and the latter throws his at the former and the barter is complete and valid without examining the two objects or being satisfied with them. (B) The two ways of wearing clothes were Ishtimations as-Sammā’, i.e., to cover one shoulder with a garment and leave the other bare; and the other way was to wrap oneself with a garment while sitting in such a way that nothing of that garment would cover one’s private parts.

(21) CHAPTER. Al-Iḥtibā’ in one garment (to sit wrapped with one garment around his back and knees).

5821. Narrated Abū Hurairah: Allah’s Messenger forbade two types of dresses: (A) To sit in an Iḥtibā’ posture in

وَعْنُ صِلَاتَيْنِ: بَعْضُ الْفَجْرِ حَتَّى تُرْقَعَ

الشَّمْسِ، وَبَعْضُ الْعَصَرِ حَتَّى تُرْقَعَ

الشَّمْسِ. وَأَن يَشْتَلِيَ بِالْبُذُّ الْوَاحِد

لَيْسَ عَلَى قَرْحِهِ مِنْهُ شَيْئًا بَيْنَهُ وَبَيْنَ

الشَّمْسَاء، وَأَن يَشْتَلِيَ الْضَّمَاءًا.

[راجع: 338]

5820. - حَدَّثَنَا يَحِيُّ بْنُ بَكْرٍ.

حَدَّثَنَا الْلِّيْثُ، عَنْ يُونُسُ، عَنْ أبِي

شَهَابٍ قَالَ: أَخْبَرَ عَمْرٌ بْنُ سَعْدٍ

أَنَّ أَبَا سَعْدَ الْحُذْرَيْيْ قَالَ: نَهَى

رَسُولُ اللَّهِ ﷺ عَنْ لَيْسُمَّيْنِ وَعْنُ

رَيْعَتَيْنِ، نَهَى عَنْ الْمَلاَسَةِ وَالْمُنَابِدَةِ

فِي الْبَيْنِ، وَالْمَلاَسَةِ: لَفْسَ الْرَّجُلِ

نُوبَ الْاَخْرَجِ بَيْنِ الْأَيْلِ أوِ الْبَيْنِ،

وَلَا يَنْفَِّلُ إِلَّا بَيْنَهُ، وَالْمُنَابِدَةَ: أَنَّ

يَبْنِي الْرَّجُلِ إِلَى الْرَّجُلِ يِبْنِهِ، وَيَبْنِي

الْأَخْرَجِ نُوبَهُ وَيَكُونَ ذَلِكَ يِبْعَهُمَا عَنْ

غَيْرِ نَظْرٍ وَلَا نَتْرَاضِ. وَالْلَّيْسُمَّاً

الْشَّمَالِ الْضَّمَاءَ، وَالضَّمَاءَ: أَنَّ

يَجُعُّلُ نُوبَهُ عَلَى أَحْدَ عَيْنَيْنِهِ، يَبْنُو

أَحْدَ شَفَتِهِ لَيْسَ عَلَيْهِ نُوبُ،

وَاللَّيْسُمَّاً الْأَخْرَجِ اِحْتِمَاءُهُ بِنُوبِهِ وَهُوَ

جَالِسٌ، لَيْسَ عَلَى قَرْحِهِ مِنْهُ شَيْئًا.

[راجع: 337]

5821. - حَدَّثَنَا إِسْمَاعِيْلٌ قَالَ:

حَدَّثَنَا مَالِكٌ، عَنْ أَبِيْ الزَّناَءِ، عَنْ
one garment, nothing of which covers his private parts; (B) to cover one side of his body with one garment and leave the other side bare. The Prophet also forbade the Mulâmasa and Munâbadha (transactions). (See H. 368)

5822. Narrated Abû Sa‘îd Al-Khudri: The Prophet forbade Ishtimâl-as-Sammâ’ and that a man should sit in an Ilthiba’ posture in one garment, nothing of which covers his private parts.

(22) CHAPTER. The black Ḳhâmiṣâ.

5823. Narrated Umm Khâlid bint Khâlid: The Prophet was given some clothes including a black Ḳhâmiṣa. The Prophet said, “To whom shall we give this to wear?” The people kept silent whereupon the Prophet said, “Fetch Umm Khâlid for me.” I (Umm Khâlid) was brought carried (as I was a small girl at that time). The Prophet took the Ḳhâmiṣa in his hands and made me wear it and said, “May you live so long that your dress will wear out and you will mend it many times.” On the Ḳhâmiṣa there were some green or pale designs. (The Prophet saw these designs) and said, “O Umm Khâlid! This is Sanâh.” (Sanâh is an Ethiopian word meaning beautiful).
5824. Narrated Anas: When Umm Sulaim gave birth to a child, she said to me, “O Anas! Watch this boy carefully and do not give him anything to eat or drink until you have taken him to the Prophet tomorrow morning for the Tahnik.” So the next morning I took the child to the Prophet who was sitting in a garden and was wearing a Huraihiya Khamiṣa and was branding the she-camel on which he had come during the conquest of Makkah.

(23) CHAPTER. Green clothes.

5825. Narrated 'Ikrima: Rifa'a divorced his wife whereupon 'Abdur-Rahmān bin Az-Zubair Al-Qurazi married her. 'Aishah said that the lady (came), wearing a green veil and complained to her ('Aishah) of her husband and showed her a green spot on her skin caused by beating. It was the habit of ladies to support each other, so when Allāh's Messenger came, 'Aishah said, “I have not seen the women suffering as the believing women. Look! Her skin is greener than her clothes!” When 'Abdur-Rahmān heard that his wife had gone to the Prophet, he came with his two sons from another wife. She said, “By Allāh! I have done no wrong to him, but he is impotent and is as useless to me as this,” holding and showing the fringe of her garment. 'Abdur-Rahmān said, “By Allāh, O Allāh's Messenger! She has told a lie! I am very strong and can satisfy her but she is disobedient and wants to go back to Rifa’a.” Allāh’s Messenger said, to her, “If that is your intention, then know that it is unlawful for you to re-marry Rifa’a unless ‘Abdur-Rahmān has had sexual intercourse with you.” Then the Prophet saw two boys
with ‘Abdur-Rahmän and asked (him), “Are these your sons?” On that ‘Abdur-Rahmän said, “Yes.” The Prophet ﷺ said, “You claim what you claim (i.e., that he is impotent)? But by Allâh, these boys resemble him as a crow resembles a crow.”

(24) CHAPTER. White clothes.

5826. Narrated Sa’d: On the day of the battle of Uhud, on the right and on the left of the Prophet ﷺ were two men wearing white clothes, and I had neither seen them before, nor did I see them afterwards.

5827. Narrated Abû Dhar: I came to the Prophet ﷺ while he was wearing white clothes and sleeping. Then I went back to him again after he had got up from his sleep. He said, “Nobody says: ‘La ilâha illallâh’ (None has the right to be worshipped but Allâh), and then later on he dies while believing in that, except that he will enter Paradise.” I said, “Even if he had committed illegal sexual intercourse and theft?” He said, “Even if he had committed illegal sexual intercourse and theft.” I said, “Even if he had committed illegal sexual intercourse and theft?” He said, “Even if he had committed illegal sexual intercourse and theft.”
sexual intercourse and theft in spite of Abū Dhar’s dislikeness.”

Abū ‘Abdullāh said: This is at the time of death or before it; if one repents and regrets and says Lā ilāha illallah (None has the right to be worshipped but Allāh); he will be forgiven his sins.

(25) CHAPTER. The wearing of silk clothes by men and what is allowed thereof.

5828. Narrated Abū ‘Uthmān An-Nahdī: While we were with ‘Uṭba bin Farqad at Adharbijān, there came ‘Umar’s letter indicating that Allāh’s Messenger had forbidden the use of silk except this much, then he pointed with his index and middle fingers. To our knowledge, by that he meant embroidery.

5829. Narrated Abū ‘Uthmān: While we were at Adharbijān, ‘Umar wrote to us: “Allāh’s Messenger forbade wearing silk except this much. Then the Prophet approximated his two fingers (index and middle fingers) (to illustrate that) to us.” Zuhair (the subnarrator) raised up his middle and index fingers.

5830. Narrated Abū ‘Uthmān: While we were with ‘Uṭba, ‘Umar wrote to us: “The
Prophet said, ‘There is none who wears silk in this world except that he will wear nothing of it in the Hereafter.’ ” Abū ‘Uthmān pointed out with his middle and index fingers.

5831. Narrated Ibn Abī Lailā: While Ḥudhaifa was at Al-Madā’in, he asked for water whereupon the chief of the village brought him water in a silver cup. Ḥudhaifa threw it at him and said, “I have thrown it only because I have forbidden him to use it, but he does not stop using it. Allāh’s Messenger said, ‘Gold, silver, silk and Dibāj (a kind of silk) are for them (disbelievers) in this world and for you (Muslims) in the Hereafter’.”

5832. Narrated Anas bin Mālik: The Prophet said, “Whoever wears silk in this world, shall not wear it in the Hereafter.”


5835. Narrated ‘Umar bin Al-Khaṭṭāb رضي الله عنه said, “None wears silk in this world, but he who will have no share in the Hereafter.”
(26) CHAPTER. Whoever just touches silk but does not wear it.

5836. Narrated Al-Bara': The Prophet was given a silk garment as a gift and we started touching it with our hands and admiring it. On that the Prophet said, "Do you wonder at this?" We said, "Yes." He said, "The handkerchiefs of Sa'd bin Mu'adh in Paradise are better than this."

(27) CHAPTER. The use of silk in bedding.

'Ubaida said: It is like wearing it.

5837. Narrated Hudhaifa: The Prophet forbade us to drink out of gold and silver vessels, or eat in it, and also forbade the wearing of silk and Dibaj or sitting on it.
(28) CHAPTER. The wearing of Qassiy.

Narrated Abū Burda: I said to ‘All, “What is Qassiy?” He said, “Clothes brought to us from Sham or Egypt. It has lines like ribs and contains silk, and the ribs look like citrons. And Al-Mithara was a cushion the women used to make for their husbands.”

Yazīd said: Al-Qassiy were clothes having lines like ribs and containing silk and were brought from Egypt. Al-Mithara was made of lion skin.

5838. Narrated Ibn ‘Āzib: The Prophet ﷺ forbade us to use the red Mayāthir and to use Al-Qassiy.

(29) CHAPTER. Silk is allowed for men suffering from an itch.

5839. Narrated Anas: The Prophet ﷺ allowed Az-Zubair and ‘Abdur-Rahmān to wear silk because they were suffering from an itch.
(30) CHAPTER. Silk for women.

5840. Narrated ‘Ali bin Abī Tālib: The Prophet ﷺ gave me a silk suit. I went out wearing it, but seeing the signs of anger on his face, I tore it and distributed it among my wives.

5841. Narrated ‘Abdullāh bin ‘Umar: ‘Umar rāṣṣīni Allāh ʿllāhā saw a silk suit being sold, so he said, “O Allāh’s Messenger! Why don’t you buy it so that you may wear it when delegates come to you, and also on Fridays?” The Prophet ﷺ said, “This is worn only by him who has no share in the Hereafter.” Afterwards the Prophet ﷺ sent to ‘Umar a silk suit suitable for wearing. ‘Umar said to the Prophet ﷺ, “You have given it to me to wear, yet I have heard you saying about it what you said?” The Prophet ﷺ said, “I sent it to you so that you might either sell it or give it to somebody else to wear.”

5842. Narrated Anas bin Mālik that he had seen Umm Kulthūm, the daughter of Allāh’s Messenger ﷺ, wearing a red silk garment.
5843. Narrated Ibn 'Abbās: For one year I wanted to ask 'Umar about the women who helped each other against the Prophet, but I was afraid of him. One day he dismounted his riding animal and went among the trees of Arak to answer the call of nature, and when he returned, I asked him and he said, "(They were) 'Āishah and Ḥafṣa." Then he added, "We never used to give significance to ladies in the days of the Pre-Islamic Period of Ignorance, but when Islam came and Allāh mentioned their rights, we used to give them their rights but did not allow them to interfere in our affairs. Once there was some dispute between me and my wife and she answered me back in a loud voice. I said to her, 'Strange! You can retort in this way?' She said, 'Yes. Do you say this to me while your daughter annoys Allāh’s Messenger?' So I went to Ḥafṣa and said to her, 'I warn you not to disobey Allāh and His Messenger.' I first went to Ḥafṣa and then to Umm Salama and told her the same. She said to me, 'O 'Umar! It surprises me that you interfere in our affairs so much that you would poke your nose even into the affairs of Allāh’s Messenger and his wives.' So she rejected my advice. There was an Ansārī man; whenever he was absent from Allāh’s Messenger and I was present there, I used to convey to him what had happened (on that day), and when I was absent and he was present there, he used to convey to me what had happened as regards news from Allāh’s Messenger. During that time all the rulers of the nearby lands had surrendered to Allāh’s Messenger except the king of Ghassān in Shām, and we were afraid that he might attack us. All of a sudden the Ansārī man.
came and said, ‘A great event has happened!’ I asked him, ‘What is it? Has the Ghassāni (king) come?’ He said, ‘Greater than that! Allah’s Messenger ﷺ has divorced his wives!’ I went to them and found all of them weeping in their dwellings, and the Prophet ﷺ had ascended to an upper room of his. At the door of the room there was a slave to whom I went and said, “Ask the permission for me to enter. He admitted me and I entered to see the Prophet ﷺ lying on a mat that had left its imprint on his side. Under his head there was a leather pillow stuffed with palm fibres. Behold! There were some hides hanging there and some grass for tanning. Then I mentioned what I had said to Ḥafṣa and Umm Salama and what reply Umm Salama had given me. Allah’s Messenger ﷺ smiled and stayed there for twenty nine days and then came down.”

(See Hadith No.2468, Vol.3 for details)

5844. Narrated Umm Salama: One night the Prophet ﷺ woke up saying: “La ilaha illallah (None has the right to be worshipped but Allah)! How many Fitan (trials and afflictions) have been sent down tonight, and how many treasures have been sent down (disclosed)! Who will go and wake up [for Salāt (prayers)] the lady dwellers of these rooms? Many well-dressed (people) in this world, will be naked on the Day of Resurrection.”
(32) CHAPTER. What to invoke for the one who has worn a new garment.

5845. Narrated Umm Khālid bint Khālid: Some clothes were presented to Allāh’s Messenger as a gift along with a black Khamīṣa. The Prophet asked (his Companions), “To whom do you suggest we give this Khamīṣa?” The people kept quiet. Then he said, “Bring me Umm Khālid.” So I was brought to him and he dressed me with it with his own hands and said twice, “May you live so long that you will wear out many garments.” He then started looking at the embroidery of that Khamīṣa and said, “O Umm Khālid! This is Sañā!” (Sanà in Ethiopian language means beautiful).

Ishāq, a subnarrator, said: A woman of my family had told me that she had seen that Khamīṣa over Umm Khālid. (See H. 3071)

(33) CHAPTER. Men are forbidden to use saffron.

5846. Narrated Anas: The Prophet forbade men to use saffron.
(34) CHAPTER. The garment dyed with saffron.

5847. Narrated Ibn ‘Umar: The Prophet forbade a Muhrim to wear clothes dyed with Wars or saffron.

(35) CHAPTER. The red garment.

5848. Narrated Al-Bara’: The Prophet was of a modest height. I saw him wearing a red suit, and I did not see anything better than him.

(36) CHAPTER. The red Mithara. (a kind of silk-cushions)

5849. Narrated Al-Bara’: The Prophet ordered us to observe seven things: To visit the sick; follow funeral processions; say ‘May Allah bestow His Mercy on you,’ to the sneezer if he says ‘Praise be to Allâh!’ He forbade us to wear silk, Dibâj, Qassiy and Istabraq (various kinds of silken clothes); or to use red Mayâthir (silk-cushions). (See Hadîth No.6253)
(37) CHAPTER. The Sibtiya (shoes made of tanned leather) and other shoes

5850.Narrated Sa‘id Abū Maslama: I asked Anas (bin Mālik), “Did the Prophet use to offer the Salāt (prayers) while wearing his shoes?” He said, “Yes.”

5851. Narrated Sa‘id Al-Maqburi: ‘Ubad bin Juraij said to ‘Abdullāh bin ‘Umar, “I see you doing four things which are not done by your friends.” Ibn ‘Umar said, “What are they, O Ibn Juraij?” He said: “I see that you do not touch except the two Yemenite corners of the Ka‘bah (while performing the Tawāf): and I see you wearing the Sibtiya shoes; and I see you dyeing (your hair) with Sufra; and I see that when you are in Makkah, the people assume the state of Ihram on seeing the crescent (on the first day of Dhul-Hijja) while you do not assume the state of Ihram till the Day of Tabia (8th Dhul-Hijja).” ‘Abdullāh bin ‘Umar said to him, “As for the corners of the Ka‘bah, I have not seen Allāh’s Messenger touching except the two Yemenite corners. As for the Sibtiya shoes, I saw Allāh’s Messenger wearing leather shoes that had no hair, and he used to perform the ablution while wearing them. Therefore, I like to wear such shoes. As regards dyeing with Sufra, I saw Allāh’s Messenger dyeing his hair with it, so I like to dye (my hair) with it. As regards the crescent (of Dhul-Hijja), I have not seen Allāh’s Messenger assuming the state of Ihram till his she-camel set out.”

(1) (Chap. 37) Shoes made of tanned leather from which hair is removed.
5852. Narrated Ibn ‘Umar: Allah’s Messenger forbade that a Muhrim should wear clothes dyed with Saffron or Wars, and said, “Whoever has no shoes can put on Khuff after cutting it below the ankles.”

5853. Narrated Ibn ‘Abbas: The Prophet said, “Whoever has no Izār (waistsheet), can wear trousers; and whoever has no sandals, can wear Khuff.” (but cut them short below the ankles).

(38) CHAPTER. While putting on the shoes, one should start with the right foot.

5854. Narrated ‘Aishah: The Prophet used to like starting from the right in performing ablution, combing his hair and putting on his shoes.

(39) CHAPTER. Do not walk wearing one shoe only.
5855. Narrated Abū Hurairah: Allah's Messenger ﷺ said, "None of you should walk, wearing one shoe only; he should either put on both shoes or wear no shoes whatsoever."

5856. Narrated Abū Hurairah: Allah's Messenger ﷺ said, "If you want to put on your shoes, put on the right shoe first; and if you want to take them off, take off the left one first. Let the right shoe be the first to be put on and the last to be taken off."

5857. Narrated Anas: The sandal of the Prophet ﷺ had two straps.

5858. Narrated 'Īsā bin Ţahmān: Anas bin Malik brought out for us, two sandals having two straps. Thabit Al-Banānī said, "These were the sandals of the Prophet ﷺ."

(40) CHAPTER. One should take off the left shoe first.

(41) CHAPTER. Two straps in a sandal; and whoever thinks that it is permissible to use one strap.

(42) CHAPTER. The red tent of leather.
5859. Narrated Abū Juhaifa: I came to the Prophet while he was inside a red leather tent and I saw Bilāl taking the remaining water of the ablution of the Prophet, and the people were taking of that water and rubbing it on their faces; and whoever could not get anything of it, would share the moisture of the hand of his companion (and then rub it on his face).

5860. Narrated Anas bin Mālik: The Prophet called for the Anṣār and gathered them in a leather tent.

(43) CHAPTER. To sit on a Ḥaṣīr (a mat made of leaves of date-palms) or similar thing.

5861. Narrated ʿAishah: The Prophet used to construct a room with a Ḥaṣīr at night in order to offer the Ṣalāt (prayer) therein, and during the day he used to spread it out and sit on it. The people started coming to the Prophet at night to offer the Ṣalāt (prayer) behind him. When their number increased, the Prophet faced them and said, "O people! Take upon yourselves only those good deeds which are within your ability, for Allah does not get tired of giving reward till you get tired, and the most beloved deeds to Allah are the most regular and the constant ones even
though they were few.”

(44) CHAPTER. Garments having gold buttons.

5862. Narrated Al-Miswar bin Makhrama: My father, Makhrama said to me, “I have come to know that some cloaks have come to the Prophet and he is distributing them. So O my son! take me to him.” We went to the Prophet and found him in the house. My father said to me, “O my son! Call the Prophet for me.” I found it hard to do so, so I said surprisingly, “Shall I call Allah’s Messenger for you?” My father said, “O my son! He is not a tyrant.” So I called him and he came out wearing a Dibaj cloak(1) having gold buttons, and said, “O Makhrama! I kept this for you.” The Prophet then gave it to him.

(45) CHAPTER. Gold rings.

5863. Narrated Al-Bara‘ bin ‘Azib: The Prophet forbade us to use seven things: He forbade using gold rings, silk, Istabraq, Dibaj, red Mayathir, Al-Qassiy,(2) and silver utensils. He ordered us to do seven other things. To pay a visit to the sick; to follow funeral processions; to say “May Allah be Merciful to you” to a sneezer if he

(1) (H. 5862) That was either before the prohibition of the wearing of Dibaj or the Prophet was just putting that cloak on his shoulders to show it to Makhrama.

(2) (H. 5863) Istabraq and Dibaj are two kinds of silk. Mayathir are luxurious cushions. Al-Qassiy are garments decorated with silk and made in Qass, an Egyptian town.
says “Praise be to Allāh”; to return greetings; to accept invitations; to help others to fulfil their oaths; and to help the oppressed ones.

5864. Narrated Abū Hurairah: The Prophet forbade the wearing of a gold ring.

5865. Narrated ‘Abdullāh: Allāh’s Messenger wore a gold ring and placed its stone towards the palm of his hand. The people also started wearing gold rings like it, but when the Prophet saw them wearing such rings, he threw it away (that gold ring) and then took a ring made of silver (and wore it).”

(46) CHAPTER. Silver rings.

5866. Narrated Ibn ‘Umar: Allāh’s Messenger wore a gold ring or a
silver ring and placed its stone towards the palm of his hand and had the name 'Muḥammad, the Messenger of Allāh' engraved on it. The people also started wearing gold rings like it, but when the Prophet saw them wearing such rings, he threw it away (his ring) and said, "I will never wear it," and then wore a silver ring, whereupon the people too started wearing silver rings. Ibn ‘Umar added: After the Prophet, Abū Bakr wore that ring, and then ‘Umar and then ‘Uthmān wore it till it fell in the Aris well from ‘Uthmān.

(47) CHAPTER.

5867. Narrated ‘Abdullāh bin ‘Umar, Ṭab‘ī: Allāh’s Messenger wore a gold ring, then he threw it and said, “I will never wear it.” The people also threw their (gold) rings.

5868. Narrated Anas bin Mālik that he saw a silver ring on the hand of Allāh’s Messenger for one day only. Then the people had silver rings made for themselves and wore it. On that day Allāh’s Messenger threw his ring away and the people threw their rings as well. (For the details of this Hadīth, see Fath-Al-Bāri).
**(48) CHAPTER. The stone of the ring.**

5869.Narrated Ḥumaid: Anas was asked, “Did the Prophet wear a ring?” Anas said, “Once he delayed the ‘Isha’ prayer till midnight. Then he came, facing us... as if I am now looking at the glitter of his ring... and said, “The people have offered their Salāt (prayers) and slept but you have been in Salāt (prayer) as you have been waiting for it.”

5870. Narrated Anas: The ring of the Prophet was of silver, and its stone was of silver too.

**(49) CHAPTER. An iron ring.**

5871. Narrated Sahl: A woman came to the Prophet and said, “I have come to present myself to you (for marriage).” She kept standing for a long period during which period the Prophet looked at her carefully. When she stayed for a long
period, a man said to the Prophet ﷺ, “If you are not in need of her, then marry her to me.” The Prophet ﷺ said, “Have you got anything to give her (as Mahr)?” The man said, “No.” The Prophet ﷺ said, “Go (to your house) and search for something.” The man went and came back to say, “By Allah, I could not find anything.” The Prophet ﷺ said, “Go again and search for something, even if it be an iron ring.” He went again and came back saying, “No, by Allah, I could not get even an iron ring.” The man had only an Izār and had no Rīdā’ (upper garment). He said, “I will give her my Izār as Mahr.” On that the Prophet ﷺ said, “Your Izār? If she wears it, nothing of it will remain on you, and if you wear it nothing of it will be on her.”

The man went aside and sat down. When the Prophet ﷺ saw him leaving (after a while), he called back and asked, “How much Qur’ān do you know (by heart)?” He said, “I know such and such Surah,” naming some Surah. The Prophet ﷺ said, “I marry her to you for the amount of Qur’ān you know (by heart).”

(50) CHAPTER. To engrave a ring.

5872. Narrated Anas bin Malik ﺃس: Allah’s Messenger ﷺ wanted to write a letter to a group of people or some non-Arabs. It was said to him, “They do not accept any letter unless it is stamped.” So the Prophet ﷺ had a silver ring made for himself, and on it was engraved: ‘Muḥammad, the Messenger of Allah’... as if I am now looking at the glitter of the ring on the finger (or in the palm) of the Prophet ﷺ.
5873. Narrated Ibn ‘Umar: Allah’s Messenger took a ring made of silver for himself and it was worn by him on his hand. Afterwards it was worn by Abü Bakr, and then by ‘Umar, and then by ‘Uthmãn till it fell in the Aris well. (On that ring) was engraved: ‘Muhammad, the Messenger of Allah.’

(51) CHAPTER. To wear the ring on the little finger.

5874. Narrated Anas: The Prophet got a ring made for himself and said, “I have got a ring made (for myself) and engraved a certain engraving on it so none of you should get such an engraving on his ring.” I saw the glitter of the ring on his little finger.

(52) CHAPTER. Taking a ring for stamping certain things or (for stamping) letters written to the people of the Scripture (Jews and Christians) and other people.

5875. Narrated Anas bin Mãlik: When the Prophet intended to write to the Byzantines, it was said to him, “Those people do not read your letter unless it is stamped.” So the Prophet took a silver
ring and got ‘Muḥammad, the Messenger of Allāh’ engraved on it... as if I am now looking at its glitter in his hand.

(53) CHAPTER. Keeping the stone of the ring towards the palm of the hand.

5876. Narrated ‘Abdullāh: The Prophet ﷺ got a ring made of gold for himself, and when he wore it, he used to turn its stone toward the palm of his hand. So the people too got gold rings made for themselves. The Prophet ﷺ then ascended the pulpit, and after glorifying and praising Allāh, he said, “I had it made for me, but now I will never wear it again.” He threw it away, and then the people threw away their rings too. (Juwairiya, a subnarrator, said: I think Anas said that the Prophet ﷺ was wearing the ring in his right hand).

(54) CHAPTER. The statement of the Prophet ﷺ: “None should have the same engraving made on his ring as the engraving on my ring.”

5877. Narrated Anas bin Mālik: Allāh’s Messenger ﷺ took a silver ring and had ‘Muḥammad, the Messenger of Allāh’, engraved on it. The Prophet ﷺ then said (to us), “I have a silver ring with ‘Muḥammad, the Messenger of Allāh’ engraved on it, so none of you should have the same engraving on his ring.”
(55) CHAPTER. Should one get the engraving of the ring done in three lines?

5878. Narrated Anas that when Abū Bakr became the caliph, he wrote a letter to him (and stamped it with the Prophet’s ring) and the engraving of the ring was in three lines: Muhammad in one line, ‘Messenger’ in another line, and ‘Allāh’ in the third line.

5879. Narrated Anas: The ring of the Prophet ﷺ was in his hand, and after him, in Abū Bakr’s hand, and then in ‘Umar’s hand after Abū Bakr. When ‘Uthmān was the caliph, once he was sitting at the well of Arīs. He removed the ring from his hand and while he was trifling with it, it dropped into the well. We kept on going to the well with ‘Uthmān for three days looking for the ring, and finally the well was drained, but the ring was not found.

(56) CHAPTER. Rings for women.

‘Āishah had gold rings.

5880. Narrated Ibn ‘Abbās: I offered the ‘Eid prayer with the Prophet ﷺ and he offered Salāt (prayer) before the Khuṭba (religious talk). Ibn ‘Abbās added: Then the Prophet ﷺ came towards (the rows of) the women and ordered them to give
alms, and the women started putting their big and small rings in the garment of Bilal.

(57) CHAPTER. The wearing of necklaces and Sikhab by the women. (Sikhab means a necklace made of the wood of certain plants).

5881. Narrated Ibn ‘Abbas: The Prophet came out on the day of ‘Eid and offered two Rak’at Salat (prayer), and he did not pray any Rak’a before it, nor after it. Then he went towards the women and ordered them to give alms. The women started donating their ear-rings and necklaces.

(58) CHAPTER. To borrow a necklace.

5882. Narrated ‘Aishah: A necklace belonging to Asmā’ was lost, and the Prophet sent men in its search. The time for the Salat (prayer) became due and they were without ablution and they could not find water; therefore they offered Salat (prayer) without ablution. They mentioned that to the Prophet. Then Allah revealed the Verse of Tayammum. (‘Aishah added that she had borrowed (the necklace) from Asmā’).
(59) CHAPTER. Ear-rings for women.

Narrated Ibn ‘Abbas: The Prophet ordered the women to give alms, and I saw them stretching their hands towards their ears and necks (to give their necklaces and ear-rings).

5883. Narrated Ibn ‘Abbas: “The Prophet offered two-Rak‘at Salāt (prayer) on ‘Eid day and he did not offer any [Nawafīl Šalāt (prayer)] before or after it. He then went towards the women, and Bilāl was accompanying him, and ordered them to give alms. And so the women started giving their ear-rings, (etc.).”

(60) CHAPTER. As-Siklāb (necklace formed of a string carrying beads) for boys.

5884. Narrated Abū Hurairah: I was with Allāh’s Messenger in one of the markets of Al-Madīna. He left (the market) and so did I. Then he asked thrice, “Where is the small (child)?” Then he said, “Call Al-Ḥasan bin ‘Ali.” So Al-Ḥasan bin ‘Ali got up and started walking with a necklace (of beads) around his neck. The Prophet stretched his hand out like this, and Al-Ḥasan did the same. The Prophet embraced him and said, “O Allāh! I love him, so please love him and love those who love him.” Since Allāh’s Messenger said that, nothing has been dearer to me than Al-Ḥasan.
(61) CHAPTER. About those men who are in the similitude (assume the manners) of women, and those women who are in the similitude (assume the manners) of men.

5885. Narrated Ibn ‘Abbas: Allâh’s Messenger cursed effeminate men [those men who are in the similitude (assume the manners) of women] and those women who are in the similitude (assume the manners) of men.

(62) CHAPTER. The dismissal of such men as are in the similitude (assume the manners) of women, from the houses.

5886. Narrated Ibn ‘Abbas: the Prophet cursed effeminate men [those men who are in the similitude (assume the manners) of women] and those women who assume the manners of men, and he said, “Turn them out of your houses.” The Prophet turned out such and such man, and ‘Umar turned out such and such woman.
5887. Narrated Umm Salama that once the Prophet was in her house, and an effeminate man was there too. The effeminate man said to ‘Abdullâh, (Umm Salama’s brother) “O ‘Abdullâh! If Ta‘if should be conquered tomorrow, I recommend you the daughter of Ghailân, for she is so fat that she has four curves in the front (of her belly) and eight at the back.” So the Prophet said (to his wives), “These effeminate men should not enter upon you (your houses).”

(63) CHAPTER. To cut short the moustaches.

Ibn ‘Umar used to cut his moustache so short that the whiteness of his skin (above the upper lip) was visible, and he used to cut (the hair) between his moustaches and his beard.

5888. Narrated Ibn ‘Umar: The Prophet said, “To get the moustaches cut short is characteristic of Al-Fiträh.”(1)

(1) (H. 5888) ‘Al-Fiträh’ to the majority of Muslim scholars, means Allâh’s Iślämic=
5889. Narrated Ābu Ḥurayrāh: Allah’s Messenger ﷺ said, “Five practices are characteristics of Al-Fīṭrāh: circumcision, shaving the pubic hair, depilating the hair of armpits, clipping the nails and cutting the moustaches short.”

5890. Narrated Ibn ‘Umar: Allah’s Messenger ﷺ said, “To shave the pubic hair, to clip the nails and to cut the moustaches short, are characteristic of Al-Fīṭrāh (i.e. Allah’s Islamic Monotheism, see the F.N. of H. No.5588).”

5891. Narrated Ābu Ḥurayrāh: I heard the Prophet ﷺ saying, “Five practices are characteristic of Al-Fīṭrāh (i.e. Allah’s Islamic Monotheism): circumcision, shaving the pubic hair, cutting the moustaches short, clipping the nails, and depilating the hair of the armpits.”

[See the F.N. of H. No.5889].

= Monotheism and As-Sunna of the Prophet ﷺ. (Literally, it means ‘human nature’.) Religion of pure Islāmic Monotheism (i.e. worshipping none but Allah). Fītrā as a verb also means ‘to create’ – (See the Qur’ān 30:30).
5892. Narrated Nafi': Ibn 'Umar said, “The Prophet ﷺ said, ‘Do the opposite of what Al-Mushrikun (1) do. Grow abundantly the beards and cut the moustaches short’.” Whenever Ibn ‘Umar performed the Hajj or ‘Umra, he used to hold his beard with his hand and cut whatever remained outside his hold.

(65) CHAPTER. To leave the beard (i.e. not to cut it).

5893. Narrated Ibn ‘Umar: Allah’s Messenger ﷺ said, “Cut the moustaches short and leave the beard (as it is).”

(66) CHAPTER. What is said about grey hair.

5894. Narrated Muhammad bin Sirin: I asked Anas, “Did the Prophet ﷺ dye his hair?” Anas replied, “The Prophet ﷺ did not have except a few grey hair.”

(1) (H. 5892) Al-Mushrikun: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad ﷺ.
5895. Narrated Thābit: Anas was asked whether the Prophet used a hair dye or not. Anas replied, “The Prophet had not enough grey hair to dye. I could even count the white grey hair of his beard if I would.”

5896. Narrated Isrā’il: ‘Uthmān bin ‘Abdullāh bin Mauhab said, “My people sent me with a bowl of water to Umm Salama.” Isrā’il approximated three fingers (indicating the small size of the container in which there was some hair of the Prophet). ‘Uthmān added, “If any person suffered from evil eye or some other disease, he would send a vessel (containing water) to Umm Salama. (1) I looked into the container (in which there was the hair of the Prophet) and saw a few red hair in it.”

5897. Narrated ‘Uthmān bin ‘Abdullāh bin Mauhab: I went to Umm Salama and she brought out for us some of the dyed hair of the Prophet.

5898. Ibn Mauhab also said that Umm Salama had shown him the red hair of the Prophet.

(1) (H. 5896) Umm Salama would dip those hair into the vessel and return it to the patient to drink that blessed water or wash himself with it, seeking to be healed. (See Fath Al-Bari)
(67) CHAPTER. The hair dye.

5899. Narrated Abū Hurairah: The Prophet said, "Jews and Christians do not dye their hair so you should do the opposite what they do."

(68) CHAPTER. The curly hair.

5900. Narrated Anas bin Mālik: The Prophet was neither conspicuously tall nor short; neither very white nor tawny. His hair was neither much curled, nor very straight. Allāh sent him (as a Messenger) at the age of forty (and after that) he stayed for ten years in Makkah, and for ten more years in Al-Madīna. Allāh took him unto Him at the age of sixty, and he scarcely had twenty white hairs on his head and in his beard.

5901. Narrated Al-Barā’ī: I did not see anybody in a red cloak looking more handsome than the Prophet. Narrated Mālik: The hair of the Prophet used to hang near his shoulders. Narrated Shu’bā: The hair of the Prophet used to hang down to the earlobes.
5902. Narrated 'Abdullãh bin 'Umar رضي الله عنهما: Allah’s Messenger ﷺ said, “Tonight I saw myself in a dream near the Ka’bah. I saw a whitish brown man, the handsomest of all brown men you might ever see. He had the most beautiful Limma (hair hanging down to the earlobes) you might ever see. He had combed it and it was dripping water; and he was performing the Tawaf around the Ka’bah leaning on two men or on the shoulders of two men. I asked, ‘Who is this?’ It was said, ‘Al-Messiah, the son of Maryam (Mary).’ Suddenly I saw a curly-haired man, blind in the right eye which looked like a protruding out grape. I asked, ‘Who is this?’ It was said, ‘He is Al-Masih Ad-Dajjâl.’”

5903. Narrated Anas رضي الله عنه: The hair of the Prophet ﷺ used to hang down up to his shoulders.

5904. Narrated Anas رضي الله عنه: The head-hair of the Prophet ﷺ used to hang down to his shoulders.

He said, “The hair of Allâh’s Messenger was neither much straight nor much curly, and it used to hang down till between his shoulders and his earlobes.

5906. Narrated Anas: The Prophet had big hands, and I have never seen anybody like him after him. The hair of the Prophet was wavy, neither curly nor straight.

5907. Narrated Anas: The Prophet had big hands and feet, and I have not seen anybody like him, neither before nor after him, and his palms were soft.

5908, 5909. Narrated Abû Hurairah: The Prophet had big feet and a good-looking face, and I have not seen anybody like him after him.

5910. Narrated Anas: The Prophet had big feet and hands.
5911, 5912. Narrated Anas or Jābir bin 'Abdullāh: The Prophet ﷺ had big hands and feet and I have not seen anybody like him after him.

5913. Narrated Mujāhid: We were with Ibn 'Abbās رضي الله عنهما and the people mentioned Ad-Dajjāl. Someone said, "The word 'Kāfir' (disbeliever) is written in between his (Ad-Dajjāl's) eyes." Ibn 'Abbās said, "I have not heard the Prophet ﷺ saying this, but he said, 'As regards Ibrāhīm (Abraham), he looks like your companion (i.e. the Prophet, Mūhammad ﷺ), and as regards Mūsā (Moses), he is a brown curly-haired man riding a camel reigned with a strong jute rope, as if I am now looking at him getting down in the valley and saying Labbaik'."

(69) CHAPTER. At-Talbid (to gel the hair stuck together with a sticky substance).

5914. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: I heard 'Umar ﷺ saying, "Whoever braids his hair should shave it (on finishing Ihram). You'd better not do something like Talbid". Ibn 'Umar used to say: I saw Allāh's Messenger ﷺ with his hair stuck together with gum.

5915. Narrated Ibn 'Umar رضي الله عنهما: I heard Allāh's Messenger ﷺ, while he was in
the state of *Ihrām* and his hair was stuck together with gum, saying, “*Labbaik, Allāhumma Labbaik, Labbaik Lā Sharīka Laka Labbaik. Inna-l-Ḥamda Wan-Ni‘mata Laka Wal-Mulk, Lā Sharīka Lak.*” He did not add anything to those words. (See *Hadith* No.1549, Vol.2)

5916. Narrated Ḥafṣa, the wife of the Prophet ﷺ: I said, “O Allah’s Messenger! Why have the people finished their *Ihrām* after performing the *‘Umra* while you have not finished your *Ihrām* after your *‘Umra*?” He said, “I have done *Talbid* (of my hair) and have decorated my *Hady* with garlands, so I shall not finish my *Ihrām* till I have slaughtered my *Hady* (animal for sacrifice).”

(70) CHAPTER. (Hair) parting.

5917. Narrated Ibn ‘Abbās: The Prophet ﷺ used to copy the people of the Scripture in matters in which there was no order from Allāh. The people of the Scripture used to let their hair hang down while *Al-Mushrikūn* used to part their hair. So the Prophet ﷺ let his hair hang down first, but later on he parted it.
5918. Narrated 'Aishah: As if I am now looking at the shine of the hair of the Prophet ἡ while he was in the state of ἡ.

(71) CHAPTER. Locks of hair.

5919.Narrated Ibn 'Abbas: Once I stayed overnight in the house of my aunt Maimūna bint Al-Hārith and Allāh's Messenger ἡ was with her as it was her turn. Allāh's Messenger ἡ got up to offer the night Salah (prayer). I stood on his left but he took hold of my two locks of hair and made me stand on his right.

Narrated Abū Bishr (the above Hadīth) but he quoted: Ibn 'Abbās said, "... (took hold of) my two braids on my head.”

(72) CHAPTER. Al-Qaza’ (leaving tuft of hair here and there after shaving one’s head).

5920. Narrated 'Ubaidullāh bin Ḥafṣ that 'Umar bin Nāfi' told him that Nāfi’, Maula 'Abdullāh had heard Ibn 'Umar saying, “I heard Allāh's Messenger ἡ forbidding Al-Qaza’.” 'Ubaidullāh added: I
said, “What is Al-Qaza’?” ‘Ubaidullah pointed (towards his head) to show us and added, “Nafi’ said, ‘It is when a boy has his head shaved leaving a tuft of hair here and a tuft of hair there.’ ‘Ubaidullah pointed towards his forehead and the sides of his head. ‘Ubaidullah was asked, “Does this apply to both girls and boys?” He said, “I don’t know, but Nafi’ said, ‘The boy.’ ‘Ubaidullah added, “I asked Nafi’ again, and he said, ‘As for leaving hair on the temples and the back part of the boy’s head, there is no harm, but Al-Qaza’ is to leave a tuft of hair on his forehead unshaved while there is no hair on the rest of his head, and also to leave hair on either side of his head.’”

5921. Narrated (‘Abdullah) bin ‘Umar: Allah’s Messenger forbade Al-Qaza’ (leaving a tuft of hair here and there after shaving one’s head).

(73) CHAPTER. The application of perfume by the wife on her husband with her own hands.

5922. Narrated ‘Aishah: I applied perfume to the Prophet with my own hands when he wanted to assume the state of Ihram, and I also perfumed him at Minä before he departed from there (to perform Tawaf-al-Ifada).
(74) CHAPTER. To apply scent to the head and beard.

5923. Narrated 'Aishah: I used to perfume Allâh's Messenger ﷺ with the best scent available till I saw the shine of the scent on his head and beard.

(75) CHAPTER. Combing one's hair.

5924. Narrated Sa'd: A man peeped into the house of the Prophet ﷺ through a hole while the Prophet ﷺ was scratching his head with a *Midra* (a certain kind of comb). On that the Prophet ﷺ said (to him), "If I had known that you had been looking, then I would have pierced your eye with that instrument, because the asking of permission has been ordained so that one would not see things unlawfully."

(76) CHAPTER. The combing of the hair of the husband by his menstruating wife.

5925. Narrated 'Aishah: I used to comb the hair of Allâh's Messenger ﷺ during my periods.

   Narrated 'Aishah: (As above, 5925).
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(77) CHAPTER. To start combing the hair from the right side.

5926. Narrated 'Āishah رضي الله عنها: The Prophet ﷺ used to like to start from the right side as far as possible in combing and in performing ablution.

(78) CHAPTER. What has been mentioned about musk (a kind of perfume).

5927. Narrated Abū Hurairah ﺑ: The Prophet ﷺ said, "(Allāh said), 'Every good deed of Adam's son is for him except fasting; it is for Me, and I shall reward (the fasting person) for it.' Verily, the smell of the mouth of a fasting person is better with Allāh than the smell of musk." [See H. No.1894. Vol 2.]

(79) CHAPTER. What kind of scent is recommended.

5928. Narrated ‘Āishah رضي الله عنها: I used to perfume the Prophet ﷺ before his assuming the state of Ihram, with the best scent available.
(80) CHAPTER. Whoever did not refuse the scent.

5929. Narrated Thumama bin ‘Abdullah: Anas used to say that the Prophet never used to refuse scent.

(81) CHAPTER. Adh-Dharira (a kind of scent).

5930. Narrated ‘Aishah: During Hajjat-ul-Wada’, I perfumed Allâh’s Messenger with Dharira with my own hands, both on his assuming I’timâd and on finishing it.

(82) CHAPTER. Creating artificial spaces between the teeth to look beautiful.

5931. Narrated ‘Abdullah: Allâh has cursed those women who practise tattooing and those who get themselves tattooed, and those who remove their face hairs, and those who create space between their teeth artificially to look beautiful, as such women alter the features created by Allâh’s Book, i.e. His saying:
“And whatsoever the Messenger (Muḥammad ﷺ) gives you take it... (up to)... you abstain (from it).” (V.59:7)

(83) CHAPTER. The use of false hair.

5932. Narrated Ḥumaid bin ‘Abdur-Raḥmān bin ‘Auf that in the year he performed Ḥajj, he heard Mu‘āwiya bin Abī Sufyān, who was on the pulpit and was taking a tuft of hair from one of his guards, saying, “Where are your religious learned men? I heard Allāh’s Messenger ﷺ forbidding this (false hair) and saying, ‘The Children of Isrā’il were destroyed when their women started using this’.”

5933. Narrated Abū Hurairah: The Prophet ﷺ said, “Allāh has cursed the lady who artificially lengthens (her or someone else’s) hair, and the one who gets her hair lengthened and the one who tattoos (herself or someone else), and the one who gets herself tattooed.”

5934. Narrated ‘Aishah: An Anṣārī girl was married and she became sick and all her hair fell out. Intending to provide her with false hair, they asked the Prophet ﷺ who said, “Allāh has cursed the lady who artificially lengthens (her or someone else’s) hair and also the one who gets her hair lengthened.”
5935. Narrated 'Asma', the daughter of Abu Bakr and said, “I married my daughter (to someone) but she became sick and all her hair fell out, and (because of that) her husband does not like her. May I let her use false hair?” On that the Prophet cursed Al-Wasilah (a lady who artificially lengthens her or someone else’s hair) and Al-Mustousilah (a lady who gets her hair lengthened artificially).

5936. Narrated 'Asma', the daughter of Abu Bakr and said, “Allah’s Messenger has cursed Al-Wasilah [a lady who artificially lengthens (her or someone else’s) hair] and also Al-Mustousilah (the one who gets her hair lengthened artificially).

5937. Narrated 'Ubay’d: Allah’s Messenger said, “Allah has cursed the lady who lengthens (her or someone else’s) hair artificially, and also the one who gets it lengthened, and also a lady who tattoos (herself or someone else) and also the one who gets herself tattooed.
5938. Narrated Sa'id bin Al-Musaiyab: Mu'awiya came to Al-Madina for the last time and delivered a Khutba. He took out a tuft of hair and said, “I thought that none used to do this (i.e. use false hair) except Jews.” The Prophet labelled such practice, (i.e. the use of false hair), as cheating.

(84) CHAPTER. Ladies who remove hair from the face, eye-brows etc.

5939. Narrated 'Alqama: 'Abdulläh cursed those women who practised tattooing and those who removed hair from their faces, eye-brows etc. and those who created spaces between their teeth artificially to look beautiful, as such ladies alter the features created by Allâh.

Umm Ya'qûb said, “What is that?” 'Abdulläh said, “Why should I not curse those who were cursed by Allâh’s Messenger and are referred to in Allâh’s Book?” She said to him, “By Allâh, I have read the whole Qur‘ân but I have not found such a thing.”

'Abdulläh said, “By Allâh, if you had read it (carefully) you would have found it. (Allâh says:)

‘And whatsoever the Messenger (Muhammad ﷺ) gives you take it and whatsoever he forbids you abstain (from it).’” (V.59:7)

(85) CHAPTER. The lady who lengthens hair artificially (by wearing false hair etc.).
5940. Narrated Ibn ‘Umar رضي الله عنهما:  The Prophet ﷺ has cursed the lady who lengthens her hair artificially and the one who gets her hair lengthened, and also the lady who tattoos herself and the one who gets herself tattooed.

5941. Narrated Asma’: A woman asked the Prophet ﷺ saying, “O Allah’s Messenger! My daughter got measles and her hair fell out. Now that I got her married, may I let her use false hair?” He said (to her), “Allah has cursed the lady who lengthens hair artificially and the one who gets her hair lengthened artificially.”

5942. Narrated Ibn ‘Umar رضي الله عنهما:  I heard the Prophet ﷺ saying (or the Prophet ﷺ said), “Allah has cursed the lady who practises tattooing and that who gets it done for herself, and also the lady who lengthens hair artificially and that who gets her hair lengthened artificially.” The Prophet ﷺ has cursed such ladies.

5943. Narrated Ibn Mas’ūd رضي الله عنه:  Allah has cursed those women who practise tattooing and those who get it done for themselves, and those who remove hair from their faces, eye-brows etc. and those who create spaces between their teeth artificially to look beautiful, and those ladies who alter the features created by
Allāh. Why then shall I not curse those whom Allāh’s Messenger ﷺ has cursed and who are cursed in Allāh’s Book too?

(86) CHAPTER. The woman who practises tattooing.

5944. Narrated Abū Hurairah : Allah’s Messenger ﷺ said, “The evil eye is a fact,” and he forbade tattooing.

5945. Narrated Abū Juḥaifa : The Prophet ﷺ forbade taking the price of blood and the price of a dog, and he also forbade the one who takes (eats) Rībā (usury) the one who gives Rībā (usury) the woman who practises tattooing and the woman who gets herself tattooed.

(87) CHAPTER. The woman who gets herself tattooed.

5946. Narrated Abū Hurairah : A woman who used to practise tattooing was
brought to 'Umar. 'Umar got up and said, “I beseech you by Allâh, which of you heard the Prophet saying something about tattooing?” I got up and said, “O chief of the believers! I heard something.” He said, “What did you hear?” I said, “I heard the Prophet (addressing the ladies) saying, ‘Do not practise tattooing and do not get yourselves tattooed.’”

5947. Narrated Ibn 'Umar: The Prophet ﷺ has cursed the lady who lengthens her or others hair artificially and that who gets her own hair lengthened in such a way, and the lady who practises tattooing and that who gets it done for herself.

5948. Narrated 'Abdullâh: Allâh has cursed those women who practise tattooing and those who get it done for themselves, and those who remove hair from their faces, eye-brows etc. and those who artificially create spaces between their teeth to look beautiful, and those women who alter the features created by Allâh. Why should I not then curse those whom Allâh's Messenger ﷺ has cursed and that is in Allâh's Book?

(88) CHAPTER. Pictures.

5949. Narrated Abû ’Talha: The Prophet ﷺ said, “Angels do not enter a house in which there is a dog or there are pictures.” [See Fath Al-Bârî for details about pictures]
(89) CHAPTER. The punishment for picture-makers on the Day of Resurrection.

5950. Narrated Muslim: We were with Masrūq at the house of Yāsar bin Numair. Masrūq saw some images (or pictures etc.) on his terrace and said, “I heard ‘Abdullāh saying that he heard the Prophet ﷺ saying, ‘The people who will receive the severest punishment from Allāh will be the picture-makers’.”

5951. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: Allāh’s Messenger ﷺ said, “Those who make these pictures will be punished on the Day of Resurrection, and it will be said to them, ‘Make alive what you have created.’”

(90) CHAPTER. The obliteration of pictures.

5952. Narrated ‘Āishah رضي الله عنها: The Prophet ﷺ never used to leave in the house
anything carrying images or crosses but he obliterated it.

5953. Narrated Abū Zur‘a: I entered a house in Al-Madina with Abū Hurairah, and he saw a man making pictures at the top of the house. Abū Hurairah said, “I heard Allāh’s Messenger ﷺ saying that Allāh said, ‘Who would be more unjust than the one who tries to create the like of My creatures? Let them create a grain: let them create a gnat.’” Abū Hurairah then asked for a water container and washed his arms up to his armpits. I said, “O Abū Hurairah! Is this something you have heard from Allāh’s Messenger ﷺ!” He said, “The limit for ablution is up to the place where the ornaments will reach on the Day of Resurrection.”

(91) CHAPTER. (What about) pictures made on things that are to be trodden on (i.e., carpets, mats, etc.).

5954. Narrated ‘Āishah: Allāh’s Messenger ﷺ returned from a journey when I had placed a curtain of mine having some images (or pictures etc.) over (the door of) a chamber of mine. When Allāh’s Messenger ﷺ saw it, he tore it and said, “The people who will receive the severest punishment on the Day of Resurrection will be those who try to make the like of Allāh’s creations.” So we turned it (i.e., the curtain) into one or two cushions.
5955. Narrated 'Aishah (رضي الله عنها): The Prophet ﷺ returned from a journey when I had hung a thick curtain having some images (or pictures etc.) (in front of a door). He ordered me to remove it and I removed it.

5956. 'Aishah added: The Prophet ﷺ and I used to take a bath from one container (of water).

(92) CHAPTER. Whoever disliked to sit on pictures.

5957. Narrated 'Aishah (رضي الله عنها): I purchased a cushion with pictures on it. The Prophet ﷺ (came and) stood at the door but did not enter. I said (to him), "I repent to Allah for what I have done." He said, "What is this cushion?" I said, "It is for you to sit on and recline on." He said, "The makers of these pictures will be punished on the Day of Resurrection and it will be said to them, 'Make alive what you have created.' Moreover, the angels do not enter a house where there are pictures."

5958. Narrated Abū Ṭalḥa: Allāh’s Messenger ﷺ said, “Angels (of mercy) do not enter a house where there are pictures.” The subnarrator Busr added: “Then Zaid fell ill and we paid him a visit. Behold! There was
hanging at his door, a curtain decorated with a picture. I said to ‘Ubaidullāh Al-Khulānī, the stepson of Māmūna, the wife of the Prophet ﷺ “Didn’t Zaid tell us about the picture the day before yesterday?” ‘Ubaidullāh said, “Didn’t you hear him saying: ‘Except a design in a garment?’”

(93) CHAPTER. It is disliked to offer ʿṢalāt (prayer) wearing clothes with pictures.

5959. Narrated Anas: ‘Āishah had a thick curtain (having pictures on it) and she screened the side of her house with it. The Prophet ﷺ said to her, “Remove it from my sight, for its pictures are still coming to my mind in my ʿṢalāt (prayers).”

(94) CHAPTER. Angels do not enter a house in which there are pictures.

5960. Narrated Sālim’s father: Once Jibrīl (Gabriel) promised to visit the Prophet ﷺ but he delayed and the Prophet ﷺ got worried about that. At last he came out and found Jibrīl (Gabriel) and complained to him
of his grief (for his delay). Jibril (Gabriel) said to him, “We do not enter a place in which there is a picture or a dog.”

(95) CHAPTER. Whoever does not enter a house which has a picture in it.

5961. Narrated ‘Aishah, the wife of the Prophet ﷺ: I bought a cushion having pictures on it. When Allah’s Messenger ﷺ saw it, he stopped at the gate and did not enter. I noticed the signs of hatred (for that) on his face. I said, “O Allah’s Messenger! I turn to Allah and His Messenger in repentance. What sin have I committed?” He said, “What about this cushion?” I said, “I bought it for you to sit on and recline on.” Allah’s Messenger ﷺ said, “The makers of these pictures will be punished (severely) on the Day of Resurrection and it will be said to them, ‘Make alive what you have created’.” He added, “Angels do not enter a house in which there are pictures.”

(96) CHAPTER. Whoever cursed a picture-maker.

5962. Narrated Abū Juhaifa that he had bought a slave whose profession was cupping and then said: The Prophet ﷺ forbade
taking the price of blood and the price of a dog and the earnings of a prostitute, and cursed the one who took or gave *Riba* (usury), and the lady who tattoos (herself or others) and also the one who gets herself tattooed, and the picture-maker.

(97) CHAPTER. Whoever makes a picture will be asked to put life into it on the Day of Resurrection, but he will not be able to do so.

5963. Narrated Ibn ‘Abbas: I heard Muhammad saying, “Whoever makes a picture in this world will be asked to put life into it on the Day of Resurrection, but he will not be able to do so.”

(98) CHAPTER. To ride behind a rider as a companion-rider on an animal.

5964. Narrated Usâma bin Zaid: Allah’s Messenger rode a donkey saddled with a saddle covered with a *Fadakiya* velvet sheet, and he made me ride behind him (as a companion-rider).

---

(1) (H. 5962) *Riba*: see the glossary.
(99) CHAPTER. Three (riders) on one animal.

5965. Narrated Ibn ‘Abbās: When the Prophet arrived at Makkah, the children of Bani ‘Abdul-Muṭṭalib received him. He then mounted one of them in front of him and the other behind him.

5966. Narrated Ayyūb: The evil of three (persons riding one animal) was mentioned in ‘Ikrima’s presence. ‘Ikrima said, ‘Ibn ‘Abbās said, ‘(In the year of the conquest of Makkah) the Prophet came and mounted Qutham in front of him and Al-Fadl behind him, or Qutham behind him and Al-Fadl in front of him.’ Now which of them was the evil and which was the best?’ (1)

(100) CHAPTER. The mounting of the owner of animal and somebody else in front of him.

Some people said, “The owner of animal has the right to sit in front except when he permits somebody else to sit in front.”

5966. Narrated Mu‘ādh bin Jabal: While I was riding behind the Prophet, ‘Ikrima wants to refute the saying of those who claim that there is evil in having three persons on one animal.

(1) (H. 5966) ‘Ikrima wants to refute the saying of those who claim that there is evil in having three persons on one animal.
(as a companion-rider) and between me and him there was only the back of the saddle, he said, "O Mu‘ādh!" I replied, "Labbaik, O Allah’s Messenger, and Sa’daik!" he said, "Do you know what is Allah’s right upon His slave?" I said, "Allah and His Messenger know better." He said, "Allah’s right upon His slaves is that they should worship Him (Alone) and not worship anything else besides Him." Then he proceeded for a while and then said, "O Mu‘ādh bin Jabal!" I replied, "Labbaik, O Allah’s Messenger, and Sa’daik!" He said, "Do you know what is the right of the slaves upon Allah if they do that?" I replied, "Allah and His Messenger know better." He said, "The right of the slaves upon Allah is that He will not punish them (if they do that)."

(102) CHAPTER. To mount a woman behind a man who is Dha-Mahram.

5968. Narrated Anas bin Malik: We were coming from Khaibar along with Allah’s Messengerﷺ, while I was riding behind Abū Talha and he was proceeding. One of the wives of Allah’s Messengerﷺ was riding behind Allah’s Messengerﷺ, suddenly the foot of the camel slipped and I (or Abū Talha) said, “The woman!” and alighted (hurriedly). Allah’s Messengerﷺ said, “She is your mother.” So I (or Abū Talha) re-saddled the she-camel and Allah’s
Messenger mounted it. When he approached or saw Al-Madina, he said, "Ayibun, tā'ibun, 'ābidun, li-Rabbina hāmidun.""(1)

(103) CHAPTER. To put one leg on the other while lying down.

5969. Narrated ‘Abbād bin Tamīm’s uncle: I saw the Prophet lying down in the mosque and placing one leg on the other.

(1) (H. 5968) “Coming back with repentance, worshipping Allāh and glorifying His Praises.”
 Saúde al-Bukhari

The Translation of the Meanings of

Sahîh Al-Bukhâri

Arabic-English

Volume 8

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дар السلام

للنشر والتوزيع

الرياض — المملكة العربية السعودية

DARUSSALAM
Publishers and Distributors
Riyadh — Saudi Arabia
بسم الله الرحمن الرحيم

الرقم
التاريخ
الموقع
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إلى من يهم الأمر

السلام عليكم ورحمة الله وبركاته أياً بعد:
فإن الرئاسة العامة لإدارات البحث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقى الدين الهلالي والدكتور محمد حسن خان قد قاما بترجمة مباني القرآن الكريم صحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيها اتفاق عليه البخاري وسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا منع من الفسح هذه الكتب بالدخول إلى المملكة وتدافعها لعدم الحذر فيها والله ولي التوفيق.
وصلى الله وسلم على بنيا محمد واللهم صحيه.

الرئيس العام
لإدارات البحث العلمية والإفتاء والدعوة والإرشاد

عبدالمعز بن عبدالله بن باز
الدكتور محمد باقى الدين الهلالي:
الدكتور محمد محسن خان:
تقرر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن المذكورين
بإيامه كانوا من ضمن العاملين بالجامعة. وأنها قد قاما أثناء ذلك بترجمة
معاني القرآن الكريم باللغة الإنجليزية وترجمة صحيح البخاري بها
أيضاً.
ولقد سدت بحمد الله فرغناً كبيراً يحتاج العالم الإسلامي لمثله. كما أن
المذكورين يمتازان بحسن العقيدة السليمة من الشوابيب، وبالصفات
الحميدة.
وبناء الرغبة أعطياً هذه الشهادة، والله ولي التوفيق.
وصلى الله وسلم وبارك على نبينا محمد وعلى آلله وصحبه.
الأمين العام للجامعة

عمر محمد فلاته
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The Statement of Allâh (SWT):

“And We have enjoined on man to be good and dutiful to his parents…” (V.29:8)

5970. Narrated Al-Walid bin 'Aizar: I heard Abû 'Amr Ash-Shaibânî saying, “The owner of this house,” he pointed to 'Abdullâh’s house, “said, ‘I asked the Prophet ﷺ: Which deed is loved most by Allâh? He replied: To offer *As-Salât* (the prayers) at their early (very first) stated times. ‘Abdullâh asked: What is the next (in goodness)? The Prophet ﷺ said: To be good and dutiful to one’s parents. ‘Abdullâh asked: What is the next (in goodness)? The Prophet ﷺ said: To participate in *Jihâd* for Allâh’s Cause. ‘Abdullâh added: The Prophet ﷺ narrated to me these things, and if I had asked more, he would have told me more.’”

(2) CHAPTER. Who is more entitled to be treated with the best companionship?

5971. Narrated Abû Hurairah: A man came to Allâh’s Messenger ﷺ and said, “O Allâh’s Messenger! Who is more entitled to be treated with the best companionship by me?” The Prophet ﷺ said, “Your mother.” The man said,“Who is next?” The Prophet ﷺ said,“Your mother.” The man further said,“Who is next?” The Prophet ﷺ said, “Your father.”
(3) CHAPTER. One should not go for *Jihād* (fighting in Allāh’s Cause) without the permission of the parents\(^{(1)}\).


(4) CHAPTER. A man should not abuse his parents.

5973. Narrated `Abdullāh bin `Amr: Allāh’s Messenger ﷺ said, “It is one of the greatest sins that a man should curse his parents.” It was asked (by the people), “O Allāh’s Messenger! How does a man curse his parents?” The Prophet ﷺ said, “The man abuses the father of another man and the latter abuses the father of the former and abuses his mother.”

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\(^{(1)}\) (Ch. 3) *Jihād* is compulsory for the Muslim community. So a Muslim should take permission from his parents to go for it, but when an enemy of Islām attacks the Muslim rights or their country, then he does not need the permission of parents.

\(^{(2)}\) (H. 5972) i.e., “Serve your parents and do your best to satisfy their needs, for this will be a substitute for fighting in Allāh’s Cause.”
(5) CHAPTER. The invocation of the person who is dutiful to his parents is fulfilled (i.e., accepted by Allâh).

5974. Narrated Ibn ‘Umar: Allâh’s Messenger ﷺ said, “While three persons were travelling, they were overtaken by rain and they took shelter in a cave in a mountain. A big rock fell from the mountain over the mouth of the cave and blocked it. They said to each other, ‘Think of such good (righteous) deeds which you did for Allâh’s sake only, and invoke Allâh by giving reference to those deeds so that Allâh may relieve you from your difficulty.’ One of them said, ‘O Allâh! I had my parents who were very old, and I had small children for whose sake I used to work as a shepherd. When I returned to them at night and milked (the sheep), I used to start giving the milk to my parents first before giving to my children. One day, I went far away in search of a grazing place (for my sheep), and didn’t return home till late at night and found that my parents had slept. I milked (my livestock) as usual and brought the milk vessel and stood at their heads, and I disliked to wake them up from their sleep, and I also disliked to give the milk to my children before my parents, though my children were crying (from hunger) at my feet. So this state of mine, and theirs, continued till the day dawned. (O Allâh!) If You considered that I had done that only for seeking Your Pleasure, then please let there be an opening through which we can see the sky.’ So Allâh made for them an opening through which they could see the sky. Then the second person said, ‘O Allâh! I had a cousin whom I loved as much as a passionate man
loves a woman. I tried to seduce her but she refused till I paid her one hundred Dinâr. So I worked hard till I collected one hundred Dinâr and went to her with that. But when I sat in between her legs (to have sexual intercourse with her), she said: O Allâh’s slave! Be afraid of Allâh! Do not deflower me except legally (by marriage contract)! So I left her. O Allâh! If You considered that I had done that only for seeking Your Pleasure, then please let the rock move a little to have a (wider) opening.’ So Allâh shifted that rock to make the opening wider for them. And the last (third) person said, ‘O Allâh! I employed a labourer for wages equal to a Faraq (a certain measure) of rice, and when he had finished his job, he demanded his wages, but when I presented his due to him, he gave it up and refused to take it. Then I kept on sowing that rice for him (several times) till I managed to buy with the price of the yield, some cows and their shepherd. Later on, the labourer came to me and said: (O Allâh’s slave!) Be afraid of Allâh, and do not be unjust to me and give me my due. I said (to him): Go and take those cows and their shepherd. So he took them and went away. (So, O Allâh!) If You considered that I had done that for seeking Your Pleasure, then please remove the remaining part of the rock.’ And so Allâh released them (from their difficulty) and the rock was removed completely from the mouth of the cave.” (See H. 2215)
(6) CHAPTER. To be undutiful to one's parents is one of the greatest sins.

This is said by Ibn `Umar on the authority of the Prophet ﷺ.

5975. Narrated Al-Mughira: The Prophet ﷺ said, “Allāh has forbidden you:
1. to be undutiful to your mothers
2. to prevent (what you should give in charity etc.)
3. to beg of men (begging) and
4. to bury your daughters alive.

And Allāh has disliked for you:

a) Qil and Qal (sinful and useless talk, like backbiting, etc. or that you talk too much about others)

b) ask too many questions (in disputed religious matters)

c) to waste your property (by extravagance).”

5976. Narrated Abū Bakra: Allah’s Messenger ﷺ said thrice, “Shall I not inform you of the biggest of the great sins?”
We said, “Yes, O Allah's Messenger.” He said, “To join partners in worship with Allāh(1) and to be undutiful to one’s parents.” The Prophet ﷺ sat up after he had been reclining and added, “And I warn you against giving lying speech and a false witness; I warn you against giving a lying speech (forged statement) and a false witness.” The Prophet ﷺ kept on saying that warning till we thought that he would not stop.

5977. Narrated Anas bin Mālik: Allah’s Messenger ﷺ mentioned the greatest sins or he was asked about the greatest sins.

He said, “To join partners in worship with Allah; to kill a person whom Allah has forbidden to kill; and to be undutiful or unkind to the parents.” The Prophet added, “Shall I inform you of the biggest of the great sins? That is the lying speech (forged statement) or the false witness.” Shu’ba (the subnarrator) states that most probably the Prophet said, “the false witness.”

(7) CHAPTER. To be good to a father who is a Mushrik.

5978. Narrated Asmã’ bint Abû Bakr: My mother came to me, hoping (for my favour) during the lifetime of the Prophet. I asked the Prophet, “May I treat her kindly?” He replied, “Yes.”

Ibn ‘Uyaina said, “Then Allah revealed: ‘Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion, nor drove you out of your homes.’” (V.60:8)

(8) CHAPTER. The kindness shown by a lady who has a husband, to her mother.

5979. Narrated Asmã’: “My mother who was a Mushrikah (pagan, etc.), came with her

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(1) (Ch. 7) Al-Mushrikûn: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad (saw).
(2) (Ch. 8) It means: (a) to visit them, (b) to help them financially, and (c) to speak to them with good words.
(3) (Ch. 8) The lady does not have to take her husband’s permission to treat her mother kindly.
father during the period of the peace pact between the Muslims and the Quraish infidels. I went to seek the advice of the Prophet saying, “My mother has arrived and she is hoping (for my favour).” The Prophet said, “Yes, be good to your mother.”

5980. Narrated Abū Sufyān that Heraclius sent for him and said, “What did he, i.e., the Prophet order you?” I replied, “He orders us to offer *Salāt* (prayers); to give *Sadaqa* (alms, etc.); to be chaste, and to keep good relations with our relatives (1).”

(9) CHAPTER. To be good to one’s brother who is a *Mushrik*.

5981. Narrated Ibn ‘Umar that ‘Umar’s father, seeing a silken cloak being sold, said, “O Allah’s Messenger! Buy this and wear it on Fridays and when the foreign delegates pay a visit to you.” He said, “This is worn only by that person who will have no share in the Hereafter.” Later, a few silken cloaks were given to the Prophet as a gift, and he sent one of those cloaks to ‘Umar. ‘Umar said (to the Prophet), “How can I wear it while you have said about it what you have said?” The Prophet said, “I did not give it to you to wear but to sell or to give to someone else to wear.” So ‘Umar sent it to

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(1) (H. 5980) It means: (a) to visit them, (b) to help them financially, and (c) to speak to them with good words.
his (Mushrik) brother who was from the inhabitants of Makkah before he ('Umar’s brother) embraced Islám.

(10) CHAPTER. The superiority of keeping good relations with one’s relatives.

5982. See the next Hadîth No. 5983.

5983. Narrated Abû Ayyûb Al-Ansârî: A man said, “O Allâh’s Messenger! Inform me of a deed which will make me the way to enter Paradise.” The people said, “What is the matter with him? What is the matter with him?” Allâh’s Messenger said, “He has something to ask (what he needs greatly).” The Prophet said (to him), “(In order to enter Paradise) you should worship Allâh and join none in worship with Him; you should perform As-Salât (Iqâmât-as-Salât), pay the Zakât, and keep good relations with your kith and kin.” He then said, “Leave it!” (The subnarrator said, “It seems that the Prophet was riding his she-camel.”) The man must have been holding the reins of the she-camel, and when the Prophet had answered his question, he told him to leave it.)

(1) (H. 5982) See the glossary for Iqâmât-as-Salât.
(2) (H. 5982) See the glossary for Zakât.
(11) CHAPTER. The sin of Al-Qāti‘ (the person who severs the bond of kinship).

5984. Narrated Jubair bin Mut‘im that he heard the Prophet saying, “Al-Qāti‘ (the person who severs the bond of kinship) will not enter Paradise.”

(12) CHAPTER. Whoever was made wealthy because of keeping good relations with his kith and kin.

5985. Narrated Abū Hurairah: I heard Allah’s Messenger saying, “Whoever is pleased that he be granted more wealth, and that his lease of life be prolonged, then he should keep good relations with his kith and kin.”

5986. Narrated Anas bin Mālik: Allah’s Messenger said, “Whoever loves that he be granted more wealth and that his lease of life be prolonged, then he should keep good relations with his kith and kin.”

(13) CHAPTER. Allah will keep good relations with the one who will keep good relations with his kith and kin.(1)

5987. Narrated Abū Hurairah: Allah’s Messenger said: “Whoever loves that he be granted more wealth and that his lease of life be prolonged, then he should keep good relations with his kith and kin.”

(1) (Ch. 13) It means: (a) to visit them, (b) to help them financially, and (c) to speak to them with good words.
The Prophet ﷺ said, “Allāh created the creations, and when He finished from His creations, Ar-Rahm (womb) said, ‘(O Allāh) at this place I seek refuge with You from all those who sever me (i.e., sever the ties of kith and kin).’ Allāh said, ‘Yes, won’t you be pleased that I will keep good relation with the one who will keep good relation with you, and I will sever the relation with the one who will sever the relation with you.’ It said, ‘Yes, O my Lord.’ Allāh said, ‘Then that is for you.’” Allāh’s Messenger ﷺ added, “Read (in the Qur’ān) if you wish, the Statement of Allāh:

‘Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship?’” (V.47:22)

5988. Narrated Abū Hurairah

The Prophet ﷺ said, “The word ‘Ar-Rahm’ (womb) derives its root from Ar-Rahmān (i.e., one of the Names of Allāh) and Allāh said: ‘I will keep good relation with the one who will keep good relation with you, (womb i.e., kith and kin) and sever the relation with him who will sever the relation with you, (womb, i.e., kith and kin).”

5989. Narrated ‘Aishah, the wife of the Prophet ﷺ: The Prophet ﷺ said, “The word ‘Ar-Rahm’ (womb) derives its root from ‘Ar-Rahmān’ (i.e., one of the Names of Allāh). So, whosoever keeps good relation with it (womb i.e., kith and kin), Allāh will keep good relation with him, and whosoever will sever it (i.e., severs his relations of kith and kin), Allāh, too, will sever His relation with him.”

(H. 5989) It means: (a) to visit them, (b) to help them financially, and (c) to speak to them with good words.
(14) CHAPTER. Ar-Rahm i.e., womb (bond of kinship) remains fresh and fruitful if one looks after it always.

5990. Narrated 'Amr bin Al-'As: I heard the Prophet ﷺ saying openly, not secretly, "The family of Abū so-and-so (i.e., Ṭālib) are not among my Auliya (supporters and helpers)." 'Amr said that there was a blank space(1) in the Book of Muḥammad bin Ja'far. He ﷺ added, 'No doubt my Wali (protector) is Allāh and the righteous believing people." 'Amr bin Al-'As added, "I heard the Prophet ﷺ saying, 'But they (that family) have kinship (Rahm) with me and I will be good(2) and dutiful to them.'"

(15) CHAPTER. Al-Wāsil (the one who keeps good relations with his kith and kin) is not the one who recompenses the good done to him by his relatives.

5991. Narrated 'Abdullāh bin 'Amr: The Prophet ﷺ said, "Al-Wāsil is not the one who recompenses the good done to him by his relatives, but Al-Wāsil is the one who keeps good relations with those relatives who had severed the bond of kinship with him."

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(1) (H. 5990) In the place of (so-and-so).
(2) (H. 5990) It means: (a) to visit them, (b) to help them financially, and (c) to speak to them with good words.
(16) CHAPTER. Whosoever kept good relations with his kith and kin while he was a Mushrik (pagan) and then embraced Islam.

5992.Narrated Ḥākim bin Ḥizām that he said, “O Allah’s Messenger! What do you think about my good deeds which I used to do during the Period of Ignorance (i.e., before embracing Islam) like keeping good relations with my kith and kin, manumitting the slaves and giving alms, etc. Shall I receive the reward for that?” Allah’s Messenger said, “You have embraced Islam with all those good deeds which you did.”

(17) CHAPTER. Whoever allowed a small girl of another person to play with him, or kissed her or had a joke with her.

5993. Narrated Sa‘īd: Umm Khālid bin Khalīd bin Sa‘īd said, “I came to Allāh’s Messenger along with my father and I was wearing a yellow shirt. Allāh’s Messenger said, “Sanah! Sanah!” (‘Abdullāh, the subnarrator said, “It means, ‘Beautiful! Beautiful!’ in the Ethiopian language.”) Umm Khālid added, “Then I started...
playing with the seal of Prophethood. My father admonished me. But Allâh’s Messenger ﷺ said (to my father), “Leave her.” Allâh’s Messenger ﷺ (then addressing me) said, “May you live so long that your dress gets worn out, and you will mend it many times, and then wear another till it gets worn out (i.e., May Allâh prolong your life).” [The subnarrator ‘Abdullâh said, “That garment (which she was wearing) remained usable for a long period”].

(18) CHAPTER. To be merciful to one’s children, kiss them and embrace them.

Anas said: The Prophet ﷺ kissed and smelled (his son) Ibrâhîm.

5994. Narrated Ibn Abu Nu’m: I was present when a man asked Ibn ‘Umar about the blood of mosquitoes. Ibn ‘Umar said, “From where are you?” The man replied, “From ‘Iraq.” Ibn ‘Umar said, “Look at that! He is asking me about the blood of mosquitoes while they (the Iraqis) have killed the (grand) son of the Prophet ﷺ.” (Ibn ‘Umar added): “I have heard the Prophet ﷺ saying, ‘They (Hasan and Husain) are my two sweet-smelling flowers in this world.’”

5995. Narrated ‘Aishah, the wife of the Prophet ﷺ: A lady, along with her two daughters, came to me asking me (for some alms), but she found nothing with me except one date which I gave to her and (she) divided it between her two daughters, and then she got up and went away. Then the Prophet ﷺ came in and I informed him about
this story. He said, “Whoever is in charge of (put to test by) these daughters and treats them generously, then they will act as a shield for him from the (Hell) Fire.”

5996. Narrated Abū Qatāda: The Prophet ﷺ came out towards us, while carrying Umâmah, the daughter of Abu Al-‘Ās (his grand-daughter) over his shoulder. He offered Salāt (prayer), and when he wanted to bow, he put her down, and when he stood up, he lifted her up (on his shoulders).

5997. Narrated Abū Hurairah: Allah’s Messenger ﷺ kissed Al-Hasan bin ‘Ali while Al-Aqra’ bin Ḥābis At-Tamimi was sitting beside him. Al-Aqra’ said, “I have ten children and I have never kissed anyone of them.” Allah’s Messenger ﷺ cast a look at him and said, “Whoever is not merciful to others, will not be treated mercifully.”

5998. Narrated ‘Aishah: A bedouin came to the Prophet ﷺ and said, “You (people) kiss the boys! We don’t kiss them.” The Prophet ﷺ said, “I cannot put mercy in your heart after Allah has taken it away from it.”
Some Saby (i.e., war prisoners, children and women only) were brought before the Prophet ﷺ and behold, a woman amongst them was milking her breasts to feed, and whenever she found a child amongst the captives, she took it over her chest and nursed it (she had lost her child but later she found him). The Prophet ﷺ said to us, “Do you think that this lady can throw her son in the fire?” We replied, “No, if she has the power not to throw it (in the fire).” The Prophet ﷺ then said, “Allah is more Merciful to His slaves than this lady to her son.”

(19) CHAPTER. Allah divided mercy into one hundred parts.

I heard Allah’s Messenger ﷺ saying, “Allah has divided mercy into one hundred parts, and He kept ninety-nine parts with Him and sent down one part on the earth; and because of that single part, His creations are merciful to each other, so that even the mare lifts up its hoof away from its baby animal, lest it should trample on it.”
(20) CHAPTER. The killing of one's own children for the fear that they will share his meals.

6001. Narrated ‘Abdullãh: I asked, “O Allah’s Messenger! Which sin is the greatest?” He said, “To set up a rival unto Allãh, though He (Alone) created you.” I said, “What next?” He said, “To kill your son lest he should share your food with you.” I further asked, “What next?” He said, “To commit illegal sexual intercourse with the wife of your neighbour.” And then Allãh revealed as proof of the statement of the Prophet ﷺ: “And those who invoke not any other ilãh (god) along with Allãh...” (V.25:68)

(21) CHAPTER. To take a child in one’s lap.

6002. Narrated ‘Aishah: The Prophet ﷺ took a child in his lap for Tahnik (i.e., he chewed a date in his mouth and put its juice in the mouth of the child). The child urinated on him, so he asked for water and poured it over the place of the urine.

(22) CHAPTER. Putting the child on the thigh.

6003. Narrated Usãma bin Zaid: Allah’s Messenger ﷺ used to put me on (one of) his thighs and put Al-‘Ijãsãn bin ‘Alt on his other thigh, and then embrace us and say, “O Allah! Please be Merciful to them, as I am merciful to them.”
(23) CHAPTER. To keep one's covenant is a part of Faith.

6004. Narrated 'Āishah: I never felt so jealous of any woman as I did of Khadija, though she had died three years before the Prophet married me, and that was because I heard him mentioning her too often, and because his Lord had ordered him to give her the glad tidings that she would have a palace in Paradise, made of Qaṣab, and because he used to slaughter a sheep and distribute its meat among her friends.

(24) CHAPTER. The superiority of the one who looks after and sustains an orphan.

6005. Narrated Sahl bin Sa'd: The

(1) (H. 6004) Qaṣab: See the glossary.
Prophet ﷺ said, “I and the person who looks after an orphan and provides for him, will be in Paradise like this,” putting his index and middle fingers together.

(25) CHAPTER: The one who looks after and works for a widow.

6006. Narrated Sařwān bin Sulaim: The Prophet ﷺ said, “The one who looks after and works for a widow and for a poor person, is like a warrior fighting for Allāh’s Cause, or like a person who observes Saum (fasts) during the day and offers Salāt (prayer) all the night.”

Narrated Abū Hurairah that the Prophet ﷺ said as above (Hadith No. 6006).

6007. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “The one who looks after and works for a widow and for Al-Miskīn (a poor person) is like a warrior fighting for Allāh’s Cause.” [The subnarrator Al-Qa’nabī is not sure whether he also said this “Like the one who offers Salāt (prayer) all the night without slackness and observes Saum (fasts) continuously and never breaks his fast.”]
(27) CHAPTER. (What is said regarding) being merciful to the people and to the animals.

6008. Narrated Abū Sulaimān, Mālik bin Huwairith: We came to the Prophet ﷺ and we were (a few) young men, of approximately same age, and stayed with him for twenty nights. Then he thought that we were anxious for our families, and he asked us whom we had left behind to look after our families, and we told him. He was kind-hearted and merciful, so he said, “Return to your families and teach them (religious knowledge) and order them (to do good deeds) and offer your Salah (prayers) in the way you saw me offering my Salah (prayer), and when the stated time for the Salah (prayer) becomes due, then one of you should pronounce its call (i.e., the Adhān), and the eldest of you should lead you in Salah (prayer).” (1)

6009. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “While a man was walking on a road, he became very thirsty. Then he came across a well, got down into it, drank (of its water) and then came out. Meanwhile he saw a dog panting and licking mud because of excessive thirst. The man said to himself, ‘This dog is suffering from the same state of thirst as I did.’ So, he went down the well (again) and filled his shoe (with water) and held it in his mouth and watered the dog. Allah thanked him for that deed and forgave him.” The people asked, “O Allah’s Messenger! Is there a reward for us in serving the animals?” He said, “(Yes) There is a reward for serving any animate (living being).”

(1) (H. 6008) See Iqamat-as-Salāt in the glossary.
6010. Narrated Abū Hurairah: Allah’s Messenger stood up for the Salāt (prayer) and we, too, stood up along with him. Then a bedouin shouted while offering Salāt (prayer), “O Allah! Bestow Your Mercy on me and Muḥammad (安宁)， and do not bestow it on anybody else along with us.” When the Prophet had finished his Salāt (prayer) with Taslim, he said to the bedouin, “You have limited (narrowed) a very vast (thing) (meaning Allah’s Mercy).”

6011. Narrated An-Nu‘mān bin Bashir: Allah’s Messenger said, “You see the believers as regards their being merciful among themselves, showing love among themselves, and being kind among themselves, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it.”

6012. Narrated Anas bin Malik: The Prophet said, “If any Muslim plants any plant, and a human being or an animal eats of it, he will be rewarded as if he had given that much in charity.”

6013. Narrated Jarīr bin ‘Abdullāh: The Prophet said, “He who is not merciful to others, will not be treated mercifully.”
(28) CHAPTER. To recommend to be kind to one's neighbour.

And the Statement of Allāh ﷻ:

“Worship Allāh and join none with Him in worship and do good to parents… (up to) … such as are proud and boastful.” (V.4:36)

6014. Narrated ‘Āishah ﷺ: The Prophet ☪ said, “Jibril (Gabriel) continued to recommend me about treating the neighbours kindly and politely, so much so that I thought he would order me to make them as my heirs.”

6015. Narrated Ibn ‘Umar ﷺ: Allāh’s Messenger ☪ said, “Jibril (Gabriel) kept on recommending me about treating the neighbours kindly and politely, so much so that I thought that he would order me to make them as my heirs.”

(29) CHAPTER. The sin of that person whose neighbour does not feel safe from his evil.

6016. Narrated Abū Shuraiḥ: The Prophet ☪ said, “By Allāh, he does not...
believe! By Allah, he does not believe! By Allah, he does not believe!” It was said, “Who is that, O Allah’s Messenger?” He said, “That person whose neighbour does not feel safe from his evil.”

(30) CHAPTER. A lady-neighbour should not degrade anything given to her by her lady-neighbour.

6017. Narrated ‘Abū Hurairah: The Prophet ﷺ used to say, “O Muslim ladies! A lady-neighbour should not look down upon the present of her lady-neighbour even if it were the trotters of a sheep.”

(31) CHAPTER. Whosoever believes in Allah and the Last Day should not harm his neighbour.

6018. Narrated ‘Abū Hurairah: Allah’s Messenger ﷺ said, “Whosoever believes in Allah and the Last Day should not harm his neighbour, and whosoever believes in Allah and the Last Day should entertain his guest generously; and whosoever believes in Allah and the Last Day should talk what is good or keep quiet (i.e., abstain from all kinds of evil and dirty talk — e.g., abusing, lying, backbiting, etc.).”
6019. Narrated Abū Shuraīh Al-‘Adawī (رضي الله عنه): My ears heard and my eyes saw the Prophet ﷺ when he spoke, “Whosoever believes in Allāh and the Last Day should serve his neighbour generously; and whosoever believes in Allāh and the Last Day should entertain his guest generously by giving him his reward.” It was asked, “What is his reward, O Allah’s Messenger ﷺ?” He said, “(To be entertained generously) for a day and a night with high quality of food, and the guest has the right to be entertained for three days (with ordinary food) and if he stays longer, what he will be provided with, will be regarded as Ṣadaqa (a charitable gift). And whosoever believes in Allāh and the Last Day should talk what is good or keep quiet (i.e., abstain from all kinds of dirty and evil talks e.g., abusing, lying, backbiting, etc.).”

(32) CHAPTER. The neighbour whose gate is nearer to you has more right to receive your favours.

6020. Narrated ‘Aīshah: I said, “O Allāh’s Messenger! I have two neighbours! To whom shall I send my gifts?” He said, “To the one whose gate is nearer to you.”

(33) CHAPTER. Enjoining all that is Al-Ma‘rūf (i.e., Islamic Monotheism and all that Islām has ordained) is considered as a Ṣadaqa (charitable gift).
6021. Narrated Jābir bin ‘Abdullah: The Prophet ﷺ said, “Enjoining every kind of Al-Ma’ruf (i.e., Islamic Monotheism and all that Islam orders one to do) is a Sadaqa.”

6022. Narrated Abū Mūsa Al-Ashʿarī: The Prophet ﷺ said, “On every Muslim there is enjoined (a compulsory) Sadaqa (alm).” They (the people) asked, “If one has nothing?” He ﷺ said, “He should work with his hands so that he may benefit himself and give it in charity.” They said, “If he cannot work, or does not work?” He said, “Then he should help the oppressed unhappy person (by word or action or both).” They said, “If he does not do it?” He said, “Then he should enjoin what is good,” or said “what is Al-Ma’ruf (i.e., Islamic Monotheism and all that Islam has ordained).” They said, “If he does not do that?” He said, “Then he should refrain from Ash-Shar (doing evil — e.g., practising polytheism of different kinds and all that is evil and bad), for that will be considered for him as a Sadaqa (charity).”

(34) CHAPTER. Pleasant friendly speech.

Narrated Abū Hurairah: The Prophet ﷺ said, “A good, pleasant, friendly word is a Sadaqa.”

6023. Narrated ‘Adī bin Ḥātim: The Prophet ﷺ mentioned the (Hell) Fire and sought refuge (with Allāh) from it, and turned his face to the other side. He mentioned the (Hell) Fire again and took refuge (with Allāh) from it and turned his face to the other side. (Shu’ba, the subnarrator said, “I have no doubt that the Prophet ﷺ repeated it twice.”) The Prophet ﷺ then said, “(O people!) Save yourselves from the (Hell) Fire, even if with half of a
date fruit (given in charity), and if this is not available, then (save yourselves) by saying a
good, pleasant, friendly word.”

(35) CHAPTER. To be kind and lenient in all matters.

6024. Narrated ‘Āishah, the wife of the Prophet ﷺ: A group of Jews entered upon the Prophet ﷺ and said, “As-Sâmū’Alaikum” (i.e., death be upon you). (1) I understood it and said, “Wa-Alaikum As-Sâmū wal-la’natu (death and the curse of Allah be upon you).” Allâh’s Messenger ﷺ said, “Be calm, O ‘Aishah! Allah loves that one should be kind and lenient in all matters.” I said, “O Allah’s Messenger! Haven’t you heard what they (the Jews) have said?” Allâh’s Messenger ﷺ said, “I have (already) said (to them), ‘And upon you!’”

6025. Narrated Anas bin Malik : A bedouin urinated in the mosque and the people ran to (beat) him. Allâh’s Messenger ﷺ said, “Do not interrupt his urination (i.e., let him finish).” Then the Prophet ﷺ asked for a tumbler of water and poured the water over the place of urine.

(36) CHAPTER. The co-operation between the believers.

(1) (H. 6024) Note the similarity between “As-Salâmû’Alaikum” (i.e., peace be upon you) and “As-Sâmû’Alaikum” (i.e., death be upon you).
6026. Narrated Abu Musa: The Prophet said, “A believer to another believer is like a building whose different parts enforce each other.” The Prophet then clasped his hands with the fingers interlaced.

6027. [Abu Musa added:] (At that time) the Prophet was sitting, and a man came and begged or asked for something. The Prophet faced us and said, “Help and recommend him and you will receive the reward for it, and Allah will bring about what he will through His Prophet’s tongue.”

(37) CHAPTER. The Statement of Allah ﷺ:

“Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allah is Ever Able to do (and also an All-Witness to) everything.” (V.4:85)

6028. Narrated Abu Musa: Whenever a beggar or a person in need came to the Prophet, the Prophet would say, “Help and recommend him, and you will receive the reward for it; and Allah will bring about what He will through His Prophet’s tongue.”

(38) CHAPTER. The Prophet was neither a Fāhish (one who speaks bad words) nor a
6029. Narrated Masrūq: ‘Abdullāh bin ‘Amr mentioned Allāh’s Messenger ﷺ saying that he was neither a Fāhish nor a Mutafahhish. ‘Abdullāh bin ‘Amr added, “Allāh’s Messenger ﷺ said, ‘The best among you are those who have the best manners and the best character.’”

6030. Narrated ‘Abdullāh bin Mulaika: ‘Aishah رضي الله عنها said that the Jews came to the Prophet ﷺ and said, “As-Sāmu ‘Alaikum” (death be on you). ‘Aishah said (to them), “(Death) be on you, and may Allāh curse you and shower His Wrath upon you!” The Prophet ﷺ said, “Be calm, O ‘Aishah! You should be kind and lenient, and beware of harshness and Fuhsh (i.e., bad words).” She said (to the Prophet ﷺ), “Haven’t you heard what they (Jews) have said?” He said, “Haven’t you heard what I have replied back (to them)? I said the same to them, and my invocation against them will be accepted, while theirs against me will be rejected (by Allāh).”

6031. Narrated Anas bin Mālik: The Prophet ﷺ was neither a Sabbāb (one who would abuse others) nor a Fāhish (one who speaks obscene evil words to make people laugh).
who speaks bad words), nor a one who would curse (others), and if he wanted to admonish anyone of us, he used to say: “What is wrong with him, his forehead be dusted!”

6032. Narrated 'Aishah: A man asked permission to enter upon the Prophet. When the Prophet saw him, he said, “What an evil brother of his tribe! And what an evil son of his tribe!” When that man sat down, the Prophet behaved with him in a nice and polite manner and was completely at ease with him. When that person had left, 'Aishah said (to the Prophet), “O Allah's Messenger! When you saw that man, you said so-and-so about him, then you showed him a kind and polite behaviour, and you enjoyed his company?” Allah's Messenger said, “O 'Aishah! Have you ever seen me speaking a bad and dirty language? (Remember that), the worst people before Allah on the Day of Resurrection will be those whom the people leave (undisturbed) to be away from their evil.”

(39) CHAPTER. (What is said regarding) good character and generosity and what sort of miserliness is disliked.

Ibn 'Abbās said, “The Prophet was the most generous among the people, and he used to be more so (generous) in the month of Ramadaan.”

Abū Dhar said that when the news of the advent of the Prophet being sent (as a
Messenger) reached him, he said to his brother, “Ride this valley (of Makkah) and listen to some of his speech.” When he returned, he said, “I have seen him (the Prophet ﷺ) exhorting people to virtues.”

6033. Narrated Anas: The Prophet ﷺ was the best among the people (both in looks and character) and was the most generous of them, and was the bravest of them. Once, during the night, the people of Al-Madina got afraid (of a sound). So the people went towards that sound, but the Prophet ﷺ having gone to that sound before them, met them while he was saying, “Don’t be afraid, don’t be afraid.” (At that time) he was riding a saddleless horse belonging to Abū Ṭalḥa, and he was carrying a sword slung at his neck. The Prophet ﷺ said, “I found it (the horse) like a sea, or, it is the sea indeed.”

6034. Narrated Jābir: Never was the Prophet ﷺ asked for a thing to be given for which his answer was ‘no’.

6035. Narrated Masrūq: We were sitting with ‘Abdullāh bin ‘Amr who was narrating to us (Hadith): He said, “Allāh’s Messenger ﷺ was neither a Fāhish(2) nor a Mutafahhish(3), and he used to say, ‘The best among you are the best in character (having good manners).’”

(1) (H. 6033) The horse was like the sea in its speed.
(2) (H. 6035) Fāhish: (i.e., one who talks evil).
(3) (H. 6035) Mutafahhish: (i.e., a person who conveys evil talk or a person who speaks obscene evil words to make people laugh).
6036. Narrated Abū Hāzim: Sahl bin Sa'd said that a woman brought a Burda (sheet) to the Prophet ﷺ. Sahl asked the people, “Do you know what is a Burda?” The people replied, “It is a Shamla, a sheet with a fringe.” That woman said, “O Allah’s Messenger! I have brought it so that you may wear it.” So the Prophet ﷺ took it because he was in need of it and wore it. A man among his Companions, seeing him wearing it, said, “O Allah’s Messenger! Please give it to me to wear.” The Prophet ﷺ said, “Yes” (and gave him that sheet). When the Prophet ﷺ left, the man was blamed by his companions who said, “It was not nice on your part to ask the Prophet for it while you know that he took it because he was in need of it, and you also know that he (the Prophet) never turns down anybody’s request that he might be asked for.” That man said, “I just wanted to have its blessings as the Prophet ﷺ had put it on, so I hoped that I might be shrouded in it.”

6037. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “Time will pass rapidly, good deeds will decrease, and miserliness will be thrown (in the hearts of the people), and Al-Harj (will increase).” They asked, “What is Al-Harj?” He replied, “(It is) killing (murdering), (it is) killing (murdering).”
6038. Narrated Anas bin Malak: I served the Prophet for ten years, and he never said to me, "Uff" (a minor harsh word denoting impatience) and never blamed me by saying, "Why did you do so, or why didn’t you do so?"

(40) CHAPTER. How should a man be with his family?

6039. Narrated Al-Aswad: I asked ‘Aishah what did the Prophet use to do at home? She replied, "He used to keep himself busy serving his family and when it was time for the Salât (prayer), he would get up for Salât (prayer)."

(41) CHAPTER. Love is from Allâh.

6040. Narrated Abu Hurairah: The Prophet said, “If Allâh loves a person, He calls Jibril (Gabriel) saying: ‘Allâh loves so-and-so; O Jibril love him.’ Jibril would love him, and then Jibril would make an announcement among the residents of the heaven, ‘Allâh loves so-and-so, therefore, you should love him also.’ So, all the residents of the heavens would love him and then he is granted the pleasure of the people of the earth.” (See H. 3209)
6041. Narrated Anas bin Mālik: The Prophet said, “None will have the sweetness (delight) of Faith (a) till he loves a person and loves him only for Allāh’s sake, (b) till it becomes dearer to him to be thrown in the fire than to revert to disbelief (Heathenism) after Allāh has brought him out (saved him) from it, (c) till Allāh and His Messenger (Muḥammad) become dearer to him than anything else.” (See H. 16)

6042. Narrated ‘Abdullāh bin Zam’a: The Prophet forbade laughing at a person who passes wind, and said, “How does anyone of you beat his wife as he beats the stallion camel and then he may embrace (sleep with) her?” And Hishām said, “As he flogs his slave”.

6043. Narrated Ibn ‘Umar: The Prophet said at Mina, “Do you know what day is today?” They (the people)
replied, “Allāh and His Messenger know better.” He said, “Today is 10th of Dhul-Hijja, the sacred (forbidden) day. Do you know what town is this?” They (the people) replied, “Allāh and His Messenger know better.” He said, “This is the sacred (forbidden) town (Makkah — a sanctuary). And do you know which month is this?” They (the people) replied, “Allāh and His Messenger know better.” He said, “This is the sacred month.” He added, “Allāh has made your blood, your properties and your honour sacred to one another (i.e., Muslims) like the sanctity of this day of yours, in this month of yours, in this town of yours.”

[See Ḥadīth No. 1741 and 1742]

(44) CHAPTER. What is forbidden as regards calling bad names and cursing.

6044. Narrated ‘Abdullāh: Allāh's Messenger said, “Abusing a Muslim is Fusuq (i.e., an evil-doing), and killing him is Kufr (disbelief).”

6045. Narrated Abū Dhar that he heard the Prophet saying, “If somebody accuses another of Fusuq (by calling him ‘Fāsiq’ i.e., a wicked person) or accuses him of Kufr (disbelief), such an accusation will revert to him (i.e., the accuser) if his companion (the accused) is innocent.”
6046. Narrated Anas: Allâh’s Messenger was neither a Fâhish (one who speaks bad words) nor a Sâbbâba (one who abuses others); and he used to say while admonishing somebody, “What is wrong with him? May dust be on his forehead!”

6047. Narrated Thâbit bin A’d-Dahhâk, who was one of the companions who gave the Bai’a (pledge) to the Prophet underneath the tree (Al-Hudâibiyâ): Allâh’s Messenger said, “Whoever swears by a religion other than Islam (i.e., if somebody swears by saying that he is a non-Muslim e.g., a Jew or a Christian, etc.) in case he is telling a lie, he is really so if his oath is false, and a person is not bound to fulfil a vow about a thing which he does not possess. And whoever commits suicide with anything in this world, he will be tortured with that very thing on the Day of Resurrection; and whoever curses a believer, then it (his sin) will be as if he murdered him; and whoever accuses a believer of Kufr (disbelief), then it is as if he killed him.”

6048. Narrated Sulaimân bin Surad who was one of the Companions of the Prophet: Two men abused each other in front of the Prophet, and one of them became angry

(1) (H. 6047) e.g., if somebody vows that he will manumit the slave of so-and-so if such and such thing happens, he is not bound to fulfil such a vow because he does not have the right to oblige the master of the slave to sell his slave.
and his anger became so intense that his face became swollen and changed. The Prophet ﷺ said, “I know a word the saying of which will cause him to relax, if he does say it.” Then a man went to him and informed him of the statement of the Prophet ﷺ and said, “Seek refuge with Allâh from Satan.” On that the angry man said, “Do you find anything wrong with me? Am I insane? Go away!”

6049. Narrated ‘Ubađa bin Aṣ-Ṣâmit: Allâh’s Messenger ﷺ went out to inform the people about the date of the Night of Decree (Al-Qadr).1 There happened a quarrel between two Muslim men. The Prophet ﷺ said, “I came out to inform you about the Night of Al-Qadr, but as so-and-so and so-and-so quarrelled, so the news about it had been taken away; and may be it was better for you. So, look for it in the ninth, the seventh, or the fifth (of the last ten days of Ramaḍān).”

6050. Narrated Ma’rûr: I saw Abû Dhar wearing a Burda (garment) and his slave too was wearing a Burda, so I said (to Abû Dhar), “If you take this (Burda of your slave) and wear it (along with yours), you will have a nice suit (costume) and you may give him another garment.” Abû Dhar said, “There was a quarrel between me and another man whose mother was a non-Arab and I called

(1) (H. 6049) See Sûrah No. 97. (The Qur’ān)
her bad names. The man mentioned (complained about) me to the Prophet ﷺ. The Prophet ﷺ said, "Did you abuse so-and-so?" I said, "Yes." He said, "Did you call his mother bad names?" I said, "Yes". He said, "You still have the traits of (the Pre-Islamic Period of) Ignorance." I said, "(Do I still have ignorance) even now in my old age?"

He said, "Yes, they (slaves or servants) are your brothers, and Allah has put them under your command. So the one under whose hand Allah has put his brother, should feed him of what he eats, and dress him of what he himself dresses, and should not ask him to do a thing beyond his capacity. And if at all he asks him to do a hard task, he should help him therein."

(45) CHAPTER. What is allowed of mentioning other people, for example, describing somebody as tall or short.

And the Prophet ﷺ said, "What is Dhul-Yadain (the long-armed person) saying?"

And the nickname which is not intended for degrading somebody (but just for distinguishing him from others who have the same surname).

6051. Narrated Abû Hurairah: The Prophet ﷺ led us in the Zuhr prayer, offering only two Rak’a and then (finished it) with Taslim, went out infront of the mosque and stood there, putting his hand over a piece of wood. Abû Bakr and ‘Umar were also present among the people on that day but dared not talk to him [about his Salât (prayer)]. And the hasty people went away, wondering, "Has Ās-Salât been shortened?"

Amongst the people there was a man whom the Prophet ﷺ used to call Dhul-Yadain (the long-armed). He said, "O Allah’s Prophet! Have you forgotten or has Ās-Salât (prayer)
been shortened?” The Prophet said, “Neither have I forgotten, nor has it been shortened.” They (the people) said, “Surely, you have forgotten, O Allah’s Messenger!” The Prophet said, “Dhul-Yadain has told the truth.” So the Prophet got up and offered two (more) Rak’a and finished his Salat (prayer) with Taslim. Then he said Takbir, performed a prostration of ordinary duration or longer, then he raised his head and said Takbir and performed another prostration of ordinary duration or longer, and then raised his head and said Takbir (i.e., he performed the two prostrations of Sahw, i.e., forgetfulness and finished with Taslim).”

(46) CHAPTER. Backbiting, and the Statement of Allah

“...And spy not, neither backbite one another...” (V.49:12)

6052. Narrated Ibn ‘Abbas: Allah’s Messenger passed by two graves and said, “Both of them (persons in the grave) are being tortured, and they are not being tortured for a major sin (to avoid). This one (pointing to one grave) used not to save himself from being soiled with his urine, and the other used to go about with calumnies (among the people to rouse hostilities, e.g., one goes to a person and tells him that so-and-so says about him such-and-such evil things).” The Prophet then asked for a green branch (of a date-palm tree), split it into two pieces and planted one on each grave and said, “I hope that their torture might be lessened, till these (green branches) get dried.”

(1) (H. 6052) This action was a kind of invocation on the part of the Prophet for the deceased persons [Fath Al-Bair].
(47) CHAPTER. The Statement of the Prophet ﷺ: “The best family (house) among the Ansar”

6053. Narrated Abu Usaid As-Sa’idi: The Prophet ﷺ said, “The best family among the Ansar is the Banu An-Najjar.”

(48) CHAPTER. What is allowed as regards backbitings wicked and suspicious people.

6054. Narrated ‘Aishah رضي الله عنها: A man asked permission to enter upon Allah’s Messenger ﷺ. The Prophet ﷺ said, “Admit him. What an evil brother of his people,” or said, “a son of his people!” But when the man entered, the Prophet ﷺ spoke to him in a very polite manner. (And when that person left) I said, “O Allah’s Messenger! You had said what you had said, yet you spoke to him in a very polite manner?” The Prophet ﷺ said, “O ‘Aishah! The worst people are those whom the people desert, or leave in order to save themselves from their dirty language or from their transgression.”

(49) CHAPTER. An-Namima is one of the great sins. [It means to go about with calumnies (the conveyance of disagreeable false information from one person to another to create hostility between them)].

6055. Narrated Ibn ‘Abbas: Once, the
Prophet ﷺ went through the graveyards of Al-Madîna and heard the voices of two persons who were being tortured in their graves. The Prophet said, “They are being tortured (in punishment), but they are not being punished because of a major sin, yet their sins are great: One of them used not to save himself from (being soiled with) the urine, and the other used to go about with Namîmâ (calumnies).” Then the Prophet asked for a green palm-tree branch and split it into two pieces and placed one piece on each grave, saying, “I hope that their torture (punishment) might be lessened, till these (green branches) get dried.”

(50) CHAPTER. What is disliked of Namîmâ (calumnies).

And the Statement of Allâh ﷻ:
“A slanderer, going about with calumnies.” (V.68:11)

And also the Statement of Allâh ﷻ:
“Woe to every slanderer and backbiter.” (V.104:1)

‘Yahmîz’, ‘Yalmîz’ or ‘Ya’îb’, all mean the same (i.e., disgracing the person in his absence).

6056. Narrated Hudhaifa: I heard the Prophet ﷺ saying, “A Qattât(2) will not enter Paradise.”

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1) (H. 6055) See the footnote of Hadîth No. 6052.
2) (H. 6056) A Qattât is a person who conveys disagreeable, false information from one person to another with the intention of causing harm and enmity between them.
(51) CHAPTER. The Statement of Allāh

And shun lying speech (false statements).” (V.22:30)

6057. Narrated Abū Hurairah

The Prophet ﷺ said, “Whoever does not give up lying speech, (false statements) and acting on them (i.e., telling lies), and evil deeds, and behaving in an ignorant evil way, and speaking bad words to others, then Allāh is not in need of his (fasting) leaving his food and drink.”

[See Fath Al-Bārī]

(52) CHAPTER. What is said about a double-faced person.

6058. Narrated Abū Hurairah

The Prophet ﷺ said, “The worst people before Allāh on the Day of Resurrection will be the double-faced people who appear to some people with one face and to other people with another face.”

(53) CHAPTER. Whoever informs his friend what has been said about him.

6059. Narrated Ibn Mas'ūd

Once Allāh’s Messenger ﷺ divided and distributed (the war booty). An Ansārī man said, “By Allāh! Muḥammad (ﷺ), by this distribution, did not intend to please Allāh.” So I came to Allāh’s Messenger ﷺ and informed him about it, whereupon his face became changed with anger and he said,
“May Allāh bestow His Mercy on Musā (Moses) for he was harmed more than this, yet he remained patient.”

(54) CHAPTER. What is disliked of praising a person.

6060. Narrated Abū Mūsa: The Prophet ﷺ heard a man praising another man and he was exaggerating in his praise. The Prophet ﷺ said (to him), “You have destroyed, or cut the back of the man.”

6061. Narrated Abū Bakra: A man was mentioned before the Prophet ﷺ and another man praised him greatly. The Prophet ﷺ said, “May Allāh’s Mercy be on you! You have cut the neck of your friend.” The Prophet ﷺ repeated this sentence many times and said, “If it is indispensable for anyone of you to praise someone, then he should say, ‘I think that he is so-and-so,’ if he really thinks that he is such. Allāh is the One Who will take his accounts (as He knows his reality) and none can sanctify anybody before Allāh.”

(Khālīd said, “Woe to you,” instead of “Allāh’s Mercy be on you.”).

(55) CHAPTER. Whoever praises his brother with that he knows.
And Sa'd said, “I never heard the Prophet saying to anyone walking on the earth that he is from the people of Paradise except to ‘Abdullah bin Salam.”

6062. Narrated Sālim that his father said; “When Allāh’s Messenger mentioned what he mentioned about (the hanging of) the Izār (waist-sheet), Abū Bakr said, “O Allāh’s Messenger! My Izār slackens on one side (without my intention).” The Prophet said, “You are not among those (who, out of conceit, or of pride) drag their Izār behind them.”

(56) CHAPTER. The Statement of Allāh: “Verily! Allāh enjoins Al-`Adl (i.e., justice and worshipping none but Allāh Alone — Islamic Monotheism) and Al-`Ihsān [i.e., to be patient in performing your duties to Allāh, totally for Allāh’s sake and in accordance with the As-Sunna (legal ways) of the Prophet in a perfect manner], and giving (help) to kith and kin (i.e., all what Allāh has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help): and forbids Al-Fāhshā’ (i.e., all evil deeds, e.g., illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and Al-Munkar (i.e., all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds), and Al-Baghy (i.e., all kinds of oppression), He admonishes you, that you may take heed.” (V.16:90)
own selves...” (V.10:23)

And His Statement:

“...And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allâh will surely help him...” (V.22:60)

And one should give up causing evil to a Muslim or to a disbeliever.

6063. Narrated ‘Aishah: The Prophet continued for such and such period imagining that he has slept (had sexual relations) with his wives, and in fact he did not. One day he said to me, “O ‘Aishah! Allâh has instructed me regarding a matter about which I had asked Him. There came to me two men, one of them sat near my feet and the other near my head. The one near my feet, asked the one near my head (pointing at me), ‘What is wrong with this man?’ The latter replied, ‘He is under the effect of magic.’ The first one asked, ‘Who had worked magic on him?’ The other replied, ‘Labîd bin A’sâm.’ The first one asked, ‘What material (did he use)?’ The other replied, ‘The skin of the pollen of a male date-palm tree with a comb and the hair stuck to it, kept under a stone in the well of Dharwân’.” Then the Prophet went to that well and said, “This is the same well which was shown to me (in the dream). The tops of its date-palm trees look like the heads of the Shayâtîn (devils), and its water looks like the infusion of Hînnâ leaves.” Then the Prophet ordered that those things be taken out. I said, “O Allah’s Messenger! Why did you not treat yourself with Nashra or you don’t want to disclose?” The Prophet said, “Allâh has cured me; and I hate to spread the evil among the people.” (1)

‘Aishah added, “(The magician) Labîd bin

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(1) (H. 6063) The Prophet did not want to encourage people to learn magic.
A'sam was a man from Bani Zuraiq, an ally of the Jews.” (See H. 5765)

(57) CHAPTER. Jealousy and mutual estrangement are forbidden.

And the Statement of Allah:

“...and from the evil of the envier when he envies.” (V.113:5)

6064. Narrated Abu Hurairah:

The Prophet ﷺ said, “Beware of suspicion, for suspicion is the worst of false tales; and do not look for others’ faults, and do not spy, and do not be jealous of one another, and do not desert (cut your relation with) one another, and do not hate one another; and O Allah’s worshippers! Be brothers (as Allah has ordered you!).”

6065. Narrated Anas bin Malik:

Allah’s Messenger ﷺ said, “Do not hate one another, and do not be jealous of one another; and do not desert (cut your relation with) each other, and O Allah’s worshippers! Be brothers. Lo! It is not permissible for any Muslim to desert (not talk to) his brother (Muslim) for more than three days.”

(58) CHAPTER. The Statement of Allah:

“O you who believe! Avoid much suspicion, indeed some suspicions are sins. And spy not, neither backbite one another…” (V.49:12)
6066.Narrated Abū Hurairah
Allāh’s Messenger ﷺ said, “Beware of suspicion, for suspicion is the worst of false tales; and do not look for others’ faults, and do not indulge in spying on one another, and do not practise Najsh(1), and do not be jealous of one another and do not hate one another, and do not desert (stop talking to) one another. And O Allāh’s worshippers! Be brothers!”

(59) CHAPTER. What sort of suspicion is allowed.

6067. Narrated ‘Āishah: The Prophet ﷺ said, “I do not think that so-and-so and so-and-so know anything of our religion.”

And Al-Laith said, “These two persons were among the hypocrites.”

6068. Narrated Al-Laith: ‘Āishah said, “The Prophet ﷺ entered upon me one day and said, ‘O ‘Āishah! I do not think that so-and-so and so-and-so know anything of our religion which we follow’.”

(60) CHAPTER. (It is recommended that) a believer should conceal what sins he may commit.

6069. Narrated Abū Hurairah: I

(1) (H. 6066) Najsh means to offer a high price for something in order to allure another customer who is interested in the thing.
heard Allâh’s Messenger ﷺ saying, “All the sins of my followers will be forgiven except those of the Mujâhirin (those who commit a sin openly or disclose their sins to the people). An example of such disclosure is that a person commits a sin at night, and though Allâh screens it from the public, then he comes in the morning and says, ‘O so-and-so, I did such and such (evil) deed yesterday,’ though he spent his night screened by his Lord (none knowing about his sin) and in the morning he removes Allâh’s Screen from himself.”

6070. Narrated Saifân bin Mafrîz: A man asked Ibn ‘Umar, “What did you hear Allâh’s Messenger ﷺ saying regarding An-Najwa (secret talk between Allâh and His believing worshipper on the Day of Resurrection)?” He said, “(The Prophet ﷺ said) One of you will come close to his Lord (Allâh) till He will shelter him in His Screen and say: ‘Did you commit such and such sin?’ He will say, ‘Yes.’ Then Allâh will say: ‘Did you commit such and such sin?’ He will say, ‘Yes.’ So Allâh will make him confess (all his sins) and He will say, ‘I screened them (your sins) for you in the world, and today I forgive them for you.”’

[See Vol. 6, Hadith No. 4685]

(61) CHAPTER. Pride and arrogance.

Mujâhid said, “‘Bending his neck in pride...’ (1) (V.22:9) means he is proud of himself.” ‘Iftâhu’ means his neck.

(1) (Chap. 61) (V.22:9) Narrated Abdullah bin Mas’ûd: Allâh Messenger ﷺ said, “Whosoever has pride in his heart equal to the weight of an atom (or a small ant) shall not enter Paradise.” A person (amongst the audience) said verily a person loves that
6071. Narrated Ḥāritha bin Wahb Al-Khuzai: The Prophet ﷺ said, “Shall I inform you about the people of Paradise? They comprise every obscure, unimportant humble person, and if he takes Allāh’s Oath that he will do that thing, Allāh will fulfil his oath (by doing that). Shall I inform you about the people of the (Hell) Fire? They comprise every cruel, violent, proud and conceited person.”

6072. Narrated Anas bin Mālik: Any of the female slaves of Al-Madīna could take hold of the hand of Allāh’s Messenger ﷺ and take him wherever she wished.(1)

(62) CHAPTER. Al-Hijra [(to desert or) cut one’s relation with another Muslim (i.e., not to speak to him on meeting him)].

The Prophet ﷺ said, “It is not lawful for a man to desert (not to speak to) his brother (on meeting him) for more than three days.”

6073, 6074, 6075. Narrated ‘Āishah, the wife of the Prophet ﷺ that she was told that ‘Abdullāh bin Az-Zubair (on hearing that she was selling, or giving something as a gift) said, “By Allāh, if ‘Āishah does not give up this, I will declare her incompetent to dispose of her wealth.” I said, “Did he (‘Abdullāh bin Az-Zubair) say so?” They (people) said, “Yes.” ‘Āishah said, “I vow to Allāh that I

=his dress should be beautiful and his shoes should be beautiful. The Prophet ﷺ remarked: Verily, Allāh is the Most Beautiful and loves beauty. Pride is to completely disregard the truth and to scorn (looking down upon) the people.” (Sahih Muslim, Book of Faith, Vol. 1, Hadith No. 164).

(1) (H. 6072) The Prophet ﷺ was the most humble person having not the least of pride, and he used to help all and was very kind to everybody.
When this desertion lasted long, ‘Abdullãh bin Az-Zubair sought intercession with her, but she said, “By Allah, I will not accept the intercession of anyone for him, and will not commit a sin by breaking my vow.” When this state of affairs was prolonged on Ibn Az-Zubair (he felt it hard on him), he said to Al-Miswar bin Makhrama and ‘Abdur-Rahmãn bin Al-Aswad bin ‘Abd YagUth, who were from the tribe of Banî Zuhra, “I beseech you, by Allah, to let me enter upon ‘Aishah, for it is unlawful for her to vow to cut the relation with me.” So Al-Miswar and ‘Abdur-Rahmãn, wrapping their sheets around themselves, asked ‘Aishah’s permission saying, “Peace and Allah’s Mercy and Blessings be upon you! Shall we come in?” ‘Aishah said, “Come in.” They said, “All of us?” She said, “Yes, come in, all of you,” not knowing that Ibn Az-Zubair was also with them. So when they entered, Ibn Az-Zubair entered the screened place and got hold of ‘Aishah and started requesting her to excuse him, and wept. Al-Miswar and ‘Abdur-Rabman also started requesting her to speak to him and to accept his repentance. They said (to her), “The Prophet forbade what you know of deserting (not speaking to your Muslim brethren), for it is unlawful for any Muslim not to talk to his brother for more than three nights (days).” So when they increased their reminding her (of the superiority of having good relations with kith and kin, and of excusing other’s sins), and brought her down to a critical situation, she started reminding them, and wept, saying, “I have made a vow, and (the question of) vow is a difficult one.” They (Al-Miswar and ‘Abdur-Rahmãn) persisted in their appeal till she spoke with ‘Abdullãh bin Az-Zubair and she manumitted forty
slaves as an expiation for her vow. Later on, whenever she remembered her vow, she used to weep so much that her veil used to become wet with her tears.

6076. Narrated Anas bin Malik: Allah’s Messenger ﷺ said, “Do not hate one another, nor be jealous of one another; and do not desert (cut your relation with) one another, but O Allah’s worshippers! Be brothers! And it is unlawful for a Muslim to desert his brother Muslim (and not to talk to him) for more than three nights.”

6077. Narrated Abū Ayyūb Al-Anṣārī: Allah’s Messenger ﷺ said, “It is not lawful for a man to desert his brother (Muslim) for more than three nights. (It is unlawful for them that) when they meet, one of them turns his face away from the other, and the other turns his face from the former; and the better of the two will be the one who greets the other first.”

(63) CHAPTER. The desertion of a sinful person (disobedient to Allah and His Messenger ﷺ).

After Ka‘b had failed to join the Prophet ﷺ (in the battle of Tabuk), he said, “The Prophet ﷺ forbade all the Muslims to speak to us.” Ka‘b mentioned fifty nights (as the period of his desertion).
6078. Narrated 'Aishah: Allah's Messenger ﷺ said, "I know whether you are angry or pleased." I said, "How do you know that O Allah’s Messenger?" He said, "When you are pleased, you say, 'Yes, by the Lord of Muhammad,' but when you are angry, you say, 'No, by the Lord of Ibrāhīm (Abraham)!’" I said, "Yes, I do not leave, except your name."

(64) CHAPTER. May a person visit his friend daily, or visit him in the morning and in the evening?

6079. Narrated 'Aishah: I do not remember my parents believing in any religion other than the religion (of Islam), and there passed not a single day, without our being visited by Allah’s Messenger ﷺ in the morning and in the evening. One day, while we were sitting in the house of Abū Bakr (my father) at noon, someone said, “This is Allah’s Messenger ﷺ coming at an hour at which he never used to visit us.” Abū Bakr said, “There must be something very urgent that has brought him at this hour.” The Prophet ﷺ said, “I have been allowed to go out (of Makkah) to migrate.”

[For details, see Vol. 5, Hadith No. 3905 and 3906]
(65) CHAPTER. The paying of a visit.

And whoever visited some people and ate in their houses.

Salmān visited Ābu Ad-Dardā’ during the lifetime of the Prophet ﷺ and took a meal with him.

6080. Narrated Anas bin Mālik: Allāh’s Messenger ﷺ visited a household among the Ansār, and he took a meal with them. When he intended to leave, he asked for a place in that house for him to pray. So, a mat, sprinkled with water, was put and he offered Salāt (prayer) over it, and invoked for Allāh’s Blessing upon them (his hosts).

(66) CHAPTER. Whoever spruced himself up for the delegates.

6081. Narrated ‘Abdullāh: ‘Umar saw a silken cloak over a man (for sale), so he took it to the Prophet ﷺ and said, “O Allāh’s Messenger! Buy this and wear it when the delegate comes to you.” He (ﷺ) said, “The silk is worn by one who will have no share (in the Hereafter).” Some time passed after this event, and then the Prophet ﷺ sent a (similar) cloak to him. ‘Umar brought that cloak back to the Prophet ﷺ and said, “You have sent this to me, and you said about a similar one what you said?” The Prophet ﷺ said, “I have sent it to you so that you may get money by selling it.” Because of this, Ibn ‘Umar used to hate the silken markings on the garments.
(67) CHAPTER. The establishment of a bond of brotherhood and the conclusion of a treaty.

And Abū Juḥaifa said, "The Prophet \(\text{ﷺ} \) established a bond of brotherhood between Salmān and Abū Ad-Dardā'.

'Abdur-Rahmān bin 'Āuf said, "When we arrived at Al-Madīna, the Prophet \(\text{ﷺ} \) established a bond of brotherhood between me and Sa'd bin Ar-Rabî'."

6082. Narrated 'Āsīm: When 'Abdur-Rahmān came to us, the Prophet \(\text{ﷺ} \) established a bond of brotherhood between him and Sa'd bin Ar-Rabî'. Once, the Prophet \(\text{ﷺ} \) said, "As you (O 'Abdur-Rahmān) have married, give a wedding banquet even if with one sheep."

6083. Narrated 'Āsīm: I said to Anas bin Mālik, "Did it reach you that the Prophet \(\text{ﷺ} \) said, "There is no treaty of brotherhood in Islām?" Anas said, "The Prophet \(\text{ﷺ} \) made a treaty (of brotherhood) between the Anṣār and the Quraish in my home."

(68) CHAPTER. (What is said about) smiling and laughing.
And Fāṭima bint ʿAbdullāh ʿAl-ʿAbdallāh said, “The Prophet ʿAl-ʿAbdallāh told me something secretly (during his fatal illness) and I laughed.”

Ibn ʿAbbās said, “Allāh is He Who makes (whom He wills) laugh and makes (whom He wills) weep.”

[See V.53:43 the Qurʾān].

6084. Narrated ʿĀṣimah bint ʿAbdullāh: Rifaʿa bint ʿAbdullāh Al-Qurāzī divorced his wife irrevocably (i.e., that divorce was the final). Later on ʿAbdur-Rāḥmān bin ʿAbdullāh Al-Zubair married her after him. She came to the Prophet ʿAbdur-Rāḥmān and said, “O Allāh’s Messenger! I was Rifaʿa’s wife, and he divorced me thrice, and then I was married to ʿAbdur-Rāḥmān bin ʿAbdullāh Az-Zubair, who, by Allāh has nothing with him except something like this fringe(1) O Allāh’s Messenger,” showing a fringe she had taken from her covering sheet. Abū Bakr was sitting with the Prophet ʿAbdur-Rahmān while Khālid bin ʿAbdullāh Al-ʿAs was sitting at the door of the room waiting for admission. Khālid started calling Abū Bakr, “O Abū Bakr! Why don’t you reprove this lady from what she is openly saying before Allāh’s Messenger?” Allāh’s Messenger ʿAbdur-Rahmān did nothing except smiling, and then said (to the lady), “Perhaps you want to go back to Rifaʿa? No, (it is not possible), unless and until you enjoy the sexual relation with him (ʿAbdur-Rāḥmān), and he enjoys the sexual relation with you.”

6085. Narrated ʿUmar bint ʿAbdullāh Al-Khāṭṭāb: ʿUmar bint ʿAbdullāh ʿAbdullāh Al-Khāṭṭāb asked permission of

(1) (H. 6084) He was impotent (she said so, but in fact he was not so).
Allāh’s Messenger ﷺ to see him while some Quraishī women were sitting with him, and they were asking him to give them more financial support while raising their voices over the voice of the Prophet ﷺ. When ‘Umar asked permission to enter, all of them hurried to screen themselves. The Prophet ﷺ admitted ‘Umar and he entered, while the Prophet ﷺ was smiling. ‘Umar said, “May Allah always keep you smiling, O Allāh’s Messenger! Let my father and mother be sacrificed for you!” The Prophet ﷺ said, “I am astonished at these women who were with me. As soon as they heard your voice, they hastened to screen themselves.” ‘Umar said, “You have more right that they should be afraid of you, O Allāh’s Messenger!” And then he (‘Umar) turned towards the women and said, “O enemies of your souls! You are afraid of me and not of Allāh’s Messenger?” The women replied, “Yes, for you are sterner and harsher than Allāh’s Messenger.” Allāh’s Messenger ﷺ said, “O Ibn Al-Khattāb! By Him in Whose Hand my soul is, whenever Shaitān (Satan) sees you taking a way, he follows a way other than yours!”

6086. Narrated ‘Abdullāh bin ‘Umar: When Allāh’s Messenger ﷺ was in Tā’īf (trying to conquer it), he said to his companions, “Tomorrow we will return (to Al-Madīna), if Allāh will.” Some of the Companions of Allāh’s Messenger ﷺ said, “We will not leave till we conquer it.” The Prophet ﷺ said, “Therefore, be ready to
On the following day, they (Muslims) fought fiercely (with the people of Ta‘if) and suffered many wounds. Then Allah’s Messenger ﷺ said, “Tomorrow we will return (to Al-Madina), if Allah will.” His Companions kept quiet this time. Allah’s Messenger ﷺ then smiled.

6087. Narrated Abū Hurairah ﷺ:

A man came to the Prophet ﷺ and said, “I have been ruined for I had sexual relation with my wife in Ramaḍān (while I was observing fast).” The Prophet ﷺ (in expiation) said (to him), “Manumit a slave.” The man said, “I cannot afford that.” The Prophet ﷺ said, “(Then) observe Saum (fast) for two successive months (continuously).” The man said, “I cannot do that.” The Prophet ﷺ said, “(Then) feed sixty Masākin (poor persons).” The man said, “I have nothing (to feed them with).” Then a big basket full of dates was brought to the Prophet ﷺ. The Prophet ﷺ said, “Where is the questioner?” Then the Prophet ﷺ gave the basket to the man and said, “Where is the questioner?” The man said, “I have nothing (to feed them with).” Then the Prophet ﷺ smiled till his premolar teeth became visible, and said, “Then (feed) your (family with it).”

[See Vol. 3, Ahādīth Nos. 1936, 1937]

6088. Narrated Anas bin Mālik ﷺ:

While I was going along with Allah’s
Messenger, who was wearing a Najrānī Burd (sheet) with a thick border, a bedouin overtook the Prophet and pulled his Rida’ (sheet) forcibly. I looked at the side of the shoulder of the Prophet and noticed that the edge of the Rida’ had left a mark on it because of the violence of his pull. The bedouin said, “O Muḥammad! Order for me some of Allah’s Property which you have.” The Prophet turned towards him, (smiled) and ordered that he be given something.

6089. Narrated Jarīr: The Prophet did not screen himself from me (had never prevented me from entering upon him) since I embraced Islam, and whenever he saw me, he would receive me with a smile.

6090. Jarīr added: Once I told him that I could not sit firm on horses. He stroke me on the chest with his hand, and said, “O Allāh! Make him firm and make him a guide and a rightly guided man.

6091. Narrated Zainab bint Umm Salama: Umm Sulaim said, “O Allāh’s Messenger! Verily, Allāh is not shy of telling the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?” He said, “Yes, if she notices a discharge.” On that Umm Salama laughed and said, “Does a woman get a (nocturnal sexual) discharge?” He said, “How then does (her) son resemble her (his mother)?”
6092. Narrated 'Aishah : I never saw the Prophet ﷺ laughing to an extent that one could see his palate; he always used to smile only.

6093. Narrated Anas : A man came to the Prophet ﷺ on a Friday while he (the Prophet ﷺ) was delivering a Khuṭba (religious talk) at Al-Madina, and said, “There is drought (lack of rain), so please invoke your Lord to bless us with the rain.” The Prophet ﷺ looked at the sky, where no cloud could be detected. Then he invoked Allāh for rain. Clouds started gathering together and it rained till Al-Madina valleys started flowing with water. It continued raining till the next Friday. Then that man (or some other man) stood up while the Prophet ﷺ was delivering the Friday Khuṭba, and said, “We are drowned; please invoke your Lord to withhold it (rain) from us.” The Prophet ﷺ smiled and said twice or thrice, "O Allāh! (Please let it rain) round about us and not upon us." The clouds started dispersing over Al-Madina to the right and to the left, and it rained round about Al-Madina and not upon Al-Madina. Allāh showed them (the people) the miracle from Him to His Prophet ﷺ and His response to his invocation.
6094. Narrated 'Abdulläh ibn 'Amr: The Prophet ﷺ said, "Truthfulness leads to Al-Birr (piety, righteousness, and every act of obedience to Allâh) and Al-Birr leads to Paradise. And a man keeps on telling the truth until he becomes a Siddîq (truthful person). Falsehood leads to Al-Fujûr (i.e., wickedness, evil-doing, etc.), and Al-Fujûr leads to the (Hell) Fire, and a man keeps on telling lies till he is written as a liar before Allâh."

6095. Narrated Abû Hurairah: Allah's Messenger ﷺ said, "The signs of a hypocrite are three:
1. Whenever he speaks, he tells a lie,
2. Whenever he promises, he breaks his promise;
3. Whenever he is entrusted, he betrays (proves to be dishonest)." (See H. 33, 34)

6096. Narrated Samura bin Jundub: The Prophet ﷺ said, "I saw (in a dream) two men came to me." Then the Prophet ﷺ
narrated the story (saying), “They said, ‘The person, the one whose cheek you saw being torn away (from the mouth to the ear) was a liar and used to tell lies and the people would report those lies on his authority till they spread (that lie) all over the world. So he will be punished like that till the Day of Resurrection.’”

(70) CHAPTER. The righteous way or guidance.

6097. Narrated Ḥudhaifa: From among the people, Ibn Umm ‘Abd greatly resembled Allah’s Messenger ☪ in solemn gait and appearance, calmness and sobriety from the time he goes out of his house till he returns to it. But we do not know how he behaves with his family when he is alone with them. (1)

6098. Narrated Ṭāriq: ‘Abdullāh said, “The best talk is Allah’s Book (the Qur’an), and the best guidance is the guidance of Muḥammad ☪.”

(71) CHAPTER. To be patient when one is harmed (by others).

And the Statement of Allāh ﷻ:
“...Only those who are patient shall receive their reward in full, without reckoning.”
(V.39:10)

6099. Narrated Abū Mūsā: The Prophet ☪ said:

(1) (H. 6097) Whether he keeps the same way as Allāh’s Messenger ☪ or follows another way.
None is more patient than Allah against the harmful saying. He hears from the people; they ascribe a son (or offspring or children) to Him, yet He gives them health and (supplies them with) provision.”

[See Vol. 6, Hadith No. 4482]

6100. Narrated 'Abdullah: The Prophet divided and distributed something as he used to do for some of his distributions. A man from the Ansār said, "By Allah, in this distribution the Pleasure of Allah has not been intended." I said, “I will definitely tell this to the Prophet.” So I went to him while he was sitting with his Companions and told him of it secretly. That was hard upon the Prophet and the colour of his face changed, and he became so angry that I wished I had not told him. The Prophet then said, "(Prophet) Musa (Moses) was harmed with more than this, yet he remained patient.”

(72) CHAPTER. Whoever did not admonish people in their faces (i.e., directly).

6101. Narrated 'Aishah: The Prophet did something and allowed the people to do it, but some people refrained from doing it. When the Prophet learned of that, he delivered a Khutba (religious talk), and after having sent praises to Allah, he said, “What is wrong with such people as refrain from doing a thing that I do? By Allah, I know Allah better than they, and I
am more afraid of Him than they."

6102. Narrated Abū Sa'īd Al-Khudrī: The Prophet was more shy than a virgin in her separate room. And if he saw a thing which he disliked, we would recognise that (feeling) on his face.

(73) CHAPTER. Whoever calls his brother a Kāfīr (disbeliever) without any grounds, and he does not think that he is such, then he himself is such, what he says.

6103. Narrated Abū Hurairah: Allāh’s Messenger said, “If a man says to his brother, ‘O Kāfīr (disbeliever)!’ Then surely, one of them is such (i.e., a Kāfīr).”

6104. Narrated ‘Abdullāh bin ‘Umar: If something disgraceful should be said or done before him.

(1) (H. 6102) If something disgraceful should be said or done before him.
(2) (H. 6103) If the accuser is telling the truth, then the accused person is a disbeliever, otherwise the accuser is a disbeliever, because in this case, he regards belief as disbelief.
Allāh's Messenger ﷺ said, “If anyone says to his brother, ‘O Kāfir (disbeliever)!’ Then surely, one of them is such.”

6105. Narrated Thābit bin Ad-Daḥḥāk: The Prophet ﷺ said, “Whoever swears by a religion other than Islām (i.e., if he swears by saying that he is a non-Muslim in case he is telling a lie), then he is as he says if his oath is false; and whoever commits suicide with something, will be punished with the same in the (Hell) Fire; and cursing a believer is like murdering him, and whoever accuses a believer of disbelief, then it is as if he had killed him.”

(74) CHAPTER. Whoever does not consider as Kāfir the person who says that (i.e., O Kāfir), if he thinks that what he says is true, or if he is ignorant of the seriousness of such saying.

And ‘Umar said about Ḥāṭib bin Abi Balta’a. “He has done hypocrisy.” Thereupon the Prophet ﷺ said (to ‘Umar), “Who knows, perhaps Allāh has looked at the warriors of Badr and said (to them), ‘(Do whatever you like) I have forgiven you.””

[See Vol. 4, Ḥadīth No. 3007]

6106. Narrated Jābir bin ‘Abdullāh رضي الله عنه : Mu‘ādh bin Jabal •الotherwise used to offer Salāt (prayer) with the Prophet ﷺ and then go to lead his people in Salāt (prayer). Once he led the people in Salāt (prayer) and recited Sūrat Al-Baqarah. A man left (the row of the people offering Salāt) and offered (light) Salāt (prayer) (separately) and went
away. When Mu‘adh came to know about it, he said, “He (that man) is a hypocrite.” Later, that man heard what Mu‘adh said about him, so he came to the Prophet and said, “O Allah’s Messenger! We are people who work with our own hands and irrigate (our farms) with our camels. Last night Mu‘adh led us in the (night) Salāt (prayer) and he recited Sārat Al-Baqarah, so I offered my prayer separately, and because of that, he accused me of being a hypocrite.” The Prophet called Mu‘adh and said thrice, “O Mu‘adh! You are putting the people to trials? Recite, ‘Wāsh-shamsi wad-duhāhā’ (Surah No. 91) or ‘Sabbih isma Rabbikal-A‘lā’ (Surah No. 87) or the like.”(1)

6107. Narrated Abū Hurairah: Allah’s Messenger said, “Whoever amongst you swears, (saying by error) in his oath, ‘By Al-Lāt and Al-Uzza’, then he should say, ‘Lā ilāha illallah (none has the right to be worshipped but Allah)’; and whoever says to his companions, ‘Come let me gamble’, then he must give something in charity (as an expiation for such a sin).”

[See Hadith No. 6650]

6108. Narrated Ibn ‘Umar that he found ‘Umar bin Al-Khaṭṭāb in a group of people and he was swearing by his father. So Allah’s Messenger called them saying, “Verily! Allah forbids you to swear by your fathers. If one has to take an oath, he should swear by Allah or otherwise keep quiet.”

(1) (H. 6106) The Prophet recommended to Mu‘adh that he should recite short Sūrah when he is leading the people in congregation.
(75) CHAPTER. What is allowed to say when one is angry or harsh for Allah's sake.

And Allāh ṭanā said:

"[O Prophet (Muḥammad ﷺ)] Strive hard against the disbelievers and the hypocrites, and be harsh against them..." (V. 9:73)

6109. Narrated ʿĀishah رضي الله عنها: The Prophet ﷺ entered upon me while there was a curtain having pictures in the house. His face became red with anger, and then he got hold of the curtain and tore it into pieces. The Prophet ﷺ said, “Such people as paint these pictures will receive the severest punishment on the Day of Resurrection.”

6110. Narrated Abū Masʿūd رضي الله عنه: A man came to the Prophet ﷺ and said, “I keep away from the morning prayer only because so-and-so person prolongs the Ṣalāt (prayer) when he leads us in it.” The narrator added: I had never seen Allāh’s Messenger ﷺ more furious in giving advice than he was on that day. He ﷺ said, “O people! There are some among you who make people dislike good deeds [Ṣalāt (prayer), etc.]. Beware! Whoever among you leads the people in Ṣalāt (prayer) should not prolong it, because among them there are the sick, the old, and the one who is in a state that requires urgent relief.”

[See Vol. 1, Hadith No. 702]

6111. Narrated ʿAbdullāh bin ʿUmar رضي الله عنه: While the Prophet ﷺ was offering Ṣalāt (prayer), he saw sputum (on the wall) of
the mosque, in the direction of the Qiblah, so he scraped it off with his hand, and the sign of disgust (was apparent from his face) and then said, “Whenever anyone of you is offering Salat (prayer), he should not spit in front of him because Allah is in front of him.” (See H. 406)

6112. Narrated Zaid bin Khālid Al-Juhani: A man asked Allah’s Messenger about Al-Luqāt (a lost fallen purse or a thing picked up by somebody). The Prophet said, “You should announce it publicly for one year, and then remember and recognise the tying material of its container, and then you can spend it. If its owner came to you, then you should pay him its equivalent.” The man said, “O Allah’s Messenger! What about a lost sheep?” The Prophet said, “Take it, because it is for you, for your brother, or for the wolf.” The man again asked, “O Allah’s Messenger! What about a lost camel?” Allah’s Messenger became angry and furious and his cheeks became red (or his face became red), and he said, “You have nothing to do with it (the camel) for it has its feet and its water container with it till it meets its owner.”

[See Vol. 3, Hadith No. 2429]

6113. Narrated Zaid bin Thābit: Allah’s Messenger made a small room (with a palm-leaf mat). Allah’s Messenger came out (of his house) and offered Salāt (prayer) in it. Some men came and joined him in his Salāt (prayer). Then again the next night they came for the Salāt (prayer), but Allah’s Messenger delayed and did not come out to them for Salāt (prayer). So, they
raised their voices and knocked the door with small stones (to draw his attention). He came out to them in a state of anger, saying, "You are still insisting [on your deed, (i.e., \textit{Tarāwīḥ \ Salāt} in the mosque)] I did not come out for \textit{Salāt} (prayer) because] I thought that this \textit{Salāt} [\textit{Tarāwīḥ} (prayer)] might become obligatory on you. So you people, offer this \textit{Salāt} (prayer) at your homes, for the best \textit{Salāt} (prayer) of a person is the one which he offers at home, except the compulsory (congregational) \textit{Salāt} (prayer)." [See H. 7290]

(76) \textbf{CHAPTER}. To be cautious from being angry.

And the Statement of Allāh تعالى: "And those who avoid the greater sins\(^\text{(1)}\) and \textit{Al-Fawāḥish} (illegal sexual intercourse, etc.) and when they are angry, they forgive" (V.42:37)

And also the Statement of Allāh ﷺ: أَوْ لَمْ يَكُنْ صَنِيعُكُمْ حَتَّى يُعْطِنَّكُمْ فِي الصَّلَاةِ مُقَدَّسًا فَقُولُوا لِلَّذِينَ يُصِيبُهُمُ الْجَوَابُ إِنَّمَا يُصِيبُهُمُ الْجَوَابُ فَإِنْ خَرَّ صَلَاةُ الْمَعْلُومَةَ مِنَ اللَّهِ مَا زَالَ يَكُنْ صَنِيعُكُمْ حَتَّى طَفَّتَهُمُ السَّيِّبُ وَأَكَادُ يُفْلِيِّكُمْ بِالْصَّلَاةِ فِي بُوْىٍ كُمْ فَإِنْ خَرَّ صَلَاةُ الْمَعْلُومَةِ فِي بُوَىٍ إِلَّا الصَّلَاةِ التَّعْلِيمَةَ" [Rājū: 731]

\(^{(1)}\) (Ch. 76) "Say (O Muhammad ﷺ): Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty — We provide sustenance for you and for them; come not near to \textit{Al-Fawāḥish} (shameful sins and illegal sexual intercourse), whether committed openly or secretly, and kill not anyone whom Allāh has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand. And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which it can bear. And whenever you give your word (i.e., judge between men or give evidence), say the truth, even if a near relative is concerned, and fulfil the Covenant of Allāh. This He commands you that you may remember." [V.6:151,152]
adversity, who repress anger, and who pardon men; verily, Allāh loves Al-Muhsinun (the good-doers).” (V. 3:134)

6114. Narrated Abū Hurairah : Allāh’s Messenger said, “The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger.”

6115. Narrated Sulaimān bin Ṣurad : Two men abused each other in front of the Prophet while we were sitting with him. One of the two abused his companion furiously and his face became red. The Prophet said, “I know a word (sentence) the saying of which will cause him to relax (i.e., he will calm down). Only if he says, ‘I seek refuge with Allāh from Satan, the outcast.’” So they said to that (furious) man, “Don’t you hear what the Prophet is saying?” He said, “I am not mad.” (See H. 3282, 6048)

6116. Narrated Abū Hurairah : A man said to the Prophet, “Advise me!” The Prophet said, “Do not become angry and furious.” The man asked (the same) again and again, and the Prophet said in each case, “Do not become angry and furious.”
(77) CHAPTER. Al-Ḥaya'(1)

6117. Narrated 'Imrãn bin Ḥusain: The Prophet ﷺ said, “Al-Hayã does not bring anything except good.” Thereupon Bashîr bin Ka‘b said, “It is written in the wisdom paper: ‘Al-Hayã’ leads to solemnity; Al-Hayã’ leads to tranquillity (peace of mind.).” ‘Imrãn said to him, “I am narrating to you the saying of Allah’s Messenger ﷺ and you are speaking about your paper (wisdom book)?”

6118. Narrated ‘Abdulläh bin ‘Umar رضي الله عنهما: The Prophet ﷺ passed by a man who was admonishing his brother regarding ‘Al-Hayã’ and was saying, “You are very shy, and I am afraid that it (i.e., your shyness) might harm you.” On that, Allah’s Messenger ﷺ said, “Leave him, for Al-Hayã is (a part) of Faith.” (See H. 24)

6119. Narrated Abû Sa‘îd: The Prophet ﷺ was shier than a veiled virgin girl. [See Vol. 4, Hadith No.3562]

(78) CHAPTER. “And if you do not feel ashamed, then do whatever you like.”

(1) (Ch. 77) Hayã: see the glossary.
6120. Narrated Abū Mas'ūd: The Prophet ﷺ said, “One of the (basic) sayings of the early Nubuwwah (Prophethood) which the people have got is: ‘If you do not feel ashamed, then do whatever you like.’”

[See Vol. 4, Hadith No. 3483, 3484]

6121. Narrated Umm Salama: Umm Sulaim came to Allah’s Messenger ﷺ and said, “O Allah’s Messenger! Verily, Allah does not feel shy to tell the truth. If a woman gets a nocturnal sexual discharge (has a wet dream), is it necessary for her to take a bath? He replied, “Yes, if she notices a discharge.”

[See Hadith No. 130]

6122. Narrated Ibn ‘Umar: The Prophet ﷺ said, “The example of a believer is like a green tree, the leaves of which do not fall.”

The people said, “It is such and such tree, it is such and such tree (i.e., they were making a guess about that tree).” I intended to say that it was the date-palm tree, but I was a young boy and felt shy (to answer). The Prophet ﷺ said, “It is the date-palm tree.” Ibn ‘Umar added, “I told that to ‘Umar who said, ‘Had you said it, I would have preferred it to such and such a thing.’”
6123. Narrated Thābit that he heard Anas saying, “A woman came to the Prophet offering herself to him in marriage, saying, “Have you got any interest in me (i.e., would you like to marry me?)” Anas’ daughter said, “How shameless that woman was!” On that Anas said, “She is better than you for, she presented herself to Allāh’s Messenger (for marriage).”

(80) CHAPTER. The statement of the Prophet, “Make things easy for the people and do not make things difficult for them.” And the Prophet used to love to make things light and easy for the people.

6124. Narrated Abū Mūṣa that when Allāh’s Messenger sent him and Mu‘ādhd bin Jabal to Yemen, he said to them, “Make things easy for the people (treat the people in the most agreeable easy way), and do not make things difficult for them, and give them glad tidings, and do not repel them (i.e., to make the people hate good deeds and to run away from Islam), and you should both work in cooperation and mutual understanding, obey each other.” Abū Mūṣa said, “O Allāh’s Messenger! We are in a land in which a drink named Al-Bīr is prepared from honey and another drink named Al-Mīzr is prepared from barley.” On that, Allāh’s Messenger said, “All intoxicants (i.e., all alcoholic drinks) are prohibited.”
6125. Narrated Anas bin Malik ﺭَضِيَُمُ اللٰٰهُ عَنْهُ: The Prophet ﷺ said, “Make things easy for the people, and do not make it difficult for them, and make them calm (with glad tidings) and do not repel (them) (i.e. to make them hate good deeds and to run away from Islam).”

6126. Narrated ‘Aishah ﺭَضِيَُمُ اللٰٰهُ عَنْهَا: Whenever Allah’s Messenger ﷺ was given the choice of one of two matters, he would choose the easier of the two, as long as it was not sinful to do so, but if it was sinful, he would not approach it. Allah’s Messenger ﷺ never took revenge over anybody for his own sake but (he did) only when Allah’s Legal Laws and Bindings were outraged, in which case he would take revenge for Allah’s sake.” [See Vol. 4, Hadith No. 3560]

6127. Narrated Al-Azraq bin Qais: We were in the city of Al-Ahwāz on the bank of a river which had dried up. Then Abu Barza Al-Aslam came riding a horse and he started offering Salât (prayer) and let his horse loose. The horse ran away, so Abu Barza interrupted his Salât (prayer) and went after the horse till he caught it and brought it, and then he offered his Salât (prayer).

There was a man amongst us who was (from the Khawarij) having a different opinion. He came saying, “Look at this old man! He left his Salât (prayer) because of a horse.” On that Abu Barza came to us and said, “Since the time I left Allah’s Messenger ﷺ, nobody has admonished me; my house is very far from this place, and if I had carried on offering Salât (prayer) and left my horse, I could not have reached my house till night.” Then Abu Barza mentioned that he had been in the company of the Prophet ﷺ, and that
he had seen his leniency.

6128. Narrated Abū Hurairah: A bedouin urinated in the mosque, and the people rushed to beat him. Allah's Messenger ordered them to leave him, and pour a bucket or a tumbler (full) of water over the place where he has passed urine. The Prophet then said, "You have been sent to make things easy (for the people) and you have not been sent to make things difficult for them."

(81) CHAPTER. To be cheerful with the people.

Ibn Mas'ūd said, "Mix with the people on the condition that your religion is not injured, and joke with your family."

6129. Narrated Anas bin Malik: The Prophet used to mix with us to the extent that he would say to a younger brother of mine, "O father of 'Umair! What did An-Nughair (a kind of bird) do (rhyming the words 'Umair' and 'Nughair')?"

6130. Narrated 'Aishah: I used to play with the dolls in the presence of the Prophet, and my girl friends also used to play with me. When Allāh's Messenger used to enter (my dwelling place), they used to hide themselves, but the Prophet would call them to join and play with me.

(The playing with the dolls and similar
images is forbidden, but it was allowed for 'Āishah at that time, as she was a little girl, not yet reached the age of puberty.)

[See Fath Al-Bārî]

(82) CHAPTER. To be gentle and polite with the people.

It has been mentioned that Abu Ad-Dardā’ said, “We give a smile for some people while our hearts curse them.”

6131. Narrated 'Āishah: A man asked permission to see the Prophet. He said, “Let him come in. What an evil man of the tribe he is!” Or said, “What an evil brother of the tribe he is.” But when he entered, the Prophet spoke to him gently, in a polite manner. I said to him, “O Allah’s Messenger! You have said what you have said, then you spoke to him in a very gentle and polite manner?” The Prophet said, “The worst people to Allah are those whom the people leave (undisturbed) to save themselves from their dirty language.”

6132. Narrated ‘Abdullāh bin Abū Mulaika: The Prophet was given a gift of a few silken cloaks decorated with gold buttons. He distributed them amongst some of his Companions and put aside one of them for Makhrama. When Makhrama came, the Prophet said, “I kept this for you.” (Ayyūb, the subnarrator held his garment to show how the Prophet showed the cloak to Makhrama who had something unfavourable about his temper.)
(83) CHAPTER. A believer is not to be stung twice (by something) out of one and the same hole. (1)

And Mu‘awiya said, “No one can be wise except the one with experience.”

6133. Narrated Abū Hurairah
The Prophet said, “A believer is not stung twice (by something) out of one and the same hole.”

(84) CHAPTER. The right of the guest.

6134. Narrated ‘Abdullāh bin ‘Amr
Allah’s Messenger entered upon me and said, “Have I not been informed that you offer Ṣalāt (prayer) all the night and observe Saum (fast) the whole day?” I said, “Yes.” He said, “Do not do so; offer Ṣalāt (prayer) at night and also sleep; observe Saum (fast) for a few days and give up fasting for a few days because your body has a right on you, and your eye has a right on you, and your guest has a right on you, and your wife has a right on you. I hope that you will have a long life, and it is sufficient for you to observe Saum (fast) for three days a month as the reward of a good deed is multiplied ten times, (that means), if you observed Saum

(1) (Ch. 83) A believer should be on the alert and benefit by his experience to avoid faults in future and is not deceived twice.
(fast) the whole year.” I insisted (on fasting more) so I was given a hard instruction. I said, “I can do more than that (fasting).” The Prophet ﷺ said, “Observe Saum (fast) three days every week.” But as I insisted (on fasting more) so I was burdened. I said, “I can observe Saum more than that.” The Prophet ﷺ said, “Observe Saum (fast) as Allâh’s Prophet Dawûd (David) used to observe Saum (fast).” I said “How was the fasting of the Prophet Dawûd?” The Prophet ﷺ said, “Half of a year [i.e., he used to observe Saum (fast) on alternate days].”

85) CHAPTER. To honour one’s guest and to serve him with one’s own hands.
And the Statement of Allâh ﷻ: “(Has the story reached you) of the honoured guests [three angels; Jibrîl (Gabriel) along with another two] of Ibrâhîm (Abraham)?” (V.51:24)

6135. Narrated Abû Shurâih Al-Kabî: Allâh’s Messenger ﷺ said, “Whosoever believes in Allâh and the Last Day, should entertain his guest generously. The guest’s reward is: To provide him with a superior type of food for a night and a day, and a guest
is to be entertained for three days, and whatever is offered beyond that, is regarded as something given in Sadaqa (charitable gift). And it is not lawful for a guest to stay with his host for such a long period so as to put him in a critical position."

Narrated Mālik similarly as above adding: "Whosoever believes in Allāh and the Last Day should talk what is good or keep quiet." (i.e., abstain from dirty and evil talk, and should think before uttering).

6136. Narrated Abū Hurairah

The Prophet sa said, “Whosoever believes in Allāh and the Last Day, should not harm his neighbour; and whosoever believes in Allāh and the Last Day, should entertain his guest generously and whosoever believes in Allāh and the Last Day, should talk what is good or keep quiet.”

6137. Narrated 'Uqba bin 'Āmir

We said, “O Allāh’s Messenger! You send us out and it happens that we have to stay with such people as do not entertain us. What do you think about it?” Allāh’s Messenger ﷺ said to us, “If you stay with some people and they entertain you as they should for a guest, accept it; but if they do not do then you should take from them the right of the guest, which they ought to give.”
6138. Narrated Abu Hurairah: The Prophet said, “Whosoever believes in Allah and the Last Day, should entertain his guest generously; and whoever believes in Allah and the Last Day, should unite the bond of kinship (i.e., keep good relation with his kith and kin); and whoever believes in Allah and the Last Day, should talk what is good or keep quiet.”

(86) CHAPTER. To prepare the meals and to trouble oneself for the guest.

6139. Narrated Abu Juhaifa: The Prophet established a bond of brotherhood between Salman and Abu Ad-Darda’. Salman paid a visit to Abu Ad-Darda’ and found Umm Ad-Darda’ dressed in shabby clothes and asked her why she was in that state? She replied, “Your brother, Abu Ad-Darda’ is not interested in the luxuries of this world.” In the meantime Abu Ad-Darda’ came and prepared a meal for him (Salman), and said to him, “(Please) eat for I am fasting.” Salman said, “I am not going to eat, unless you eat (too).” So Abu Ad-Darda’ ate. When it was night, Abu Ad-Darda’ got up [for the night Salat (prayer)]. Salman said to him, “Sleep” and he slept. Again Abu Ad-Darda’ got up (for the Salat), and Salman said to him, “Sleep.” When it was the last part of the night, Salman said to him, “Get up now [for the Salat (prayer)].” So both of them offered their Salat (prayer) and Salman said to Abu Ad-Darda’, “Your Lord (Allah) has a right on you; and your ownself has a right on you; and your family has a right on you; so you should give the rights of all those who have a right on you”. Later on Abu Ad-
Dardā visited the Prophet ﷺ and mentioned that to him. The Prophet ﷺ said, “Salmān has spoken the truth.”

(87) CHAPTER. What is disliked as regard anger and impatience before a guest.

6140. Narrated ‘Abdur-Rahmān bin Abū Bakr رضي الله عنهما: Abū Bakr invited a group of people and told me, “Look after your guests.” Abū Bakr added, “I am going to visit the Prophet ﷺ, and you should finish serving them before I return.” ‘Abdur-Rahmān said, “So I went at once and served them with what was available at that time in the house and requested them to eat.” They said, “Where is the owner of the house (i.e., Abū Bakr)”? ‘Abdur-Rahmān said, “Take your meal.” They said, “We will not eat until the owner of the house comes.” ‘Abdur-Rahmān said, “Accept your meal from us, for if my father comes and finds you not having taken your meals yet, we will be blamed severely by him” but they refused to take their meals. So I was sure that my father would be angry with me. When he came, I went away (to hide myself) from him. He asked, “What have you done (about the guests)?” They informed him the whole story. Abū Bakr called, “O ‘Abdur-Rahmān!” I kept quiet. He then called again, “O ‘Abdur-Rahmān!” I kept quiet and he called again, “O ignorant (boy)! I beseech you by Allah, if you hear my voice, then come out!” I came out and said, “Please ask your guests (and do not be angry with me).” They said, “He has told the truth; he brought the meal to us.” Abū Bakr said, “As you have been waiting for me, by Allah, I will not eat of it tonight.” They said, “By Allah,
we will not eat of it till you eat of it." He said, "I have never seen a night like this night in evil. What is wrong with you? Why don’t you accept your meals of hospitality from us?" (He said to me), "Bring your meal." I brought it to him, and he put his hand in it, saying, "In the Name of Allah. The first (state of fury) was because of Satan." So Abū Bakr ate and so did his guests.

[See Vol. 4, Hadith No. 3581]

(88) CHAPTER. The saying of a guest to his host: "By Allah, I will not eat till you eat."

This is narrated by Abū Juhaifa that the Prophet ﷺ said so.

6141. Narrated ‘Abdūr-Raḥmān bin Abū Bakr رضي الله عنهما: Abū Bakr came with a guest or some guests, but he stayed late at night with the Prophet ﷺ, and when he came, my mother said (to him), "Have you been detained from your guest or guests tonight?" He said, "Have you served the supper to them?" She replied, "We presented the meal to him or to them, but he or they refused to eat." Abū Bakr became angry, rebuked me and invoked Allah to cause (my) ears to be cut and swore not to eat of it!" I hid myself, and he called me, "O ignorant (boy)!” Abū Bakr’s wife swore that she would not eat of it and so the guests or the guest swore that they would not eat of it till he (Abū Bakr) ate of it. Abū Bakr said, "All that happened was from Satan." So he asked for the meals and ate of it, and so did they. Whenever they took a handful of the meal, the meal grew (increased) from underneath more than that mouthful. He said (to his wife), "O sister of Banī Firās! What is this?" She said, "O pleasure of my eyes! The meal is now more than it had been before we started eating." So they ate of it.
and sent the rest of that meal to the Prophet ﷺ. It is said that the Prophet ﷺ also ate of it.

(89) CHAPTER. To respect the old ones, and the elder one should start talking or asking.

6142, 6143. Narrated Râfi' bin Khadij and Sahl bin Abû Hathma: 'Abdullâh bin Sahl and Muḥaiyîsa bin Mas'ûd went to Khaibar and they dispersed in the gardens of the date-palm trees where 'Abdullâh bin Sahl was murdered. Then 'Abdur-Rahmân bin Sahl, Ḥuwayîya and Muḥaiyîsa, the two sons of Mas'ûd, came to the Prophet ﷺ and spoke about the case of their (murdered) friend. 'Abdur-Rahmân, who was the youngest of them all, started talking. The Prophet ﷺ said, "Let the older (among you) speak first." So they spoke about the case of their (murdered) friend. The Prophet ﷺ said, "Will fifty of you take an oath whereby you will have the right to receive the blood money of your murdered man" or said, "... your companion". They said, "O Allah's Messenger! The murder was a thing we did not witness." The Prophet ﷺ said, "Then the Jews will release you from the oath, if fifty of them (the Jews) should take an oath to contradict your claim." They said, "O Allah's Messenger! They are disbelievers (and they will take a false oath)." Then Allâh's Messenger ﷺ himself paid the blood money to them.

Sahl added, "I came upon a she-camel from those camels (which was given in blood money), while I entered their stable,
it hit me with its leg.”

6144. Narrated Ibn ‘Umar: Allah’s Messenger said, “Inform me of a tree which resembles a Muslim, giving its fruits at every season by the permission of its Lord (Allah), and the leaves of which do not fall.” I thought of the date-palm tree, but I disliked to speak because Abū Bakr and ‘Umar were present there. When nobody spoke, the Prophet said, “It is the date-palm tree.” When I came out with my father, I said, “O father! It came to my mind that it was the date-palm tree.” He said, “What prevented you from saying it? Had you said it, it would have been more dearer to me than such and such a thing (fortune).” I said, “Nothing prevented me but the fact that neither you nor Abū Bakr spoke, so I disliked to speak (in your presence).”

(90) CHAPTER. What kinds of poetry, Rajaz(1) and Huda(2) is allowed and what kinds thereof are disliked.

And the Statement of Allāh

(1) (Ch. 90) Rajaz: name of a poetical metre.
(2) (Ch. 90) Huda’: chanting of camel-drivers, keeping time to the camels’ paces.
"As for the poets, the erring ones follow them. See you not that they speak about every subject (praising people — right or wrong) in their poetry? And that they say what they do not do. Except those who believe (in the Oneness of Allah — Islamic Monotheism), and do righteous deeds, and remember Allah much, and vindicate themselves after they have been wronged [by replying back (in poetry) to the unjust poetry (which the pagan poets utter against the Muslims)]. And those who do wrong will come to know by what overturning they will be overturned." (V.26:224-227)

And Ibn 'Abbas said, "They speak about all vague talks."


6146. Narrated Jundub: While the Prophet ﷺ was walking, a stone hit his foot and he stumbled and his toe (was injured and) bled. He then (quoting a poetic verse) said, "You are not more than a toe which has been bathed in blood in Allah's Cause."

6147. Narrated Abu Hurairah: The Prophet ﷺ said, "The most true words
said by a poet was the words of Labid. He said, ‘Verily, except Allāh everything is Batilu (perishable) and Umāiyya bīn Abī Aṣ-Ṣalt was about to embrace Islām.’”

[See Vol. 5, Ḥadīth No 3841]

6148. Narrated Salama bīn Al-Akwa’ : We went out with Allāh’s Messenger ﷺ to Khaibar and we travelled during the night. A man amongst the people said to ‘Āmir bīn Al-Akwa’, “Won’t you let us hear your poetry?” ‘Āmir was a poet, and so he got down and started (chanting Ḥudā) reciting for the people poetry that kept pace with the camel’s footsteps, saying:

“O Allāh! Without You we would not have been guided on the right path, neither would we have given in charity, nor would we have offered Ṣalāt (prayer). So please forgive us what we have committed. Let all of us be sacrificed for Your Cause (Jihād) and when we meet our enemy, make our feet firm, and bestow peace and calmness on us and if they (our enemy) will call us towards an unjust thing we will refuse. The infidels have made a hue and cry to ask others help against us”.

Allāh’s Messenger ﷺ said, “Who is that driver (of the camels)?” They said, “He is ‘Āmir bīn Al-Akwa’. He said, “May Allāh bestow His Mercy on him.” A man among the people said, “Has martyrdom been granted to him, O Allāh’s Prophet! Would that you let us enjoy his company longer.” We reached (the people of) Khaibar and besieged them till we were stricken with severe hunger but Allāh helped the Muslims
conquer Khaibar. In the evening of its conquest the people made many fires. Allah’s Messenger asked, “What are those fires? For what are you making fires?” They said, “For cooking meat.” He asked, “What kind of meat?” They said, “Donkeys’ meat.” Allah’s Messenger said, “Throw away the meat and break the cooking pots.” A man said, “O Allah’s Messenger! Shall we throw away the meat and wash the cooking pots?” He said, “You can do that, too.” When the army files were aligned in rows (for the battle), ‘Amir’s sword was a short one, and while attacking a Jew with it in order to hit him, the sharp edge of the sword turned back and hit ‘Amir’s knee and caused him to die. When the Muslims returned (from the battle), Salama said: Allah’s Messenger saw me pale and said, “What is wrong with you?” I said, “Let my parents be sacrificed for you! The people claim that all the deeds of ‘Amir have been annulled.” The Prophet asked, “Who said so?” I replied, “So-and-so and so-and-so and so-and-so and Usaid bin Al-Huḍair Al-Anṣārī.” Then Allah’s Messenger said, “Whoever says so is telling a lie. Verily, ‘Amir will have double reward.” (While speaking) the Prophet put two of his fingers together to indicate that, and added, “He was really a hard-working man and a Mujāhid (devout fighter in Allah’s Cause) and rarely have there lived in it (i.e., Al-Madina or the battlefield) an Arab like him.”

6149. Narrated Anas bin Mālik: The Prophet came to some of his wives among whom there was Umm Sulaim, and said, “May Allah be Merciful to you, O Anjasha!” Drive the camels slowly, as they

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(1) (H. 6149) The name of camel-driver.
are carrying glass vessels!’ (1) Abū Qilāba said, “The Prophet said a sentence (i.e., the above metaphor) which, had anyone of you said it, you would have admonished him for it.” (2) [i.e., women being compared to glass vessels]

(91) CHAPTER. Lampooning Al-Mushrikūn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ).

6150. Narrated ‘Āishah RA: Hassan bin Thābit asked the permission of Allāh’s Messenger ﷺ to lampoon Al-Mushrikūn (in his poetry). Allāh’s Messenger ﷺ said, “What about my forefathers (ancestry)?” Hassan said (to the Prophet ﷺ), “I will take you out of them as a hair is taken out of dough.”

Narrarted Hishām bin ‘Urwa that his father said, “I called Hassan with bad names in front of ‘Āishah.” She said, “Don’t call him with bad names because he used to defend Allāh’s Messenger ﷺ (against Al-Mushrikūn with his poetry).”

6151. Narrated Al-Haitham bin Abū Sinān that he heard Abū Hurairah in his narration, mentioning that the Prophet ﷺ

(1) (H. 6149) Women are compared to glass vessels because of their tenderness and vulnerability.
(2) (H. 6149) Abū Qilāba means that such a metaphor was only to be accepted from an eloquent person like the Prophet ﷺ (i.e. women — as glass vessels).
said, “A Muslim brother of yours who does not say dirty words.” And by that he meant Ibn Rawāha, who (in his poetry) said: ‘We have Allāh’s Messenger with us who recites Allāh’s Book (the Noble Qur’ān) in the early morning time. He gave us guidance and light while we were blind and astray, so our hearts are sure that whatever he says, will certainly happen. He does not touch his bed at night, being busy in worshipping Allāh while Al-Mushrikuin (the pagans etc.) are sound asleep in their beds.’ ”

6152. Narrated Abū Salama bin ‘Abdur-Raḥmān bin ‘Aṭīf that he heard Ḥassān bin Thābit Al-Ansārī asking the witness of Abū Hurairah, saying, “O Abū Hurairah! I beseech you by Allāh (to tell me). Did you hear Allāh’s Messenger ﷺ saying ‘O Ḥassān! Reply on behalf of Allāh’s Messenger ﷺ. O Allāh! Support him (Ḥassān) with the Rūḥ-ul-Qudus [i.e., angel Jibril (Gabriel)]?’” Abū Hurairah said, “Yes.”
6153. Narrated Al-Barā’ ibn ‘Amr: The Prophet ﷺ said to Ḥassān, “Lampoon them (Al-Mushrikūn — the pagans etc.) in your poetry, and Jibril (Gabriel) is with you.”

(92) CHAPTER. It is disliked for one to indulge in poetry to the extent that it diverts him from Allāh’s remembrance, and from (religious) knowledge and from (recitation of) the Qur’ān.

6154. Narrated Ibn ‘Umar: The Prophet ﷺ said, “It is better for a man to fill the inside of his body with pus than to fill it with poetry.”

6155. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “It is better for anyone of you that the inside of his body be filled with pus which may consume his body, than it be filled with poetry.”

(93) CHAPTER. The statement of the Prophet ﷺ: Taribat yaminuka (may your right hand be in dust)! and Agra ḥalqa. (It is just an exclamatory expression, the literal meaning of which is not meant here. It expresses disapproval.)

(1) (Ch. 93) The literal meaning of the expression is not intended. It is just an expression of exhortation, meaning, if you do not do what I tell you, you will lose great advantage and win nothing but dust.
6156. Narrated 'Āishah: Aflah, the brother of Abul-Qu'ais asked my permission to enter after the verses of Al-Hijāb (veiling of ladies) were revealed, and I said, “By Allah, I will not admit him, unless I take permission of Allah’s Messenger for it was not the brother of Abul-Qu'ais who had suckled me, but it was the wife of Abul-Qu'ais who had suckled me.” Then Allah’s Messenger entered upon me, and I said, “O Allah’s Messenger! The man has not nursed me but his wife has nurssed me.” He said, “Admit him because he is your uncle (not from blood relation, but because you have been nursed by his wife), Taribat yaminuki.” ‘Urwa said, “Because of this reason, ‘Āishah used to say: Foster suckling relations render all those things (marriages etc.) illegal which are illegal because of the corresponding blood relations.”

[See Vol. 7, Hadith No. 5099]

6157. Narrated ‘Āishah: The Prophet intended to return home after the performance of the Hajj, and he saw Ṣafiyya standing at the entrance of her tent, depressed and sad because she got her menses. The Prophet said, “Aqra halqā!” — an expression used in the Quraish dialect — “You will detain us.” The Prophet then asked (her), “Did you perform the Tawāf-al-Ifada on the day of Sacrifice (10th of Dhul-Hijja?” She said, “Yes.” The Prophet said, “Then you can leave (with us).”

(94) CHAPTER. (What is said regarding) “They assumed or claimed that…”

6158. Narrated Umm Hāni, the daughter of Abū Ṭalib: I visited Allah’s...
Messenger in the year of the conquest of Makkah and found him taking a bath, and his daughter, Fatima was screening him. When I greeted him, he said, "Who is it?" I replied, "I am Umm Hanî, the daughter of Abû Talib." He said, "Welcome, O Umm Hanî!" When the Prophet had finished his bath, he stood up and offered eight Rak'a of Salât (prayer) while he was wrapped in a single garment. When he had finished his Salât (prayer), I said, "O Allah's Messenger! My maternal brother assumes (or claims) that he will murder some man whom I have given shelter, i.e., so-and-so bin Hubaira." Allah's Messenger said, "O Umm Hanî! We shelter him whom you have sheltered." Umm Hanî added, "That happened in the forenoon."

(95) CHAPTER. What is said about one's saying: "Wailaka (woe to you)."

6159. Narrated Anas: The Prophet saw a man driving a Badana (a camel for sacrifice) and said (to him): "Ride on it." The man said, "It is a Badana." The Prophet said, "Ride on it." The man said, "It is a Badana." The Prophet said, "Ride on it, Wailaka (woe to you)!

6160. Narrated Abû Hurairah: Allah's Messenger saw a man driving a Badana (a camel for sacrifice) and said to
him, “Ride on it.” The man said, “O Allah’s Messenger! It is a Badana.” The Prophet ﷺ said, “Ride on it, Wailaka (woe to you!”) on the second or third time.

6161. Narrated Anas bin Malik ﷺ: Allah’s Messenger ﷺ was on a journey and he had a black slave called Anjasha, and he was driving the camels (very fast, and there were women riding on those camels). Allah’s Messenger ﷺ said, “Wailaka (may Allah be Merciful to you) O Anjasha! Drive slowly (the camels) with the glass vessels (women)!”

6162. Narrated Abu Bakra: A man praised another man in front of the Prophet ﷺ. The Prophet ﷺ said thrice, “Wailaka (woe to you)! You have cut the neck of your brother!” The Prophet ﷺ added, “If it is indispensable for anyone of you to praise a person, then he should say, “I think that such and such person (is so-and-so), and Allah is the One Who will take his accounts (as He knows his reality) and none can sanctify anybody before Allah (and that should be only if he knows well about that person).”

6163. Narrated Abu Sa’id Al-Khudri ﷺ: While the Prophet ﷺ was distributing (war booty etc.) one day, Dhul-Khuwaïsira, a man from the tribe of Bani Tamim, said, “O Allah’s Messenger! Act justly.” The Prophet ﷺ said, “Woe to you! Who else would act justly if I did not act justly?” Umar said (to the Prophet ﷺ), “Allow me to chop
his neck off.” The Prophet ﷺ said, “No, for he has companions (who are apparently so pious that) if anyone [of you] compares [his Salāt (prayer) with] their Salāt, he will consider his Salāt (prayer) inferior to theirs, and similarly his Saum (fasting) inferior to theirs, but they will desert Islam (go out of religion) as an arrow goes through the victim’s body (game etc.) in which case if its Nasl(1) is examined nothing will be seen thereon, and its Nady(1) is examined, nothing will be seen thereon, and if its Qudadh(1) is examined, nothing will be seen thereon, for the arrow has gone out very fast even for the excretions and blood to smear over it. Such people will come out at the time of difference among the (Muslim) people, and the sign by which they will be recognized will be a man whose one of the two hands will look like the breast of a woman or a lump of flesh moving loosely.”

Abū Sa‘īd added, “I testify that I heard that from the Prophet ﷺ and also testify that I was with ‘Alī (bin Abī Talib) when ‘Alī fought against those people. The man described by the Prophet ﷺ was searched for among the killed, and was found, and he was exactly as the Prophet ﷺ had described him.”

[See Vol. 4, Hadith No. 36101]

6164. Narrated Abū Hurairah ﷺ:
A man came to Allah’s Messenger ﷺ and said, “O Allah’s Messenger! I am ruined!” The Prophet ﷺ said, “Wa‘ihaka (may Allah be Merciful to you)!” The man said, “I have done sexual intercourse with my wife while observing Saum (fasts) in the month of Ramadān.” The Prophet ﷺ said, “Manumit a slave.” The man said, “I

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(1) (H. 6163) Nasl, Nady and Qudadh are the names of the different parts of an arrow.
cannot afford that." The Prophet ﷺ said, "Then observe Saum (fast) for two successive months." The man said, "I have no strength to do so." The Prophet ﷺ said, "Then feed sixty Miskin (poor persons)." The man said, "I have nothing (to feed sixty persons)."

Later a basket full of dates was brought to the Prophet ﷺ and he said (to the man), "Take it and give it in charity." The man said, "O Allah’s Messenger! Shall I give it to people other than my family? By Him in Whose Hand my soul is, there is nobody poorer than me in the whole city of Al-Madina." The Prophet ﷺ smiled till his premolar teeth became visible, and said, "Take it." Aẓ-Ẓuhrī said (that the Prophet ﷺ said), "Wa’laka." (1)

6165. Narrated Āḇū Sa’īd Al-Khudrī رضي الله عنه: A bedouin said, "O Allah’s Messenger! Inform me about the emigration." The Prophet ﷺ said, "Wa’laka (may Allah be Merciful to you)! The question of emigration is a difficult one. Have you got some camels?" The bedouin said, "Yes." The Prophet ﷺ said, "Do you pay their Zakāt?" He said, "Yes." The Prophet ﷺ said, "Go on doing like this from beyond the seas, for Allah will not let your deeds go in vain."

6166. Narrated Ibn ‘Umar رضي الله عنهما: The Prophet ﷺ said, "Wa’lakum (woe to
you)! or Waihakum (may Allah be Merciful to you)!” (Shu‘ba is not sure as to which was the right word.) “Do not become disbelievers after me by cutting the necks of one another.”

6167. Narrated Anas: A bedouin came and asked the Prophet ﷺ, “O Allah’s Messenger! When will the Hour be established?” The Prophet ﷺ said, “Wailaka (woe to you)! What have you prepared for it?” The bedouin said, “I have not prepared anything for it, except that I love Allah and His Messenger ﷺ.” The Prophet ﷺ said, “You will be with those whom you love.” We (the Companions of the Prophet ﷺ) said, “And will we, too, be so?” The Prophet ﷺ said, “Yes.” So we became very glad on that day. In the meantime, a slave of Al-Mughîra passed by, and he was of the same age as I was. The Prophet said, “If this (slave) should live long, he will not reach the senile old age, but the Hour will be established.”

(96) CHAPTER. The signs of loving (others

(1) (H. 6167) The Prophet ﷺ means by the Hour here, the death of all the persons he was addressing then.
for the sake of) Allah as the Statement of Allah indicates:

"Say (O Muhammad ﷺ to mankind): If you (really) love Allah then follow me [i.e., accept Islamic Monotheism, follow the Qur’an and the Sunna (legal ways of the Prophet ﷺ)]; Allah will love you..."

(V.3:31)

6168. Narrated ‘Abdullāh bin Mas‘ūd ﷺ: The Prophet ﷺ said, “Everyone will be with those whom he loves.”

6169. Narrated ‘Abdullāh bin Mas‘ūd ﷺ: A man came to Allah’s Messenger ﷺ and said, “O Allah’s Messenger! What do you say about a man who loves some people but cannot catch up with their good deeds?” Allah’s Messenger said, “Everyone will be with those whom he loves.”

(1) (H. 6169) i.e., in Paradise in spite of the fact that his good deeds, will be less than theirs.
6171. Narrated Anas bin Malik: A man asked the Prophet, “When will the Hour be established, O Allah’s Messenger?” The Prophet said, “What have you prepared for it?” The man said, “I haven’t prepared for it much of Salât (prayers) or Saum (fast) or Sadaqa (charity), but I love Allah and His Messenger.” The Prophet said, “You will be with those whom you love.”

(97) CHAPTER. The saying of one man to another: Ikhsā (1)

(97) BAB. Qawl al-ragil li-l-ragil:

6172. Narrated Ibn ‘Abbâs: Allah’s Messenger said to Ibn Šā‘id “I have hidden something for you in my mind; what is it?” He said, “Ad-Dukh.” (2) The Prophet said, “Ikhsā (you should be ashamed).”


(1) (Ch. 97) ‘Ikhsā’ is originally used as a word of rebuke said to a dog to dismiss something. It is also used to rebuke a person who says or does something improper by which he may incur Allah’s Wrath. It means: Stop talking and go away with shame and humiliation.

(2) (H. 6172) Ibn Šā‘id who was said to be a soothsayer, guessed part of the word which the Prophet had in mind. He said, ‘Ad-Dukh’ while it was ‘Ad-Dukhān’ i.e., smoke.
companions to Ibn Saiyyād. They found him playing with the boys in the fort or near the hillocks of Bānī Maghāla. Ibn Saiyyād was nearing his puberty at that time, and he did not notice the arrival of the Prophet till Allah’s Messenger stroked him on the back with his hand and said, “Do you testify that I am Allah’s Messenger?” Ibn Saiyyād looked at him and said, “I testify that you are the Messenger of the unlettered ones, illiterates.” (1) Then Ibn Saiyyād said to the Prophet, “Do you testify that I am Allah’s Messenger?” The Prophet denied that saying, “I believe in Allah and all His Messengers,” and then said to Ibn Saiyyād, “What do you see?” Ibn Saiyyād said, “True people and liars visit me.” The Prophet said, “You have been confused as to this matter.” Allah’s Messenger added, “I have kept something for you (in my mind).” Ibn Saiyyād said, “Ad-Dukh.” The Prophet said, “Ikhsā’ (you should be ashamed) for you can not cross your limits.” ‘Umar said, “O Allah’s Messenger! Allow me to chop off his neck.” Allah’s Messenger said to ‘Umar, “Should this person be him (i.e., Ad-Dajjāl) then you cannot overpower him; and should he be someone else, then it will be no use your killing him.”

6174. ‘Abdullāh bin ‘Umar added: Later on Allah’s Messenger and Ubayy bin Ka‘b Al-Anṣārī (once again) went to the garden in which Ibn Saiyyād was present. When Allah’s Messenger entered the garden, he started

(1) (H. 6173) ‘The unlettered ones’ means the Arabs.
hiding behind the trunks of the date-palms intending to hear something from Ibn Saiyyad before the latter could see him. Ibn Saiyyad was lying on his bed, covered with a velvet sheet from where his murmur were heard. Ibn Saiyyad’s mother saw the Prophet ﷺ and said, “O Saf (the nickname of Ibn Saiyyad)! Here is Muḥammad!” Ibn Saiyyad stopped his murmuring. The Prophet ﷺ said, “If his mother had kept quiet, then I would have learnt more about him.”

6175. ‘Abdullāh added: Allāh’s Messenger ﷺ stood up before the people [delivering a Khutba (religious talk)], and after praising and glorifying Allāh as He deserved, he mentioned Ad-Dajjal saying, “I warn you against him, and there has been no Prophet but warned his followers against him. Nūḥ (Noah) warned his followers against him. But I am telling you about him something which no Prophet has told his people of, and that is: Know that he is blind in one eye, whereas Allāh is not so.”

(98) CHAPTER. The saying of somebody to another: Marḥaba (i.e., welcome).

And ‘Āishah said, “The Prophet ﷺ said to Fāṭima ﷺ, ‘Welcome, O my daughter!’ ” And Umm Ḥānî said, “I came
to the Prophet ﷺ and he said, ‘Welcome, O Umm Hani!’”

6176. Narrated Ibn ‘Abbâs: When the delegation of ‘Abdul-Qais came to the Prophet ﷺ, he said, “Welcome, O the delegation who have come! Neither you will have disgrace, nor you will regret.” They said, “O Allâh’s Messenger! We are a group from the tribe of Ar-Rabi’a, and between you and us there is the tribe of Mu’dar and we cannot come to you except in the sacred months. So please order us to do something good (religious deeds) so that we may enter Paradise by doing that, and also that we may order our people who are behind us (whom we have left behind at home) to follow it.”

He said, “Four and four: Iqamat As-9ahii (the prayer) (1), pay the Zakât, observe Saum (fasts) in the month of Ramadân, and give one-fifth of the war booty (in Allâh’s Cause). And do not drink in (containers called) Ad-Dubba’, Al-Hantam, An-Naqir and Al-Muzaffat.”(2)

(99) CHAPTER. Calling the people by their father’s name (on the Day of Resurrection).

6177. Narrated Ibn ‘Umar: The Prophet ﷺ said, “For every betrayer (perfidious person), a flag will be raised on the Day of Resurrection, and it will be announced (publicly), ‘This is the betrayal (perfidy) of so-and-so, the son of so-and-so.’ ”

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(1) (H. 6176) See “Iqamat-as-Salât” in the glossary.
(2) (H. 6175) These are the names of four containers in which alcoholic drinks were used to be prepared.
6178. Narrated Ibn 'Umar: Allah's Messenger said, "A flag will be fixed on the Day of Resurrection for every betrayer (perfidious person) and it will be announced (publicly in front of everybody), 'This is the betrayal (perfidy) of so-and-so, the son of so-and-so.'"

6179. Narrated 'Aishah: The Prophet said, "None of you should say 'Khabuthat nafsi', but he is recommended to say 'Laqisat nafsi'(1).

6180. Narrated Sahl (bin Hunaif): The Prophet said, "None of you should say 'Khabuthat nafsi' but he is recommended to say 'Laqisat nafsi'."

[See the footnote of Hadith No. 6179]

6181. Narrated Abu Hurairah: Allah's Messenger said, "Allah said, 'The offspring of Adam abuses Ad-Dahr (the Time), and I am Ad-Dahr'; in My Hands (2).

(1) (H. 6179) Both expressions give the same meaning, but the first one (Khabuthat nafsi) has other meanings as well, e.g., I have become wicked. 'Laqisat nafsi' means only 'I have been overcome by nausea because of a full stomach.' This is why the Prophet recommended the last expression which has no unpleasant connotations.

(2) (H. 6181) 'I am Ad-Dahr' means; 'I am the Creator of time, and I manage the affairs=
are the night and the day.”
[See Vol. 6, Hadith No. 4826; also see Vol. 9, Hadith No. 7491]

6182. Narrated Abū Hurairah [رضي الله عنه]:
The Prophet ﷺ said, “Don’t call the grapes Al-Karn, and don’t say ‘Khaibat-ad-Dahr’(1) for Allāh is Ad-Dahr (the Time).”

(102) CHAPTER. The statement of the Prophet ﷺ: “Al-Karn is only the heart of a believer(2).”

And the Prophet ﷺ also said: “The true bankrupt is only the one who will be a bankrupt on the Day of Resurrection,” and he said, “The strong person is only the one, who controls himself at the time of anger.” And also his statement: “The kingdom belongs to none but Allāh.” So the Prophet ﷺ described Allāh as the Absolute King, the Only Real King. He also mentioned about the kings (saying): “(She said:) Verily kings, when they enter a town (country), they despoil it…” (V.27:34)

6183. Narrated Abū Hurairah [رضي الله عنه]:
Allāh’s Messenger ﷺ said, [“Do not call (or name) the grapes ‘Al-Karn’]. And they say

=of all creation including time.’ One should not attribute anything, whether cheerful or disastrous, to time, for everything is in the Hands of Allāh, and only He is the Disposer of everything.

(1) (H. 6182) ‘Khaibat-ad-Dahr’ means: ‘Frustrated be time’ ‘Allāh is the Dahr’ means Allāh is the Owner of time. He is the One who Disposes of everything, and He is the One Who Has created time.

(2) (Ch. 102) The believer’s heart is more entitled to be called Al-Karn which mean ‘the generous’. 
Al-Karm (the generous), and Al-Karm is only the heart of a believer.”

(103) CHAPTER. The saying of someone (to another): “Let my father and mother be sacrificed for you”.

This has been narrated by Az-Zubair that the Prophet ﷺ said so.


(104) CHAPTER. The saying of somebody (to another): “May Allah sacrifice me for you”.

And Abu Bakr said to the Prophet ﷺ, “Let our fathers and mothers be sacrificed for you.”

6185. Narrated Anas bin Malik that he and Abu Talha were coming in the company of the Prophet ﷺ (towards Al-Madina), while Sa’fiyya (the Prophet’s wife) was riding behind him on his she-camel. After they had covered a portion of the journey, suddenly the foot of the she-camel slipped and both the Prophet ﷺ and the woman (i.e., his wife, Sa’fiyya) fell down. Abu Talha jumped quickly off his camel and came to the Prophet ﷺ (saying,) “O Allah’s Messenger! Let Allah sacrifice me for you! Have you...
received any injury?” The Prophet ﷺ said, “No, but take care of the woman (my wife).” Abū Ṭalḥa covered his face with his garment and went towards her and threw his garment over her. Then the woman got up and Abū Ṭalḥa prepared their she-camel (by tightening its saddle, etc.) and both of them (the Prophet ﷺ and Ṣafīyya) mounted it. Then all of them proceeded and when they approached near Al-Madīna, or saw Al-Madīna, the Prophet ﷺ said, “ʿAyibūn, taʿibūn, ʿābidūn, li-Rabbīna ḥāmidūn.” [We are coming back (to Al-Madīna) with repentance, worshiping (our Lord) and glorifying His (our Lord’s) Praises.] The Prophet ﷺ continued repeating these words till he entered the city of Al-Madīna.

(105) CHAPTER. The most beloved names to Allāh عَزَّ وَجَلَّ.

6186. Narrated Jabir ibn ʿAbd Allāh: A boy was born to a man among us, and the man named him Al-Qāsim. We said to him, “We will not call you Abūl-Qāsim, nor will we respect you for that.” The Prophet ﷺ was informed about that, and he said, “Name your son ʿAbdūr-Raḥmān.”

(106) CHAPTER. The statement of the Prophet ﷺ: “Name yourselves by my name, but do not call yourselves by my Kunyah.”

This is narrated by Anas on the authority of the Prophet ﷺ.

6187. Narrated Jabir ibn ʿAbd Allāh: A man among us begot a boy whom he named Al-
Qāsīm. The people said, “We will not call him (i.e., the father) by that kunyah (Abūl-Qāsīm) till we ask the Prophet about it.” The Prophet said, “Name yourselves by my name, but do not call (yourselves) by my kunyah.”

6188. Narrated Abū Hurairah: Abūl-Qāsīm (the Prophet) said, “Name yourselves by my name, but do not call yourselves by my kunyah.”

6189. Narrated Jābir bin ‘Abdullāh: A man among us begot a boy whom he named Al-Qāsīm. The people said (to him), “We will not call you Abūl-Qāsīm, nor will we please you by calling you so.” The man came to the Prophet and mentioned that to him. The Prophet said to him, “Name your son ‘Abdur-Raḥmān.”

(107) CHAPTER. (What is said regarding) the name: Al-Hazn (literally: means hard, rough ground).

6190. Narrated Al-Musaiyyab that his father (Hazn bin Wāḥb) went to the Prophet and the Prophet asked (him), “What is your name?” He replied, “My name is Hazn.” The Prophet said, “You are Sahl.” Hazn said, “I will not
change the name with which my father has named me.” Ibn Al-Musaiyyab added, “We have had roughness (in character) ever since.”

Narrated Al-Musaiyyab on the authority of his father similarly as above.

(108) CHAPTER. To change a name for another name which is better than the first.

6191. Narrated Sahl: When Al-Mundhir bin Abû Usaid was born, he was brought to the Prophet who placed him on his thigh. While Abû Usaid was sitting there, the Prophet was busy with something in his hands so Abû Usaid told someone to take his son from the thigh of the Prophet. When the Prophet finished his job (with which he was busy), he said, “Where is the boy?” Abû Usaid replied, “We have sent him home.” The Prophet said, “What is his name?” Abû Usaid said, “(His name is) so-and-so.” The Prophet said, “No, his name is Al-Mundhir.” From that day the boy was called as Al-Mundhir.

6192. Narrated Abû Hurairah: Zainab’s original name was “Barrah”(1) but it was said, “By that she is giving herself the
prestige of piety.” So the Prophet changed her name to Zainab.

6193. Narrated Sa‘īd bin Al-Musaiyab that when his grandfather, Ḥazn(1) visited the Prophet(2), the Prophet(3) said (to him), “What is your name?” He said, “My name is Ḥazn.” The Prophet(4) said, “But you are Sahl.”(2) He said, “I will not change my name with which my father named me.” Ibn Al-Musaiyab added, “So we have had roughness (in character) ever since.”

(109) CHAPTER. Whoever named (his children) by the names of the Prophets.

And Anas said, “The Prophet kissed his son, Ibrāhīm.”

6194. Narrated Isma‘īl: I asked Abī ‘Aufā, “Did you see Ibrāhīm, the son of the Prophet?” He said, “Yes, but he died in his early childhood. Had there been a Prophet after Muḥammad then his son would have lived, but there is no Prophet after him.”

6195. Narrated Al-Barā’ : When Ibrāhīm(5) (the son of the Prophet)

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(1) (H. 6193) ‘Hazn’ means rough, hard ground.
(2) (H. 6193) ‘Sahl’ is the opposite of ‘Ḥazn’, i.e. even, soft ground.
died, Allâh’s Messenger ﷺ said, “There is a wet nurse for him in Paradise.”

6196. Narrated Jâbir bin ‘Abdullâh Al-Ansârî: Allâh’s Messenger ﷺ said, “Name yourselves after me (by my name) but do not call (yourselves) by my Kunyah(1), for I am Al-Qasim (distributor), and I distribute among you Allâh’s Blessings.” This narration has also come on the authority of Anas that the Prophet ﷺ said so.”

6197. Narrated Abû Hurairah: The Prophet ﷺ said, “Name yourselves after me (by my name), but do not call yourselves by my Kunyah, and whoever sees me in a dream, he surely sees me, for Satan cannot impersonate me (appear in my figure). And whoever intentionally ascribes something to me falsely, he will surely take his place in the (Hell) Fire.” (See H. 110)

6198. Narrated Abû Müsâ: I got a son and I took him to the Prophet ﷺ who named him Ibrâhîm, and put in his mouth the juice of a date-fruit (which he himself had chewed), and invoked for Allâh’s Blessing upon him, and then gave him back to me. He was the eldest son of Abû Müsâ.

(1) (H. 6196) Al-Kunyah: See the footnote of H. 6187 and Chap. 106.
6199. Narrated Al-Mughira bin Shu'ba: Solar eclipse occurred on the day of Ibrāhīm's death (the Prophet's son).

(110) CHAPTER. To name 'Al-Walid.'

6200. Narrated Abū Hurairah: When the Prophet (once) raised his head after bowing [in the Salāt (prayer)] he said, "O Allāh, save Al-Walid bin Al-Walid and Salama bin Hishām and ‘Ayyāsh bin Abū Rabī‘a and the helpless weak believers of Makkah. O Allāh, be hard on the tribe of Mudar. O Allāh, send on them (famine-drought) years like the (famine-drought) years of (the Prophet) Yūsuf (Joseph)."

(111) CHAPTER. Whoever, while calling a friend, omits a letter from his name.

Abū Hurairah said, “Once the Prophet called me, ‘O Abū Hirr!’”

6201. Narrated ‘Aishah, the wife of the Prophet: Allāh's Messenger said, “O ‘Aish! This is Jibril (Gabriel) sending his greetings to you.” I said, “Peace, and Allāh's Mercy be on him.” ‘Aishah added: The Prophet used to see
things which we used not to see.

6202. Narrated Anas: Once Umm Sulaim was (with the women who were) in charge of the luggage on a journey, and Anjasha, the slave of the Prophet, was driving their camels (very fast). The Prophet said, “O Anjash! Drive slowly (the camels) with the glass vessels (i.e., ladies).”

(112) CHAPTER. A child may be given Al-Kunyah(1) and one may be given Al-Kunyah before one has children.

6203. Narrated Anas: The Prophet was the best of all the people in character. I had a brother called Abū ‘Umair, who, I think, had been newly weaned. Whenever he (that child) was brought to the Prophet, the Prophet used to say, “O Abū ‘Umair! What did An-Nughair (nightingale) do?” It was a nightingale with which he used to play. Sometimes the time of the Salât (prayer) became due while he (the Prophet) was in our house. He would order that the carpet underneath him be swept and sprayed with water, and then he would stand up [for the Salât (prayer)] and we would line up behind him, and he would lead us in Salât (prayer).

(113) CHAPTER. To be called Abū Turāb (father of dust), though one already has

(1) (Ch. 112) Kunyah: See the glossary.
another Kunyah name.

6204. Narrated Sahl bin Sa’d: The most beloved name of ‘Ali was Abū Turāb, and he used to be pleased when we called him by it, for none named him Abū Turāb (for the first time) but the Prophet himself. Once ‘Ali got angry with (his wife) Fāṭima, and went out (of his house) and slept near a wall in the mosque. The Prophet came searching for him, and someone said, “He is there, lying near the wall.” The Prophet came to him while his back was covered with dust. The Prophet started removing the dust from his back, saying, “Get up, O Abū Turāb!”

(114) CHAPTER. The name which is most disliked by Allāh.

6205. Narrated Abū Hurairah: Allāh’s Messenger said, “The most perfidious (awful) name with Allāh, on the Day of Resurrection, will be (that of) a man calling himself Malik Al-Amlāk (king of the kings).”

6206. Narrated Abū Hurairah: The Prophet said, “The most perfidious (awful) name with Allāh is (that of) a man calling himself king of kings.”

Sufyān said, “Somebody else (i.e., other than Abuz-Zinād, a subnarrator) says: What
Al-Miswar said, “I heard the Prophet saying, ‘Unless the son of Abū Ṭalib wants.’”

6207. Narrated Usāma bin Zaid that Allah’s Messenger rode over a donkey covered with a Fadakiya (velvet sheet) and Usāma was riding behind him. He was going to pay a visit to Sa’d bin ‘Ubāda (who was sick) in the dwelling place of Bani Al-Ḥarīrī bin Al-Khazraj and this incident happened before the battle of Badr. They proceeded till they passed by a gathering in which ‘Abdullāh bin Ubayy bin Salūl was present, and that was before ‘Abdullāh bin Ubayy embraced Islām. In that mix-up gathering there were Muslims, Mushrik, idolaters and Jews, and among the Muslims there was ‘Abdullāh bin Rawāha. When a cloud of dust raised by (the movement of) the animal covered that gathering, ‘Abdullāh bin Ubayy covered his nose with his garment and said, “Do not cover us with dust.” Allah’s Messenger greeted them, stopped, dismounted and invited them to Allah (i.e., to embrace Islām) and recited to them the Qur’ān. On that ‘Abdullāh bin Ubayy bin Salūl said to him, “O man! There is nothing better than what you say, if it is the truth. So do not trouble us with it in our gatherings, but if somebody comes to you, relate (you tales) to him.” On that ‘Abdullāh bin Rawāha said “Yes, O Allah’s Messenger!

(1) (H. 6206) Shāhān Shāh is a Persian word bearing the same meaning. This indicates that it is forbidden to call oneself by such a name in any language.
Call on us in our gatherings, for we love that.” So the Muslims, Al-Mushrikūn and the Jews started abusing one another till they were about to fight with one another. Allāh’s Messenger ﷺ kept on quietening them till all of them became quiet, and then Allāh’s Messenger ﷺ rode his animal and proceeded till he entered upon Sa’d bin ‘Ubāda. Allāh’s Messenger ﷺ said, “O Sa’d! Didn’t you hear what Abū Ḥubāb said?” (meaning ‘Abdullāh bin Ubayy). “He said so-and-so.” Sa’d bin ‘Ubāda said, “O Allāh’s Messenger! Let my father be sacrificed for you! Excuse and forgive him, for, by Him Who revealed to you the Book, Allāh sent the Truth which was revealed to you at the time when the people of this town had decided to crown him (‘Abdullāh bin Ubayy) as their ruler. So when Allāh had prevented that with the Truth He had given you, he was choked by that, and that caused him to behave in such an impolite manner which you had noticed.” So Allāh’s Messenger ﷺ excused him. (It was the custom of) Allāh’s Messenger ﷺ and his Companions to excuse Al-Mushrikūn and the people of the Scripture (Christians and Jews) as Allāh ordered them, and they used to be patient when annoyed (by them). Allāh’s Messenger ﷺ said:

“...You shall certainly hear much that will grieve you from those who received the Scripture before you...” (V.3:186)

Allāh also said:

“Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed...” (V.2:109)

So Allāh’s Messenger ﷺ used to apply what Allāh had ordered him by excusing them till he was allowed to fight against them. When Allāh’s Messenger ﷺ had fought the battle of Badr and Allāh killed...
whomever He killed among the chiefs of the infidels and the nobles of Quraish, and Allâh’s Messenger ﷺ and his Companions had returned with victory and booty, bringing with them some of the chiefs of the infidels and the nobles of the Quraish as captives. ‘Abdullah bin Ubuyy bin Salûl and Al-Mushrikûn, (idolaters) who were with him, said, “This matter (Islaâm) has now brought out its face (triumphed), so give Allâh’s Messenger ﷺ the Bai‘a (pledge) (for embracing Islaâm).” Then they became Muslims. (See H. 4566)

6208. Narrated ‘Abdullah bin Al-‘Hârith bin Naufal: ‘Abbas bin ‘Abdul-Mu’ttalib said, “O Allâh’s Messenger! Did you benefit Abû Talib with anything as he used to protect and take care of you, and used to become angry for you?” The Prophet ﷺ said, “Yes, he is in a shallow place of (Hell) Fire. But for me he would have been in the lowest part of the (Hell) Fire.”

(116) CHAPTER. Al-Ma‘ârid (indirect speech) is a safe way to avoid a lie.

Anas said, “One of the sons of Abû Talha died and he asked (his wife), ‘How is the
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boy?' Umm Sulaim replied, ‘His breath has become quiet, and I hope that he is at rest.’ Abū Tālha thought that she was telling the truth.”

6209. Narrated Anas bin Malik

Once the Prophet was on one of his journeys, and the driver of the camels started chanting (to let the camels go fast). The Prophet said to him, “(Take care!) Drive slowly with the glass vessels, O Anjasha! Waihana (may Allāh be Merciful to you).”

6210. Narrated Anas

The Prophet was on a journey and a slave named Anjasha was chanting (singing) for the camels to let them go fast (while driving). The Prophet said, “O Anjasha, drive slowly (the camels) with the glass vessels!” Abū Qilāba said, “By the glass vessels” he meant the women (riding the camels).

6211. Narrated Anas bin Malik

The Prophet had a Hādi (a camel driver) called Anjasha, and he had a nice voice. The Prophet said to him, “(Drive) slowly, O Anjasha! Do not break the glass vessels!” And Qatada said, “(By vessels) he meant the weak women.”

6212. Narrated Anas bin Mālik

There was a state of fear in Al-Madīna.

(1) (Ch. 116) He thought that his son was well, while she meant that he was dead.
Allāh’s Messenger ﷺ rode a horse belonging to Abū Ṭalḥa (in order to see the matter). The Prophet ﷺ said, “We could not see anything, and we found that horse like a sea (fast in speed).”

(117) CHAPTER. The description of something by a man as ‘nothing’ while he means that it is not true.

6213. Narrated ‘Aishah رضي الله عنها: Some people asked Allāh’s Messenger ﷺ about the foretellers. Allāh’s Messenger ﷺ said to them, “They are nothing (i.e., liars).” The people said, “O Allāh’s Messenger! Sometimes they tell something which comes out to be true.” Allāh’s Messenger ﷺ said, “That word which comes to be true is what a jinn (devil) snatches away by stealing and then pours it in the ear of his foreteller with a sound similar to the cackle of a hen, and then they add to it one hundred lies.”

(118) CHAPTER. To raise the sight towards the sky. And the Statement of Allāh ﷻ: “Do they not look at the camels, how they are created. And at the heaven, how it is raised?” (V.88:17,18)
And 'Aishah said, “The Prophet ﷺ raised his head (sight) towards the sky.”

6214. Narrated Jābir bin ‘Abdullãh that he heard Allah’s Messenger ﷺ saying, “Then there was a pause in the revelation of the Divine Revelation to me. Then while I was walking, all of a sudden I heard a voice from the sky, and I raised my sight towards the sky and saw the same angel who had visited me in the cave of Hira’; sitting on a chair between the sky and the earth.”

6215. Narrated Ibn ‘Abbãs رضي الله عنهُ: Once I stayed overnight at the house of Maimûna and the Prophet ﷺ was there with her. When it was the last third of the night, or some part of the night, the Prophet ﷺ got up looking towards the sky and recited:

“Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.” (V.3:190)

(119) CHAPTER. Whoever dipped a stick in water and mud.

6216. Narrated Abû Müsa that he was in the company of the Prophet ﷺ in one of the gardens of Al-Madîna and in the hand of the Prophet ﷺ there was a stick, and he was striking (slowly) the water and the mud with
it. A man came (at the gate of the garden) and asked permission to enter. The Prophet ﷺ said, “Open the gate for him, and give him the glad tidings of entering Paradise.” I went, and behold! It was Abū Bakr. So I opened the gate for him and informed him of the glad tidings of entering Paradise. Then another man came and asked permission to enter. The Prophet ﷺ said, “Open the gate for him and give him the glad tidings of entering Paradise.” Behold! It was ‘Umar. So I opened the gate for him and gave him the glad tidings of entering Paradise. Then another man came and asked permission to enter. The Prophet ﷺ was sitting in a leaning posture, so he sat up and said, “Open the gate for him and give him the glad tidings of entering Paradise with a calamity which will befall him, or which will take place.” I went, and behold! It was ‘Uthmān. So I opened the gate for him and gave him the glad tidings of entering Paradise and also informed him of what the Prophet ﷺ had said (about a calamity). ‘Uthmān said, “Allāh Alone Whose Help I seek (against that calamity).”

(120) CHAPTER. One may scrape up the ground with something in hand.

6217. Narrated ‘Ali رضي الله عنه: We were with the Prophet ﷺ in a funeral procession, and he started scraping the ground with a small stick and said, “There is none amongst you but has been assigned a place (either) in Paradise and (or) in the Hell-fire.” The people said (to him), “Should we not depend upon it?” He said, “Carry on doing (good) deeds, for everybody will find easy such deeds as will lead him to his destined place.” He then recited:

“As for him who gives (in charity) and keeps his duty to Allāh and fears Him” (V.92:5)
(121) CHAPTER. The saying of Takbir [Allahu-Akbar (Allah is the Most Great)] and Tasbih [Subhän Allah (Glorified be Allah)] at the time of wonder.

6218. Narrated Umm Salama: (One night) the Prophet woke up and said, “Subhän Allah! How many treasures have been (disclosed) sent down! And how many Fitan (trials or afflictions) have been descended! Who will go and wake the sleeping lady-occupants up of these dwellings [for offering Salat (prayer)]?” (He meant by this, his wives). The Prophet added, “A well-dressed person in this world may be naked in the Hereafter.”

‘Umar said, “I asked the Prophet, ‘Have you divorced your wives?’ He said, ‘No.’ I said, ‘Allahu-Akbar!’”

6219. Narrated Safiyya bint Ḥuyai, the wife of the Prophet, that she went to Allāh’s Messenger while he was in I’tikāf (seclusion in the mosque) during the last ten nights of the month of Ramadān. She spoke to him for an hour at night and then she got up to return home. The Prophet got up to accompany her, and when they reached the gate of the mosque opposite the dwelling place of Umm Salama, the wife of the Prophet, two Ansārī men passed by, and greeting Allāh’s Messenger, they quickly
went ahead. Allāh’s Messenger ﷺ said to them, “Do not be in a hurry! She is Ṣafīyya, the daughter of Ḥuyai.” They said, “Subḥān Allāh! O Allāh’s Messenger (how dare we suspect you).” That was a great thing for both of them. The Prophet ﷺ then said, “Satan runs in the body of Ḍā‘ūd’s son (i.e., man) as his blood circulates in it, and I was afraid that he (Satan) might insert an evil thought in your hearts.”

(122) CHAPTER. It is forbidden to throw stones (with the thumb and the index or middle finger).

6220. Narrated ‘Abdullāh bin Mughaffal Al-Muzanī: The Prophet ﷺ forbade the throwing of stones (with the thumb and the index or middle finger), and said “It neither hunts a game nor kills (or hurts) an enemy, but it gouges out an eye or breaks a tooth.”

(123) CHAPTER. To say ‘Al-Hamdu-lillāh (praise be to Allāh) on sneezing.

6221. Narrated Anas bin Mālīk: Two men sneezed before the Prophet ﷺ. The Prophet ﷺ said to one of them, “May Allāh bestow His Mercy on you,” but he did not say that to the other. On being asked...
(why), the Prophet said, “That one praised Allâh (by saying “Al-Hamdu-lillâh” [(124) CHAPTER. Tashmît (i.e., to say Yar-hamukallâh)](1) to the sneezer if he praises Allâh (i.e., if he says, ‘Al-Hamdu-lillâh’) [(2) (Ch. 124) Yar-hamukallâh: ‘May Allâh bestow His Mercy on you’.

(2) (Ch. 124) ‘Praise be to Allâh’. 

(3) (H. 6222) Dibâj and Sundus are two kinds of silk cloth. Mayâthîr are cushions made of silk cases stuffed with cotton and used on the saddle under the rider.)

6222. Narrated Al-Barâ’î: The Prophet ordered us to do seven (things) and forbade us from seven (other things): He ordered us to pay a visit to the sick; to follow funeral processions; to say: may Allâh be Merciful to you to a sneezer, if he says; praise be to Allâh; to accept invitation (to a wedding banquet); to return greetings; to help the oppressed; and to help others to fulfil their oaths (provided it was not sinful).

And he forbade us from seven (things): to wear golden rings or golden bangles, to wear silk (cloth), Dibâj, Sundus and Mayâthîr. [(3) Mayâthîr are cushions made of silk cases stuffed with cotton and used on the saddle under the rider.]

6223. Narrated Abû Hurairah: The Prophet said, “Allâh likes sneezing and dislikes yawning, so if someone sneezes and then praises Allâh, then it is obligatory on every Muslim who heard him, to say: May
Alläh be Merciful to you (Yar-ḥamukallâh). But as regards yawning, it is from Satan, so one must try his best to stop it as much as possible; if one says ‘Ha’ when yawning, Satan will laugh at him.”

(126) CHAPTER. When somebody sneezes, what should one say to him?

6224. Narrated Abû Hurairah: The Prophet said, “If anyone of you sneezes, he should say ‘Al-Ḥamdu-lilläh’ (praise be to Alläh), and his (Muslim) brother or companion should say to him ‘Yar-ḥamukallâh’ (may Alläh bestow His Mercy on you). When the latter says ‘Yar-ḥamukallâh’, the former should say ‘Yah-dikumullah wa Yuslih balakum’ (may Alläh give you guidance and improve your condition).”

(127) CHAPTER. Tashmit (may Alläh be Merciful to you) should not be said to a sneezer if he does not say ‘Al-Ḥamdu-lilläh’ (praise be to Alläh).

6225. Narrated Anas: Two men sneezed before the Prophet and he said Tashmit to one of them, while he did not say Tashmit to the other. So that man said, “O Alläh’s Messenger! You said Tashmit to that fellow but you did not say Tashmit to me.” The Prophet said, “That man praised Alläh, but you did not praise Alläh.”
(128) CHAPTER. If someone yawns, he should put his hand over his mouth (i.e., cover his mouth).

6226. Narrated Abū Hurairah: The Prophet said, "Allah loves sneezing but dislikes yawning; so if anyone of you sneezes and then praises Allah, then it is obligatory on every Muslim who hears him (praising Allah) to say Tashmūn to him. But as regards yawning, it is from Satan, so if one of you yawns, he should try his best to stop it, for when anyone of you yawns, Satan laughs at him."
(1) CHAPTER. How the Salām (greeting) began.

6227. Narrated Abū Hurairah: The Prophet said, “Allāh created Ādam in His Image(1) sixty cubits (about 30 metres) in height. When He created him, He said (to him), ‘Go and greet that group of angels sitting there, and listen what they will say in reply to you, for that will be your greeting and the greeting of your offspring.’ Ādam (went and) said ‘As-Salāmu ‘ālaikum’ (peace be upon you).’ They replied ‘As-Salāmu-‘ālaika wa Rahmatullāh’ (peace and Allāh’s Mercy be on you).’ So they increased ‘Wa Rahmatullah.’” The Prophet added, “So, whoever will enter Paradise, will be of the shape and picture of Ādam. Since then the creation of Ādam’s (offspring) (i.e., stature of human beings) is being diminished continuously up to the present time.”

(2) CHAPTER. The Statement of Allāh:

“O you who believe! Enter not houses other than your own... up to ...(And Allāh has knowledge of what you reveal) and what you conceal.” (V.24:27-29)

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(1) ‘His Image’ means that Ādam has been bestowed with life, knowledge, power of hearing, seeing, understanding, etc., but the features etc. of Ādam are different from those of Allāh, only the names are the same, e.g., Allāh has life and knowledge and power of understanding, and Ādam also has them, but there is no comparison between the Creator and the created thing. As Allāh says in the Qur‘ān: “...There is nothing like unto Him, and He is the All-Hearer, the All-Seer.” (V.42:11). Allāh also does not eat nor sleep, while Ādam used to eat and sleep. (See Fath Al-Bārī) [Vol. 6 and Vol. 13].
And Sa‘id bin Abi Ḥasan said to Al-Ḥasan, “The non-Arab women expose their chests and heads.” Al-Ḥasan said (to Sa‘id), “Avert your eyes from them, for Allah says:

‘Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts)...’” (V.24:30)

And Qatada added (in the explanation of the above verse), “Guard (their modesty) against what is unlawful for them.”

And Allah also said:

“And tell the believing women to lower their gaze (from looking at forbidden things) and protect their private parts (from illegal sexual acts)...” (V.24:31)

And the dishonesty of eyes means to gaze at a forbidden thing.

And Az-Zuhri said (as regard looking at a girl who has not yet reached the age of puberty), “It is not right to look at any of those girls at whom one has a desire to look, even if she is of very young age.” And ‘Āṭa disliked to look at those slave-girls who used to be sold in Makkah unless he wanted to buy.

6228. Narrated ‘Abdullāh bin ‘Abbās: Al-Fadl bin ‘Abbās rode behind Allāh’s Messenger as his companion rider on the back portion of his she-camel on the day of Nahr (slaughtering of sacrifice, 10th Dhul-Ḥijja) and Al-Fadl was a handsome man. The Prophet stopped to give the people verdicts (regarding their matters). In the meantime, a beautiful woman from the tribe of Khath’am came, asking the verdict of Allāh’s Messenger. Al-Fadl started looking at her as her beauty attracted him. The Prophet looked behind while Al-Fadl was looking at her; so the Prophet held out his hand backwards and caught the chin...
of Al-Faḍl and turned his face (to the other side) in order that he should not gaze at her. She said, “O Allah’s Messenger! The obligation of performing Ḥajj enjoined by Allah on His worshippers has become due (compulsory) on my father who is an old man and who cannot sit firmly on the riding animal. Will it be sufficient that I perform Ḥajj on his behalf?” He said, “Yes.”

[See Vol. 2, Ḥadīth No. 1513]

6229. Narrated Abū Sa‘īd Al-Khudrī: The Prophet ﷺ said, “Beware! Avoid sitting on the roads.” They (the people) said, “O Allah’s Messenger! We can’t help sitting (on the roads) as these are (our places) where we have talks.” The Prophet ﷺ said, “If you refuse but to sit, then pay the road its right.” They asked, “What is the right of the road, O Allah’s Messenger?” He said, “Lowering your gaze, refraining from harming others, returning greetings and enjoining what is Al-Ma’n (Islamic Monotheism and all that which Islam orders one to do), and forbidding what is Al-Munkar (disbelief, polytheism of all kinds and every evil deed).”

(3) CHAPTER. As-Salām is one of the Names of Allah ﷻ (Allah’s Statement): “When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally…” (V.4:86)

6230. Narrated ‘Abdullāh (bin Maṣ‘ūd): Whenever we offered Ṣalāt
(prayer) with the Prophet , we used to say: 
\[
\text{As-Salâm} \text{ be on Allāh from His worshippers,} \\
\text{As-Salâm} \text{ be on Jibril (Gabriel),} \\
\text{As-Salâm} \text{ be on Mikãel (Michael),} \\
\text{As-Salâm} \text{ be on so-and-so. When the Prophet finished his Salāt (prayer), he faced us and said, “Allāh Himself is As-Salâm (Peace), so when one sits in the Salāt (prayer) sitting posture for At-Tahiyāt), one should say, ‘At-Tahiyātulilāhi wa-ṣalawātū, wat-taiyibātū. As-Salāmu ’alaika aiyuhan-Nabīyyu wa rāḥmatu-l-lāhi wa barakātuhu. As-Salāmu ’alāna wa ’alā ibādillah-is-sāliḥin, (1) for if he says that, it will be for all the pious slaves of Allāh in the heavens and the earth. (Then he should say), ‘Ash-hadu an lā ilāha illallāhu wa ash-hadu anna Muhammadan ’abduhū wa Rasūluhu,’ (2) and then he can choose whatever speech (i.e., invocation) he wishes.”}

[See Vol. 1, Hadīth No. 835]

(4) CHAPTER. The small number (of persons) should greet the large number (of persons).

6231. Narrated Abū Hurairah : The Prophet said, “The young should greet the old, the passerby should greet the sitting one, and the small group of persons should greet the large group of persons.”

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(1) (H. 6230) All the compliments and the best regards prayers, and good things are due to Allāh; peace be on you, O Prophet, and Allāh’s Mercy and Blessings be on you. Peace be on us and on the true pious worshippers of Allāh.

(2) (H. 6230) I testify that none has the right to be worshipped but Allāh; and I testify that Muḥammad is His slave and His Messenger.
(5) CHAPTER. The riding person should greet the walking person.

6232. Narrated Abû Hurairah: Allah’s Messenger ﷺ said, “The riding one should greet the walking one, and the walking one should greet the sitting one, and the small number of persons should greet the large number of persons.”

(6) CHAPTER. The walking person should greet the sitting one

6233. Narrated Abû Hurairah: Allah’s Messenger ﷺ said, “The riding person should greet the walking one, and the walking one should greet the sitting one, and the small number of persons should greet the large number of persons.”

(7) CHAPTER. The younger person should greet the older one.

6234. Narrated Abû Hurairah: Allah’s Messenger ﷺ said, “The younger person should greet the older one, and the walking person should greet the sitting one, and the small number of persons should greet...”
the large number of persons.”

(8) CHAPTER. To propagate As-Salām (greeting) (among the people).

6235. Narrated Al-Bara’ bin ‘Azib ; Allah’s Messenger ordered us to do seven (things): to visit the sick, to follow the funeral processions, to say Tashmīt(1) to a sneezer, to help the weak, to help the oppressed ones, to propagate As-Salām (greeting), and to help others to fulfil their oaths (if it is not sinful). He forbade us to drink from silver utensils, to wear gold rings, to ride on silken saddles, to wear silk clothes, Dībaj (thick silk cloth), Qassīy and Istabraq (two kinds of silk).

[See Vol. 7, Hadith No. 5635]

(9) CHAPTER. To greet those whom one knows and those whom one does not know.

6236. Narrated ‘Abdullah bin ‘Amr : A man asked the Prophet , “What sort of deeds or traits of Islām are good?” The Prophet said, “To feed others; and to greet those whom you know and those whom you do not know.”

(1) (H. 6235) Tashmīt means to say ‘May Allāh bestow His Mercy on you’ to a sneezer who has already said, ‘Alhamdu-lillāh (Praise be to Allāh).’
6237. Narrated Abū Ayyūb: The Prophet ﷺ said, "It is not lawful for a Muslim to desert (not to speak to) his brother Muslim for more than three days; while meeting, one turns his face to one side and the other turns his face to the other side. Lo! The better of the two is the one who starts greeting the other."

6238. Narrated Anas bin Mālik that he was a boy of ten at the time when the Prophet ﷺ emigrated to Al-Madīna. He added: I served Allah's Messenger ﷺ for ten years (the last part of his lifetime) and I know more than the people about the occasion whereupon the order of Al-Hijāb was revealed (to the Prophet ﷺ). Ubayy bin Ka'b used to ask me about it. It was revealed (for the first time) during the marriage of Allah's Messenger ﷺ with Zainab bint Jahsh. In the morning, the Prophet ﷺ was a bridegroom of her and he invited the people, who took their meals and went away, but a group of them remained with Allah's Messenger ﷺ and they prolonged their stay. Allah's Messenger ﷺ got up and went out, and I, too, went out along with him till he came to the lintel of 'Āisha's dwelling place. Allah's Messenger ﷺ thought that those people had left by then, so he returned, and I, too, returned with him till he entered upon Zainab and found that they were still sitting
there and had not yet gone. The Prophet \(\text{ﷺ} \) went out again, and so did I with him till he reached the lintel of ‘Aisha’s dwelling place, and then he thought that those people must have left by then, so he returned, and so did I with him, and found those people had gone. At that time the Divine Verse of Al-Hijab was revealed, and the Prophet \(\text{ﷺ} \) set a screen between me and him (his family).

6239. Narrated Anas 1: When the Prophet \(\text{ﷺ} \) married Zainab, the people came (to greet) and were offered a meal, and then they sat down (after finishing their meals) and started chatting. The Prophet \(\text{ﷺ} \) showed as if he wanted to get up, but they did not get up. When he noticed that, he got up, and some of the people also got up and went away, while some others kept on sitting. When the Prophet \(\text{ﷺ} \) returned to enter, he found the people still sitting, but then they got up and left. So I told the Prophet \(\text{ﷺ} \) of their departure and he came and went in. I intended to go in but the Prophet \(\text{ﷺ} \) put a screen between me and him, for Allāh revealed:

“O you who believe! Enter not the Prophet’s houses…” (V.33:53)
6240. Narrated 'Aishah, the wife of the Prophet:

‘Umar bin Al-Khattab used to say to Allah’s Messenger, “Let your wives be veiled.” But Allah’s Messenger did not do so. The wives of the Prophet used to go out to answer the call of nature at night only at Al-Mana‘î. Once Sauda, the daughter of Zam’a, went out and she was a tall woman. ‘Umar bin Al-Khattab saw her while he was in a gathering, and said, “I have recognized you, O Sauda!” He said so as he was anxious for some Divine Orders regarding the Hijab (the veiling of women). So Allah, revealed the Verse of Al-Hijab (a complete body cover excluding the eyes).

[See Vol. 1, Hadith No. 146]

(11) CHAPTER. Asking permission (for entering is enjoined) because of looking (i.e., lest one should look at the occupants of the house who may be in a state in which they dislike to be seen by others).

6241. Narrated Sahl bin Sa‘d: A man peeped through a round hole into the dwelling place of the Prophet while the Prophet had a Midra (an iron comb) with which he was scratching his head. The Prophet said, “Had I known you were looking (through the hole), I would have pierced your eye with it (i.e., the comb).” Verily! The order of taking permission to enter has been enjoined because of that sight (that one should not look unlawfully at the state of others).
6242. Narrated Anas bin Malik: A man peeped into a room of the Prophet. The Prophet stood up, holding an arrow head. It is as if I am just looking at him, trying to stab the man.

(12) CHAPTER. (What is said regarding the adultery of the body parts other than the private parts).

6243. Narrated Ibn ‘Abbas: I have not seen a thing resembling ‘lamam’ (minor sins) than what Abū Hurairah narrated from the Prophet who said “Allāh has written for Ādam’s son his share of adultery which he commits inevitably. The adultery of the eyes is the sight (to gaze at a forbidden thing), the adultery of the tongue is the (forbidden, sinful) talk, and the innerself wishes and desires; and the private parts testify all this or deny it.”

(13) CHAPTER. To greet somebody and ask permission thrice (only).

6244. Narrated Anas: Whenever Allāh’s Messenger greeted somebody, he used to greet him three
times, and if he spoke a sentence, he used to repeat it thrice.

6245. Narrated Abū Sa‘īd Al-Khudrī: While I was present in one of the gatherings of the Ansār, Abū Mūsā came as if he was scared, and said, “I asked permission to enter upon ‘Umar three times, but I was not given permission, so I returned.” (When ‘Umar came to know about it) he said to Abū Mūsā, “Why did you not enter?” Abū Mūsā replied, “I asked permission three times, and I was not given permission, so I returned, for Allāh’s Messenger said, ‘If anyone of you ask permission to enter thrice, and permission is not given, then he should return.”’ ‘Umar said, “By Allāh! We will ask Abū Mūsā to bring witnesses for it.” (Abū Mūsā went to a gathering of the Ansār and said), “Did anyone of you hear this from the Prophet?” Ubayy bin Ka‘b said, “By Allāh, none will go with you but the youngest of the people (as a witness).” (Abū Sa‘īd) was the youngest of them, so I went with Abū Mūsā and informed ‘Umar that the Prophet had said so.

[See Vol. 3, Hadith No. 2062]

(14) CHAPTER. If a man is invited, should he ask permission to enter at his arrival?

Abū Hurairah said that the Prophet said, ‘If a man is invited, should he ask permission to enter at his arrival? This was his custom when he asked permission to enter. If he was not admitted after the third time, he would leave.'
said, "(The invitation) in itself is the permission for him."

6246. Narrated Abü Hurairah: I entered (the house) along with Allāh's Messenger. There he found milk in a basin. He said, "O Abü Hirr! Go and call the people of Suffa to me." I went to them and invited them. They came and asked permission to enter, and when it was given, they entered.

[For details see Hadith No. 6452]

(15) CHAPTER. To greet the boys.

6247. Narrated Anas bin Malik: that he passed by a group of boys and greeted them and said, "The Prophet used to do so."

(16) CHAPTER. The greetings of the men to the women, and of the women to the men.

6248. Narrated Abû Hâzim: Sahl said, "We used to feel happy on Friday." I asked Sahl, "Why?" He said, "There was an old woman of our acquaintance who used to send somebody to Budâ'a (Ibn Maslama said, "Budâ’a was a garden of date-palms at Al-Madîna). She used to pull out the Silq (a kind of vegetable) from its roots and put it in a cooking pot, adding some powdered barley over it (and cook it). After finishing the Jumu’ah (Friday) Salât (prayer) we used to (pass by her and) greet her, whereupon she
would present us with that meal; we used to feel happy because of that. We used to have neither a midday nap, nor meals, except after the Friday (Salāt)."

[See Vol. 2, Hadith No. 938]

6249. Narrated 'Āishah: Allah's Messenger said, "O 'Āishah! This is Jibril (Gabriel) sending his greetings to you." I said, "Peace, and Allah's Mercy be on him (Gabriel). You see what we do not see." (She was addressing Allah's Messenger ﷺ).

(17) CHAPTER. If somebody says, "Who is that?" And the other replies, "I."

6250. Narrated Jābir: I came to the Prophet ﷺ in order to consult him regarding my father's debt. When I knocked at the door, he asked, "Who is that?" I replied, "I." He said, "I, I?" He repeated it as if he disliked it.

(18) CHAPTER. Whoever replied to a greeting by saying, "'Alaikas-Salām." (Peace be on you) (singular).

And 'Āishah said in reply to Jibril's (Gabriel) greeting "Wa 'alaihis-salām,
wa rahmatullah wa barakatuhu." [Peace be upon him and Allah's Mercy and Blessings (be on him)].

And the Prophet ﷺ said, “The angels replied to Adam’s greeting to them by saying, "As-Salāmu ‘alai̇ka wa rahmatullah." (Peace and Allah's Mercy be upon you)

6251. Narrated Abū Hurairah: A man entered the mosque while Allah’s Messenger ﷺ was sitting in one side of the mosque. The man offered Salāt (prayer), came, and greeted the Prophet ﷺ. Allah’s Messenger ﷺ said to him, “Wa ‘alaika-s-salām (returned his greeting). Go back and offer Salāt (prayer) as you have not offered Salāt (prayer) (properly).” The man returned, repeated his Salāt (prayer) came back and greeted the Prophet ﷺ. The Prophet ﷺ said, “Wa ‘alaikas-salām (returned his greeting). Go back and offer Salāt (prayer) again as you have not offered Salāt (prayer).” The man said at the second or third time, “O Allah’s Messenger! Kindly teach me how to offer Salāt (prayer).” The Prophet ﷺ said, “When you stand for Salāt (prayer), perform ablution properly and then face the Qiblah and say Takbir (Allahu-Akbar), and then recite what you know from the Qur'ān, and then bow with calmness till you feel at ease, then rise from bowing, till you stand straight, and then prostrate calmly (and remain in prostration) till you feel at ease, and then raise (your head) and sit with calmness till you feel at ease, and then prostrate with calmness (and remain in prostration) till you feel at ease, and then raise (your head) and sit with calmness till you feel at ease in the sitting position, and do likewise in whole of your Salāt (prayer).”

And Abū Usāmah added, “Till you stand straight.”
6252. Narrated Abū Hurairah: The Prophet ﷺ said (in the above narration No. 6251), “And then raise your head till you feel at ease while sitting.”

(19) CHAPTER. If one says, “So-and-so sends Salām (greetings) to you.”

6253. Narrated ‘Aishah that the Prophet ﷺ said to her, “Jibril (Gabriel) sends Salām (greetings) to you.” She replied, “Wa alaihis-salām wa rahmatullah.” (Peace and Allah’s Mercy be on him)

(20) CHAPTER. Greeting (how to greet) a mix-up gathering in which there are Muslims and Al-Mushrikūn [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muḥammad ﷺ].

6254. Narrated ‘Urwa bin Az-Zubair: Usāma bin Zaid said, “The Prophet ﷺ rode on a donkey with a saddle, underneath which there was a thick, soft Fadakiya velvet sheet. Usāma bin Zaid was his companion rider, and he was going to pay a visit to Sa’d bin ‘Ubāda (who was sick) at the dwelling place of Bani Al-Ḥārith bin Al-Khazraj, and this incident happened before the battle of Badr. The Prophet ﷺ passed by a mix-up gathering in which there were Muslims and polytheists, idolaters, and Jews, and among them there was ‘Abdullāh bin Ubayy bin Salūl, and there was ‘Abdullāh
bin Rawâha, too. When a cloud of dust raised by the animal covered that gathering, 'Abdullâh bin Ubayy covered his nose with his Ridâ (sheet) and said (to the Prophet), 'Don’t cover us with dust.' The Prophet greeted them and then stopped, dismounted and invited them to Allâh (i.e., to embrace Islâm) and also recited to them the Qur’ân. ‘Abdullâh bin Ubayy bin Salûl said, ‘O man! There is nothing better than what you say, if what you say is the truth. So do not trouble us in our gatherings. Go back to your mount (or house), and if anyone of us comes to you, relate (your tales) to him.’ On that ‘Abdullâh bin Rawâha said, ‘(O Allâh’s Messenger!) Come to us and bring it (what you want to say) in our gatherings, for we love that.’ So the Muslims, the Mushrikûn, and the Jews started quarrelling till they were about to fight and clash with one another. The Prophet kept on quietening them (till they all became quiet). He then rode his animal, and proceeded till he entered upon Sa’d bin ‘Ubâda. He said, ‘O Sa’d, didn’t you hear what Abû Ḥubâb said? (He meant ‘Abdullah bin Ubayy). He said so-and-so.’ Sa’d bin ‘Ubâda said, ‘O Allâh’s Messenger! Excuse and forgive him. By Allâh, Allâh has given you what He has given you. The people of this town decided to crown him (as their chief) and make him their king. But when Allâh prevented that with the Truth which He had given you, it choked him, and that was what made him behave in the way you saw him behaving.’ So the Prophet excused him.” (See H. 6207)

(21) CHAPTER. He who does not greet a person who has committed a sin, and the one
who does not reply to his greetings till the evidence of his repentance becomes obvious. And up to what time limit (one should wait for) till the repentance of a sinner is known.

‘Abdullāh bin ‘Amr said, “Do not greet the drunkards.”

6255.Narrated ‘Abdullāh bin Ka‘b: I heard Ka‘b bin Mālik narrating (when he did not join the battle of Taḥyūk): Allāh’s Messenger ῥḥ forbade all the Muslims to speak to us. I would come to Allāh’s Messenger ῥḥ and greet him, and I would wonder whether the Prophet did move his lips to return my greetings or not, till fifty nights passed away. The Prophet ῥḥ then announced (to the people) Allāh’s forgiveness for us (acceptance of our repentance) at the time when he had offered the Fajr Salāt (prayer).

(22) CHAPTER. How to return the greetings of the Dhimmī (non-Muslims under the protection of a Muslim state).

6256. Narrated ‘Āishah ῥ践: A group of Jews came to Allāh’s Messenger ῥ and said, “As-Sāmu ‘alaika.” (death be on you),” and I understood it and said to them, “Alaikum As-Sāmu wal-la’natu (death and curse be on you).”(1) Allāh’s Messenger ῥḥ said, “Be calm! 0 ‘Āishah, for Allāh loves that one should be kind and lenient in all matters.” I said, “0 Allāh’s Messenger! Haven’t you heard what they have said?” Allāh’s Messenger ῥḥ said, “I have (already) said (to them), ‘Alaikum’ (upon you).”

(1) (H. 6256) Note the similarity between ‘As-Sāmu’ (death) and ‘As-Salāmu’ (peace).
6257. Narrated 'Abdullãh bin 'Umar (رضي الله عنهما) : Allah’s Messenger (ﷺ) said, “When the Jews greet you, they usually say, ‘As-Sãmu ‘alaikum (death be on you),’ so you should say (in reply to them), ‘Wa ‘alaikum (and on you).’”

6258. Narrated Anas bin Malik (رضي الله عنه) : The Prophet (ﷺ) said, “If the people of the Scripture greet you, then you should say (in reply), ‘Wa ‘alaikum (and on you).’”

(23) CHAPTER. (The legal aspect of) the one who looks at a letter in order to know its written contents and the meanings of its subject which is not allowed for the Muslims to look at.

6259. Narrated 'Ali (رضي الله عنه) : Allah’s Messenger (ﷺ) sent me, Az-Zubair bin Al-‘Awwãm and Abû Marthad Al-Ghanawi, and all of us were horsemen, and he said, “Proceed till you reach Rawdat Khãkh where there is a woman from Al-Mushrikiin [polytheists, pagans, idolaters, and disbelievers in the Oneness of Alläh and in His Messenger Muhammad (ﷺ)] carrying a letter sent by Hâṭib bin Abî Balta’a to Al-Mushrikiin (of Makkah).” So we overtook her while she was proceeding on her camel at
the same place as Allah’s Messenger ﷺ told us. We said (to her), “Where is the letter which is with you?” She said, “I have no letter with me.” So we made her camel kneel down and searched her mount (baggage, etc.) but could not find anything. My two companions said, “We do not see any letter.” I said, “I know that Allah’s Messenger ﷺ did not tell a lie. By Allah, if you (the lady) do not bring out the letter, I will strip you of your clothes (in search of the letter).” When she noticed that I was serious, she put her hand into the knot of her waist sheet, for she was tying a sheet round herself, and brought out the letter. So we proceeded to Allah’s Messenger ﷺ with the letter. The Prophet ﷺ said (to Ḥāṭib), “What made you do what you have done, 0 Ḥāṭib?” Ḥāṭib replied, “I have nothing except that I believe in Allah and His Messenger, and I have not changed or altered (my religion). But I wanted to do favour to the people (Mushrikūn of Makkah) through which Allah might protect my family and my property, as there is none among your companions but has someone in Makkah through whom Allah protects his property (against harm).” The Prophet ﷺ said, “Ḥāṭib has told you the truth, so do not say to him (anything) but good.” ‘Umar bin Al-Khaṭṭāb said, “Verily he has betrayed Allah, His Messenger and the believers! Allow me to chop his neck off!” The Prophet ﷺ said, “0 ‘Umar! What do you know, perhaps Allah looked upon the Badr warriors and said, ‘Do whatever you like, for I have ordained that you will be in Paradise.’” On that ‘Umar wept and said, “Allah and His Messenger know better.”
(24) CHAPTER. How to write a letter to the people of the Scripture.

6260. Narrated Abū Sufyān bin Ḥarb that Heraclius had sent for him to come along with a group of the Quraish who were trading in Shām, and they came to him. Then Abū Sufyān mentioned the whole narration and said, "Heraclius asked for the letter of Allah’s Messenger ﷺ. When the letter was read, its contents were as follows: "In the Name of Allah, the Most Gracious, the Most Merciful. From Muhammad, Allah’s slave and His Messenger ﷺ. Peace be upon him who follows the right path (guidance)! Amma ba’du (to proceed)…"

[See Vol. 1, Hadith No. 7, for details.]

(25) CHAPTER. Whose name is to be written first in a letter, i.e., the sender or the addressee?

6261. Narrated Abū Hurairah ﷺ mentioned a person from Bani Isrā’îl who took a piece of wood, made a hole in it, and put therein one thousand Dinār and a letter from him to his friend. The Prophet ﷺ said, "(That man) cut a piece of wood and put the money inside it and wrote a letter from such and such a person to such and such a person."

[See Vol. 3, Hadith No. 2291]
(26) CHAPTER. The statement of the Prophet ﷺ: “Get up for your chief!”

6262. Narrated Abû Sa'id: The people of (Banû) Quraiza agreed upon to accept the verdict of Sa'd. The Prophet ﷺ sent for him (Sa'd) and he came. The Prophet ﷺ said (to those people), “Get up for your chief”, or said, “the best among you!” Sa'd sat beside the Prophet ﷺ and the Prophet ﷺ said (to him), “These people have agreed to accept your verdict.” Sa'd said, “So I give my judgement that their warriors should be killed and their women and children should be taken as captives.” The Prophet ﷺ said, “You have judged according to the King’s (Allâh’s) Judgement.

[See Vol. 5, Hadith No. 4121]

(27) CHAPTER. Shaking hands.

Ibn Mas'ûd said, “The Prophet ﷺ taught me the Tashah-hud [i.e., compliments for Allâh while sitting in Salat (prayer)] while my hand was between his hands.” And Ka'b bin Mâlik said, “I entered the mosque and found Allâh’s Messenger ﷺ sitting there. Talhâ bin 'Ubaidullâh got up and came (to me) hurriedly till he shook hands with me and congratulated me.”
6263. Narrated Qatada: I asked Anas, “Was it a custom of the Companions of the Prophet to shake hands with one another?” He said, “Yes.”

6264. Narrated ‘Abdullāh bin Hīshām: We were in the company of the Prophet and he was holding the hand of ‘Umar bin Al-Khaṭṭāb.

(28) CHAPTER. The shaking of hands with both the hands.

And Hammād bin Zaid shook hands with Ibn Al-Mubārak, using both his hands.

6265. Narrated Ibn Mas‘ūd: Allah’s Messenger taught me the Tashah-hud as he taught me a Sūrah from the Qur’ān, while my hand was between his hands. (Tashah-hud was) all the compliments and the Ṣalāt (prayers) and the good things are due to Allāh. Peace be on you, O Prophet; and Allāh’s Mercy and Blessings be on you. Peace be on us and on the true pious slaves of Allāh, I testify that “Lā Ilāha illallāh” (none has the right to be worshipped but Allāh) and I also testify that Muhammad is His slave and His Messenger. [We used to recite this in the Ṣalāt (prayer)] during the lifetime of the Prophet, but when he had died, we used to say, “Peace be on the Prophet.” (See H. 831)
(29) CHAPTER. Al-Mu’ānaqa (to embrace each other by putting arms round the neck on meeting). And the saying of one man to another: “How are you this morning?”

6266.Narrated ‘Abdullãh bin ‘Abbas: ‘Ali bin Abi Talib came out of the house of the Prophet during his fatal illness. The people asked, “O Abû Hasan (i.e., ‘Ali)! How is the health of Allah’s Messenger this morning?” ‘Ali replied, “He has recovered with the Grace of Allah.” Al-‘Abbâs held ‘Ali by the hand and said, “Don’t you see him (he is about to die)? By Allah, within three days you will be the slave of the stick (i.e., under the command of another ruler).” By Allah, I feel that Allah’s Messenger will die from his present ailment, for I know how the faces of the offspring of ‘Abdul-Muttalib look at the time of their death. So let us go to Allah’s Messenger to ask him who will take over the caliphate. If the authority is given to us, we will know it, and if it is given to somebody else we will request him so that he may tell the new ruler to take care of us.”

‘Ali said, “By Allah! If we ask Allah’s Messenger for it (i.e., the caliphate) and he refuses, then the people will never give it to us. Besides, I will never ask Allah’s Messenger for it.”

[See Vol. 5, Hadith No. 4447]
(30) CHAPTER. Whoever replies (on being called) saying, “Labbaik wa Sa'daik” (I respond to your call, and I am obedient to your orders).

6267. Narrated Mu'adh: While I was riding behind the Prophet as a companion rider he said, “O Mu'adh!” I replied, “Labbaik wa Sa'daik.” He repeated this call three times and then said, “Do you know what Allah's Right on His slaves is?” I replied “No.” He said, “Allah's Right on His slaves is that they should worship Him (Alone) and should not join partners in worship with Him.” He proceeded for a while and then said, “O Mu'adh!” I replied, “Labbaik wa Sa'daik.” He said, “Do you know what the right of (Allah's) slaves on Allah is, if they do that (worship Him Alone and join none in His worship)? It is that He will not punish them.” (See H. 2856)

6268. Narrated Abū Dhar: While I was walking with the Prophet at the Harra of Al-Madina in the evening, the mountain of Uhud appeared before us. The Prophet said, “O Abū Dhar! I would not like to have gold equal to Uhud (mountain) for me, unless nothing of it, not even a single Dinar remains of it with me for more than one day or three days, except that single Dinar which I will keep for repaying debts. I will spend all of it (the whole amount) among Allah's slaves like this and like this and like this.”
The Prophet pointed out with his hand to illustrate it, and then said, “O Abu Dhar!” I replied, “Labbaik wa Sa’dak, O Allah’s Messenger!” He said, “Those who have much wealth (in this world) will be the least rewarded (in the Hereafter) except those who do like this and like this (i.e., spend their money in charity).” Then he ordered me, “Remain at your place and do not leave, O Abu Dhar, till I come back.” He went away till he disappeared from my sight. Then I heard a noise and feared that something might have happened to Allah’s Messenger, and I intended to go (to find out) but I remembered the statement of Allah’s Messenger that I should not leave my place, so I kept on waiting (and after a while the Prophet came), and I said to him, “O Allah’s Messenger, I heard a noise and I was afraid that something might have happened to you, but then I remembered your statement and stayed (there).” The Prophet said, “That was Jibril (Gabriel) who came to me and informed me that whoever among my followers died without joining others in worship with Allah, would enter Paradise.” I said, “O Allah’s Messenger! Even if he had committed illegal sexual intercourse and theft?” He said, “Even if he had committed illegal sexual intercourse and theft.”

(31) CHAPTER. A man should not make another man get up from his (the latter’s) seat.

make another man get up from his (the latter's) seat (in a gathering) in order to sit there."

(32) CHAPTER. (The Statement of Allah ﷻ): "(O you who believe!) When you are told to make room in the assemblies, (spread out and) make room..." (V.58:11)

6270. Narrated Ibn ‘Umar ﷺ: The Prophet ﷺ forbade that a man should be made to get up from his seat so that another might sit on it, but one should make room and spread out. Ibn ‘Umar disliked that a man should get up from his seat and then somebody else sit at his place.

(33) CHAPTER. Whoever got up from his gathering or his house without taking the permission of his companions, or seemed to be ready to get up that the people might get up (and leave).

6271. Narrated Anas bin Malik ﷺ: When Allâh’s Messenger ﷺ married Zainab bint Jahsh, he invited the people, who took their meals and then remained sitting and talking. The Prophet ﷺ pretended to be ready to get up, but the people did not get up. When he noticed that, he got up, and when he had got up, some of those people got up along with him and there remained three (who kept on sitting). Then the Prophet ﷺ came back and found those people still sitting. Later on those people
got up and went away. So I went to the Prophet and informed him that they had left. The Prophet came, and entered (his house). I wanted to enter (along with him) but he dropped a curtain between me and him. Allah then revealed:

“O you who believe! Enter not the Prophet’s houses, unless permission is given to you... up to... Verily! With Allah that shall be an enormity.” (V.33:53)

(34) CHAPTER. Al-Iḥtibā’ with the hand, i.e., Al-Qurfusā’ (a sitting posture wherein one sits with one’s legs drawn up and wrapped in one’s garment or surrounded with one’s arms).

6272. Narrated Ibn ‘Umar: I saw Allah’s Messenger in the courtyard of the Ka’bah in the Iḥtibā’ posture, putting his hand round his legs like this.

(35) CHAPTER. Whoever sat in a reclining posture in the company of his companions.

Khabbāb said, “I came to the Prophet and found him reclining over his Burd (sheet) taking it as a pillow, and said to him, ‘Will you invoke Allah?’ (On that) he sat up.”

6273. Narrated Abū Bakra: Allah’s Messenger said, “Shall I inform you of the biggest of the great sins?” They said,
“Yes, O Allah’s Messenger!” He said, “To join partners in worship with Allah, and to be undutiful to one’s parents.” (See H. 2653)

6274. Narrated Bishr as above (Hadith No. 6273) adding: The Prophet was reclining (leaning) and then he sat up saying, “And I warn you against giving a false statement.” And he kept on saying that warning so much so that we said, “Would that he had stopped.”

(36) CHAPTER. (Regarding) the one who walks quickly for some necessity.

6275. Narrated ‘Uqba bin Al-Harith: Once the Prophet offered the ‘Aṣr prayer and then he walked quickly and entered his house.

(37) CHAPTER. The bed.

6276. Narrated ‘Aishah: Allah’s Messenger used to offer his Salāt (prayer) (while standing) in the midst of the bed, and I used to lie in front of him, between him and the Qiblah. If I had any necessity for getting up, and I used to dislike to get up and face him [while he was in Salāt (prayer)], but I would gradually slip away from the bed.

(38) CHAPTER. Anyone for whom a cushion was put.
6277. Narrated ‘Abdullah bin ‘Amr: (The news of) my observing Saum (fasting) was mentioned to the Prophet. So he entered upon me and I put for him a leather cushion stuffed with palm-fibres. The Prophet sat on the floor and the cushion was between me and him. He said to me, “Isn’t it sufficient for you (that you observe fast) three days a month?” I said, “0 Allah’s Messenger! (I can observe fast more than this).” He said, “(You may observe fast) five days a month.” I said, “O Allah’s Messenger! (I can observe fast more than this).” He said, “(You may observe fast) seven days.” I said, “O Allah’s Messenger!” He said, “Nine.” I said, “O Allah’s Messenger!” He said, “Eleven.” I said, “O Allah’s Messenger (I can observe fast more than this).” He said, “No fasting is superior to the fasting of the Prophet Dāwūd (David) which was half of a year, and he used, to observe fast on alternate days.”

[See Vol. 3, Hadith No. 1980]

6278. Narrated Ibrahim: ‘Alaqama went to Shām and came to the mosque and offered a two Rak’a Sulāt (prayer), and invoked Allah: “0 Allah! Bless me with a (pious) good companion.” So he sat beside Abū Ad-Dardā’ who asked, “Where are you from?” He said, “From the people of Kūfa.” Abū Ad-Dardā’ said, “Wasn’t there among you a person who keeps the secrets (of the Prophet) which nobody knew except him (i.e., Hudhaifa bin Al-Yamān)? And isn’t there among you a person whom Allah gave refuge from Satan through the request (tongue) of Allah’s Messenger? (i.e., ‘Ammār). Isn’t
there among you the one who used to carry the Siwāk and the cushion (or pillow) (of the Prophet ﷺ)? (i.e., Ibn Mas’ūd). How did Ibn Mas’ūd use to recite ‘By the night as it conceals (the light)’?” (Sūrah 92). ’Alqama said, “Wadh-dhakarī wal Untha. (And by male and female.)” Abū Ad-Dardā. added, “These people continued to argue with me regarding it till they were about to cause me to have doubts, although I heard it from Allāh’s Messenger ﷺ.”

(39) CHAPTER. (Mid-day nap) after Al-Jumu’ah [Friday Salāt (prayer)].

6279. Narrated Sahl bin Sa’d : We used to have a midday nap and take our meals after Al-Jumu’ah [Salāt (prayer)].

(40) CHAPTER. Mid-day nap in the mosque.

6280. Narrated Sahl bin Sa’d : There was no name dearer to ‘Ali than his nick-name Abū Turāb (the father of dust). He used to feel happy whenever he was called by this name. Once Allāh’s Messenger ﷺ came to the house of Fātima but did not find ‘Ali in the house. So he asked “Where is your cousin?” She replied, “There was something (a quarrel) between us whereupon he got angry with me and went out without having a midday nap in my house.” Allāh’s Messenger asked a person to look for him. That person came, and said, “O Allāh’s Messenger! He (‘Ali) is sleeping
in the mosque.” Allāh’s Messenger ﷺ went there and found him lying. His Ridā’ (upper body cover-sheet) had fallen down to one side of his body, and so he was covered with dust. Allāh’s Messenger ﷺ started cleaning the dust from him, saying, “Get up, O Abu Turāb! Get up, Abū Turāb!”

[See Vol. 1, Hadith No. 441]

(41) CHAPTER. Whoever visited some people and then had a mid-day nap at their home.

6281. Narrated Thumāma: Anas said, “Umm Sulaim used to spread a leather sheet for the Prophet ﷺ and he used to take a mid-day nap on that leather sheet at her home.” Anas added, “When the Prophet ﷺ had slept, she would take some of his sweat and hair and collect it (the sweat) in a bottle and then mix it with Suk (a kind of perfume) while he was still sleeping.” When the death of Anas bin Mālik approached, he wished in his will that some of that Suk be mixed with his Hanūt (perfume for embalming the dead body), and it was mixed with his Hanūt.

6282, 6283. Narrated Anas bin Mālik: Whenever Allāh’s Messenger ﷺ went to Qubā’, he used to visit Umm Harām bint Milhān who would offer him meals; and she was the wife of ‘Ubāda bin As-Ṣāmit. One day, he went to her house and she offered him a meal, and after that he slept, and then woke up smiling. She (Umm Ḥarām) said, ‘I asked him, ‘What makes you laugh, O
Allāh’s Messenger?’ He said, ‘Some people of my followers were displayed before me as warriors, fighting for Allāh’s Cause and sailing over this sea, kings on thrones,’ or said, ‘like kings on thrones.’ (The narrator, Isḥāq is in doubt about it.) I (Umm Ḥarām) said, ‘O Allāh’s Messenger! Invoke Allāh that He may make me one of them.’ He invoked (Allāh) for her and then lay his head and slept again and then woke up smiling. I asked, ‘What makes you laugh, O Allāh’s Messenger?’ He said, ‘Some people of my followers were displayed before me as warriors, fighting for Allāh’s Cause and sailing over this sea, kings on the thrones,’ or said, ‘like kings on the thrones.’ I (Umm Ḥarām) said, ‘O Allāh’s Messenger! Invoke Allāh that He may make me one of them.’ He said, ‘You will be amongst the first ones.’ It is said that Umm Ḥarām sailed over the sea at the time of the rule of Mu‘āwiya, and on coming out of the sea, she fell down from her riding animal and died.

(42) CHAPTER. Sitting in any convenient position.

6284. Narrated Abū Sa‘īd Al-Khudrī: The Prophet forbade two kinds of dresses and two kinds of bargains; Ishtimāl-as-samma’1 and Al-Iḥtiibā2 in one garment with no part of it covering one’s private parts. (The two kinds of bargains were) Al-Mulāmasa3 and Al-Munābadha4.

1, 2, 3, 4 (H. 6284) For Ishtimāl-as-samma’, Al-Iḥtiibā, Al-Mulāmasa and Al-Munābadha, see the glossary.
(43) CHAPTER. Whoever has a confidential talk with somebody in front of the people and the latter does not disclose his companion's secret, but when his companion dies, he discloses it.

6285, 6286. Narrated 'Aishah, Mother of the believers: We, the wives of the Prophet were all sitting with the Prophet and none of us had left, Fatiha came walking, and by Allah, her gait was very similar to that of Allah's Messenger. When he saw her, he welcomed her, saying, "Welcome, O my daughter!" Then he made her sit on his right or his left, confided something to her, whereupon she wept bitterly. When he noticed her sorrow, he confided something more to her for the second time, and she started laughing. Only I, from among the Prophet's wives said to her, "(O Fatima), Allah's Messenger selected you from amongst us for the secret talk and still you weep?" When Allah's Messenger got up, (went away) I asked her, "What did he confide to you?" She said, "I wouldn't disclose the secret of Allah's Messenger." But when he died I asked her, "I beseech you earnestly by what right I have upon you, to tell me (that secret talk which the Prophet had with you)." She said, "As you ask me now, yes, (I will tell you)." She informed me, saying, "When he talked to me secretly the first time, he said..."
that Jibril (Gabriel) used to review the Qur'an with him once every year. He added, 'But this year he reviewed it with me twice, and therefore I think that my time of death has approached. So, be afraid of Allâh, and be patient, for I am the best predecessor for you (in the Hereafter).”

Fâtîma added, “So I wept as you (’Âishah) witnessed. And when the Prophet saw me in this sorrowful state, he confided the second secret to me saying, ‘O Fâtîma! Will you not be pleased that you will be chief of all the believing women (or chief of the women of this nation i.e., my followers?)’”

(44) CHAPTER. Al-Istilqâ’ (lying flat on the back).

6287. Narrated the uncle of ’Abbâd bin Tamîm: I saw Allâh’s Messenger lying on his back in the mosque and putting one of his legs over the other.

(45) CHAPTER. No two persons should talk secretly excluding a third person (who is present with them).

And the Statement of Allâh: "O you who believe! When you hold secret counsel, do it not for sin and wrongdoing, and disobedience towards the Messenger (Muhammad), but do it for Al-Bîr (righteousness) and Taqwa (virtues and
piety); and fear Allah Whom you shall be gathered. Secret counsels (conspiracies) are only from Satan, in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allâh permits, and in Allâh let the believers put their trust.” (V.58:9,10)

And also the Statement of Allâh:

“O you who believe! When you (want to) consult the Messenger (Muhammad ) in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allâh is Oft-Forgiving, Most Merciful. Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and Allâh has forgiven you, then (at least) perform Șalât (prayers) (Iqâmat-as-Șalât) and give Zakât and obey Allâh (i.e., do all what Allâh and His Prophet order you to do). And Allâh is All-Aware of what you do.” (V.58:12,13)

6288. Narrated ‘Abdullâh: The Prophet  said, “When three persons are together, then no two of them should hold secret counsel excluding the third person.”

6289. Narrated Anas bin Mâlik: The Prophet  confided to me a secret which I did not disclose to anybody after him. And Umm Sulâîm asked me (about that secret) but I did not tell her.
(47) CHAPTER. If in a gathering there are more than three persons, then there is no harm if two of them have a secret talk.

6290.Narrated ‘Abdullah: The Prophet said, “When you are three persons sitting together, then no two of you should hold secret counsel excluding the third person until you are with some other people too, for that would grieve him.”

6291. Narrated ‘Abdullãh: One day the Prophet divided and distributed something amongst the people whereupon an Ansãrî man said, “In this division Allãh’s Pleasure has not been sought.” I said, “By Allãh! I will go (and inform) the Prophet.” So I went to him while he was with a group of people, and I secretly informed him of that, whereupon he became so angry that his face became red, and he then said, “May Allãh bestow His Mercy on Mûsá (Moses) (for) he was annoyed more than that, yet he remained patient.”

(48) CHAPTER. Holding secret counsel for a long while.

6292. Narrated Anas: The Iqãma for the Šalâ (prayer) was announced while a man was talking to Allãh’s Messenger privately. He continued talking in that way till the Prophet’s Companions slept, and

(1) (H. 6291) i.e., the distribution is not fair.
afterwards the Prophet got up and offered the *Salāt* (prayer) with them.\(^{(1)}\)

(49) **CHAPTER. Fire** (lanterns, etc.) should not be kept lit in the house at bedtime.

**6293.** Narrated Sālim’s father: The Prophet said, “Do not keep the fire burning in your houses when you go to bed.”

**6294.** Narrated Abū Mūsa: One night a house in Al-Madīna was burnt with its occupants. The Prophet spoke about them saying, “This fire is indeed your enemy, so whenever you go to bed, put it out to protect yourselves.”

**6295.** Narrated Jābir bin ‘Abdullāh: Allāh’s Messenger said, “(At bedtime) cover the utensils, close the doors, and put out the lights, lest a harmful animal (a mouse or a rat) may drag away the wick and thus burn the people of the house.”

\(^{(1)}\) (H. 6292) The Companions got up too, and the Prophet led them in the *‘Ishā* prayer then.
(50) CHAPTER. To close the doors at night.

6296.Narrated Jâbir ١: Allâh’s Messenger ١ said, “When you intend going to bed at night, put out the lights, close the doors, tie the mouths of the water-skins, and cover your food and drinks.” Hammâm said, “I think he (the other narrator) added, ‘...even with a piece of wood across the utensil.’”

(51) CHAPTER. Circumcision at an old age, and pulling out one’s armpit hair.

6297. Narrated Abû Hurairah ١: The Prophet ١ said, “Five things are in accordance with Al-Fitrah (i.e., Allâh’s religion of Islâmic Monotheism): to be circumcised, to shave the pubic hair, to depilate (or pull out) the hair of the armpits, to cut short the moustaches, and to clip the nails.”

[See Vol. 7, Hadîth No. 5889]

6298. Narrated Abû Hurairah ١: Allâh’s Messenger ١ said, “The Prophet Ibrâhîm (Abraham) circumcised himself after he had passed the age of eighty years and he circumcised himself with an adze.”
6299. Narrated Sa‘id bin Jubair: Ibn ‘Abbâs was asked, “How old were you when the Prophet ﷺ died?” He replied, “At that time I had been circumcised.” At that time, people did not circumcise the boys till they attained the age of puberty.

6300. Sa‘id bin Jubair said, “Ibn ‘Abbâs said, ‘When the Prophet ﷺ died, I had already been circumcised.’”

(52) CHAPTER. Every Lahw (amusement, idle talk, etc.) or deed that diverts one from fulfilling one’s obedience (duties) towards Allâh, is Bâtil [falsehood (disbelief, etc.)].

And (what about him) who says to his companion, “Come along, let us gamble!”

And the Statement of Allâh ﷻ:

“And of mankind is he who purchases idle talks (i.e., music, singing, etc.) to mislead (men)…” (V.31:6)

6301. Narrated Abû Hurairah: Allâh’s Messenger ﷺ said, “Whoever among you takes an oath wherein he says, ‘By Al-Lât and Al-‘Uzza,’ (names of two idols worshipped by Al-Mushrikûn), he should say, ‘Lâ ilâha illallah (none has the right to be worshipped but Allâh).’ And whoever says to his friend, ‘Come, let us gamble!’ He should give something in charity.”

(1) (H. 6301) The expiation for swearing by other than Allâh heedlessly, is to say: ‘Lâ ilâha illallah;’ and the expiation for inviting somebody to gamble even if jokingly, is to give something in charity.
(53) CHAPTER. What has been mentioned regarding the buildings.

And Abū Hurairah said, “The Prophet said, ‘One of the portents of the Hour will be when the shepherds of livestock (camels, goats, sheep, cows, lambs, etc.) start boasting and competing with each other in the construction of higher buildings.’”

6302. Narrated Ibn ‘Umar: During the lifetime of the Prophet, I built a house with my own hands so that it might protect me from the rain and shade me from the sun; and none of Allah’s creatures assisted me in building it.

6303. Narrated ‘Amr: Ibn ‘Umar said, “By Allah, I have not put a brick over a brick (i.e., constructed a building) or planted any date-palm tree since the death of the Prophet.” Sufyān (the subnarrator) said, “I told this narration (of Ibn ‘Umar) to one of his (Ibn ‘Umar’s) relatives, and he said, ‘By Allah, he did build (something).’” Sufyān added, “I said, ‘He must have said (the above narration) before he built.’”
And the Statement of Allah:

“And your Lord said, ‘Invoke Me, [i.e., believe in My Oneness (Islamic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e., do not invoke Me, and do not believe in My Oneness (Islamic Monotheism)] they will surely enter Hell in humiliation!” (V.40:60)

(1) CHAPTER. For every Prophet there is one (special) invocation which is surely granted by Allah.

6304.Narrated Abü Hurairah: Allâh’s Messenger ﷺ said, “For every Prophet there is one special invocation (that will not be rejected) with which he appeals (to Allâh), and I want to keep such an invocation for interceding for my followers in the Hereafter.”

6305. Narrated Anas that the Prophet ﷺ said, “For every Prophet there is one (special) invocation that surely will be responded by Allâh,” (or said), “For every Prophet there was an invocation with which he appealed to Allâh, and his invocation was responded by Allâh (in his lifetime), but I kept my (this special) invocation to intercede for my followers on the Day of Resurrection.”

(2) CHAPTER. Afdal Al-Istighfâr (the best way of asking for forgiveness from Allâh).

And the Statement of Allah:

“...Ask forgiveness from your Lord. Verily, He is Oft-Forgiving; He will send rain to you in abundance and give you...”
increase in wealth and children, and bestow on you gardens and bestow on you rivers.”

(V.71:10-12)

(And also the Statement of Allāh (تَعَالَى)):

“And those who, when they have committed Fāḥishah (illegal sexual intercourse) or wronged themselves with evil, remember Allāh and ask forgiveness for their sins; — and none can forgive sins but Allāh — and do not persist in what (wrong) they have done, while they know.”

(V.3:135)

6306. Narrated Shaddād bin Aus ii (R): The Prophet ﷺ said, “The most superior way of asking for forgiveness from Allāh is:

‘Allāhumma Anta Rabbi lā ilāha illā Anta kkalaqtani wa ana ‘abduka, wa ana ‘alā ‘ahdika wa wa’dika mastaṭa’u. A’ūdhu bika min sharrī mā šana’tu, abū’u laka bini’matika ‘alaiya, wa abū’u bīdhānbi ḍaghfirli innaḥā lā yaghfirudh-dhunūba illā Anta.’”(1) The Prophet ﷺ added, “If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise.”

(1) (H. 6306) O Allāh, You are my Lord! None has the right to be worshipped but You. You created me and I am Your slave, and I am faithful to my covenant and my promise (to You) as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So I entreat You to forgive my sins, for nobody can forgive sins except You.
(3) CHAPTER. The Prophet seeking of Allah’s forgiveness by daytime and at night.

6307. Narrated Abū Hurairah: I heard Allāh’s Messenger saying, “By Allāh! I seek Allāh’s forgiveness and turn to Him in repentance for more than seventy times a day.”

(4) CHAPTER. At-Tauba (turning to Allāh in repentance).

Qatāda said, “...Turn to Allāh with sincere repentance...” (V.66:8) means true and constructive repentance.

6308. Narrated Al-Ḥārith bin Suwaid: ‘Abdullāh bin Mas‘ūd related to us two narrations: One from the Prophet and the other from himself, saying: A believer sees his sins as if he were sitting under a mountain which he is afraid, may fall on him; whereas a Fājir (wicked evil-doer) considers his sins as flies passing over his nose and he just drives them away like this.” Abū Shihāb (the subnarrator) moved his hand over his nose in illustration. (Ibn Mas‘ūd added): Allāh’s Messenger said, “Allāh is more pleased with the repentance of His slave than a man who encamps at a place where his life is jeopardized, but he has his riding animal carrying his food and water. He then rests his head and sleeps for a short while and wakes to find his riding animal gone. (He starts looking for it) and suffers from severe heat and thirst or what Allāh wished (him to suffer from). He then says, ‘I will go back to my place.’ He returns and sleeps again, and then (getting up), he raises his head to find his riding animal standing beside him.”
Allah's Messenger ﷺ said, “Allah is more pleased with the repentance of His slave than anyone of you is pleased with finding his camel which he had lost in a desert.”

6309. Narrated Anas bin Malik ﷺ: Allah’s Messenger ﷺ said, “Allah is more pleased with the repentance of His slave than anyone of you is pleased with finding his camel which he had lost in a desert.”

(5) CHAPTER. Lying on one’s right side.

6310. Narrated ‘Aishah ﷺ: The Prophet ﷺ used to offer eleven Rak’a prayer in the late part of the night, and when dawn appeared, he would offer two Rak’a (Sunna of the Fajr) and then lie on his right side till the Mu’adhdhin came to inform him [that the Fajr compulsory congregational Šalāt (prayer) was due].
(6) CHAPTER. (The superiority of a person) who sleeps with ablution.

6311. Narrated Al-Barâ‘ bin ‘Azib: Allah’s Messenger said to me, “When you want to go to bed, perform ablution as you do for Salât (prayer), then lie down on your right side and say: ‘Allâhumma aslamtu wa‘ ilãika, wa fauwadtu amri ilaika, waljâ‘tu zahrt ilaika. Lâ maljâ‘a wa là manjâ‘a minkâ illâ ilaika. Anantu bikitâbik alladhi anzalta, wa binabiyyik-ladhi arsalta(1).’ If you should die then (after reciting this) you will die on Al-Fitrah [the religion of Islam (i.e., as a Muslim)]; so let these words be the last you say (before going to bed).” While I was memorizing it, I said, “Wa birasâfik alladhi arsalta” (in Your Messenger whom You have sent).” The Prophet said, “No, but say: ‘Wa binabiyyik-ladhi arsalta’ (in Your Prophet whom You have sent).”

(7) CHAPTER. What to say on going to bed.

6312. Narrated Hudhaifa: When the Prophet went to bed, he would say: “Bismika amâtu wa ahya,”(2) and when he got up, he would say: “Al-hamdulillâhil ladhi
6313. Narrated Al-Bará’ bin ‘Azib that the Prophet ﷺ advised a man saying, “If you intend to lie down (i.e., go to bed), say: ‘Alláhumma aslamu nafsî ilaika, wa fawwadtu amri ilaika, wa wajjahtu wajhi ilaika, waliṣ’tu zahri ilaika, raghbatan wa rahbatan ilaika. La maļjá’a wa là manjá minka illâ ilaika. Âmanatu bikiṭikal-’adhi anzalta; wa nabiyikal ladhî arsalta.’ And if you should die then (after reciting this before going to bed) you will die on Al-Fîtrah (the religion of Islâm).”

[See the footnote of Hadîth No. 6311]

(8) CHAPTER. Putting one’s right hand under one’s right cheek on sleeping.

6314. Narrated Hùdhaifa: When the Prophet ﷺ went to bed at night, he would put his hand under his cheek and then say: “Alláhumma bismika amâtu wa aḥyâ,” (2) and when he got up, he would say: “Al-hamdû lillâhil-ladhî aḥyâna ba’dâ mâ
(9) CHAPTER. Sleeping on the right side.

6315. Narrated Al-Barā' bin 'Azib رضي الله عنه: When Allah's Messenger ﷺ went to bed, he used to sleep on his right side and then say, "Allahumma aslamtu nafsi ilaika, wa wajjahtu wajhi ilaika, wa fauwadtu amrt ilaika, la maljã 'a wa lã manjã minka illã ilaika. Amantu bikitãbikal-ladhianzalta wa nabiyikal-ladhi arsalta! 2 

Allah's Messenger ﷺ said, "Whoever recites these words (before going to bed) and dies the same night, he will die on Al-Fitrah [Islamic religion (as a Muslim)]"

(10) CHAPTER. The invocation which may be said by one who wakes up at night.

6316. Narrated Ibn 'Abbās رضي الله عنهما: One night I slept at the house of Maimûna. During the night the Prophet ﷺ woke up, answered the call of nature, washed his face and hands, and then slept. He got up (at night), went to a water-skin, opened it
mouth thereof and performed ablution not using much water, yet he washed all the body-parts properly and then offered the Salāt (prayer). I got up and straightened my back in order that the Prophet  might not feel that I was watching him, and then I performed the ablution, and when he got up to offer the Salāt (prayer), I stood on his left. He caught hold of my ear and brought me over to his right side. He offered thirteen Rak‘a in all and then lay down and slept till he started blowing out his breath as he used to do when he slept. In the meantime Bilāl informed the Prophet of the approaching time for the (Fajr) Salāt, and the Prophet offered the Fajr Salāt without performing new ablution. He used to say in his invocation, “Allāhumma i‘lā fi qalbī nūrān, wa fi baṣārī nūrān, wa fi sam‘ī nūrān, wa ‘an yaminī nūrān, wa ‘an yasārī nūrān, wa fawqī nūrān, wa taḥtī nūrān, wa amāmī nūrān, wa khalīfī nūrān, wa‘al‘īli nūrān.”

Kuraib (a subnarrator) said, “I have forgotten seven other words, (which the Prophet mentioned in this invocation). I met a man from the offspring of Al-‘Abbās and he narrated those seven things to me, mentionning, ‘(Let there be light in) my nerves, my flesh, my blood, my hair and my body,’ and he also mentioned two other things.”

6317. Narrated Ibn ‘Abbās: When the Prophet  got up at night to offer the night Salāt (prayer), he used to say: “Allāhumma lakal-hamdu, Anta nūr-us-

(1) (H. 6316) O Allāh! Let my heart have light, and my sight have light, and my hearing (sense) have light; and let me have light on my right, and have light on my left, and have light above me, and have light under me, and have light in front of me, and have light behind me; and let me have light.
(2) (H. 6316) The brain and the bones.
(11) CHAPTER. Saying Takbir (Allāhu Akbar) and Tasbih (Subhān Allāh) on going to bed.

6318. Narrated 'Ali: Fāṭima complained about the blisters on her hand because of using a millstone. She

(1) (H. 6317) O Allāh! All the praises and thanks be to You; You are the Light of the heavens and the earth and whatever is in them, and all the praises and thanks be to You. You are the Keeper of (One Who looks after) the heavens and the earth and whatever is in them, and all praises and thanks be to You; You are the Truth, and Your Promise is true, and Your Sayings are true, and the Meeting with You is the truth and the Paradise is the truth, and Hell is the truth, and the Hour is the truth, and the Prophets are true, and Muḥammad (Allāh’s Messenger ﷺ) is the truth. O Allāh! I submit myself to You, and I depend on You, and I believe in You, and I turn in repentance to You, and in Your Cause I fight, and with Your Orders I rule, so please forgive my past, present and my future sins and whatever I have done in secret, and whatever I have done in public. You are the One Who makes the things go before and You are the One Who delays them. None has the right to be worshipped but You (or: None has the right to be worshipped other than You).
went to ask the Prophet ﷺ for a servant, but she did not find him (at home) and had to inform ‘Aishah of her need. When he came, ‘Aishah informed him about it. ‘Ali added:

The Prophet ﷺ came to us when we had gone to our beds. When I was going to get up, he said, “Stay in your places,” and sat between us, till I felt the coolness of his feet on my chest. The Prophet then said, “Shall I not tell you of a thing which is better for you than a servant? When you (both) go to your beds, say ‘Alláhu-Akbar’ thirty-four times, and ‘Subhán Alláh’ thirty-three times, and ‘Alhamdu lilláh’ thirty-three times; for that is better for you than a servant.” [Ibn Siráh said, “‘Subhán Alláh’ (is to be said for) thirty-four times.”]

(12) CHAPTER. Taking refuge with Alláh (from evil), and the recitation (of Qur’án) before going to bed.

6319. Narrated ‘Aishah
Whenever Alláh’s Messenger ﷺ went to bed, he used to blow on his hands while reciting the Mu‘áwwidhát (i.e., Súrat Al-Falaq and Súrat An-Náṣ, No. 113 and 114) and then pass his hands over his body.

(13) CHAPTER:

6320. Narrated Abú Hurairah
The Prophet ﷺ said, “When anyone of you
go to bed, he should shake out his bed with the inside of his waist sheet, for he does not know what has come on to it after him, and then he should say: 'Bismika Rabbi wada'tu janbi, wa bika arfa'uh, in amsakta našši farhamhā, wa in arsaltahā fahfazhā bimar tahfazu bihi 'ibādakas-sālihīn.'

(14) CHAPTER. Invocation in the middle of the night.

6321. Narrated Abü Hurairah: Allah’s Messenger  said, “Our Lord, the Blessed, the Superior, comes down every night on the nearest heaven to us during the last third of the night and says, ‘(Is there anyone) who invokes Me (demands anything from Me), that I may respond to his invocation. (Is there anyone) who asks Me for something that I may grant him his request? (Is there anyone) who seeks My
forbearance that I may forgive him’?" (1)

[See Vol. 2, Hadith No. 1145]

(15) CHAPTER. What to say when going to the lavatory.

6322. Narrated Anas bin Malik: Whenever the Prophet \( \text{S.A.W.} \) went to the lavatory, he used to say: "Allāhumma inni a'ūdhu bika minal-khubthi wal-khabā'ith." (2)

(16) CHAPTER. What to say when one gets up in the morning.


(1) (H. 6321) "Sifāt Allāh" (Qualities of Allāh)

All what has been revealed in Allāh’s Book [the Qur’ān] as regard the “Sifāt”. Qualities of Allāh the Most High like His Face, Eyes, Hands, Shins, (Legs), His coming, His Istawa (rising) over His Throne and His other Qualities or all that Allāh’s Messenger \( \text{S.A.W.} \) qualified Him in the true authentic Prophet’s Ahadith (narrations) as regards His Qualities like [Nuzul], His Descent or His laughing and others, the religious scholars of the Qur’ān and the Sunna believe in these qualities of Allāh and they confirm that these are really His Qualities, without Ta’wil (interpreting their meanings into different things) or Tashbih (giving resemblance or similarity to any of the creatures) or Ta‘til (i.e., completely ignoring or denying them, i.e., there is no Face, or Eyes, or Hands, or Shins for Allāh). These Qualities befit or suit only Allāh Alone, and He does not resemble any of (His) creatures. As Allāh’s Statement (in the Qur’ān): (1) “There is nothing like unto Him, and He is the All-Hearer, the All-Seer”. (V.42:11) (2) “There is none comparable unto Him.” (V.112:4)

(2) (H. 6322) ‘O Allāh! I seek refuge with You from the bad and evil things.’
If somebody recites this invocation during the night, and if he should die then, he will enter Paradise (or he will be from the people of Paradise), and if he recites it in the morning, and if he should die on the same day, he will have the same fate (i.e., will enter Paradise)."

[See Hadith No. 6306.]

6324. Narrated Hudhaifa: Whenever the Prophet ﷺ intended to go to bed, he would recite, "Bismika Allāhumma amūtu wa ahyā (With Your Name, O Allāh, I die and I live)." And when he woke up from his sleep, he would say: "Al-hamdu lil-lāhir-ladhi ahyāna ba’dā mā amātanā wa ilaihin-nushūr (All the praises and thanks be to Allāh Who has made us alive after He made us die (sleep) and unto Him is the Resurrection.)"

6325. Narrated Abū Dhar: Whenever the Prophet ﷺ lay on his bed, he used to say, "Allāhumma bismika amūtu wa ahyā," and when he woke up he would say, "Al-hamdu lil-lāhir-ladhi ahyāna ba’dā mā amātanā, wa ilaihin-nushūr."(2)

(1) (H. 6323) 'O Allāh! You are my Lord. None has the right to be worshipped but You. You created me, and I am Your slave, and I am faithful to my covenant and my promise (to You) as much as I can. I acknowledge before You, all the blessings You have bestowed upon me, and confess to You all my sins; so please forgive them, as no one can forgive sins except You. And I seek refuge in You from all the evil I have done.'

(2) (H. 6325) See Hadith 6324.

6327. Narrated ‘Āishah ra: The Verse:

“...And offer your Ṣalāt (prayer) neither aloud nor in a low voice...” (V.17:110) was revealed as regards invocation.

6328. Narrated ‘Abdullāh ra: We used to say in the Ṣalāt (prayer): “As-Salām be on Allāh, As-Salām be on so-and-so.” One day the Prophet ﷺ told us, “Allāh Ṭabārma ‘āmatanā ʿalayhi al-ṭūṣūr.” [锇ظ: 723]
Himself is As-Salām; when anyone of you sits during his Ṣalāt (prayer) (in sitting posture), he should say: ‘At-tahiyatulillahi,’ up to ‘Aṣ-ṣāliḥin,’ (All the compliments are for Allāh... up to ... righteous people) for when he recites this then he says his Salām to all the righteous people present in the heavens and on the earth. Then he should say, ‘I testify that Lā ilāha illallah (none has the right to be worshipped except Allāh), and that Muḥammad is His slave and His Messenger,’ and then he can select whatever he likes to glorify (Allāh’s) praises.” [See Vol. 1, Hadith No. 831]

(18) CHAPTER. The invocation after the Ṣalāt (prayer).

6329. Narrated Abū Hurairah: The people said, “O Allah’s Messenger! The rich people have got the highest degrees of prestige and permanent pleasures (in this life and the life to come in the Hereafter).” The Prophet ﷺ asked, “How is that?” They said, “The rich offer Salāt (prayer) as we offer Salāt, and strive in Allāh’s Cause as we do, and spend from their surplus wealth in charity, while we have no wealth (to spend likewise).” He said, “Shall I not tell you a thing, which, by doing, you will catch up with those who are ahead of you and supersede those who will come after you; and nobody will be able to do such a good deed as you do except the one who does the same (deed as you do). That deed is to recite ‘Subhib Allāh’ ten times, and ‘Al-Hamdu illāh’ ten times, and ‘Allāhu Akbar’ ten times after every Ṣalāt.”
6330. Narrated Warrād, the freed slave of Al-Mughira bin Shu‘ba: Al-Mughira wrote to Mu‘awiya bin Abū Sufyān that Allāh’s Messenger ﷺ use to say at the end of every Salāt (prayer) after the Taslim: “Lā ilāha illallãhu wahdahu, la sharïka lahu; lahul-mulku, wa lahul-hamdu, wa Huwa ‘ala kulli shai’in Qadfr. Allahumma la mãni‘a lima a‘tita, wa la mu‘tiya lima mana‘ta, wa la yanfa‘u dhal-jaddi minkal-jaddu.” (1)

(19) CHAPTER. The Statement of Allāh ﷺ: ‘Bārak…’

“…And invoke Allāh for them…” (V.9:103)

And whoever prefers his brother (Muslim) to himself in his invocation.


6331. Narrated Salāma bin Al-Akwa‘: We

(1) (H. 6330) None has the right to be worshipped but Allāh, the One Who has no partner. All the kingdom is for Him, and all the praises are for Him, and He is Omnipotent. O Allāh! There is none who can withhold what You give, and there is no one who can give what You withhold. Hard efforts by anyone (or good luck or riches) for anything cannot benefit one against Your Will and Decisions.’
went out with the Prophet ﷺ to Khaibar. A man among the people said, “O ‘Amir! Will you please recite to us some of your poetry?” So ‘Amir got down and started chanting among them saying, “By Allah! Had it not been for Allah, we would not have been guided.” ‘Amir also said other poetic verses which I do not remember. Allah’s Messenger ﷺ said, “Who is this (camel) driver?” The people said, “He is ‘Amir bin Al-Akwa’.” He said, “May Allah bestow His Mercy on him.” A man from the people said, “O Allah’s Messenger! Would that you let us enjoy his company longer.”(1) When the people (Muslims) lined up, the battle started, and ‘Amir was struck with his own sword (by chance) by himself, and he died. In the evening, the people made a large number of fires (for cooking meals). Allah’s Messenger ﷺ said, “What is this fire? What are you making the fire for?” They said, “For cooking the meat of donkeys.” He said, “Throw away what is in the pots and break the pots!” A man said, “O Allah’s Prophet! May we throw away what is in them and wash them?” He said, “Never mind, you may do so.”

[See Vol. 5, Hadith No. 4196]

6332. Narrated Ibn Abi Aufā: Whenever a man brought his alms to the Prophet ﷺ, the Prophet ﷺ would say, “O Allâh! Bestow Your Blessing upon the family of so-and-so.” When my father came to him (with his alms), he said, “O Allâh! Bestow Your Blessings upon the family of Abî Aufā.”

(1) (H. 6331) If the Prophet ﷺ made such an invocation for somebody, it was an indication that that person would be martyred.
6333.Narrated Jarir: Allah’s Messenger said to me, “Will you relieve me from Dhul-Khalaṣa?” Dhul-Khalaṣa was a Nusub (an idol, etc.) which the people used to worship and it was called Al-Ka’bah Al-Yamaniya. I said, “O Allah’s Messenger! I am a man who can’t sit firm on horses.” So he stroked my chest (with his hand) and said, “O Allah! Make him firm and make him a guide and well-guided man.” So I went out with fifty (men) from my tribe of Abmas. (The subnarrator, Sufyān, quoting Jarir, perhaps said, “I went out with a group of men from my nation.”) And came to Dhul-Khalaṣa and burnt it, and then came to the Prophet and said, “O Allah’s Messenger! I have not come to you till I left it like a camel with a skin disease.” The Prophet then invoked good upon Abmas and their cavalry (fighters).

[See Vol. 5, Ḥadīth No. 4357]

6334. Narrated Anas: Umm Sulaim said to the Prophet, “Anas is your servant.” The Prophet said, “O Allah! Increase his wealth and offspring, and bless (for him) whatever you give him.”

6335. Narrated ‘Aishah: The Prophet heard a man reciting (the Qur‘ān) in the mosque. He said, “May Allah bestow His Mercy on him, as he made me remember such and such Verse which I had missed in such and such Sūrah.”
6336. Narrated ‘Abdullãh: The Prophet divided something (among the Muslims) and distributed the shares (of the booty). A man said, “This division has not been made to please Allãh.” When I informed the Prophet about it, he became so furious that I noticed the signs of anger on his face and he then said, “May Allah bestow His Mercy on Mûsã (Moses), for he was annoyed with more than this, yet he remained patient.”

(20) CHAPTER. What rhymed prose is disapproved in invocations.

6337. Narrated ‘Ikrima: Ibn ‘Abbas said, “Preach to the people once a week, and if you won’t, then preach them twice, but if you want to preach more, then let it be three times (a week only), and do not make the people get bored with this Qur’ân. If you come to some people who are engaged in a talk, don’t start interrupting their talk by preaching, lest you should cause them to be bored. You should rather keep quiet, and if they ask you, then preach to them at the time when they are eager to hear what you say. And avoid the use of rhymed prose in invocation for I noticed that Allãh’s Messenger and his Companions always avoided it.”
(21) CHAPTER. One should appeal to Allah with determination, for nobody can force Him against His Will.

6338. Narrated Anas: Allah’s Messenger said, “When anyone of you appeal to Allah for something, he should ask with determination and should not say, ‘O Allah, if You wish, give me’, for nobody can force Allah to do something against His Will.”

6339. Narrated Abū Hurairah: Allah’s Messenger said, “None of you should say: ‘O Allah, forgive me if You wish; O Allah, be Merciful to me if You wish,’ but he should always appeal to Allah with determination, for nobody can force Allah to do something against His Will.”

(22) CHAPTER. One’s invocation is granted (or accepted or responded to) by Allah if one does not show impatience.

6340. Narrated Abū Hurairah: Allah’s Messenger said, “The invocation of anyone of you is granted (or accepted or responded to by Allah) if he does not show impatience (by saying, ‘I invoked Allah but my request has not been granted’).”

(23) CHAPTER. The raising of the hands on invoking (Allah).

And Abū Mūsa said, “The Prophet invoked (Allah) and raised his hands (so high...
that) I saw the whiteness of his armpits.”

And Ibn ‘Umar said, “The Prophet \(\text{ﷺ} \) raised his hands and said, ‘O Allāh! I am clear of what Khālid has done.’”

6341. Narrated Anas, “The Prophet \(\text{ﷺ} \) raised his hands (in invocation) till I saw the whiteness of his armpits.”

(24) CHAPTER. To invoke Allāh while not facing the Qiblah.

6342. Narrated Anas: While the Prophet \(\text{ﷺ} \) was delivering a Khutba (religious talk) on a Friday, a man stood up and said, “O Allāh’s Messenger! Invoke Allāh to bless us with rain.” (The Prophet \(\text{ﷺ} \) invoked Allāh for rain.) So, the sky became overcast and it started raining till one could hardly reach his home. It kept on raining till the next Friday when the same man, or another man, got up and said (to the Prophet \(\text{ﷺ} \)), “Invoke Allāh to withhold the rain from us, for we have been drowned (with heavy rain).” The Prophet \(\text{ﷺ} \) said, “O Allāh! Let it rain around us and not on us.” Then the clouds started dispersing around Al-Madīna and rain ceased to fall on the people of Al-Madīna.

(25) CHAPTER. To invoke Allāh while facing the Qiblah.

6343. Narrated ‘Abdullāh bin Zaid: Allāh’s Messenger \(\text{ﷺ} \) went out to his
Musalla (praying place) to offer the Salat (prayer) of Istisqa. He invoked Allah for rain and then faced the Qiblah and turned his Ridâ' (upper garment) inside out.

(26) CHAPTER. The invocation of the Prophet ﷺ on behalf of his servant that he may have a long life and a big fortune.


(27) CHAPTER. To invoke Allah at a time of distress.


6346. Narrated Ibn ‘Abbas رضي الله عنه: None has the right to be worshipped but Allah, the Most Forebearing. None has the right to be worshipped but Allah, the Lord of the heavens and the earth, and the Lord of the Tremendous Throne.
Allâh’s Messenger ﷺ used to say at a time of distress, “La ilâha illallâhu Rabbul-'arshil-'azîm. La ilâha illallâhu Rabbus-samâwâti 'wa Rabbus-ardî. La ilâha illallâhu Rabbul- 'arshil- karîm.”

(28) CHAPTER. To seek refuge with Allâh from the difficult moments of a calamity.

6347.Narrated Abû Hurairah: Allâh’s Messenger ﷺ used to seek refuge with Allâh from the difficult moments of a calamity and from being overtaken by Ásh-Shâqa‘ (wretchedness in the Hereafter or destruction, etc.) and from being destined to an evil end, and from the malicious joy of enemies. Sufyân said, “This narration contained three items only, but I added one. I do not know which one that was.”

(29) CHAPTER. The invocation of the Prophet ﷺ, “O Allâh! (Let me join) the Highest Companions.” (See Qur’ân V.4:69)

6348. Narrated ‘Aishah: When Allâh’s Messenger ﷺ was healthy, he used to say, “No Prophet dies till he is shown his place in Paradise, and then he is given the option (to live or die).” So when death

(1) (H. 6346) None has the right to be worshipped but Allâh, the Majestic, the Most Forebearing. None has the right to be worshipped but Allâh, the Lord of the Tremendous Throne. None has the right to be worshipped but Allâh, the Lord of the heavens and the Lord of the earth and the Lord of the Honourable Throne.

(2) (H. 6347) From other sources it seems that the expression ‘the malicious joy of enemies’ is the item added by Sufyân.
approached him (during his illness), and while his head was on my thigh, he became unconscious for a while, and when he recovered, he fixed his eyes on the ceiling and said, “O Allah! (Let me join) the Highest Companions.” I said, “So, he does not choose us.” Then I realized that it was the application of the statement he used to relate to us when he was healthy. So that was his last utterance (before he died), i.e., “O Allah! (Let me join) the Highest Companions.”

(30) CHAPTER. The invocation for death or life.

6349. Narrated Qais: I came to Khabbab who had been branded with seven brands(1) and he said, “Had Allah’s Messenger not forbidden us to invoke (Allah) for death, I would have invoked (Allah) for it.”

6350. Narrated Qais: I came to Khabbab who had been branded with seven brands over his abdomen, and I heard him saying, “If the Prophet had not forbidden us to invoke (Allah) for death, I would have invoked (Allah) for it.”

(1) (H. 6349) As a treatment of an ailment he was suffering from.
6351. Narrated Anas: Allah's Messenger ﷺ said, "None of you should long for death because of a calamity that had befallen on him, and if he cannot, but long for death, then he should say, ‘O Allah! Let me live as long as life is better for me, and take my life if death is better for me.’"

6352. Narrated As-Sā‘ib bin Yazid: My aunt took me to Allah’s Messenger ﷺ and said, “O Allah’s Messenger! My sister’s son is sick.” So he passed his hand over my head and invoked for Allah’s Blessing upon me and then performed the ablution. I drank from the water of his ablution and I stood behind him and looked at his Khatam (the Seal of Prophethood) between his shoulders (and its size was) like the button of Al-Hajala (a big size button of a house tent).

6353. Narrated Abū ‘Aqil that his grandfather ‘Abdullāh bin Hīshām used to take him from the market, or to the market (the narrator is in doubt) and used to buy grain, and when Ibn Az-Zubair and Ibn ‘Umar met him, they would say to him, “Let us be your partners (in trading) as the Prophet ﷺ invoked for Allah’s Blessing…"
upon you.” He would then take them as partners and he would sometimes gain a whole load carried by an animal which he would send home.

6354. Narrated Maḥmūd bin Ar-Rabī’ on whose face Allāh’s Messenger ﷺ had thrown water from his mouth, the water having been taken from their well while he was still a young boy (who had not yet attained the age of puberty).

6355. Narrated ‘Āishah رضي الله عنها: Infants used to be brought to the Prophet ﷺ and he used to invoke for Allāh’s Blessings upon them. Once an infant was brought to him and it urinated on his clothes. He asked for water and poured it over the place of the urine and did not wash his clothes.

6356. Narrated ‘Abdullāh bin Tha’laba bin Ṣu’air whose eye Allāh’s Messenger ﷺ had touched, that he had seen Sa’d bin Abi Waqqās offering one Rak‘a only for the Witr prayer.

(32) CHAPTER. ʿAṣ-Ṣalāt(1) upon the Prophet ﷺ.

(1) (Ch. 32) ‘O Allāh! Send Your (Graces, Honours, Blessings and Mercy, etc.) upon the Prophet ﷺ.’
6357. Narrated 'Abdul-Rahmân bin Abi Lailâ: Ka'b bin 'Ujra met me and said, „Shall I give you a present? Once the Prophet came to us and we said, 'O Allâh’s Messenger! We know how to greet you; but how to send Salât upon you?' He said, 'Say: Allâhumma salli 'alâ Muhammedin, wa 'alâ ali Muhammedin, kamâ sallaita 'alâ ali Ibrâhîma, innaka Hamidun Majîd. Allâhumma bârik 'alâ Muhammedin, wa 'alâ ali Muhammedin, kamâ bârakta 'alâ ali Ibrâhîma, innaka Hamidun Majîd.'”(1)

6358. Narrated Abû Sa‘îd Al-Khudrî: We said, „O Allâh’s Messenger! This is (i.e., we know) the greeting to you; will you tell us how to send Salât upon you?” He said, „Say: Allâhumma salli 'alâ Muhammedin ‘abdika wa rasûlika kamâ sallaita 'alâ Ibrâhîma, wa bârik 'alâ Muhammedin wa 'alâ ali Muhammedin kamâ bârakta 'alâ Ibrâhîma wa ali Ibrâhîma.”(2)

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(1) (H. 6357) ‘O Allâh! Send Your Salât (Graces, Honours, Blessings and Mercy, etc.) on Muhammed and on Muhammed’s family (or his followers) as You sent Your Salât on (Prophet) Ibrâhîm’s family (or his followers). O Allâh! Send Your Blessings on Muhammad and on Muhammad’s family (or his followers) as You sent Your Blessings on Ibrâhîm’s family. You are indeed Worthy of all praise, full of glory.’

(2) (H. 6358) ‘O Allâh! Send Your Salât (Graces, Honours, Blessings and Mercy, etc.) on Muhammad, Your slave and Your Messenger as You sent Your Salât on Ibrâhîm, and send Your Blessings on Muhammad and his family as You sent Your Blessings on (Prophet) Ibrâhîm and Ibrâhîm’s family (or his followers).’
(33) CHAPTER. Can one (ask Allah) to send \( \text{Salât} \) on anybody other than the Prophet ﷺ? And the Statement of Allah ﷻ:

"...And invoke Allah for them. Verily! Your invocations are a source of security for them..." (V.9:103)

6359.Narrated Ibn Abi Aufâ: Whenever somebody brought alms to the Prophet ﷺ he used to say, "\( \text{Allâhumma salli 'alaihi} \) [O Allah! Send Your \( \text{Salát} \) (Graces and Honours, Blessings and Mercy, etc.) on him]." Once when my father brought his alms to him, he said, "O Allah! Send Your \( \text{Salât} \) on the family of Abi Aufâ."

6360. Narrated Abû Ḥumaid As-Sã‘i’di: The people said, "O Allah’s Messenger! How should we send \( \text{Salãt} \) on you?" He said, "Say: \( \text{Allâhumma salli ‘alâ Muḥammadin wa azwâjih} \) wa dhurriyathi kamâ sallaita ‘alâ ãli Ibrâhîm; wa ãrîk ‘alâ Muḥammadin wa azwâjih wa dhurriyâthi, kamâ bârakta ‘alâ ãli Ibrâhîma, innaka Ḥamîdun Majîd."(1)

(34) CHAPTER. The statement of the Prophet ﷺ: "(O Allah!) If I should harm somebody, let that be a means of purification and mercy for him."

6361. Narrated Abû Hurairah: "(H. 6360) ‘O Allah! send Your \( \text{Salât} \) on Muḥammad and his wives and his offspring as You sent Your \( \text{Salât} \) on the family of (Prophet) Ibrâhîm; and also send Your Blessings on Muḥammad and his wives and his offsprings as You sent Your Blessings on the family of Ibrâhîm. You are indeed the One Who deserves praises and glorifications.'

1. (H. 6360) ‘O Allah! send Your \( \text{Salât} \) on Muḥammad and his wives and his offspring as You sent Your \( \text{Salât} \) on the family of (Prophet) Ibrâhîm; and also send Your Blessings on Muḥammad and his wives and his offsprings as You sent Your Blessings on the family of Ibrâhîm. You are indeed the One Who deserves praises and glorifications.'
that he heard the Prophet saying, “O Allah! If I should ever abuse a believer, please let that be a means of bringing him near to You on the Day of Resurrection.”

(35) CHAPTER. To seek refuge with Allah from Al-Fitan (trials and afflictions).

6362. Narrated Anas: Once the people started asking Allah’s Messenger questions, and they asked so many questions that he became angry and ascended the pulpit and said, “I will answer whatever questions you may ask me today.” I looked right and left and saw everyone covering his face with his garment and weeping. Behold! There was a man who, on quarrelling with the people, used to be called as a son of a person other than his father. He said, “O Allah’s Messenger! Who is my father?” The Prophet replied, “Your father is Hudhaifa.” And then ‘Umar got up and said, “We accept Allah as our Lord, and Islam as (our) religion, and Muhammad as (our) Messenger; and we seek refuge with Allah from Al-Fitan (trials and afflictions).” Allah’s Messenger said, “I have never seen a day like today in its good and its evil for Paradise and the Hell-fire were displayed in front of me, till I saw them just beyond this wall.” Qatada, when relating this Hadith used to mention the following Verse:

“O you who believe! Ask not about things

(1) (H. 6361) This does not mean that the Prophet might abuse somebody without reason, but it means that he might abuse somebody because of his apparent behaviour while his intention was honest.
which, if made plain to you, may cause you trouble...” (V.5:101)

(36) CHAPTER. To seek refuge with Allâh from being overpowered by (other) men.

6363. Narrated Anas bin Mâlik:
The Prophet ﷺ said to Abû Talha, “Choose one of your boys to serve me.” So Abû Ṭalḥa took me (to serve the Prophet) by giving me a ride behind him (on his camel). So I used to serve Allâh’s Messenger ﷺ. Whenever he stayed somewhere, I used to hear him saying very often, “O Allâh! I seek refuge with You (Allâh) from worries and grief, from weakness and laziness, from miserliness and cowardice, from being heavily in debt and from being overpowered by other men.” I kept on serving him till he returned from (the battle of) Khaibar. He then brought Safiyya, the daughter of Huyai whom he had got (from the booty). I saw him making a kind of cushion with a cloak or a garment for her. He then let her ride behind him. When we reached a place called A-Sahbâ’, he prepared (a special meal called) Hâs, and asked me to invite the men who (came and) ate, and that was the marriage banquet given on the consummation of his marriage to her. Then he proceeded till the mountain of Ubd appeared, whereupon he said, “This mountain loves us and we love it.” When he approached Al-Madîna, he said, “O Allâh! I make the land between its (i.e., Al-Madîna’s) two mountains a sanctuary, as the Prophet Ibrahim (Abraham) made Makkah a sanctuary. O Allâh! Bless them (the people of Al-Madîna) in their Mudd and their Šâ’ (units of measuring).”
6364. Narrated Umm Khalid: I heard the Prophet ﷺ seeking refuge with Allah from the punishment of the grave.

6365. Narrated Mu‘ab: Sa‘d used to recommend five (statements) and mentioned that the Prophet ﷺ used to recommend them. (They were:) “O Allah! I seek refuge with You from miserliness; and I seek refuge with You from cowardice; and I seek refuge with You from being sent back to senile old age; and I seek refuge with You from the Fitnah (trial and affliction), of this world (i.e., the Fitnah of Ad-Dajjal, etc.); and I seek refuge with You from the punishment of the grave.”

6366. Narrated ‘Aishah: Two old ladies from among the Jewish ladies entered upon me and said, “The dead are punished in their graves,” but I thought they were telling a lie and did not believe them in the beginning. When they went away and the Prophet ﷺ entered upon me, I said, “O Allah’s Messenger! Two old ladies...” and told him the whole story. He said, “They told the truth; the dead are really punished, to the extent that all the animals hear (the
sound resulting from) their punishment.” Since then I always saw him seeking refuge with Allâh from the punishment of the grave in his Salât (prayers).

(38) CHAPTER. To seek refuge with Allâh from the Fitnah (trial and affliction) of life and death.

6367. Narrated Anas bin Mâlik: Allâh’s Prophet ﷺ used to say, “O Allâh! I seek refuge with You from weakness, and laziness, from cowardice and from senile old age, and I seek refuge with You from the punishment of the grave, and I seek refuge with You from the Fitnah (trial and affliction etc.) of life and death.”

(39) CHAPTER. To seek refuge with Allâh from all kinds of sins and from being in debt.

6368. Narrated ‘Aishah: The Prophet ﷺ used to say, “O Allâh! I seek refuge with You from laziness and from senile old age, from all kinds of sins and from being in debt; from the Fitnah (trial and affliction) of the grave and from the Fitnah of Fire and from the punishment in the grave and from the Fitnah of Fire and from the evil of the Fitnah of wealth; and I seek refuge with You from the Fitnah of poverty, and I seek refuge with You from the Fitnah of Al-Mastî Ad-Dajjal. O Allâh! Wash away my sins with the water of snow and hail, and cleanse my heart from all the sins as a white garment is cleansed from
the filth, and let there be a long distance between me and my sins, as You made east and west far from each other.”

(40) CHAPTER. To seek refuge with Allāh from cowardice and laziness.

6369. Narrated Anas bin Malik: The Prophet ﷺ used to say, “O Allāh! I seek refuge with You from worry and grief, from weakness and laziness, from cowardice and miserliness, from being heavily in debt and from being overpowered by (other) men.” [See Hadith No. 6363.]

(41) CHAPTER. To seek refuge with Allāh from miserliness.

6370. Narrated Muṣ'ab bin Sa'd: Sa'd bin Abi Waqqās ﷺ used to recommend these five (statements) and say that the Prophet ﷺ said so (and they are): “O Allāh! I seek refuge with You from miserliness, and I seek refuge with You from cowardice; and I seek refuge with You from being sent back to senile old age, and I seek refuge with You from the punishment in the grave.”
(42) CHAPTER. To seek refuge with Allâh from senile old age.

6371. Narrated Anas bin Mālik: Allâh’s Messenger ﷺ used to seek refuge with Allâh saying, “O Allâh! I seek refuge with You from laziness, and I seek refuge with You from cowardice, and I seek refuge with You from senile old age, and I seek refuge with You from miserliness.”

(43) CHAPTER. To invoke Allâh to take away epidemic and diseases.

6372. Narrated ‘Aishah: The Prophet ﷺ said, “O Allâh! Make us love Al-Madîna as You made us love Makkah, or more, and transfer the fever that is in it to Al-Juhfâ. O Allâh! Bless our Mudd and our Ša’ (units of measuring).”

6373. Narrated ‘Amir bin Sa’id that his father said, “In the year of Hajjat-ul-Wadâ’, the Prophet ﷺ paid me a visit while I was suffering from an ailment that had brought me on the verge of death. I said, ‘O Allâh’s Messenger! My sickness has reduced me to the (bad) state as you see, and I am a rich man, but have no heirs except one daughter.”
Shall I give two-third of my property in charity?’ He said, ‘No.’ I said, ‘Then half of it?’ He said, ‘Even one-third is too much, for to leave your inheritors wealthy is better than to leave them in poverty, begging from people. And (know that) whatever you spend in Allāh’s Cause, you will get reward for it, even for the morsel of food which you put in your wife’s mouth.’ I said, ‘O Allāh’s Messenger! Will I be left behind my companions (in Makkah)?’ He said, ‘If you remain behind, whatever good deeds you will do for Allāh’s sake, will raise and upgrade you to a higher position (in Allāh’s Consideration). May be you will live longer so that some people may benefit by you, and some others may get harmed by you. O Allāh! Complete the emigration of my companions and do not turn them on their heels;’ (1) But the poor Sa’d bin Khaula (not the above mentioned Sa’d) (died in Makkah).” Allāh’s Messenger lamented (or pitied) for him as he died in Makkah.

[See Vol. 5, Hadith No. 4409]

(44) CHAPTER. To seek refuge with Allāh from senile old age and from the Fitnah (trial and affliction), of this world and from the Fitnah of the Hell-fire.

6374. Narrated Sa’d: Seek refuge with Allāh by saying the words which the Prophet used to say while seeking refuge with Allāh: “O Allāh! I seek refuge with You from cowardice, and I seek refuge with You from miserliness, and I seek refuge with You from being sent back to (reaching a

(1) (H. 6373) The Prophet wished that none of the Emigrants should die somewhere other than Al-Madina, the place of their emigration.
(45) CHAPTER. To seek refuge with Allah from the Fitnah (trial and affliction etc.) of wealth.

6376. Narrated ‘Aisha: The Prophet (ﷺ) used to seek refuge with Allah (by saying), “O Allah! I seek refuge with You from the Fitnah (trial and affliction) of the Fire and from the punishment in the Fire, and I seek refuge with You from the Fitnah of the grave, and I seek refuge with You from the Fitnah of poverty, and I seek refuge with You from the Fitnah of Al-Masih Ad-Dajjal.”
(46) CHAPTER. To seek refuge with Allâh from the Fitnah (trial and affliction) of poverty.

6377. Narrated `Aishah رضي الله عنها: The Prophet ﷺ used to say, “O Allâh! I seek refuge with You from the Fitnah (trial and affliction, etc.) of the Fire, the punishment of the Fire, the Fitnah of the grave, punishment of the grave, and the evil of the Fitnah of wealth, and the evil of the Fitnah of poverty. O Allâh! I seek refuge with You from the evil of the Fitnah of Al-Mâshi Ad-Dajîl. O Allâh! Cleanse my heart with the water of snow and hail, and cleanse my heart from all sins as a white garment is cleansed from filth, and let there be a far away distance between me and my sins as You made the east and west far away from each other. O Allâh! I seek refuge with You from laziness, sins, and from being in debt.”

(47) CHAPTER. The invocation (to invoke Allâh) for an increase in wealth and offspring, and for Allâh’s Blessing.

6378, 6379. Narrated Umm Sulaim that she said, “O Allâh’s Messenger! Anas is your servant; so please invoke for Allâh’s Blessing for him.” The Prophet ﷺ said, “O Allâh! Increase his wealth and offspring and bless (for him) whatever You give him.”
CHAPTER. To invoke Allâh for an increase of offspring, along with His Blessings.

6380, 6381. Narrated Anas: Umm Sulaim said (to the Prophet ﷺ), “Anas is your servant; so please invoke for Allâh’s Blessings for him.” He ﷺ said “O Allâh! Increase his wealth and offspring, and bless (for him) whatever You give him.”

(48) CHAPTER. The invocation on making Istikhârah (an appeal to Allâh to guide you on the right path as regards a certain matter).

6382. Narrated Jâbir: The Prophet ﷺ used to teach us the Istikhârah for every matter as he used to teach us the Sûrah from the Qur’ân. (He used to say), “If anyone of you intends to do something, he should offer a two Rak’a prayer other than the obligatory Salah (prayer), and then say: ‘Allâhumma inni astakhiruka bi’ilmika, wa astaqdiruka biqudratika, wa as’aluka min fadlikal-‘azîm, fainnaka taqdiru wa lâ aqdiru, wa talaru la a’lamu, wa Anta ‘Allâmul-Ghuyûb. Allâhumma in kunta ta’lamu anna hâdhal-amra khairun li fi dinî wa ma’âshi wa ’aqibati amrî (or said: fi’ajili amrî wa ajilihi) faqdirhu li. Wa in kunta ta’lamu anna hâdhal-amra sharrun li fi dinî wa ma’âshi wa ’aqibati amrî (or said: fi’ajili amrî wa ajilihi) fasîrfhu annî was-rafî ’anhu, waqdur li al-khâira huîhu kânî, thumma ra’dînî bihi.” (1) Then he should mention his matter (need).”
(49) CHAPTER. Invoking Allâh while performing ablution.

6383. Narrated Abû Mûsâ: The Prophet ﷺ asked for some water and performed the ablution, and then raised his hands (towards the sky) and said, “O Allâh! Forgive ‘Ubaid Abi ‘Amir.” I saw the whiteness of his armpits (while he was raising his hands) and he (ﷺ) added, “O Allâh! Upgrade him over many of your human creatures on the Day of Resurrection.”

(50) CHAPTER. Invoking Allâh while ascending a high place.

6384. Narrated Abû Mûsâ: We were in the company of the Prophet ﷺ on a journey, and whenever we ascended a high place, we
used to say *Takbīr* (1) (in a loud voice). The Prophet ﷺ said, “O people! Be kind to yourselves, for you are not calling upon a deaf or an absent one, but you are calling an All-Hearer, and an All-Seer.” Then he came to me as I was reciting silently, “*Lā hūla wa lā quwwata i/lā billāh*.” He said, “O ‘Abdullāh bin Qais! Say: ‘*Lā hūla wa lā quwwata i/lā billāh,*’ for it is one of the treasures of Paradise.” Or he said, “Shall I tell you a word which is one of the treasures of Paradise? It is: *Lā hūla wa lā quwwata i/lā billāh.*” (2)

(51) CHAPTER. Invoking Allāh while going down a valley.

In this respect there is a narration from Jābir ﷺ:

(52) CHAPTER. The invocation while going on a journey or returning from a journey.

In this respect there is a narration from Anas.

6385.Narrated Ibn ‘Umar ﷺ: Whenever Allāh’s Messenger ﷺ returned from a Ghazwa or Hajj or ‘Umra, he used to say, “*Allāhu–Akbar*”, three times whenever he went up a high place and then he used to say, “*Lā ilāha illallāhu Wahdahu lā sharika lahū, lahūl–mulku wa lahu–hamdu, wa Huwa ālā kulli shai‘in Qadr. Āyibūna tā‘ibūna, ābidūna lirabbīna āhidūn. Sadaqallāhu*” (1) (H. 6384) ‘*Allāhu Akbar*’ (Allāh is the Most Great).

(2) (H.6384) There is neither might nor power except with Allāh.
wa’dahū, wa našara ‘abdahū, wa hazamal-ahzāba Waḥdahū.”(1)

(53) CHAPTER. Invocation for a bridegroom.


6387. Narrated Jâbir: My father died and left behind seven or nine daughters, and I married a matron. The Prophet said, “Did you get married, 0 Jâbir?” I replied, “Yes.” He asked, “Is she a virgin or a matron?” I replied, “She is a matron.” He said, “Why didn’t you marry a virgin girl so that you might play with her and she make you laugh?” I said, “My father died, leaving seven or nine girls (orphans) and I did not like to bring a young girl like them, so I married a woman who can look after them.”

(1) (H. 6385) None has the right to be worshipped but Allâh, the One and has no partner. To Him belongs the kingdom, and all praise be to Him, and He is Omnipotent. We are returning from our journeys with repentance and worshipping and praising our Lord. He (Allâh) has fulfilled His Promise and helped His slave, and He Alone defeated all the Confederates (of disbelievers).
He said, “May Allah bestow His Blessing on you.”

(54) CHAPTER. What one should say before having sexual intercourse with his wife.

6388. Narrated Ibn ‘Abbās: The Prophet ﷺ said, “If anyone of you, when intending to have a sexual intercourse with his wife, says: ‘Bismillah, Allahumma jannibnash-shaitāna, wa jannibish-shaitāna ma razaqtana,’ (1) and if the couple are destined to have a child (out of that very sexual relation), then Satan will never be able to harm that child.”

(55) CHAPTER. The statement of the Prophet ﷺ: “Our Lord! Give us in this world that which is good and in the Hereafter that which is good and save us from this torment of the Fire!” (V.2:201)

6389. Narrated Anas: The most frequent invocation of the Prophet ﷺ was: “O Allah! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire.” (V.2:201)

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(1) (H. 6388) In the Name of Allah; O Allah! Protect us from Satan and prevent Satan from approaching the child You may bestow us with.
(56) CHAPTER. To seek refuge with Allâh from the Fitnah (trial and affliction) of the world.

6390. Narrated Sa'd bin Abi Waqqâs رضي الله عنهما: The Prophet ﷺ used to teach us these words as he used to teach us the Book (the Qur'an): “O Allâh! I seek refuge with you from miserliness, and I seek refuge with You from cowardice, and I seek refuge with You from being sent back to senile old age, and I seek refuge with You from the Fitnah (trial and affliction) of the world and from the punishment in the grave.”

(57) CHAPTER. To repeat the invocation.

6391. Narrated ‘Aishah ﻦزính الله ﴿: Allâh’s Messenger ﷺ was affected by magic, so much that he used to think that he had done something which in fact, he did not do, and he invoked his Lord (Allâh) (for a remedy). Then (one day) he said, “O ‘Aishah! Do you know that Allâh has advised me as to the problem I consulted Him about?” ‘Aishah said, “O Allâh’s Messenger! What’s that?” He said, “Two men came to me and one of them sat at my head and the other at my feet, and one of them asked his companion, ‘What is wrong with this man?’ The latter replied, ‘He is under the effect of magic.’ The former asked, ‘Who has worked magic on him?’ The latter replied, ‘Labid bin Al-A’şam.’ The former asked, ‘With what did he work the magic?’ The latter replied, ‘With a comb and the hair, which are stuck to the comb, and the skin of pollen of a date-palm tree.’ The
former asked, 'Where is that?' The latter replied, 'It is in Dharwân.' Dharwân was a well in the dwelling place of the (tribe of) Bani Zuraïq. Allâh’s Messenger (ﷺ) went to that well and returned to ‘Aîshah, saying, "By Allâh, the water (of the well) was as red as the infusion of Hinnââ. (1) and the date-palm trees looked like the heads of devils." ‘Aîshah added, "Allâh’s Messenger (ﷺ) came to me and informed me about the well. I asked the Prophet (ﷺ), 'O Allâh’s Messenger, why didn’t you take it out?' He said, 'As for me, Allâh has cured me and I hated to draw the attention of the people to such evil (which they might learn and harm others with).’"

Narrated Hishâm’s father: ‘Aîshah said, "Allâh’s Messenger (ﷺ) was bewitched, so he invoked Allâh repeatedly requesting Him to cure him (from that magic)."’ Hishâm then narrated the above narration.

[See Vol. 7, Hadîth No. 5763, 5765]

(58) CHAPTER. To invoke Allâh against Al-Mushrikûn [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muḥammad (ﷺ)].

And Ibn Maṣ‘ûd said, ‘The Prophet (ﷺ) said, “O Allâh! Help me against them by sending seven years (of drought) upon them (the infidels), like the seven years (of drought) of (days of Prophet) Yusûf (Joseph).”’ He also said, “O Allâh! Destroy Abû Jahl.”

And Ibn ‘Umar said, ‘The Prophet (ﷺ) invoked Allâh in the Salât (prayer), saying, ‘O Allâh! Curse so-and-so and so-and-so, till Allâh revealed: “Not for you (O Muḥammad (ﷺ) but for Allâh) is the decision.” (V.3:128)

6392. Narrated Ibn Abî Aufâ: Allâh’s Messenger (ﷺ) asked for Allâh’s

(1) (H. 6391) Al-Hinnâ: (Henna) a kind of plant used for dyeing hair.
Wrath upon the Ahzāb (Confederates), saying, “O Allāh, the Revealer of the Holy Book, and the One Swift at reckoning! Defeat the Confederates. Defeat them and shake them.”

6393. Narrated Abū Hurairah: When the Prophet迁 said, "Sami‘allāhu liman hamidah (Allāh heard him who sent his praises to Him)" in the last Rak‘a of the ‘Ishā‘ prayer, he used to invoke Allāh, saying, “O Allāh! Save ‘Aiyāsh bin Abī Rabī‘a. O Allāh! Save Al-Walid bin Al-Walid. O Allāh! Save the weak people among the believers. O Allāh! Be hard on the tribe of Muṣār. O Allāh! Inflict years of drought upon them like the years (of drought) of (the Prophet) Yūsuf (Joseph).”

6394. Narrated Anas迁: The Prophet迁 sent a Sarīya(1) consisting of men called Al-Qurrā’, and all of them were martyred. I had never seen the Prophet迁 so sad over anything as he was over them. So he said Qunūt [invocation in the Ṣalāt (prayer)] for one month in the Fajr prayer, invoking for Allāh’s Wrath upon the tribe of ‘Uṣaiyya and he used to say, “The people of Uṣaiyya have disobeyed Allāh and His Messenger.”

(1) (H. 6394) Sarīya: Army unit.
6395. Narrated ‘Āishah: The Jews used to greet the Prophet ﷺ by saying, “As-Sāmu ‘alaika (i.e., death be upon you),” so I understood what they said, and I said to them, ‘Alaikumus-sāmu wal-la ‘natu (i.e., death and Allah’s Curse be upon you).” The Prophet ﷺ said, “Be gentle and calm, O ‘Āishah, as Allah likes gentleness in all affairs.”

I said, “O Allah’s Prophet! Didn’t you hear what they said?” He said, “Didn’t you hear me answering them back by saying, ‘Alaikum, (i.e., the same be upon you)?”

6396. Narrated ‘Ali bin Abi Ṭalib: We were in the company of the Prophet ﷺ on the day (of the battle) of Al-Khandaq (the Trench). The Prophet ﷺ said, “May Allah fill their (the infidels’) graves and houses with fire, as they have kept us so busy that we could not offer the middle Salāt (prayer) till the sun had set; and that Salāt was the ‘Aṣr prayer”.

(59) CHAPTER. Invocation in favour of Al-Mushrikūn [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muḥammad (ﷺ)].

6397. Narrated Abū Hurairah: At-Tufail bin ‘Amr came to Allah’s Messenger ﷺ and said, “O Allah’s
Messenger! The tribe of Daus has disobeyed (Allah and His Messenger) and refused (to embrace Islam), therefore, invoke Allah’s Wrath upon them.” The people thought that the Prophet would invoke Allah’s Wrath for them, but he said, “O Allah! Guide the tribe of Daus and let them come to us.”

(60) CHAPTER. The statement of the Prophet: “O Allah! Forgive my past and future sins.”

6398. Narrated Abū Mūsā: The Prophet used to invoke Allah with the following invocation: “Rabbighfirli khaṭi‘ati wa jahlī wa isrāfī fi amrī kullihī, wa mā Anta a’lamu bihi minni. Allāhumma gfrī khatayaya wa amdi wa jahlī wa jiddī; wa kālu dha/ka ‘amdi. Allāhumma gfrī ma qaddamtu wa ma akh- khartu, wa mā asrartu wa mā a’lantu. Antal-muqaddimu wa Antal-mu’akh-khiru, wa Anta ālā kulli shai’in Qadîr.”

(1) (H. 6398) ‘O my Lord! Forgive my sins and my ignorance and my exceeding the limits (i.e., all my great sins), and what You know better than I. O Allah! Forgive my mistakes, those done intentionally or out of my ignorance or (without) or with seriousness, and I confess that all such mistakes are done by me. O Allah! Forgive my sins of the past which I did openly or secretly, and also of the future. You are the One Who makes the things go ahead and You are the One Who delays them, and You are the Omnipotent.’
6399. Narrated Abū Mūsa Al-Ash’āri:
The Prophet used to invoke Allāh, saying, "Allāhumma ḥafirli ḥazīlī wa jīdī, wa khata ḭuwa ‘amdī, wa kullu-dhalika ‘indi."(1)

6400. Narrated Abū Hurairah: Abūl-Qasim (the Prophet said, “On Friday there is an hour (opportune — lucky time) and if a Muslim happens to be offering Ṣalāt (prayer) and invoking Allāh for something good during that time, Allāh will surely fulfil his request.” The Prophet pointed out with his hand. We thought that he wanted to illustrate the shortness of that time.

(61) CHAPTER. To invoke Allāh during a particular time on Friday (when the invocation is accepted).

(62) CHAPTER. The statement of the Prophet: “Our invocation against the Jews will be accepted (by Allāh), but their
invocations against us will not be accepted.”

6401. Narrated Ibn Abī Mulaika: ‘Āishah \(\text{رضي الله عنها}\) said, “The Jews came to the Prophet \(\text{صلى الله عليه وسلم}\) and said to him, ‘\text{ัสـَمَعُ اَلَّيْكَ (i.e., death be upon you)}.’” He replied, ‘The same on you.’” ‘Āishah said to them, “Death be upon you, and may Allah curse you and shower His Wrath upon you!” Allah’s Messenger \(\text{صلى الله عليه وسلم}\) said, “Be gentle and calm, O ‘Āishah! Be gentle and beware of being harsh and of saying evil things.” She said, “Didn’t you hear what they said?” He said, “Didn’t you hear what I replied (to them)? I have returned their statement to them, and my invocation against them will be accepted but theirs against me will not be accepted.”

(63) CHAPTER. The saying of ‘\text{أَمْنِ}’.

6402. Narrated Abū Hurairah \(\text{صَلِّى الله عليه وسلم}\): The Prophet \(\text{صَلِّى الله عليه وسلم}\) said, “When the \text{إِمَام} says ‘\text{أَمْنِ}’, then you should all say ‘\text{أَمْنِ}’, for the angels say ‘\text{أَمْنِ}’ at that time, and he whose \text{إِمَام} coincides with the ‘\text{أَمْنِ}’ of the angels, all his past sins will be forgiven.”

(64) CHAPTER. The superiority of saying, “\text{لَا يَلِهَا إِلا اللَّهُ}.”(1)

6403. Narrated Abū Hurairah \(\text{صَلِّى الله عليه وسلم}\): Allah’s Messenger \(\text{صَلِّى الله عليه وسلم}\) said, “Whoever says: \(\text{لَا يَلِهَا إِلا اللَّهُ} \text{وَحَدُّهُ} \text{لاَ شَرِيكَ لَهُ}\),

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(1) (Ch. 64) None has the right to be worshipped but Allah.
lahul-mulku wa lahul-hamdu wa Huwa ‘alā kulli shai’in Qadîr, \(^{(1)}\) one hundred times will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he.”

6404.Narrated ‘Amr bin Mâimûn: Whoever recites it (i.e., the invocation in the above Hadith No. 6403) ten times will be as if he manumitted one of Ismâ’îl’s descendants.

Narrated Abû Ayyûb Al-Ansârî the same Hadith from the Prophet ﷺ, saying, “(Whosoever recites it ten times) will be as if he had manumitted one of Ishmael’s (Prophet Ishmael’s) descendants.”

\(\text{(1)}\) (H. 6403) None has the right to be worshipped but Allâh (Alone) Who has no partner; to Him belongs the kingdom (of the universe), and for Him are all the praises, and He has the Power to do everything.
قال إبراهيم بن يوسف، عن أبيه، عن أبي إسحاق، حدثني عمرو بن ميمون، عن عبد الرحمن بن أبي ليلى، عن أبي أيوب قوله: عن النبي ﷺ.

 قال موسى: حدثنا وهب، عن داوود، عن عامر، عن عبد الرحمن بن أبي ليلى، عن أبي أيوب عن النبي ﷺ.

 وقال إسماعيل، عن الشعبي، عن الربيع بن جحش، قولله.

 وقال أميم: حدثنا شعبة: حدثنا عبد الملك بن ميسرة: سمعت هلال بن سافا عن الربيع بن جحش، عن عمرو بن ميمون، عن ابن مسعود.

 وقال الأغمس وخصيب، عن هلال، عن الربيع، عن عبد الله، قوله، ورواه أبو محبيل الخضرمي، عن أبي أيوب عن النبي ﷺ، كان.

 كمن أعلق رقية من ولد إسماعيل، قال أبو عبد الله: والصحيح قول عمرو. قال الحافظ أبو ذر الهروي: صوابه عمرو، وهو ابن أبي راهدة.

 فلما وعى الصواب ذكره أبو عبد الله البخاري في الأصل كما رواه، لا معرف.
(65) CHAPTER. The superiority of *Tasbih* [i.e., saying ‘Subḥān Allāḥ’ (Glorified be Allāḥ)]. (1)

6405. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “Whoever says, ‘Subḥān Allāhī wa biḥamdihi,’ (2) one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea.

6406. Narrated Abū Hurairah: The Prophet ﷺ said, “There are two expressions which are very easy for the tongue to say, but they are very heavy in the balance, and are very dear to the Most Gracious (Allāh), and they are: ‘Subḥān Allāhil-‘Azīm’ and ‘Subḥān Allāhi wa biḥamdihi.’”

(66) CHAPTER. The superiority of *Dhikr* of Allāh (remembering Allāh i.e., glorifying and praising Him, etc.).

6407. Narrated Abū Mūsa: The Prophet ﷺ said, “The example of the one who remembers (glorify the Praises of) his Lord (Allāh) in comparison to the one who does not remembers (glorify the Praises of) his Lord, is that of a living creature compared to a dead one.”

6408. Narrated Abū Hurairah: (1) (Ch. 65) I deem Allāh above all those unsuitable things ascribed to Him and free Him resembling anything whatsoever in any respect, and I glorify His Praises. (Also see glossary for *Subḥān Allāh*.)

(2) (H. 6405) Glorified be Allāh, the Most Great! Glorified be Allāh and Praised be He.
Allah’s Messenger ﷺ said, “Allah has some angels who look for those who remember (glorify the Praises of) Allah on the roads and paths. And when they find some people remembering (glorifying the Praises of) Allah, they call each other, saying, ‘Come to the object of your pursuit.’” He added, “Then the angels encircle them with their wings up to the nearest heaven to us.” He added, “[After those people remembered (glorified the Praises of) Allah, and the angels go back to Allah], their Lord asks them (those angels) — though He knows better than them — ‘What do My slaves say?’ The angels reply, ‘They say: Subhãn Allah, Allãh-u-Akbar, and Al-Hamdu-lillãh’. Allah then says, ‘Did they see Me?’ The angels reply, ‘No! By Allah, they didn’t see You.’ Allah says, ‘How it would have been if they saw me?’ The angels reply, ‘If they saw You, they would worship You more devoutly and remember You (glorify Your Praises) more deeply, and declare Your freedom from any resemblance to anything more often.’ Allah says (to the angels), ‘What do they ask Me for?’ The angels reply, ‘They ask You for Paradise.’ Allah says (to the angels), ‘Did they see it?’ The angels say, ‘No! By Allah, O Lord! They did not see it.’ Allah says, ‘How it would have been if they saw it?’ The angels say, ‘If they saw it, they would have greater covetousness for it and would seek it with greater zeal and would have greater desire for it.’ Allah says, ‘From what do they seek refuge?’ The angels reply, ‘They seek refuge from the (Hell) Fire.’ Allah says, ‘Did they see it?’ The angels say, ‘No! By Allah, O Lord! They did not see it.’ Allah says, ‘How it would have been if they saw it?’ The angels say, ‘If they saw it they would flee from it with the extreme fleeing and would have extreme fear from it.’ Then Allah says, ‘I make you
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witnesses that I have forgiven them.’” (Allâh’s Messenger [N.B. added:] “One of the angels would say, ‘There was so-and-so amongst them, and he was not one of them, but he had just come for some need.’ Allâh would say, ‘These are those people whose companions will not be reduced to misery.’”

(67) CHAPTER. What is said regarding the statement: ‘Ô là hâla wa, là quwwata illa billâh’ (i.e., There is neither might nor power except with Allâh).

6409. Narrated Abû Mûsa Al-Ash’ârî: The Prophet ﷺ started ascending a high place or hill. A man (amongst his companions) ascended it and shouted in a loud voice, “Ô là ilâha ilallâhu wa-Allâhu Akbar (none has the right to be worshipped but Allâh; and Allâh is the Most Great).” At that time Allâh’s Messenger ﷺ was riding his mule. Allâh’s Messenger ﷺ said, “You are not calling upon a deaf or an absent one.” And added, “Ô Abû Mûsa (or, Ô ‘Abdullâh)! Shall I tell you a sentence from the treasures of Paradise?” I said, “Yes.” He said, “Ô là hâla wa là quwwata illa billâh.”

(68) CHAPTER. Allâh has one hundred Names less one (i.e., 99).
6410. Narrated Abū Hurairah: Allah has ninety-nine Names, i.e., one hundred less one, and whoever complies with (believes in) their meanings and acts accordingly, will enter Paradise; and Allah is Al-Witr (one) and loves Al-Witr.

(69) CHAPTER. Preaching at intervals.

6411. Narrated Shaqiq: While we were waiting for ‘Abdullāh (bin Mas‘ūd), Yazid bin Mu‘awiya came. I said (to him), “Will you sit down?” He said, “No, but I will go into the house (of Ibn Mas‘ūd) and let your companion (Ibn Mas‘ūd) come out to you; and if he should not (come out), I will come out and sit (with you).” Then ‘Abdullāh came out, holding the hand of Yazid, addressed us saying, “I know that you are assembled here, but the reason that prevents me from coming out to you is that Allah’s Messenger used to preach us at intervals during the days, lest we should become bored.”
(i.e., the Hadith that makes the heart soft and tender by affecting the emotions and feelings of the one who hears it.)

(1) CHAPTER. Health and leisure (free time for doing good deeds). There is no life worth living except the life in the Hereafter.

6412. Narrated Ibn 'Abbâs: The Prophet ﷺ said, "There are two blessings which many people lose: (They are) Health and free time for doing good." (1)

6413. Narrated Anas: The Prophet ﷺ said, "O Allâh! There is no life worth living except the life of the Hereafter, so (please) make righteous the Anṣâr and the emigrants."

6414. Narrated Sahî bin Sa'd As-Sâ'i'di: We were in the company of Allâh's Messenger ﷺ in (the battle of) Al-Khandaq, and he was digging the trench while we were carrying the earth away. He

(1) (H. 6412) This means that many people do not use their health and free time, in gaining more and more of good deeds.
looked at us and said, “O Allāh! There is no life worth living except the life of the Hereafter, so (please) forgive the Ānṣār and the emigrants.”

(2) CHAPTER. The example of this world in contrast with the Hereafter.
And the Statement of Allāh:

“Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers — evil-doers), and (there is) Forgiveness from Allāh and (His) Good Pleasure (for the believers — good-doers). And the life of this world is only a deceiving enjoyment.”

(V.57:20)

6415. Narrated Sahl: I heard the Prophet saying, “A (small) place equal to an area occupied by a whip in Paradise is better than the (whole) world and whatever is in it; and an undertaking (journey) in the forenoon or in the afternoon for Allāh’s Cause, is better than the (whole) world and whatever is in it.”

(3) CHAPTER. The statement of the Prophet: “Be in this world as if you were a stranger.”

took hold of my shoulder and said, ‘Be in this world as if you were a stranger or a traveller.’”

The subnarrator added: Ibn ‘Umar used to say, “If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for your death.”

(4) CHAPTER. About hope and hoping too much (for long life and worldly pleasures).

And the Statement of Allāh ﷻ:

“...And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful...” (V.3:185)

And also the Statement of Allāh ﷻ:

“(O Muhammad!) Leave them to eat and enjoy and let them be preoccupied with (false) hope. They will come to know!” (V.15:3)

And ‘Ālī bin Abī Ṭālib said, “The world is going backward and the Hereafter is coming forwards, and each of the two has its own children; so you should be the children of the Hereafter, and do not be the children of this world, for today there is action (good or bad deeds) but no accounts, and tomorrow there will be accounts, but (there will be) no deeds to be done.”

6417. Narrated ‘Abdullāh: The Prophet ﷺ drew a square and then drew a line in the middle of it and extended it outside the square and then drew several

(1) (H. 6416) This means, ‘Do good deeds when you are healthy and alive before you become sick and die.’
small lines attached to that central line, and said, “This is the human being, and this (the square) is his lease of life (his or her day of death) encircles him from all sides (or has encircled him), and this (line) which is outside (the square) is his hope, and these small lines are the calamities and troubles (which may befall him), and if one misses him, another will snap (i.e., overtake) him, and if the other misses him, a third will snap him.”

6418. Narrated Anas bin Malik L
The Prophet ﷺ drew a few lines and said, “This is (man’s) hope, and this is the instant of his death, and while he is in this state (of hope), the nearer line (death) comes to him.”

(5) CHAPTER. If somebody reaches sixty years of age, he has no right to ask Allâh for a new lease of life (to make up for his past shortcomings), for Allâh Almighty says:
“...Did We not give you lives long enough, so that whoever would receive admonition could receive it? And the warner (of Allâh) came to you...” (V.35:37)

6419. Narrated Abû Hurairah L
The Prophet ﷺ said, “Allâh will not accept the excuse of any person whose instant of death is delayed till he is sixty years of age.”(1)

(1) (H. 6419) Such a person will not have the right to say, “If Allâh had given me another lease of life, I would have done good deeds,” for he has been given a life long enough for him to do good deeds.
6420. Narrated Abū Hurairah: I heard Allāh’s Messenger ﷺ saying, “The heart of an old man remains young in two respects, i.e., his love for the world (its wealth, amusements and luxuries) and his incessant hope.”

6421. Narrated Anas bin Malik: Allāh’s Messenger ﷺ said, “The son of Ādām (i.e., man) grows old and so also two (desires) grow with him, i.e., his love for wealth and (a wish for) a long life.”

(6) CHAPTER. The deed which is done seeking Allāh’s Countenance (i.e., for the sake of Allāh) 

A narration related by Sa’d deals with this topic.

6422. Narrated Mahmūd bin Ar-Rabi’a: I remember that Allah’s Messenger ﷺ took water from a bucket (which was in our home
used for getting water out of a well) with his mouth (and threw it on my face). (See H. 77)

6423. Narrated ‘Itbān bin Mālik Al-Anṣārī who was one of the men of the tribe of Banī Sālim: Allāh’s Messenger ﷺ came to me and said, “None will come on the Day of Resurrection who has said: ‘La ilāha illallāh’ (none has the right to be worshipped but Allāh) sincerely, seeking Allāh’s Countenance (i.e., for Allāh’s sake only) but will be saved from Hell-fire by Allāh.”

6424. Narrated Abī Hurairah رضي الله عنه: Allāh’s Messenger ﷺ said, “Allāh says, ‘I have nothing to give but Paradise as a reward to my slave, a true believer of Islamic Monotheism, who, if I cause his dear friend (or relative) to die, remains patient (and hopes for Allāh’s Reward).’”

(7) CHAPTER. The warning regarding worldly pleasures, amusements and competing against each other for the enjoyment thereof.

6425. Narrated ‘Amr bin ‘Auf, an ally of the tribe of Bani ‘Amir bin Lu’ā’i and one of those who had witnessed the battle of Badr with Allāh’s Messenger ﷺ: Allāh’s Messenger ﷺ sent Abū ‘Ubaida bin Al-Jarrāh to Bahrain to collect the Jizya (tax). Allāh’s Messenger ﷺ had concluded a peace treaty with the people of Bahrain and appointed Al-Alā’ bin Al-Ḥadrāmi as their chief; Abū ‘Ubaida arrived from Bahrain with the money. The Ansār heard of Abū
‘Ubaida’s arrival which coincided with the *Fajr Salāt* (prayer) led by Allāh’s Messenger ﷺ. When the Prophet ﷺ finished the *Salāt* (prayer) they came to him. Allāh’s Messenger ﷺ smiled when he saw them and said, “I think you have heard of the arrival of Abū ‘Ubaida and that he has brought something.” They replied, “Yes, O Allāh’s Messenger!” He said, “Have the good news, and hope for what will please you. By Allāh, I am not afraid that you will become poor, but I am afraid that worldly wealth will be given to you in abundance as it was given to those (nations) before you, and you will start competing each other for it as the previous nations competed for it, and then it will divert you (from good) as it diverted them.”

6426. Narrated ‘Uqba bin ‘Amir: The Prophet ﷺ went out and offered the funeral *Salāt* (prayer) for the martyrs of the (battle of) Uḥud and then ascended the pulpit and said, “I am your predecessor and I am a witness against you. By Allāh, I am now looking at my *Haud* (Al-Kauthar) and I have been given the keys of the treasures of the earth (or he said, “the keys of the earth”). By Allāh! I am not afraid that after me you will worship others besides Allāh, but I am afraid that you will start competing for (the pleasures of) this world.”
6427. Narrated Abū Sa‘īd Al-Khudrī:

Allāh’s Messenger ﷺ said, “The thing I am afraid of most for your sake is the worldly blessings which Allāh will bring forth to you.” It was said, “What are the blessings of this world?” The Prophet ﷺ said, “The pleasures of the world.” A man said, “Can the good bring forth evil?” The Prophet ﷺ kept quiet for a while till we thought that he was being inspired Divinely. Then he started removing the sweat from his forehead and said, “Where is the questioner?” That man said, “I (am present).” Abū Sa‘īd added: We thanked the man when the result (of his question) was such. The Prophet ﷺ said, “Good never brings forth but good. This wealth (of the world) is (like) green and sweet (fruit), and all the vegetation which grows on the bank of a stream either kills or nearly kills the animal that eats too much of it, except the animal that eats the Khadira (a kind of vegetation). Such an animal eats till its stomach is full and then it faces the sun and starts ruminating and then it passes out dung and urine and goes to eat again. This worldly wealth is (like) sweet (fruit), and if a person earns it (the wealth) in a legal way and spends it properly, then it is an excellent helper, and whoever earns it in an illegal way, he will be like the one who eats but is never satisfied.”

(1) One should not be greedy, for greed brings about destruction. Good itself does not produce evil; what produces evil is the wrong way we adopt in managing what is originally good.
6428. Narrated Zahdam bin Mudarrib: 'Imrân bin Ḥusain said: The Prophet said, "The best amongst you people are my contemporaries [i.e., the present (my) century (generation)] and then those who come after them [i.e., the next century (generation)]." 'Imrân added: I am not sure whether the Prophet mentioned two or three centuries generations after your present century (generation). The Prophet added, "And after them there will come people who will bear witness, though they will not be asked to give their witness; and they will be dishonest and will not be trustworthy, and they will make vows, but will not fulfil them, and fatness will appear among them."

[See Vol. 3, Hadith No. 2651]

6429. Narrated 'Abdullâh: The Prophet said, "The best people are those of my century (generation), and then those who will come after them [the next century (generation)], and then those who will come after them [i.e., the next century (generation)], and then after them there will come people whose witness will precede their oaths, and whose oaths will precede their witness."

[See Vol. 3, Hadith No. 2652]

6430. Narrated Qais: I heard Khabbâb, who had branded his abdomen with seven brands, (1) saying, "Had Allâh’s Messenger not forbidden us to invoke Allâh for death, I would have invoked Allâh for death. The Companions of Muhammad have left this world without taking anything of their reward in it (i.e., they will have perfect

(1) (H. 6430) Khabbâb was sick and therefore he branded his abdomen as a kind of treatment.
reward in the Hereafter), but we have collected of the worldly wealth that we cannot spend but on earth (i.e., on building houses)."

6431. Narrated Qais: I came to Khabbab while he was building a wall; and he (Khabbab) said, “Our companions who have left this world did not enjoy anything of their reward therein; while we have collected after them much wealth that we cannot spend but on earth (i.e., on building).”

6432. Narrated Khabbab: We emigrated with the Prophet ... (This narration is related in connection with emigration). (See H. 1276)

(8) CHAPTER. The Statement of Allah

11. Mankind! Verily the Promise of Allah is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allah. Surely, Satan is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the Blazing Fire.” (V.35:5,6)

6433. Narrated Ibn Aban: I brought water to ‘Uthmân bin ‘Affân to perform the ablution while he was sitting on his seat. He performed ablution in a perfect way and said, “I saw the Prophet performing ablution in this place and he performed it in a perfect way and said, ‘Whoever performs ablution as I have...
performed this time and then proceeds to the mosque and offers a two Rak'a prayer and then sits there [waiting for the compulsory congregational Salāt (prayers)], then all his past sins will be forgiven.”

The Prophet further added, “Do not be conceited [thinking that your sins will be forgiven because of your Salāt (prayer)].” *(1)*

(9) CHAPTER. The righteous people will depart (die).

6434. Narrated Mirdās Al-Aslami: The Prophet said, “The righteous (pious) people will depart (die) in succession one after the other, and there will remain (on the earth) useless people like the useless husk of barley seeds or bad dates, and Allāh will not care the least for them.”

(10) CHAPTER. The Fitnah (trial and affliction) of wealth should be warded off.

And the Statement of Allāh: “Your wealth and your children are only a trial…” *(V.64:15)*

6435. Narrated Abū Hurairah: The Prophet said, “Perish the slave of Dinār, Dirham, Qatīfa (thick soft cloth), and Khamiṣa (a garment), *(2)* for if he is given, he

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*(1)* (H. 6433) One should not indulge in evil deeds thinking that one’s sins will be forgiven by just doing what is mentioned in this Hadīth, for Allāh accepts the Salāt (prayer) and good deeds of righteous people only.

*(2)* (H. 6435) This invocation is against the one whose concern is just to amass money and enjoy the pleasures of the world.
6436.Narrated Ibn `Abbas: I heard the Prophet ﷺ saying, “If the son of Ādam (the human being) had two valleys of money, he would wish for a third, for nothing can fill the belly of Ādam’s son except dust,\(^1\) and Allâh forgives him who (repents to Him and) begs for His pardon.”

6437.Narrated Ibn `Abbâs: I heard Allâh’s Messenger ﷺ saying, “If the son of Ādam had money equal to a valley, then he will wish for another similar to it, for nothing can fill (satisfy) the eye of Ādam’s son except dust.\(^1\) And Allâh forgives him who (repents to Him and) begs for His pardon.”

Ibn ‘Abbâs said: I do not know whether this saying was quoted from the Qur’ân or not. ‘Aţâ said, “I heard Ibn Az-Zubair saying this narration while he was on the pulpit.”

6438.Narrated Sahl bin Sa’d: I heard Ibn Az-Zubair saying this narration while he was on the pulpit.

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\(^1\) (H. 6436) (H. 6437): This expression is a metonymy meaning, man continues to love wealth till he dies, for then he will no longer think of collecting wealth.
at Makkah, delivering a *Khutba*, saying, “O men! The Prophet ﷺ used to say, ‘If the son of Ādam were given a valley of gold, he would love to have a second one; and if he were given the second one, he would love to have a third, for nothing fills the belly of Ādam’s son except dust. And Allāh forgives him who (repents to Him and) begs for His pardon.’”

6439. Narrated Anas bin Mālik ﷺ: Allāh’s Messenger ﷺ said, “If Ādam’s son had a valley full of gold, he would like to have two valleys, for nothing fills his mouth except dust.\(^1\) And Allāh forgives him who (repents to Him and) begs for His pardon.”

6440. Ubayy said, “We considered this as a saying from the Qur’ān till the Sūrah (beginning with): ‘The mutual rivalry (for piling up of worldly things) diverts you’ (V.102:1) was revealed.”

(11) CHAPTER. The statement of the Prophet ﷺ: “Wealth is (like) green sweet (fruit).”

And the Statement of Allāh ﷻ: “Beautified for men is the love of things they covet: women, children…” (V.3:14)

And ‘Umar said, “O Allāh! We cannot but be happy with those things which You

\(^1\) (H. 6439) The idea of death in this *Hadith* and the few preceding ones is expressed figuratively by the idea of filling one of the parts of the human body with dust.
have made fair in our eyes. O Allah! I request You to give me power to spend all those things in the right way.”

6441. Narrated Ḥakīm bin Hizām: I asked the Prophet for some money and he gave me, and then again I asked him and he gave me, and then again I asked him and he gave me and he then said, “This wealth is (like) green and sweet (fruit), and whoever takes it without greed, Allah will bless it for him, but whoever takes it with greed, Allah will not bless it for him, and he will be like the one who eats but is never satisfied. And the upper (giving) hand is better than the lower (taking) hand.”

(12) CHAPTER. Whatever one spends from his money (on good deeds) will be better for him (in the Hereafter).

6442. Narrated ‘Abdullāh: The Prophet said, “Who among you considers the wealth of his heirs dearer to him than his own wealth?” They (the Companions) replied, “O Allah’s Messenger! There is none among us but loves his own wealth more.” The Prophet said, “So, his wealth is whatever he spends (in Allah’s Cause) during his life (on good deeds) while the wealth of his heirs is whatever he leaves after his death.”

(1) (H. 6442) What one spends during one’s lifetime for Allah’s sake is what one really owns, because one will get permanent reward for that in the Hereafter.
(13) CHAPTER. The rich (who do not spend their wealth on good deeds) are in fact the poor (i.e., little rewarded).

And the Statement of Allāh (swt): “Whosoever desires the life of the world and its glitter; to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do” (V.11:15,16)

6443. Narrated Abū Dhar: Once I went out at night and found Allāh’s Messenger (pbuh) walking all alone accompanied by no human being, and I thought that perhaps he disliked that someone should accompany him. So I walked in the shade, away from the moonlight but the Prophet (pbuh) looked behind and saw me and said, “Who is that?” I replied, “Abū that?!” He said, “0 Abū Dhar, let Allāh get me sacrificed for you!” So I accompanied him for a while and then he said, “The rich are in fact the poor (i.e., little rewarded) on the Day of Resurrection except him whom Allāh gives wealth which he spends (in charity) to his right, left, front and back, and performs good deeds with it.” I walked with him a little longer. Then he said to me, “Sit down here.” So he made me sit in an open space surrounded by rocks, and said to me, “Sit here till I come back to you.” He went towards Al-Ḥarra till I could not see him, and he stayed away for a long period, and then I heard him saying, while he was coming. “Even if he had committed theft, and even if he had committed illegal sexual intercourse?” When he came, I could not remain patient and asked him, “0 Allāh’s Prophet! Let Allāh get me sacrificed for you! Whom were you speaking to by the side of...
Al-Ḥarra? I did not hear anybody responding to your talk.” He said, ‘It was Jibril (Gabriel) who appeared to me beside Al-Ḥarra and said, ‘Give the good news to your followers that whoever dies without joining others in worship with Allāh, will enter Paradise.’ I said, ‘O Jibril! Even if he had committed theft or committed illegal sexual intercourse?’ He said, ‘Yes.’ I said, ‘Even if he has committed theft or committed illegal sexual intercourse?’ He said, ‘Yes.’ I said, ‘Even if he has committed theft or committed illegal sexual intercourse?’ He said, ‘Yes.’’’

(In some copies of Sahih Al-Bukhari it is also mentioned: “Even if he has drunk alcoholic liquors.”)
have gold equal to this mount of Uḥud.”

6444.Narrated Abū Dhar: While I was walking with the Prophet in the Harra of Al-Madīna, Uḥud came in sight. The Prophet said, “O Abū Dhar!” I said, “Labbaik, O Allāh’s Messenger!” He said, “I would not like to have gold equal to this mount of Uḥud, unless nothing of it, not even a single Dinār of it remains with me for more than three days, except something which I will keep for repaying debts. I would have spent all of it (distributed it) amongst Allāh’s slaves like this and like this, and like this.” The Prophet pointed out with his hand towards his right, his left and his back (while illustrating it). He proceeded with his walk and said, “The rich are in fact the poor (i.e., little rewarded) on the Day of Resurrection except those who spend their wealth like this, and like this, and like this; to their right, left and back, but such people are few in number.” Then he said to me, “Stay at your place and do not leave it till I come back.” Then he proceeded in the darkness of the night till he went out of sight, and then I heard a loud voice, and was afraid that something might have happened to the Prophet. I intended to go to him, but I remembered what he had said to me, i.e., ‘Don’t leave your place till I come back to you,’ so I remained at my place till he came back to me. I said, “O Allāh’s Messenger! I heard a voice and I was afraid.” So I mentioned the whole story to him. He said, “Did you hear it?” I replied, “Yes.” He said, “It was Jibrīl (Gabriel) who came to me and said, ‘Whoever died without joining others in worship with Allāh, will enter Paradise.’ I asked (Jibrīl), ‘Even if he had committed theft or committed illegal sexual intercourse?’ Gabriel said, ‘Yes, even if he had committed theft or committed
illegal sexual intercourse.’"

6445. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “If I had gold equal to the mountain of Uhud, it would not please me that anything of it should remain with me after three nights (i.e., I would spend all of it in Allah’s Cause) except what I would keep for repaying debts.”

(15) CHAPTER. True riches is self-contentment.

And the Statement of Allah ﷻ:

“Do they think that We enlarge them in wealth and children... (up to) ...and they have other (evil) deeds, besides, which they are doing,” (V.23:55-63)

Ibn ‘Uyaina said, “They have not done it, but they will surely do it.”

6446. Narrated Abū Hurairah: The Prophet ﷺ said, “Riches does not mean having a great amount of property, but riches is self-contentment.”

(16) CHAPTER. The superiority of being poor.

6447. Narrated Sahl bin Sa’d As-Sa‘idi: A man passed by Allah’s Messenger ﷺ, and the Prophet ﷺ asked a man sitting beside him, “What is your opinion about this (passer-by)” He replied, “This (passer-by) is from
the noble class of people. By Allāh, if he should ask for a lady's hand in marriage, he ought to be given her in marriage, and if he intercedes for somebody, his intercession will be accepted." Allāh's Messenger  kept quiet, and then another man passed by and Allāh's Messenger  asked the same man (his companion) again, “What is your opinion about this (second) one?” He said, “O Allāh's Messenger! This person is one of the poor Muslims. If he should ask a lady's hand in marriage, no one will accept him, and if he intercedes for somebody, no one will accept his intercession, and if he talks, no one will listen to his talk.” Then Allāh's Messenger  said, “This (poor man) is better than such a large number of the first type (i.e., rich men) as to fill the earth.”

6448. Narrated Abū Wā’il: We paid a visit to Khabbāb who was sick, and he said, “We emigrated with the Prophet  for Allāh's sake and our wages became due on Allāh's account. Some of us died without having received anything of the wages, and one of them was Muṣʿab bin 'Umair, who was martyred on the day (of the battle) of Uḥud, leaving only one sheet (to shroud him in). If we covered his head with it, his feet became uncovered, and if we covered his feet with it, his head became uncovered. So the Prophet  ordered us to cover his head with it and to put some ḍhkhir (a kind of grass) over his feet. On the other hand, some of us have had the fruits (of our good deed) and are plucking them (in this world).”

6449. Narrated 'Imrān bin Ḥūṣain: The Prophet  said, “I looked into Paradise and
found that the majority of its dwellers were the poor people, and I looked into the (Hell) Fire and found that the majority of its dwellers were women.”

6450. Narrated Anas: The Prophet did not eat at a table till he died, and he did not eat a thin, nicely baked wheat bread till he died.

6451. Narrated 'Aishah: When the Prophet died, nothing which can be eaten by a living creature was left on my shelf except some barley grain. I ate of it for a period and when I measured it, it finished.

(17) CHAPTER. How the Prophet and his Companions used to live, and how they gave up their interest in the world.

6452. Narrated Abū Hurairah: By Allāh except Whom none has the right to be worshipped, (sometimes) I used to lay (sleep) on the ground on my liver (abdomen) because of hunger, and (sometimes) I used to

جئنا سلمت بن رضٍّ: حدثنا أبو رجاء
عن عمران بن حضن عن النبي ﷺ
قال: «اعتقِتَ في الجنة فرأيت أكثر
أهلها الفقراء، وتُلِّفْت في النار
فرأيت أكثر أهلها النساء».

[راجع: 2241] تابعت أبوبوعود. وقال صغر
وحماً بن نجيح: عن أبي رجاء عن
ابن عباس.

450 - حدثنا أبو معمرو: حدثنا
عبد الروابث: حدثنا سعيد بن أبي
غزية: عن قادة، عن أبي، عن أبي رضٍّ
الله ﷺ قال: لم يأكل النبي ﷺ على
خوان حتى مات، وما أكل حُبَرًا
مرفقا حتى مات. [راجع: 5382]

451 - حدثنا عبد الله بن أبي
شيبة: حدثنا أبو أسامة: حدثنا
بهمام، عن أبي، عن عائشة رضي
الله عنها قالت: لقد نظرت النبي ﷺ
وما في رفيق من شئ: يا جميل ذو كيد،
إنا شستر صغير في رف لي، فأتكلت
منه حتى طال علمي فكلت فغبني.

[راجع: 8937]

(17) باب: كيف كان ي👨‍👦‍👦 الأئم الرضٍّ
وأصحابه، وتخليهم من الدنيا؟

452 - حدثنا أبو نعيم بن نحو
بن منصف هذا الحديث: حدثنا عمرو
بن ذر: حدثنا مjahد: أن أبا مهْرَزَة
bind a stone over my belly because of hunger.

One day I sat by the way from where they (the Prophet ﷺ and his Companions) used to come out. When Abū Bakr passed by, I asked him about a Verse from Allāh’s Book and I asked him only that he might satisfy my hunger, but he passed by and did not do so. Then ‘Umar passed by me and I asked him about a Verse from Allāh’s Book, and I asked him only that he might satisfy my hunger, but he passed by without doing so. Finally Abūl-Qasim (the Prophet ﷺ) passed by me and he smiled when he saw me, for he knew what was in my heart and on my face. He said, “O Abā Hirr (Abū Hurairah)! I replied, “Labbaik, O Allāh’s Messenger!” He said to me, “Follow me.” He proceeded and I followed him. Then he entered the house and I asked permission to enter and was admitted. He found milk in a bowl and said, “From where is this milk?” They said, “It has been presented to you by such and such man (or by such and such woman).” He said, “O Abā Hirr!” I said, “Labbaik, O Allāh’s Messenger!” He said, “Go and call the people of Suffa to me”. These people of Suffa were the guests of Islām who had neither families, nor money, nor anybody to depend upon, and whenever an object of charity was brought to the Prophet ﷺ he would send it to them and would not take anything from it, and whenever any present was given to him, he used to send some for them and take some of it for himself. The order of the Prophet ﷺ upset me, and I said to myself, “How will this little milk be enough for the people of As-Suffa?” (1) I thought I was more entitled to drink from

(1) (H. 6452) They were about eighty men or more and it is a miracle (*) from Allāh to the Prophet ﷺ that a small bowl of milk (hardly one kilogram) could be sufficient for over eighty men to drink to their fill.

(*) See the Miracles from Allāh to the Prophet ﷺ in Vol. I.
that milk in order to strengthen myself, but behold! The Prophet ﷺ came to order me to give that milk to them. I wondered what will remain of that milk for me, but anyway, I could not but obey Allāh and His Messenger ﷺ, so I went to the people of As-Suffa and called them, and they came and asked the Prophet’s permission to enter. They were admitted and took their seats in the house. The Prophet ﷺ said, “O Āba-Hirr!” I said, “Labbaik, O Allah’s Messenger!” He said, “Take it and give it to them.” So I took the bowl (of milk) and started giving it to one man who would drink his fill and return it to me, whereupon I would give it to another man who, in his turn, would drink his fill and return it to me, and I would then offer it to another man who would drink his fill and return it to me. Finally, after the whole group had drunk their fill, I reached the Prophet ﷺ who took the bowl and put it on his hand, looked at me and smiled and said, “O Āba-Hirr!” I replied, “Labbaik, O Allah’s Messenger!” He said, “There remain you and I.” I said, “You have said the truth, O Allah’s Messenger!” He said, “Sit down and drink.” I sat down and drank. He said, “Drink,” and I drank. He kept on telling me repeatedly to drink, till I said, “No, by Allāh Who sent you with the Truth, I have no space for it (in my stomach).” He said, “Hand it over to me.” When I gave him the bowl, he praised Allāh and pronounced Allāh’s Name on it and drank the remaining milk.

6453. Narrated Sa’d: I was the first man among the Arabs to shoot an arrow for
Allâh's Cause. We used to fight in Allâh's Cause while we had nothing to eat except the leaves of Al-Hubla and the Samur trees (desert trees) so that we discharged excrement like that of sheep (i.e., unmixed droppings). Today the (people of the) tribe of Bani Asad teach me the laws of Islâm. If so, then I am lost, and all my efforts of that hard time had gone in vain.

6454.Narrated 'Aishah: The family of Muhammad had never eaten wheat bread to their satisfaction for three successive days since their arrival in Al-Madîna till the death of the Prophet.

6455.Narrated 'Aishah: The family of Muhammad did not eat two meals on one day, but one of the two was of dates.

6456.Narrated 'Aishah: The bed mattress of the Prophet was made of a leather case stuffed with palm fibres.

6457.Narrated Qatâda: We used to go to Anas bin Mãlik and see his baker standing (preparing the bread). Anas said, "Eat. I have not known that the Prophet ever saw a thin well-baked loaf of bread till he died,
and he never saw a roasted sheep with his eyes.”

6458. Narrated ‘Aishah that she said to ‘Urwa: “O the son of my sister! We used to see three crescents in two months, and no fire used to be made in the houses of Allâh’s Messenger (i.e., nothing used to be cooked).” ‘Urwa said, “What used to sustain you?” ‘Aishah said, “The two black things, i.e., dates and water, except that Allâh’s Messenger had neighbours from the Ansâr who had some milch she-camels, and they used to give the Prophet some milk from their house, and he used to make us drink it.”

6459. Narrated Abû Hurairah: Allâh’s Messenger said, “O Allâh! Give Qutan (provision that is sufficient to live with contentment) to the family of Muhammâd (s.a.).”
(18) CHAPTER. The adoption of a middle course (not to go to extremes), and the regularity of one’s deeds.

6461. Narrated Masraq: I asked ‘Aishah, “What deed was the most beloved to the Prophet?” She said, “The regular constant one.” I said, “At what time he use to get up at night [for the Tahajjud night Salat (prayer)]?” She said, “He used to get up on hearing (the crowing of) the cock (in the last third of the night).”

6462. Narrated ‘Aishah: The most beloved action to Allah’s Messenger was that whose doer did it continuously and regularly.

6463. Narrated Aba Hurairah: Allah’s Messenger said, “The deeds of anyone of you will not save you [from the (Hell) Fire].” They said, “Even you (will not be saved by your deeds), O Allah’s Messenger?” He said, “No, even I (will not be saved) unless and until Allah protects or covers me with His Grace and His Mercy. Therefore, do good deeds properly, sincerely and moderately, and worship Allah in the forenoon and in the afternoon and during a part of the night, and Al Qasd (always adopt a middle, moderate, regular course) whereby you will reach your Al-Qasd (target i.e., Paradise).”

(1) (H. 6463) The Prophet compares the Muslim to a traveller who should not exert=
6464. Narrated ‘Aishah: Allah’s Messenger said, “Do good deeds properly, sincerely and moderately and know that your deeds will not make you enter Paradise, and that the most beloved deeds to Allah are the most regular and constant even though it were few.”

6465. Narrated ‘Aishah: The Prophet was asked, “What deeds are loved most by Allah?” He said, “The most regular constant deeds even though they may be few.” He added, “Take upon yourselves only those deeds which are within your ability.”

6466. Narrated ‘Alqama: I asked ‘Aishah, Mother of the believers, “O Mother of the believers! How were the deeds of the Prophet? Did he use to do extra deeds of worship on special days?” She said, “No, but his deeds were regular and constant, and who among you is able to do what the Prophet was able to do (i.e., in worshipping Allah)?”

6467. Narrated ‘Aishah: The Prophet said, “Do good deeds properly, sincerely and moderately, and receive good =himself at the beginning of the journey for he would become too tired to reach his destination. So one should adopt a moderate way of regular and constant worshipping of Allah whereby one should reach his destination (i.e., Paradise).
news because one’s good deeds will not make him enter Paradise.” They asked, “Even you, O Allah’s Messenger?” He said, “Even I, unless and until Allah protects or covers me with His Pardon and His Mercy.”

6468. Narrated Anas bin Malik: Once Allah’s Messenger led us in Salāt (prayer) and then (after finishing it) ascended the pulpit and pointed with his hand towards the Qiblah of the mosque and said, “While I was leading you in Salāt (prayer), both Paradise and Hell were displayed in front of me in the direction of this wall. I had never seen a better thing (than Paradise) and a worse thing (than Hell) as I have seen today; I had never seen a better thing and a worse thing as I have seen today.”

(19) CHAPTER. Hope (that Allah will forgive one’s sins and will accept one’s good deeds) with fear (of Allah).

And Sufyān said, “There is no Verse in Qur’ān more hard on me than this one:
“O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to At-Taurat (the Torah) and Al-Injil (the Gospel), and what has (now) been sent down to you from your Lord (the Qur’an)…” (V.5:68)

6469. Narrated Abû Hurairah: I heard Allâh’s Messenger ﷺ saying, “Verily Allâh created mercy. The day He created it, He made it into one hundred parts. He withheld with Him ninety-nine parts, and sent its one part to all His creatures. Had a disbeliever known of all the mercy which is in the Hands of Allâh, he would not have lost hope of entering Paradise, and had a believer known of all the punishment which is present with Allâh, he would not have considered himself safe from the Hell-fire.”

(20) CHAPTER. Refraining patiently from doing those things which Allâh has made illegal.

And the Statement of Allâh تعالى:
“...Only those who are patient shall receive their rewards in full, without reckoning.” (V.39:10)

And ‘Umar said, “We have found that our best period of life was while we were patient.”

6470. Narrated Abû Sa‘îd: Some people from the Anṣâr asked Allâh’s Messenger ﷺ (to give them something) and he gave to everyone of them who asked him until all that he had was finished. When everything was
finished and he had spent all that was in his hand, he said to them,“(Know) that if I have any wealth, I will not withhold it from you (to keep for somebody else); and (know) that he who refrains from begging others (or doing prohibited deeds), Allâh will make him contented and not in need of others; and he who remains patient, Allâh will bestow patience upon him, and he who is satisfied with what he has, Allâh will make him self-sufficient. And there is no gift better and vast (you may be given) than patience.”

6471. Narrated Al-Mughîra bin Shu’ba: The Prophet used to offer Salât (prayer) so much that his feet used to become oedematous or swollen, and when he was asked as to why he prays (offers Salât) so much, he would say, “Shall I not be a thankful slave (to Allâh)?”

(21) CHAPTER. “...And whosoever puts his trust in Allâh, then He (Allâh) will suffice him...” (V.65:3)

And Ar-Rabi’ bin Khuthaim said, “...of all sorts of difficulties that might befall the people.”(1)

6472. Narrated Ibn ‘Abbâs: Allâh’s Messenger said, “Seventy thousand people from among my followers will enter Paradise without accounts, and they are those who do not practise Ar-Ruqya(2) and do not see as evil omens in things, and put their trust in their Lord.”

(1) (Ch. 21) Ar-Rabi’ said this commenting on the Qur’ânic Verse: “...And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).”
(2) (H. 6472) Ar-Ruqya: See the glossary.
6473. Narrated Warrād, the clerk of Al-Mughira bin Shu'ba: Muʿāwiyah wrote to Al-Mughira: “Write to me a narration you have heard from Allāh’s Messenger ﷺ.” So Al-Mughira wrote to him: “I heard him saying the following after each Salāt (prayer): ‘Lā ilāha illallāhu Wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu, wa Huwa ’ala kulli shai’in Qadir.’ (1) He used to forbid: (1) Qīl and Qāl (sinful and useless talk like backbiting, etc., or that you talk too much about others), (2) asking too many questions (in disputed religious matters), (3) wasting one’s wealth (by extravagance), (4) preventing what should be given (e.g., charity, etc.), (5) to beg of men (i.e., begging), (6) being undutiful to mothers, and (7) burying one’s daughters (alive).” (See H. 844)

(22) CHAPTER. What is disliked about Qīl and Qāl (i.e., sinful and useless talk).

(23) CHAPTER. To protect one’s tongue (from illegal talk, e.g., lying, abusing or backbiting, etc.).

(And the Prophet’s statement:) “He who

(1) (H. 6473) None has the right to be worshipped but Allāh Alone, Who has no partners. To Him belongs the kingdom (of the universe) and all praises be to Him and He is Omnipotent.
believes in Allâh and the Last Day should talk what is good (sensible talk) or keep quiet.”

And the Statement of Allâh

“Not a word does he (or she) utter, but there is a watcher by him ready (to record it).” (V.50:18)

6474. Narrated Sahl bin Sa’d: Allâh’s Messenger ﷺ said, “Whoever can guarantee (the chastity of) what is between his two jawbones and what is between his two legs (i.e., his mouth, his tongue and his private parts) (1), I guarantee Paradise for him.”

6475. Narrated Abû Hurairah: Allah’s Messenger ﷺ said, “Whoever believes in Allâh and the Last Day should talk what is good (sensible talk) or keep quiet: and whoever believes in Allâh and the Last Day should not harm his neighbour; and whoever believes in Allâh and the Last Day should entertain his guest generously.”

[See Hadith No. 6018.]

6476. Narrated Abû Shuraih Al-Khuzâ’î: My ears heard and my heart grasped (the statement which) the Prophet ﷺ said, “The period for keeping one’s guest is three days (and don’t forget) his reward.” It was asked, “What is his reward?” He said, “In the first night and the day he should be given a high

(1) (H. 6474) i.e., whoever protects his tongue from illegal talk (e.g., to tell lies or abusing, backbiting, etc.) and his mouth from eating and drinking of the forbidden illegal things, etc. and his private parts from illegal sexual acts.
quality of meals; and whoever believes in Allâh and the Last Day, should entertain his guest generously; and whoever believes in Allâh and the Last Day should talk what is good (sensible talk) or keep quiet.”

6477. Narrated Abû Hurairah that he heard Allâh’s Messenger saying, “A slave of Allâh may utter a word without thinking whether it is right or wrong, he may slip down in the Fire as far away a distance equal to that between the east.”(1)

6478. Narrated Abû Hurairah: The Prophet said, “A slave (of Allâh) may utter a word which pleases Allâh, without giving it much importance, and because of that Allâh will raise him to degrees (of reward): a slave (of Allâh) may utter a word (carelessly) which displeases Allâh, without thinking of its gravity, and because of that he will be thrown into the Hell-fire.”

(24) CHAPTER. Weeping out of fear of Allâh.

6479. Narrated Abû Hurairah: The Prophet said, “Allâh will give shade to seven (types of people) under His Shade

(1) (H. 6477) In some narrations it is said, “between the east and the west.”
(on the Day of Resurrection). (1) (One of them will be) a person who remembers Allah and his eyes are then flooded with tears.”

(25) CHAPTER. To be afraid of Allah

6480. Narrated Hudhaifa: The Prophet ﷺ said, “There was a man amongst the people who had suspicion as to the righteousness of his deeds. Therefore he said to his family, ‘If I die, take me and burn my corpse and throw away my ashes into the sea on a hot (or windy) day.’ They did so, but Allah collected his ash particles and asked (him), ‘What made you do what you did?’ He replied, ‘The only thing that made me do it was that I was afraid of You.’ So Allah forgave him.”

6481. Narrated Abū Sa‘īd ibn ‘Abdullāh: The Prophet ﷺ mentioned a man from the previous generation, or from the people preceding your age, whom Allah had given both wealth and children. The Prophet ﷺ said, “When the time of his death approached, he asked his children, ‘What type of father have I been to you?’ They replied, ‘You have been a good father.’ He said, ‘But he (i.e., your father) has not stored any good deeds with Allah (for the Hereafter), if he should face Allah, Allah will punish him. So listen, (O my children), when I die, burn my body till I become mere coal and then grind it into powder, and when

(1) (H. 6479) See Vol. 1, Hadith No. 660 for the seven types.
there is a stormy wind, throw me (my ashes) in it.’ So he took a firm promise from his children (to follow his instructions). And by Allāh they (his sons) did accordingly (fulfilled their promise). Then Allāh said, ‘Be’ and behold! That man was standing there! Allāh then said, ‘O my slave! What made you do what you did?’ That man said, ‘Fear of You.’ So Allāh forgave him.”

(26) CHAPTER. To give up sinful deeds.

6482. Narrated Abū Mūsā: Allāh’s Messenger ﷺ said, “My example and the example of the Message with which Allāh has sent me is like that of a man who came to some people and said, ‘I have seen with my own eyes the enemy forces, and I am a naked warner (to you) so save yourself, save yourself!” A group of them obeyed him and went out at night, slowly and stealthily and were safe, while another group did not believe him and thus the army took them in the morning and destroyed them.”

(1) (H. 6482) It was an Arabian custom that a man, on seeing the forces of the enemy, would take off his clothes and use it as a signal of warning to his people.
6483. Narrated Abū Hurairah: I heard Allāh’s Messengerﷺ saying, “My example and the example of the people is that of a man who made a fire, and when it lighted what was around it, moths and other insects started falling into the fire. The man tried (his best) to prevent them (from falling in the fire), but they overpowered him and rushed into the fire.” The Prophetﷺ added, “Now, similarly I take hold of the knots at your waist (belts) to prevent you from falling into the fire, but you insist on falling into it.”

6484. Narrated ‘Abdullāh bin ‘Amr: The Prophetﷺ said, “A Muslim is the one who avoids harming Muslims with his tongue and his hands. And a Muhājir (an Emigrant) is the one who gives up (abandons) all what Allāh has forbidden.”

(27) CHAPTER. The saying of the Prophetﷺ, “If you knew that which I know, you would laugh little and weep much.”

6485. Narrated Abū Hurairah: Allāh’s Messengerﷺ said, “If you knew that which I know, you would laugh little and weep much.”

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(1) (H. 6483) The fire symbolizes the unlawful deeds which the Prophetﷺ warned the people.

(2) (H. 6484) The Prophetﷺ regards the one who observes the orders of religion and the Emigrant (who left Makkah for Al-Madīna for the sake of his religion) as equal in reward.
6486. Narrated Anas: The Prophet said, "If you knew that which I know, you would laugh little and weep much."

6487. Narrated Abü Hurairah: Allâh's Messenger said, "The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things."

(28) CHAPTER. The (Hell) Fire is surrounded by all kinds of desires and passions.

6488. Narrated 'Abdullâh: The Prophet said, "Paradise is nearer to any of you than the Shirâk (leather strap) of his shoe, and so is the (Hell) Fire."

(29) CHAPTER. Paradise is nearer to anyone of you than the Shirâk of his shoe, and so is the (Hell) Fire.

(1) (H. 6487) Inordinate desires and animalistic passions lead to the Fire, while self-control, perseverance, chastity and all other virtues, and the obedience to Allâh and His Messenger lead to Paradise. What leads to Hell is easy to do while what leads to Paradise is difficult to do.

(2) (Ch. 29) A leather strap.
6489. Narrated Abū Hurairah: The Prophet said, “The truest poetic verse ever said by a poet is: Indeed! Except Allāh, everything is Bātîl (i.e., perishable, etc.).” [See Fath Al-Bārî and See H. 3841]

(30) CHAPTER. One should always look at the one who is inferior (in worldly rank) to him, and should not look at the one who is superior (in worldly rank) to him.

6490. Narrated Abū Hurairah: Allah’s Messenger said, “If anyone of you looked at a person who was made superior to him in property and (in worldly rank and in good) appearance, then he should also look at the one who is inferior to him, and to whom he has been made superior.”

(31) CHAPTER. Whoever intended to do a good deed or a bad deed.

6491. Narrated Ibn ‘Abbas: The Prophet narrating about his Lord said, “Allāh ordered (the angels appointed over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allāh will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually does it, then Allāh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times to many more times; and if somebody intended to do a bad
deed and he does not do it, then Allah will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually does it, then Allah will write one bad deed (in his account).”

(32) CHAPTER. What minor sins should be warded off.

6492. Narrated Ghailân: Anas said, “You people do (bad) deeds (commit sins) which seem in your eyes as tiny (minute) than hair while we used to consider those (very deeds) during the life-time of the Prophet as destructive sins.”

(33) CHAPTER. The (results of) deeds done depend upon the last actions. And that one should be afraid of it.

6493. Narrated Sa’d bin Sahl As-Sâ’idi: The Prophet looked at a man fighting against Al-Mushrikûn [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad (ﷺ)] and he was one of the most competent persons fighting on behalf of the Muslims. The Prophet said, “Let him who wants to look at a man from the dwellers of the (Hell) Fire look at this (man).” Another man followed him and kept on following him till he (the fighter) was injured and, seeking to die quickly, he placed the tip of the blade of his sword between his breasts and leaned over it till it passed through his shoulders (i.e., committed suicide). The Prophet added, “A person may do deeds that seem to
the people as the deeds of the people of Paradise while in fact, he is from the dwellers of the (Hell) Fire; similarly a person may do deeds that seem to the people as the deeds of the people of the (Hell) Fire while in fact, he is from the dwellers of Paradise. Verily, the (results of) deeds done depend upon the last actions.” (See H. 2898)

(34) CHAPTER. Seclusion is better for a believer than to have evil companions.

6494.Narrated Abū Sa‘īd Al-Khudrī: A bedouin came to the Prophet ﷺ and said, “O Allah’s Messenger! Who is the best of mankind?” The Prophet ﷺ said, “A man who strives for Allah’s Cause with his life and property, and (also) a man who lives (all alone) in a mountain path among the mountain paths to worship his Lord (Allah) and save the people from his evil.”

6495. Narrated Abū Sa‘īd: I heard the Prophet ﷺ saying, “There will
come a time upon the people when the best property of a Muslim will be sheep which he will take to the tops of mountains and to the places of rainfall; and he will run away with his religion (in order to save it) from *Al-Fitan* (atrocities, trials).

(35) CHAPTER. The disappearance of *Al-Amānah*. (1)

6496. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “When *Al-Amānah* is lost, then wait for the Hour.” It was asked, “How will *Al-Amānah* be lost, O Allah’s Messenger?” He said, “When authority is given to those who do not deserve it, then wait for the Hour.”

6497. Narrated Ḥudhaifa b. Zīlāwî: Allah’s Messenger ﷺ narrated to us two narrations, one of which I have seen (happening) and I am waiting for the other. He narrated that (in the beginning) *Al-Amānah* was preserved in the roots of the hearts of men and then they learnt it from the Qur’an, and then they learnt it from the (Prophet’s) Sunna (legal ways). He also told us about its disappearance, saying, “A man will go to sleep whereupon *Al-Amānah* will be taken away from his heart, and only its trace will remain.”

(1) (Ch. 35) (H. 6496) (H. 6497) *Al-Amānah*: The trust or the moral responsibility or honesty, etc. and all the duties which Allah has ordained.
remain, resembling the traces of fire. He then will sleep whereupon the remainder of the Al-Amânah will also be taken away (from his heart) and its trace will resemble a blister which is raised over the surface of skin as an ember touches one’s foot; and in fact, this blister does not contain anything. So there will come a day when people will deal in business with each other but there will hardly be any trustworthy persons among them. Then it will be said that in such and such a tribe there is such and such person who is honest, and a man will be admired for his intelligence, good manners and strength, though indeed he will not have belief equal to a mustard seed in his heart.” The narrator added: There came upon me a time when I did not mind dealing with anyone of you, for if he was a Muslim, his religion would prevent him from cheating, and if he was a Christian, his Muslim ruler would prevent him from cheating; but today I cannot deal except with so-and-so and so-and-so.

[See Vol. 9, Hadith No. 7086]

6498. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما: I heard Allah’s Messenger ﷺ saying, “People are just like camels, out of one hundred, one can hardly find a single camel suitable to ride.”
(36) CHAPTER. (Worshipping Allāh in public just for) showing off; (and talking or hinting about one's own deeds of worship, or letting the people) hear (of his good deeds to win their praise) for the same purpose.

6499. Narrated Jundub: The Prophet ﷺ said, "He who lets the people hear of his good deeds intentionally, to win their praise, Allāh will let the people know his real intention (on the Day of Resurrection), and he who does good things in public to show off and to win the praise of the people, Allāh will disclose his real intention (and humiliate him)."

(37) CHAPTER. Whoever compelled himself to obey Allāh غَزَّ وَجَبَلَ

6500. Narrated Muʿādh bin Jabal: While I was riding behind the Prophet ﷺ as a companion rider and there was nothing between me and him except the back of the saddle, he ﷺ said, "O Muʿādh!" I replied, "Labbaik, O Allāh's Messenger, and Saʿdaik!" He proceeded for a while and then said, "O Muʿādh!" I said, "Labbaik O Allāh's Messenger, and Saʿdaik!" He again proceeded for a while and said, "O Muʿādh bin Jabal!" I replied, "Labbaik, O Allāh's Messenger, and Saʿdaik!" He said, "Do you know what is Allāh's Right upon His slaves?" I replied, "Allāh and His Messenger know better." He said, "Allāh's Right on His
slaves is that they should worship Him and not worship anything else besides Him.” He then proceeded for a while, and again said, “O Mu‘ādh bin Jabal!” I replied, “Labbaik, O Allah’s Messenger, and Sa‘daik!” He said, “Do you know what is (Allah’s) slaves’ right on Allah if they did so?” I replied, “Allah and His Messenger know better.” He said, “The right of the slaves upon Allah is that He should not punish them (if they did so).”

(38) CHAPTER. The humility or modesty or lowliness (to lower oneself).

6501. Narrated Anas: The Prophet had a she-camel called Al-‘Aḍbā’ and it was too fast to surpass in speed. There came a bedouin riding a camel of his, and that camel outstripped it (i.e., Al-‘Aḍbā’). That result was hard on the Muslims who said sorrowfully, “Al-‘Aḍbā’ has been outstripped.” Allah’s Messenger said, “It is incumbent upon Allah that nothing would be raised high in this world except that He lowers or puts it down.”

[See Vol. 4, Hadith No. 2872]

6502. Narrated Abu Hurairah: Allah’s Messenger said, “Allah said, 'I will declare war against him who shows hostility...
to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawāfil (praying or doing extra deeds besides what is obligatory) till I love him, then I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My Protection (Refuge), I will protect him (i.e., give him My Refuge); and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.”

(39) CHAPTER. The saying of the Prophet ﷺ: “I have been sent, and the Hour (is at hand) as these two (fingers).”(1)

And the Statement of Allāh علّه وسلم:
“... And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly! Allāh is Able to do all things.” (V.16:77)

6503. Narrated Sahl: Allāh’s Messenger ﷺ said, “I have been sent and the Hour (is at hand) as these two,” pointing at his two fingers and projecting them out.

6504. Narrated Anas ﷺ: Allāh’s ﷺ заперия: “I have been sent as the Hour (is at hand) as these two.”

(1) (Ch. 39) This means, it will not be long before the Hour takes place. The period between the Prophet ﷺ and the coming of the Hour will not be long.
Messenger said, “I have been sent and the Hour (is at hand) as these two (fingers).”

6505. Narrated Abū Hurairah: The Prophet said, “I have been sent and the Hour (is at hand) as these two (fingers).”

(40) CHAPTER. The rising of the sun from the west.

6506. Narrated Abū Hurairah: Allah’s Messenger said, “The Hour will not be established till the sun rises from the west, and when it rises (from the west) and the people see it, then all of them will believe (in Allah). But that will be the time when, ‘...No good it will do to a person to believe then if he believed not before.’ (V.6:158)

The Hour will be established (so suddenly); that two persons spreading a garment between them will not be able to finish their bargain, nor will they be able to fold it up. The Hour will be established while a man is carrying the milk of his she-camel, but cannot drink it; and the Hour will be established when someone is not able to prepare the tank to water his livestock from it; and the Hour will be established when some of you has raised his food to his mouth but cannot eat it.”
(41) CHAPTER. Whoever loves to meet Allâh, Allâh (too) loves to meet him.

6507. Narrated ‘Ubâdah bin As-Sâmî: The Prophet ﷺ said, “Whoever loves to meet Allâh, Allâh (too) loves to meet him, and whoever hates to meet Allâh, Allâh (too) hates to meet him”. ‘Aishah, or some of the wives of the Prophet ﷺ said, “But we dislike death.” He said, “It is not like this, but it is meant that when the time of the death of a believer approaches, he receives the good news of Allâh’s Pleasure with him and His Blessings upon him, and so at that time nothing is dearer to him than what is in front of him. He therefore loves the Meeting with Allâh, and Allâh (too) loves the Meeting with him. But when the time of the death of a disbeliever approaches, he receives the evil news of Allâh’s Torment and His Requital, whereupon nothing is more hateful to him than what is before him. Therefore, he hates the Meeting with Allâh, and Allâh too, hates the Meeting with him.”

6508. Narrated Abû Mûsâ: The Prophet ﷺ said, “Whoever loves the Meeting with Allâh, Allâh (too), loves the Meeting with him; and whoever hates the Meeting with Allâh, Allâh (too), hates the Meeting with him.”

6509. Narrated ‘Aishah, the wife of the Prophet ﷺ: When Allâh’s Messenger ﷺ was in good health, he used to say, “No Prophet’s
soul is ever captured unless he is shown his place in Paradise and given the option (to die or survive).” So when the death of the Prophet approached and his head was on my thigh, he became unconscious for a while and then he came to his senses and fixed his eyes on the ceiling and said, “O Allah (with) the highest companion.” I said, “Hence he is not going to choose us.” And I came to know that it was the application of the narration which he (the Prophet) used to narrate to us. And that was the last statement of the Prophet (before his death) i.e., “O Allah! With the highest companion.”

[See the Qur’an: (V.4:69)]

(42) CHAPTER. The stupors of death.

6510. Narrated ‘Aishah: There was a leather or wood container full of water in front of Allah’s Messenger (at the time of his death). He would put his hand into the water and rub his face with it, saying, “La ilaha illallah! No doubt, death has its stupors.” Then he raised his hand and started saying, “(O Allah!) with the highest companion” (and kept on saying it) till he expired and his hand dropped.

[See Qur’an V.4:69.]
6511.Narrated 'Āishah: Some rough bedouins used to visit the Prophet ﷺ and ask him, “When will the Hour be?” He would look at the youngest of all of them and say, “If this should live till he is very old, your Hour (the death of the people addressed) will take place.” Hishām said that he meant (by the Hour), their death.

6512. Narrated Abū Qatāda bin Rib‘ī Al-Anṣārī: A funeral procession passed by Allah’s Messenger ﷺ, who said, “Relieved or relieving (from him)?” The people asked, “O Allah’s Messenger! What is relieved and relieving (from him)?” He said, “A believer is relieved (by death) from the troubles and hardships of the world and leaves for the Mercy of Allah, while (the death of) a wicked person relieves (saves) the people, the land, the trees, (and) the animals from him (or her) evil wicked actions.”

6513. Narrated Abū Qatāda: The Prophet ﷺ said, “Relieved or relieving from him (or her)? And a believer is relieved (by death).”

(1) (H. 6513) A dead person is either relieved from the worries and troubles of the world (if he is a believer), or relieves the people from his evil deeds (if he is wicked).
6514. Narrated Anas bin Malik: Allāh’s Messenger ﷺ said, “When carried to his grave, a dead person is followed by three, two of which return (after his burial) and one remains with him; his relatives, his property, and his deeds follow him; relatives and his property return back while his deeds remain with him.”

6515. Narrated Ibn ‘Umar: Allāh’s Messenger ﷺ said, “When anyone of you dies, his destination is displayed before him in the forenoon and in the afternoon, either in the (Hell) Fire or in Paradise, and it is said to him, ‘That is your place till you are resurrected and sent to it.’”

6516. Narrated ‘Aishah: The Prophet ﷺ said, “Do not abuse the dead, for they have discharged (met the result of) what they have done (sent forward of good or bad deeds).”

(43) CHAPTER. The blowing of the Trumpet, on the Day of Resurrection.

And Mujāhid said, “As-Ṣūr (the Trumpet) is like a horn. Zajra is Saihah (a cry).” Ibn ‘Abbās said, “An-Nāqūr is As-Ṣūr (the Horn or the Trumpet); Ar-Rajifah is the first blowing and Ar-Rādīfah is the second blowing.”
6517. Narrated Abū Hurairah: Two men, a Muslim and a Jew, abused each other. The Muslim said, “By Him Who gave superiority to Muhammad over all the people.” On that, the Jew said, “By Him Who gave superiority to Mūsā (Moses) over all the people.” The Muslim became furious at that and slapped the Jew in the face. The Jew went to Allah’s Messenger and informed him of what had happened between him and the Muslim. Allah’s Messenger said, “Don’t give me superiority over (Prophet) Müsā, for the people will fall unconscious on the Day of Resurrection (after the blowing of the Trumpet) and I will be the first to regain consciousness, and behold! Müsā will be there holding the side of (Allah’s) Throne. I will not know whether Müsā has been among those people who have become unconscious and then has regained consciousness before me, or has been among those exempted by Allah from falling unconscious.”

6518. Narrated Abū Hurairah: The Prophet said, “The people will fall down unconscious at the time they will fall down unconscious (i.e., on the Day of Resurrection), and then I will be the first man to get up, and behold! Müsā (Moses) will be there holding (Allah’s) Throne. I will not know whether he has been amongst those who have fallen unconscious.”
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(44) CHAPTER. On the Day of Resurrection, Allah will grasp (or hold) the whole (planet of) earth (in His Hand).

This narration has come from Ibn 'Umar on the authority of the Prophet ﷺ.

[See Fath Al-Bãri]

6519. Narrated Abû Hurairah ﷺ:

The Prophet ﷺ said, “Allah will grasp (or hold) the whole (planet of) earth (in His Hand) and will roll up the heaven with His Right Hand, and then He will say, ‘I am the King! Where are the kings of the earth?’”

6520. Narrated Abû Sa‘îd Al-Khudrî ﷺ:

The Prophet ﷺ said, “The (planet of) earth will be a bread on the Day of Resurrection, and the Irresistible (Allah) will turn it with His Hand like anyone of you turns a bread with his hands while (preparing the bread) for a journey, and that bread will be the entertainment for the people of Paradise.” A man from the Jews came (to the Prophet ﷺ) and said, “May the Most Gracious (Allah) bless you, O Abûl-Qâsim! Shall I tell you of the entertainment of the people of Paradise on the Day of Resurrection?” The Prophet ﷺ said, “Yes.” The Jew said, “The earth will be a bread,” as the Prophet ﷺ had said. Thereupon the Prophet ﷺ looked at us and smiled till his premolar tooth became visible. Then the Jew further said, “Shall I tell you of their Edâm or Udm (additional food taken with bread) they will have with the bread?” He added, “That
will be *Bālām* and *Nān*.”(1) The people asked, “What is that?” He said, “It is an ox and a fish, and seventy thousand people will eat of the caudate lobe (i.e., extra lobe) of their livers.”

6521. Narrated Sahl bin Sa’d: I heard the Prophet saying, “The people will be gathered on the Day of Resurrection on reddish white land like a pure loaf of bread (made of pure fine flour)”. Sahl added: That land will have no landmarks for anybody (to make use of).

(45) CHAPTER. The gathering (on the Day of Resurrection).

6522. Narrated Abū Hurairah: The Prophet said, “The people will be gathered in three manners or ways: (The first way will be of) those who will wish or have a hope (for Paradise) and will have a fear (of punishment). (2) (The second batch will be those who will gather) riding two on a camel or three on a camel or four on a camel or ten on a camel. (The third batch) the rest of the people will be urged to gather by the Fire which will accompany them at the time of their afternoon nap and stay with them where they will spend the night, and will be with them in the morning, wherever they may be

(1) (H. 6520) ‘*Bālām*’ must be a Hebrew word meaning ox; and ‘*Nān*’ is an Arabic word meaning fish.

(2) (H. 6522) These will go to the scene of the gathering by comfortable means of conveyance, and will be provided with provisions and other facilities.

(3) (H. 6522) Either real fire or the fire of afflictions and riots that will force them to go to the place of the gathering on foot.
then, and will be with them in the afternoon, wherever they may be then.”

6523. Narrated Anas bin Malik: A man said, “O Allah’s Prophet! Will a Kafir (disbeliever) be gathered (driven prone) on his face?” The Prophet said, “Is not He Who made him walk with his legs in this world, able to make him walk on his face on the Day of Resurrection?” (Qatada, a subnarrator said: “Yes, (He can), by the Honour and Power of Our Lord.”)

[See Vol. 6, Hadith No 4760]

6524. Narrated Ibn ‘Abbas: The Prophet said, “You will meet Allah (while you will be) barefooted, naked, walking on feet, and uncircumcised.”

6525. Narrated Ibn `Abbas: I heard Allah’s Messenger while he was delivering a Khutba (religious talk) on a pulpit, saying, “You will meet Allah (while you will be) barefooted, naked, and uncircumcised.”

6526. Narrated Ibn ‘Abbas: The Prophet stood up among us and addressed (saying), “You will be gathered
barefooted, naked, and uncircumcised (on the Day of Resurrection) (as Allah says):

‘As We began the first creation, We shall repeat it...’ (V.21:104)

And the first human being to be dressed on the Day of Resurrection will be (the Prophet) Ibrâhim (Abraham) Al-Khalîl. Then will be brought some men of my followers who will be taken towards the left (i.e., to the Fire), and I will say: ‘O Lord! My companions.’ Whereupon Allah will say: ‘You do not know what they innovated (new things) in religion after you left them.’ I will then say as the pious slave, ‘Isa (Jesus) said, ‘And I was a witness over them while I dwelt amongst them... (up to) the All-Wise.’” (V.5:117,118) The narrator added: Then it will be said that those people kept on turning on their heels (deserted Islam). (2)

6527. Narrated `Aishah: Allah’s Messenger (ﷺ) said, “The people will be gathered barefooted, naked, and uncircumcised.” I said, “O Allah’s Messenger! Will the men and the women look at each other?” He said, “The situation will be too hard for them to pay attention to that.”

6528. Narrated ‘Abdullah: When the people will be gathered on the Day of Resurrection, they will be dressed. The most lowly dressed will be the first to be dressed.” (1) (H. 6526) Al-Khalîl: See the glossary. (2) (H. 6526) The people who act and do things in a different way to that of the Prophet (ﷺ).
While we were in the company of the Prophet ﷺ in a tent, he said, “Would it please you to be one-fourth of the people of Paradise?” We said, “Yes.” He said, “Would it please you to be one-third of the people of Paradise?” We said, “Yes.” He said, “Would it please you to be half of the people of Paradise?” We said, “Yes.” Thereupon he said, “I hope that you will be half of the people of Paradise, for none will enter Paradise except a person who is a Muslim (believer in the Oneness of Allah i.e., Islamic Monotheism), and you people, in comparison to the people who associate others in worship with Allah, are like a white hair on the skin of a black ox, or a black hair on the skin of a red ox.”

6529. Narrated Abü Hurairah ﷺ:

The Prophet ﷺ said, “The first man to be called on the Day of Resurrection will be Ādām, who will be shown his offspring, and it will be said to them, ‘This is your father, Ādām.’ Ādām will say (responding to the call), ‘Labbaik and Sa’dāik.’ Then Allah will say (to Ādām), ‘Take out of your offspring, the people of Hell.’ Ādām will say, ‘O Lord, how many should I take out?’ Allah will say, ‘Take out ninety-nine out of every hundred.’” They (the Prophet’s Companions) said, “O Allah’s Messenger! If ninety-nine out of every one hundred of us are taken away, what will remain out of us?” He said, “My followers in comparison to the other nations are like a white hair on a black ox.”
6530. Narrated Abū Sa‘īd: The Prophet said, “Allāh will say, ‘O Ādām!’ Ādām will reply, ‘Labbāik and Sa‘ādāik (I respond to Your Call, I am obedient to Your Orders), wal khairīt Yadaik (and all the good is in Your Hands)!’ Then Allāh will say (to Ādām), ‘Bring out the Ba‘tha (group of the people) of the Fire.’ Ādām will say, ‘What (how many) are the Ba‘tha (group of the Fire)’? Allāh will say, ‘Out of every thousand (take out) nine hundred and ninety-nine (persons).’ At that time a child will become hoary-headed, and every pregnant female will drop her load (have an abortion) and you will see mankind as if in a drunken state, yet they will not be drunken, but severe will be the Torment of Allāh.” That news distressed the Companions of the Prophet too much, and they said, “O Allah’s Messenger! Who amongst us will be that man (the lucky one out of one thousand who will be saved from the Fire)?” He said, “Have the good news that one thousand will be from Yā‘jūj and Mā‘jūj (Gog and Magog people), and the one (to be saved will be) from you.” The Prophet added, “By Him in Whose Hand my soul is, I hope that you (Muslims) will be one-third of the people of Paradise.” On that, we glorified and praised Allāh and said, “Allāhu-Akbar.” The Prophet then said, “By Him in Whose Hand my soul is, I hope that you will be half of the people of Paradise, as your (Muslims) example in comparison to

1 (H. 6530) Yā‘jūj and Mā‘jūj (Gog and Magog people) represent a special nation from disbelievers while the men addressed by the Prophet represent all Muslims. See also Vol. 9, Hadith No. 7135.
the other people (non-Muslims) is like that of a white hair on the skin of a black ox, or a round hairless spot on the foreleg of a donkey."

(47) CHAPTER. The Statement of Allah تعالى: "Think they not that they will be resurrected (for reckoning), on a Great Day. The Day when (all) mankind will stand before the Lord of Al-'Alāmin (mankind, jinn and all that exists)."

(V.83:4-6)

And Ibn ‘Abbās said, “The Verse: ‘...Then all their relations will be cut off from them.’ (V.2:166) means the relations which they used to observe in the world.”

6531. Narrated Ibn ‘Umar: The Prophet ﷺ said (regarding the Verse), “…The Day when all mankind will stand before the Lord of Al-'Alāmin (mankind, jinn and all that exists),” (V.83:6), “(That Day) they will stand, drowned in their sweat up to the middle of their ears.”

6532. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “The people will sweat so profusely on the Day of Resurrection that their sweat will sink seventy cubits deep into the earth, and it will rise up, till it reaches the people’s mouths and ears.”

(48) CHAPTER. Al-Qīṣāṣ (retaliation) on the Day of Resurrection which is called Al-Hāqqa (sure reality) as there will be in it, the giving of reward and everything true.
Al-Haqqa and Al-Haqqa have the same meaning.

(The Day of Resurrection) is also called Al-Qārî‘a and Al-Ghâshiyya and As-Sâkhkha and At-Taghābun (mutual loss): The losses caused by the people of Paradise to the people of the Fire.

6533. Narrated ‘Abdullâh: The Prophet ﷺ said, “The cases which will be decided first (on the Day of Resurrection) will be the cases of bloodshedding.”

6534. Narrated Abû Hurairah: Allâh’s Messenger ﷺ said, “Whoever has wronged his brother, should ask for his pardon (before his death), as (in the Hereafter) there will be neither a Dinar nor a Dirham. (He should secure pardon in this life) before some of his good deeds are taken and paid to his brother, or, if he has done no good deeds, some of the bad deeds of his brother are taken to be loaded on him (in the Hereafter).”

6535. Narrated Abû Sa‘îd Al-Khudri: Allâh’s Messenger ﷺ said, “The believers, after being saved from the (Hell) Fire, will be stopped at a bridge between Paradise and Hell and mutual retaliation will be established among them regarding wrongs they have committed in the world against one another. After they are cleansed and purified (through the retaliation), they will be admitted into Paradise; and by Him in Whose Hand Muḥammad’s soul is, everyone of them will know his dwelling in Paradise better than he knew his dwelling in this world.”
(49) CHAPTER. Anybody whose account (record) is questioned will surely be punished.

6536. Narrated Ibn Abī Mulaika: ‘Āishah said, “The Prophet ﷺ said, ‘Anybody whose account (record) is questioned will surely be punished.’ I said, ‘Doesn’t Allāh say: He surely will receive an easy reckoning?, (V.84:8) The Prophet ﷺ replied, ‘This means only the presentation of the accounts.’”

6537. Narrated ‘Āishah: Allāh’s Messenger ﷺ said, “None will be called to account on the Day of Resurrection but will be ruined.” I said, “O Allāh’s Messenger! Hasn’t Allāh said: ‘Then, as for him who will be given his record in his right hand, he surely will receive an easy reckoning,” (V.84:7,8) Allāh’s Messenger
said, “That (Verse) means only the presentation of the accounts, but anybody whose account (record) is questioned on the Day of Resurrection, will surely be punished.”

6538. Narrated Anas bin Malik: Allah’s Prophet used to say, “A disbeliever will be brought on the Day of Resurrection and will be asked, ‘Suppose you had as much gold as to fill the earth, would you offer it to ransom yourself (from the Hell-fire)?’ He will reply, ‘Yes.’ Then it will be said to him, ‘You were asked for something easier than that (to join none in worship with Allah, i.e., to accept Islam, but you refused).’”

6539. Narrated ‘Adi bin Hatim: The Prophet said, “There will be none among you but will be talked to by Allah on the Day of Resurrection, without there being an interpreter between him and Allah. He will look and see nothing ahead of him, and then he will look (again for the second time) in front of him, and the (Hell) Fire will confront him. So, whoever among you can
save himself from the Fire, should do so, even with half of a date (to give in charity).”

6540. Narrated ‘Adi bin Ḥātim: The Prophet said, “Protect yourself from the Fire.” He then turned his face aside (as if he were looking at it) and said again, “Protect yourself from the Fire,” and then turned his face aside (as if he were looking at it), and he said so for the third time till we thought he was looking at it. He then said, “Protect yourselves from the Fire, even if with half of a date, and he who hasn’t got even this, should do so by (saying) a good, pleasant word.”

(50) CHAPTER. Seventy thousand (persons) will enter Paradise without accounts.

6541. Narrated Ibn ‘Abbas: The Prophet said, “The people were displayed in front of me and I saw one Prophet passing by with a large group of his followers, and another Prophet passing by with only a small group of people, and another Prophet passing by with only ten (persons), and another Prophet passing by with only five (persons), and another Prophet passed by alone. And then I looked and saw a large multitude of people, so I asked Jibril (Gabriel), ‘Are these people my followers?’ He said, ‘No, but look towards the horizon.’ I looked and saw a very large multitude of people. Jibril said, ‘Those are your followers, and those seventy thousand (persons) in front of them are the ones who will neither have any reckoning of their accounts nor will receive any punishment.’ I asked, ‘Why?’ He said, ‘For they used not to treat themselves with branding...’
(cauterization) nor with Ruqya (get oneself treated by the recitation of some Verses of the Qur'an) and they used not to see evil omen in things, and they used to put their trust (only) in their Lord (Allāh).” On hearing that, ‘Ukāša bin Miḥsān got up and said (to the Prophet), “Invoke Allāh to make me one of them.” The Prophet ﷺ said, “O Allāh, make him one of them.” Then another man got up and said (to the Prophet), “Invoke Allāh to make me one of them.” The Prophet ﷺ said, “Ukāša has preceded you.”

6542. Narrated Abū Hurairah ﷺ: I heard Allāh’s Messenger ﷺ saying, “From my followers there will enter Paradise without (being asked about their) accounts a group, seventy thousand in number, whose faces will shine as the moon does on a full moon night”. On hearing that, ‘Ukāša bin Miḥsān Al-Asdi got up, lifting his covering sheet, and said, “O Allāh’s Messenger! Invoke Allāh that He may make me one of them.” The Prophet ﷺ said, “O Allāh, make him one of them.” Another man from the Ansar got up and said, “O Allāh’s Messenger! Invoke Allāh to make me one of them.” The Prophet ﷺ said (to him), “‘Ukāša has preceded you.”

6543. Narrated Sahl bin Sa’d: The Prophet ﷺ said, “Seventy thousand, or seven hundred thousand, of my followers (the narrator is in doubt as to the correct number) will enter Paradise holding each
other till the first and the last of them enter Paradise at the same time, and their faces will shine like that of the moon on a full moon night."

6544.Narrated Ibn ‘Umar: The Prophet said, “The people of Paradise will enter Paradise, and the people of the (Hell) Fire will enter the (Hell) Fire; then a callmaker will get up (and make an announcement) among them (saying), ‘O the people of the (Hell) Fire! No death anymore! And O people of Paradise! No death (anymore) but eternity.”’"

6545. Narrated Abū Hurairah: The Prophet said, “It will be said to the people of Paradise, ‘O people of Paradise! Eternity (for you) and no death.’ and to the people of the Fire, ‘O people of the Fire! Eternity (for you) and no death!’”

(51) CHAPTER. The description of Paradise and the Fire.

And Abū Sa’īd said, “The Prophet said, ‘The first meal which the people of Paradise will take will be the extra lobe of the liver of a fish.’”

(1) (H. 6543) They will enter as a single row, going side by side.
6546. Narrated 'Imrān: The Prophet said, "I looked into Paradise and saw that the majority of its people were the poor, and I looked into the (Hell) Fire and found that the majority of its people were women."

6547. Narrated Usāma: The Prophet said, "I stood at the gate of Paradise and saw that the majority of the people who had entered it were poor people, while the rich were forbidden (to enter along with the poor, because they were waiting the reckoning of their accounts), but the people of the Fire had been ordered to be driven to the Fire. And I stood at the gate of the Fire and found that the majority of the people entering it were women."

6548. Narrated Ibn 'Umar: 'Allah's Messenger said, "When the people of Paradise have entered Paradise and the people of the Fire (Hell) have entered the Fire, Death will be brought and will be placed between the Fire and Paradise, and then it will be slaughtered, and a call will be made (that), 'O people of Paradise, no more death! O people of the Fire, no more death!' So the people of Paradise will have happiness added to their (previous) happiness, and the people of the Fire will have sorrow added to their (previous) sorrow."
6549. Narrated Abu Sa’id Al-Khudri: Allah’s Messenger said, “Allah will say to the people of Paradise, ‘O the people of Paradise!’ They will say, ‘Labbaik, O our Lord, and Sa’daik!’ Allah will ask, ‘Are you pleased?’ They will say, ‘Why should we not be pleased since You have given us what You have not given to anyone of Your creations?’ Allah will say, ‘I will give you something better than that.’ They will reply, ‘O our Lord! And what is better than that?’ Allah will say, ‘I will bestow My Good Pleasure and Contentment upon you so that I will never be angry with you forever’.”

6550. Narrated Anas: Haritha was martyred on the day (of the battle) of Badr while he was young. His mother came to the Prophet saying, “O Allah’s Messenger! You know the relation of Haritha to me (how fond of him I was); if he is in Paradise, I will remain patient and wish for Allah’s Reward, but if he is not there, then you will see what I will do.” The Prophet replied, “May Allah be Merciful upon you! Have you gone mad? (Do you think) it is only one Paradise? There are many Paradises and he is in the (most superior) Paradise of Al-Firdaus.”
6551. Narrated Abū Hurairah: The Prophet said, “The width between the two shoulders of a Kāfīr (disbeliever) will be equal to the distance covered by a fast rider in three days.”

6552. Narrated Sahīl bin Sa’d: Allah’s Messenger said, “In Paradise there is a tree (so huge) that in its shade a rider may travel for one hundred years without being able to cross it.”

6553. Narrated Abū Sa’īd: The Prophet said, “There is a tree in Paradise (so huge) that a fast (or a trained) rider may travel for one hundred years without being able to cross it.”

6554. Narrated Sahīl bin Sa’d: Allah’s Messenger said, “Seventy thousand or seven hundred thousand of my followers will enter Paradise. (Abū Ḥāzīm, the subnarrator, is not sure as to which of the two numbers is correct.) And they will be holding on to one another, and the first of them will not enter till the last of them has entered,¹ and their faces will be like the moon on a full moon night.”

(1) (H. 6554) They will enter together in one row, walking side by side.
6555. Narrated Sahl: The Prophet ﷺ said, “The people of Paradise will see the Al-Ghuraf (the lofty mansions, a superior place in Paradise) in Paradise as you see a star in the sky.”

6556. Abū Sa‘īd added, “As you see a shining star remaining in the eastern horizon and the western horizon.”

6557. Narrated Anas bin Mālik ﷺ: The Prophet ﷺ said, “Allāh will say to the person who will have the minimum punishment in the (Hell) Fire on the Day of Resurrection, ‘If you had things equal to whatever is on the earth, would you ransom yourself (from the punishment) with it?’ He will reply, ‘Yes.’ Allāh will say, ‘I asked you a much easier thing than this while you were in the backbone of Ādam, (and that is) not to worship others besides Me, but you refused and insisted to worship others besides Me.’”

6558. Narrated Jābir: Āmr said: The Prophet ﷺ said, “Some people will come out of the (Hell) Fire through intercession, looking like the Tha‘ārīr.” I asked Āmr, “What is Tha‘ārīr?” He said, “Ad-Daghābis,”(1) and that time he was toothless. Ḥammād added: I said to Āmr bin Dinār, “O Abū Muḥammad! Did

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(1) (H. 6558) Ad-Daghābis: Snake cucumber.
you hear Jābir ibn ‘Abdullāh saying, ‘I heard the Prophet ﷺ saying: Some people will come out of the (Hell) Fire through intercession?’ He said, ‘Yes.’

6559. Narrated Anas bin Malik: The Prophet ﷺ said, “Some people will come out of the (Hell) Fire after they have received the burning touch of the Fire, changing their colour, and they will enter Paradise, and the people of Paradise will name them ‘Al-Jahannamiyin’ [the (Hell) Fire people].”

6560. Narrated Abū Sa‘īd Al-Khudri: Allāh’s Messenger ﷺ said, “When the people of Paradise have entered Paradise, and the people of the (Hell) Fire have entered the Fire, Allāh will say, ‘Take out (of the Fire) whosoever has got Faith equal to a mustard seed in his heart.’ They will come out, and by that time they would have burnt and became like coal, and then they will be thrown into the river of Al-Hayāt (life) and they will spring up just as a seed grows on the bank of a rainwater stream.” The Prophet ﷺ said, “Don’t you see that the germinating seed comes out yellow and twisted?”

6561. Narrated An-Nu‘mān: I heard the Prophet ﷺ saying, “The person who will have the least punishment from amongst the people of (Hell) Fire on the Day of Resurrection will be a man under whose arch of the feet a smouldering ember will be
placed so that his brain will boil from it.”

6562. Narrated An-Nu‘mān bin Bashir: I heard the Prophet saying, “The least punished person of the (Hell) Fire people on the Day of Resurrection will be a man under whose arch of the feet two smouldering embers will be placed, because of which his brain will boil just like Al-Mirjal (copper vessel) or a Qum-qum (narrow-necked vessel) is boiling with water.”

[See Fath Al-Bari]

6563. Narrated ‘Adī bin Ḥātim: The Prophet mentioned the Fire (Hell) and turned his face aside and asked for Allāh’s Protection from it, and then again he mentioned the Fire and turned his face aside and asked for Allāh’s Protection from it and said, “Protect yourselves from the Hell-fire, even if with half of a date-fruit, and he who cannot afford that, then (let him do so) by (saying) a good, pleasant word.”

6564. Narrated Abū Sa‘īd Al-Khuḍrī: I heard Allāh’s Messenger when his uncle, Abū Ṭālib had been mentioned in his presence, saying, “May be my intercession will help him (Abū Ṭālib) on the Day of Resurrection so that he may be put in a shallow place in the Fire (Hell), with fire reaching his ankles and causing his brain to boil.”
6565. Narrated Anas (bin Malik) رضي الله عنه: Allah's Messenger ﷺ said, “Allah will gather all the people on the Day of Resurrection and they will say, ‘Let us request someone to intercede for us with our Lord so that He may relieve us from this place of ours.’ Then they will go to Ādam عليه السلام and say, ‘You are the one whom Allah created with His Own Hands, and breathed in you the soul (1) which He created for you (2) and ordered the angels to prostrate to you; so please intercede for us with our Lord.’ Ādam will reply, ‘I am not fit for this undertaking,’ and will remember his sin, and will say, ‘Go to Nūḥ (Noah), the first Messenger sent by Allah.’ They will go to him and he will say, ‘I am not fit for this undertaking,’ and will remember his sin and say, ‘Go to Ibrāhīm (Abraham) whom Allah took as a Khālid (2).’ They will go to him (and request similarly). He will reply, ‘I am not fit for this undertaking,’ and will remember his sin and say, ‘Go to Mūsā (Moses) to whom Allah spoke directly.’ They will go to Mūsā and he will say, ‘I am not fit for this undertaking,’ and will remember his sin and say, ‘Go to ‘Isā (Jesus).’ They will go to him, and he will say, ‘I am not fit for this undertaking, go to Muhammad (ﷺ) as Allah has forgiven his past and future sins.’ They will come to me and I will ask my Lord's Permission, and when I see Him, I will fall down in prostration to Him, and He will leave me in that state as long as (He) Allah will, and then I will be addressed ‘Raise up your head (O Muhammad)! Ask, and your request will be granted; and say, and your

(1) (H. 6565) Ruh-ullah: See the glossary.
(2) (H. 6565) Khalil: See the glossary.
saying will be listened to; intercede, and your intercession will be accepted.' Then I will raise my head, and I will glorify and praise my Lord with a saying (i.e., invocation) He will teach me, and then I will intercede. Allah will fix a limit for me (i.e., certain type of people for whom I may intercede), and I will take them out of the (Hell) Fire and let them enter Paradise. Then I will come back (to Allah) and fall in prostration, and will do the same for the third and fourth times till no one remains in the (Hell) Fire except those whom the Qur’an has imprisoned therein.” (The subnarrator, Qatada used to say at that point, “...those upon whom eternity (in Hell) has been imposed.”)

[See also Vol. 6, Hadith No. 4476]

6566. Narrated 'Imrân bin Husain: The Prophet said, “Some people will be taken out of the Fire (Hell) through the intercession of Muhammad, they will enter Paradise and will be called Al-Jahannamiyín [the (Hell) Fire people].”

6567. Narrated Anas: Umm Haritha came to Allah’s Messenger after Haritha had been martyred on the Day (of the battle) of Badr by an arrow thrown by an unknown person. She said, “O Allah’s Messenger! You know the position of Haritha in my heart (i.e., how dear to me he was), so if he is in Paradise, I will not weep for him, or otherwise, you will see what I will do.” The Prophet said, “Have you gone mad? (Do you think) it is only one Paradise? There are many Paradises, and he is in the (most superior) Paradise of Al-Firdaus.”
6568. The Prophet ﷺ added, “A forenoon journey or an afternoon journey in Allah’s Cause is better than the whole world and whatever is in it; and a place equal to an arrow bow of anyone of you, or a place equal to a foot in Paradise is better than the whole world and whatever is in it; and if one of the women of Paradise looked at the earth, she would fill the whole space between them (the earth and the heaven) with light, and would fill whatever is in between them with perfume, and the veil of her face is better than the whole world and whatever is in it.”

6569. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, “None will enter Paradise but will be shown the place he would have occupied in the (Hell) Fire if he had rejected Faith, so that he may be more thankful; and none will enter the (Hell) Fire but will be shown the place he would have occupied in Paradise if he had Faith, so that, that may be a cause of sorrow for him.”

6570. Narrated Abū Hurairah رضي الله عنه: I asked, “O Allah’s Messenger! Who will be the luckiest person who will gain your intercession on the Day of Resurrection?” The Prophet ﷺ said, “O Abū Hurairah! I have thought that none will ask me about this Hadith before you, as I know your eagerness to (learn) the Hadith. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said, ‘La ilaha illallah’ (none has the right to be worshipped but Allah) sincerely from (the
6571. Narrated ‘Abdullãh (bin Mas'ûd): The Prophet ﷺ said, "I know the person who will be the last to come out of the (Hell) Fire, and the last to enter Paradise. He will be a man who will come out of the (Hell) Fire crawling, and Allãh will say to him, 'Go and enter Paradise.' He will go to it, but it will appear to him as if it had been filled, then he will return and say, 'O Lord, I have found it full.' Allãh will say, 'Go and enter Paradise, and you will have what equals the world and ten times as much (or, you will have as much as ten times the like of the world).’ On that, the man will say, ‘Do you mock at me (or laugh at me) though You are the King?’ I saw Allãh’s Messenger ﷺ (while saying that) smiling till his premolar teeth were apparent. It is said that, that will be the lowest degree (ranks) amongst the people of Paradise.

6572. Narrated Al-‘Abbãs رضي الله عنه: that he said to the Prophet ﷺ, “Did you benefit Abû Tâlib with anything?”

(52) CHAPTER. As-Sirât is a bridge across the Hell.
6573.Narrated Abū Hurairah:Some people said, “0 Allah's Messenger! Shall we see our Lord on the Day of Resurrection?” He said, “Do you crowd and squeeze each other on looking at the sun when it is not hidden by clouds?” They replied, “No, 0 Allah's Messenger.” He said, “Do you crowd and squeeze each other on looking at the moon when it is full and not hidden by clouds?” They replied, “No, 0 Allah's Messenger!” He said, “So you will see Him (your Lord) on the Day of Resurrection similarly. Allah will gather all the people and say, ‘Whoever used to worship anything should follow that thing.’ So, he who used to worship the sun, will follow it, and he who used to worship the moon will follow it, and he who used to worship false deities will follow them; and then only this nation (i.e., Muslims) will remain, including their hypocrites. Allah will come to them in a shape other than they know and will say, ‘I am your Lord.’ They will say, ‘We seek refuge with Allah from you. This is our place; (we will not follow you) till our Lord comes to us, and when our Lord comes to us, we will recognize Him.’ Then Allah will come to them in a shape they know and will say, ‘I am your Lord.’ They will say, ‘(No doubt) You are our Lord,’ and they will follow Him. Then a bridge will be laid over the (Hell) Fire.” Allah's Messenger added, “I will be the first to cross it. And the invocation of the Messengers on that Day, will be: ‘Allâhumma Sallim, Sallim (0 Allah, save us, save us!).’ And over that bridge there will be hooks similar to the thorns of As-Sa’dân. Didn’t you see the thorns of As-Sa’dân?” The Companions said, “Yes, O Allah's Messenger.” He added, “So the hooks over that bridge will be like the thorns of As-Sa’dân, except that...
their greatness in size is only known to Allah. These hooks will snatch the people according to their deeds. Some people will be ruined because of their evil deeds, and some will be cut into pieces and fall down in Hell, but will be saved afterwards, when Allah has finished the judgements among His slaves, and intends to take out of the Fire whoever He wishes to take out from among those who used to testify that \textit{La ilaha illalldh} (none has the right to be worshipped but Allah). He will order the angels to take them out and the angels will know them by the mark of the traces of prostration (on their foreheads) for Allah has banned the Fire to consume the traces of prostration on the body of Adam's son. So the angels will take them out, and by then they would have burnt (as coal), and then water, called \textit{Mā'ul-Ḥayāt} (water of life), will be poured on them, and they will spring out like a seed springs out on the bank of a rainwater stream, and there will remain one man who will be facing the (Hell) Fire and will say, 'O Lord! It's (Hell's) vapour has poisoned and smoked me and its flame has burnt me; please turn my face away from the Fire.' He will keep on invoking Allah till Allah says, 'If I grant you that, will you ask for another thing?' The man will say, 'No, by Your Power (Honour), I will not ask You for anything else.' Then Allah will turn his face away from the Fire. The man will say after that, 'O Lord, bring me near the gate of Paradise.' Allah will say (to him), 'Didn’t you promise not to ask for anything else? Woe to you, O son of Adam! How treacherous you are!' The man will keep on invoking Allah till Allah will say, 'If I give you that, you may ask me for something else.' The man will say, 'No, by Your Power (Honour), I will not ask for anything else.' He will give Allah his covenant and promise not to ask for anything
else after that. So Allāh will bring him near to the gate of Paradise, and when he sees what is in it, he will remain silent as long as Allāh will, and then he will say, ‘O Lord! Let me enter Paradise.’ Allāh will say, ‘Didn’t you promise that you would not ask Me for anything other than that? Woe to you, O son of ʿĀdām! How treacherous you are!’ On that, the man will say, ‘O Lord! Do not make me the most wretched of Your creation,’ and will keep on invoking Allāh till Allāh will smile and when Allāh will smile, then He will allow him to enter Paradise, and when he will enter Paradise, he will be addressed, ‘Wish from so-and-so.’ He will wish till all his wishes will be fulfilled, then Allāh will say, ‘All this (i.e., what you have wished for) and as much again therewith are for you.’”

Abū Hurairah added: That man will be the last of the people of Paradise to enter (Paradise).

6574. Narrated ʿAṭā’ (while Abū Hurairah was narrating): Abū Saʿīd was sitting in the company of Abū Hurairah and he did not deny anything of his narration till he reached his saying: “All this and as much again therewith are for you.” Then Abū Saʿīd said, “I heard Allāh’s Messenger  saying, ‘This is for you and ten times as much.’” Abū Hurairah said, “In my memory it is ‘as much again therewith’.”
(53) CHAPTER. (What is said) regarding *Al-Haud* (the Prophet’s Tank — *Al-Kauthar*). (1) 

And the Statement of Allah: 

“Verily, We have granted you (O Muhammad) *Al-Kauthar* (a river in Paradise).” (V.108:1) 

And ‘Abdullāh bin Zaid said that the Prophet said, “Be patient till you meet me at *Al-Haud* [*Al-Kauthar* (the Tank)].”

6575. Narrated ‘Abdullāh: The Prophet said, “I am your predecessor at the *Al-Haud* (*Al-Kauthar*).” (1)

6576. ‘Abdullāh added: The Prophet said, “I am your predecessor at *Al-Haud* (*Al-Kauthar*), and some of you will be brought in front of me till I will see them and then they will be taken away from me and I will say, ‘O Lord, my companions!’ It will be said, ‘You do not know what they innovated (new things) in the religion after you left.’”

6577. Narrated ‘Ubaid Ibn ‘Umar: The Prophet said, “In front of you there will be (my) *Haud* (*Al-Kauthar*) as large as the distance between Jarbā and Adhrūḥ.

(1) (H.6475 and Ch. 53) *Al-Haud* (Tank): It is said that the water supplied to fill this *Al-Haud* (Tank) is from the river in Paradise named *Al-Kauthar*. So there are three things: Abundant good, Tank and River, all are called as *Al-Kauthar*. Please see *Fath Al-Bari* for details.
(two towns)." (See H. 6579)

6578. Narrated Ibn ‘Abbās: The word ‘Al-Kauthar’ means the abundant good which Allāh gave to him (Prophet Muḥammad ﷺ).

Abū Bishr said: I said to Sa‘īd, “Some people claim that it (Al-Kauthar) is a river in Paradise.” Sa‘īd replied, “The river which is in Paradise is one item of that good which Allāh has bestowed upon him (Prophet Muḥammad ﷺ).” (See the footnote of H. 6575)

6579. Narrated ‘Abdullāh bin ‘Amr: The Prophet ﷺ said, “My Haud (Al-Kauthar) is (so large that it takes) a month’s journey to cross it. Its water is whiter than milk, and its smell is nicer than musk (a kind of perfume), and its drinking cups are (as numerous) as the (number of) stars of the sky; and whoever drinks from it, will never be thirsty again.”

6580. Narrated Anas bin Mālik: Allāh’s Messenger ﷺ said, “The width of my Haud (Al-Kauthar) is equal to the distance between Aila (a town in Shām) and Ṣan‘ā’ in Yemen and it has as many (numerous) jugs (cups on it) as are the number of stars in the sky.”
6581. Narrated Anas bin Malik:
The Prophet ﷺ said, “While I was walking in Paradise (on the night of Mi‘raj) (1) I saw a river, on the two banks of which there were tents made of hollow pearls. I asked, ‘What is this, O Jibril (Gabriel)?’ He said, ‘That is Al-Kauthar which your Lord has given to you.’ Behold! Its scent or its mud was the scent of musk!” (The subnarrator Hudba is in doubt as to the correct expression.)

6582. Narrated Anas (bin Malik):
The Prophet ﷺ said, “Some of my companions will come to me at Al-Haud (Al-Kauthar) and after I recognize them, they will then be taken away from me, where upon I will say, ‘My companions!’ Then it will be said, ‘You do not know what they innovated (new things) in the religion after you.’ ”

6583. Narrated Sahil bin Sa‘d:
The Prophet ﷺ said, “I am your predecessor (forerunner) at Al-Haud (Al-Kauthar), and whoever will pass by there, he will drink from it and whoever will drink from it, he will never be thirsty (again). There will come to me some people whom I will recognize, and they will recognize me, but a barrier will be placed between me and them.”

6584. Abū Ḥāzim added: An-Nu‘mān bin (1) (H. 6581) Mi‘raj: (See H. 349 and its Chap. 1, and also H. 3886, 3887 and their Chap. 41, 42].
Abī ‘Ayyāsh, on hearing me, said, "Did you hear this from Sahī?" I said: Yes.” He said, “I bear witness that I heard Abū Sa‘īd Al-Khudrī saying the same, adding that the Prophet ﷺ said, ‘I will say: They are of me (i.e., my followers). It will be said: You do not know what they innovated (new things) in the religion after you left. I will say: Far removed, far removed (from mercy), those who changed (their religion) after me.”

6585. Narrated Abū Hurairah that the Prophet ﷺ said, “On the Day of Resurrection, a group of companions will come to me, but will be driven away from the Al-Haud (Al-Kauthar) and I will say, ‘O Lord (those are) my companions!’ It will be said, ‘You have no knowledge as to what they innovated after you left; they turned apostate as renegades (reverted from Islam).’”

6586. Narrated Ibn Al-Musaiyab: The Companions of the Prophet ﷺ said that the Prophet ﷺ said, “Some men from my companions will come to my Al-Haud (Al-Kauthar) and they will be driven away from it, and I will say, ‘O Lord, my companions!’ It will be said, ‘You have no knowledge of what they innovated after you left, they turned apostate as renegades (reverted from Islam).’”
6587. Narrated Abū Hurairah: The Prophet ﷺ said, “While I was sleeping, a group (of my followers were brought close to me), and when I recognized them, a man (an angel) intervened between me and them, he said (to them), ‘Come along.’ I asked, ‘Where?’ He said, ‘To the (Hell) Fire, by Allah.’ I asked, ‘What is wrong with them?’ He said, ‘They turned apostate as renegades after you left.’ Then behold! (Another) group (of my followers) were brought close to me, and when I recognized them, a man (an angel) intervened between me and them, he said to (them), ‘Come along.’ I asked, ‘Where?’ He said, ‘To the (Hell) Fire, by Allah.’ I asked, ‘What is wrong with them?’ He said, ‘They turned apostate as renegades after you left.’ So I did not see anyone of them escaping except a few who were like camels without a shepherd.”

6588. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “Between my house and my pulpit there is a garden from amongst the gardens of Paradise, and my pulpit is over my Haud (Al-Kauthar).”
6589. Narrated Jundab: I heard the Prophet ﷺ saying, “I am your predecessor at the Haud (Al-Kauthar).”

6590. Narrated ‘Uqba bin ‘Amir ﷺ: Once the Prophet ﷺ went out and offered the funeral Salāt (prayers) for the martyrs of Uhud, and then went to the pulpit and said, “I will pave the way for you as your predecessor and will be a witness over you; and by Allāh, I am looking at my Haud (Al-Kauthar) just now, and the keys of the treasures of the earth (or the keys of the earth) have been given to me; and by Allâh, I am not afraid that you will worship others besides Allâh after me, but I am afraid that you will strive and struggle against each other over these treasures of the world.”

[See Vol. 2, Hadith. No. 1344]

6591. Narrated Ḥāritha bin Wahb: I heard the Prophet ﷺ mentioning the Haud (Al-Kauthar), saying, “The width of the Haud (Al-Kauthar) is equal to the distance between Al-Madīna and Ṣan‘ā’ (capital of Yemen).”
6592. حَرِيثة said that he heard the Prophet ﷺ saying that his Haud (Al-Kauthar) would be as large as the distance between صَنْأَة and Al-Madīnah. Al-Mustaurid said to حَرِيثة, “Didn’t you hear him talking about (its drinking) vessels (cups)?” He said, “No.” Al-Mustaurid said, “The vessels (cups) are seen in it as (numerous as) the stars.”

6593. Narrated Ḥāṣmā’ bint Abī Bakr رضي الله عنها: The Prophet ﷺ said, “I will be standing at the Al-Haud (Al-Kauthar) so that I will see whom among you will come to me; and some people will be taken away from me, and I will say, ‘O Lord, (they are) from me and from my followers.’ Then it will be said, ‘Did you notice what they did after you? By Allah, they kept on turning on their heels (turned as renegades).’” The subnarrator, Ibn Abī Mulaika said, “O Allah, we seek refuge with You from turning on our heels, or being put to trial in our religion.”
6594. Narrated ‘Abdullãh, Allah’s Messenger, the truthful and truly inspired, said (as regard the creation of a human being), “Each one of you is put together in the womb of his mother for forty days, and then turns into a clot for an equal period (of forty days) and then turns into a piece of flesh for a similar period (of forty days) and then Allah sends an angel and orders him to write four things, i.e., his provision, his stated term to die (age), and whether he will be of the wretched or the blessed (in the Hereafter). Then the soul is breathed into him. And by Allah, a person among you (or a man) may do deeds of the people of the (Hell) Fire till there is only a cubit or an arm-length distance between him and the (Hell) Fire, but then that writing (which Allah has ordered the angel to write) precedes, and he does the deeds of the people of Paradise and enters it; and a man may do the deeds of the people of Paradise till there is only a cubit or two between him and Paradise, and then that writing precedes and he does the deeds of the people of the Fire and enters it.”

[See Vol. 4, Hadith No. 3208, 3332]

6595. Narrated Anas bin Mâlik: The Prophet said, “Allah puts an angel in charge of the uterus and the angel says, ‘O Lord, (it is) semen! O Lord, (it is now) a clot! O Lord, (it is now) a piece of flesh.’ And then, if Allah wishes to complete its creation, the angel asks, ‘O Lord, (will it be) a male or a female? A wretched (an evildoer) or a
blessed (doer of good)? How much will his provisions be? What will his age be? So all that is written while the creature is still in the mother’s womb.”

(2) CHAPTER. (What is said regarding) the pen has become dry (i.e., after the writing has been completed), with Allâh’s Knowledge.

And Allâh’s Statement:

“...And Allâh knowing (him as such) left him astray...” (V.45:23)

And Abû Hurairah said: The Prophet ﷺ said to me, “The pen has dried after writing what you will surely encounter.”

And Ibn ‘Abbâs ﷺ said: “...They are foremost in them (in good deeds, e.g., prayers, Zakât, fasts, Hajj, etc.)...” (V.23:61) means that happiness has already been foreordained for them.”

6596. Narrated ‘Imrân bin Ḥuṣain: A man said, “O Allâh’s Messenger! Can the people of Paradise be known (differentiated) from the people of the (Hell) Fire?” The Prophet ﷺ replied, “Yes.” The man said, “Why do people (try to) do (good) deeds?” The Prophet ﷺ said, “Everyone will do the deeds for which he has been created to do or he will do those deeds which will be made easy for him to do (i.e., everybody will find easy to do such deeds as will lead him to his destined place for which he has been created).”

(3) CHAPTER. It is (only) Allâh Who knows what they would have done.

6597. Narrated Ibn ‘Abbâs ﷺ: The Prophet ﷺ was asked about the offspring of Al-Mushrikûn [polytheists,
pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ). He said, “Allāh knows what they would have done (were they to live).”

6598.Narrated Abū Hurairah: Allāh’s Messenger ﷺ was asked about the offspring of Al-Mushrikūn [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)]. He said, “Allāh knows what they would have done (were they to live).”

6599. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “No child is born but on Al-Fīrāḥ (i.e., Islāmic Faith of Monotheism), but its parents turn it into a Jew or a Christian, just as an animal gives birth, do you find among its offspring a mutilated one before you mutilate it yourself?”

6600. The people said, “O Allāh’s Messenger! What do you think about those (of them) who die young?” The Prophet ﷺ said, “Allāh knows what they would have done (were they to live).”

(4) CHAPTER. “And the Command of Allāh is a decree determined.” (V.33: 38)

6601. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “No woman should ask for the divorce of her (Muslim) sister so as to take her place, but she should marry the man (without compelling him to
divorce his other wife) for she will have nothing but what Allāh has written for her.”

6602. Narrated Usāma: Once while I was with the Prophet ﷺ and Sa‘d, Ubayy bin Ka‘b and Mu‘ādh were also sitting with him, there came to him a messenger from one of his daughters, telling him that her child was on the verge of death. The Prophet ﷺ told the messenger to tell her, “It is for Allāh what He takes, and it is for Allāh what He gives, and everything has its fixed time (limit). So (she should) be patient and look forward to Allāh’s Reward.”

6603. Narrated Abū Sa‘īd Al-Khudrī: That while he was sitting with the Prophet ﷺ a man from the Ansār came and said, “O Allāh’s Messenger! We get slave-girls from the war captives and we love property; what do you think about coitus interruptus?” Allāh’s Messenger ﷺ said, “Do you do that? It is better for you not to do it, for there is no living creature which Allāh has ordained to come into existence but will be created.”

6604. Narrated Hudhaifa: The Prophet ﷺ once delivered a speech in front of us wherein he left nothing but mentioned (about) everything that would happen till the Hour. Some of us stored that in our minds and some forgot it. (After that speech) I used
to see events taking place (which had been referred to in that speech) but I had forgotten them (before their occurrence). Then I would recognize such events as a man recognizes another man who has been absent and then sees and recognizes him.

6605. Narrated ‘Ali: While we were sitting with the Prophet who had a stick with which he was scraping the earth, he lowered his head and said, “There is none of you but has his place assigned either in the (Hell) Fire or in Paradise.” Thereupon a man from the people said, “Shall we not depend upon this, O Allah’s Messenger?” The Prophet said, “No, but carry on and do your deeds, for everybody finds it easy to do such deeds (as will lead him to his place).” The Prophet then recited the Verse:

“As for him who gives (in charity) and keeps his duty to Allah...” \(92:5\)

(5) CHAPTER. The reward for one's deeds depends upon one's last action (deed).

6606. Narrated Abū Hurairah: We witnessed along with Allah’s Messenger the Khaibar (campaign). Allah’s Messenger told his companions about a man who claimed to be a Muslim, “This man is from the people of the Fire (Hell).” When the battle started, the man fought very bravely and received a great number of wounds and got crippling. On that, a man from among the Companions of the Prophet came and said, “O Allah’s Messenger! Do

(1) (H. 6605) He meant: Shall we abandon our deeds since the fate of everybody has already been decided?
you know what the man you described as of the people of the Fire has done? He has fought very bravely for Allah’s Cause and he has received many wounds.” The Prophet ﷺ said, “But he is indeed one of the people of the Fire.” Some of the Muslims were about to have some doubt about that statement. So while the man was in that state, the pain caused by the wounds troubled him so much that he put his hand into his quiver and took out an arrow and committed suicide with it. Off went some men from the Muslims to Allah’s Messenger ﷺ and said, “O Allah’s Messenger! Allah has made your statement true. So-and-so has committed suicide.” Allah’s Messenger ﷺ said, “O Bilal! Get up and announce in public: ‘None will enter Paradise but a believer, and Allah may support this religion (Islam) with a Fâjir (wicked man).’”

6607. Narrated Sahl (bin Sa’d): There was a man who fought most bravely of all the Muslims on behalf of the Muslims in a battle (Ghazwa) in the company of the Prophet ﷺ. The Prophet ﷺ looked at him and said, “If anyone would like to see a man from the people of the Fire (Hell), let him look at this (man).” On that, a man from the people (Muslims) followed him, and he was in that state, i.e., fighting fiercely against Al-Mushrikûn [polytheists, pagans, idolaters, and disbelievers in the Onens of Allah and in His Messenger Muḥammad (ﷺ)] till he was wounded, and then he hastened to end his life by placing the pointed end of his sword between his breasts (and pressed it with great force) till it came out between his
shoulders. Then the man (who was watching that person) went quickly to the Prophet ﷺ and said, “I testify that you are Allâh’s Messenger!” The Prophet asked him, “Why do you say that?” He said, “You said about so-and-so, ‘If anyone would like to see a man from the people of the Fire, he should look at him, that fought most bravely of all of us on behalf of the Muslims and I knew that he would not die as a Muslim (martyr). So when he got wounded, he hastened to die and committed suicide.’” Thereupon the Prophet ﷺ said, “A man may do the deeds of the people of the Fire, while in fact he is one of the people of Paradise, and he may do the deeds of the people of Paradise while in fact he belongs to the people of Fire, and verily, (the rewards of) the deeds are decided by the last actions (deeds)”.

(6) CHAPTER. Man makes a vow seeking something other than what has been preordained (for him).

6608.Narrated Ibn ‘Umar رضي الله عنهما: The Prophet ﷺ forbade vowing and said, “In fact, vowing does not prevent anything, but it makes a miser to spend his property.”

6609. Narrated Abu Hurairah رضي الله عنه: The Prophet ﷺ said (that Allah said), “Vowing does not bring to the son of Adam anything I have not already written in his Qadar (preordainments), but vowing is imposed on him by way of preordainment. Through vowing I make a miser spend of his wealth.”
(7) CHAPTER. **Lā ḥaula wa lā quwwata illsa billāh** (There is neither might nor power except with Allāh).

6610. Narrated Abū Mūsa: While we were with Allāh’s Messenger ﷺ in a holy battle, we never went up a hill or reached its peak or went down a valley but raised our voices with *Takbir*\(^{(1)}\). Allāh’s Messenger ﷺ came close to us and said, “O people! Don’t exert yourselves, for you are not calling a deaf or an absent one, but you call the All-Listener, the All-Seer.” The Prophet ﷺ then said, “O ‘Abdullāh bin Qais! Shall I teach you a sentence which is from the treasures of Paradise? (It is) ‘Lā ḥaula wa lā quwwata illsa billāh. (There is neither might nor power except with Allāh).’ ”

(8) CHAPTER. **Al-Ma’sūm** (the sinless or the saved or the protected) is the one whom Allāh protects.

‘Āṣim: (that means) Protector, Guardian, etc.

6611. Narrated Abū Sa’īd Al-Khudrī that the Prophet ﷺ said, “No caliph is appointed but has two groups of advisors: One group advises him to do good and urges him to adopt it, and the other group advises him to do bad and urges him to adopt it; and **Al-Ma’sūm** (the sinless or the saved or the protected) is the one whom Allāh protects.”

\(\text{(1) (H. 6610) Saying: ‘Allāhu Akbar’ (Allāh is the Most Great).}\)
(9) CHAPTER. The Statement of Allâh

"And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again, nor repent to Us)." (V.21:95) "...None of your people will believe, except those who have believed, already..." (V.11:36)

"...And they will beget none but wicked disbelievers." (V.71:27)

Ibn ‘Abbâs said, "'Hirmun' in the Ethiopian language means 'it is obligatory.'"

6612. Narrated Ibn ‘Abbâs regarding the Verse: "And they will beget none but wicked disbelievers." (V.71:27)

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6613. Narrated Ibn 'Abbâs regarding the Verse: "And We made not the vision which We showed you [O Muḥammad (S)] as an actual eye witness and not a dream on the night of Al-Isra', but a trial for the mankind..." (V.17:60)

(10) CHAPTER. The Statement of Allâh

"...And We made not the vision which We showed you [O Muḥammad (S)] as an actual eye witness and not a dream on the night of Al-Isra', but a trial for the mankind..." (V.17:60)
vision which We showed you [O Muḥammad (ﷺ) as an actual eye witness and not a dream on the night of Al-Isra'] but as a trial for the mankind...” (V.17:60) Allāh’s Messenger ﷺ actually saw with his own eyes the vision (all the things which were shown to him) on the night of his Al-Isrā’ (The Journey by Night) to Bait-ul-Maqdis (Jerusalem). The cursed tree which is mentioned in the Qur’ān is the tree of Az-Zaqqūm.

(11) CHAPTER. (Prophet) Ādām and Mūsā (Moses) argued with each other in front of Allāh.

6614. Narrated Abru Hurairah: the Prophet ﷺ said: “Ādām and Mūsā (Moses) argued with each other. Mūsā said to Ādām, ‘O Ādām! You are our father who disappointed us and turned us out of Paradise.’ Then Ādām said to him, ‘O Mūsā! Allāh favoured you with His Talk (talked to you directly) and He wrote [the Taurāt (Torah)] for you with His Own Hand. Do you blame me for action which Allāh had preordained for me forty years before my creation?’ So Ādām confuted Mūsā, Ādām confuted Mūsā.” The Prophet ﷺ repeated the statement three times.

(12) CHAPTER. No power can withhold what Allāh gives.

6615. Narrated Warrād, the freed slave of Al-Mughira bin Shu’ba; Muʿāwiya wrote to
Al-Mughīrah: “Write to me what you heard the Prophet ﷺ saying after his Ṣalāt (prayer).” So Al-Mughīrah dictated to me and said, “I heard the Prophet ﷺ saying after the Ṣalāt ‘Lā īlāha illsallāh’ (none has the right to be worshipped but Allāh Alone) Who has no partner. O Allāh! None can withhold what You give, and none can give what You withhold. Hard efforts by anyone (or good luck or riches) for anything cannot benefit one against Your Will.”

(13) CHAPTER. Whoever takes refuge with Allāh from having an evil end of the worldly life and from having a bad fate.

And Allāh’s Statement: “I seek refuge with (Allāh) the Lord of the daybreak from the evil of what He has created.” (V.113:1,2)

6616. Narrated Abū Hurairah: The Prophet ﷺ said, “Take refuge with Allāh from the difficult moments of a calamity etc., and from being overtaken by Ash-Shaqa (wretchedness in the Hereafter or destruction, etc.) and from being destined to an evil end, and from the malicious joy of enemies.”

[See Hadith No. 6347]

(14) CHAPTER. “...(Allāh) comes in between a person and his heart (i.e., He prevents an evil person to decide anything)…” (V.8:24)

6617. Narrated ‘Abdullāh: When taking an oath, the Prophet ﷺ very
often used to say, “No, by Him Who turns the hearts.”

6618. Narrated Ibn ‘Umar: The Prophetﷺ said to Ibn Saiyyad, “I have kept for you a secret.” Ibn Saiyyad said, “Ad-Dukh.”(1) The Prophet said, “Keep quiet, for you cannot go beyond your limits (or you cannot exceed what has been foreordained for you).” On that, ‘Umar said (to the Prophetﷺ), “Allow me to chop off his neck!” The Prophet said, “Leave him, for if he is he (i.e., Ad-Dajjāl), then you will not be able to overcome him, and if he is not, then you gain no good by killing him.”

(15) CHAPTER. “Say: ‘Nothing shall ever happen to us except what Allāh has ordained for us’…” (V.9:51)

Mujāhid said, “Bifātinin, Bimudillin” means: You cannot make anyone go astray except that whom Allāh has written for to go to Hell.

Qaddara-Fahada: Qaddara is written for mankind, to end as an evil doer (wretched) or to end as a doer of good (Blessed). Fahada: He (Allāh) guided the livestock (animals) for grazing, etc.

6619. Narrated ‘Āishah: I asked Allāh’s Messenger ﷺ about the plague. He said, “That was a means of torture which Allāh used to send upon whomsoever He wished, but He made it a

(1) (H. 6618) ‘Ad-Dukh’ is a part of the word ‘Ad-Dukhān’, i.e., the smoke. For details see Vol. 4, Hadith No. 3055, 3056, 3057.
source of mercy for the believers, for anyone who is residing in a country in which this disease has spread, and he remains there and does not leave that country, but remains patient and hopes for Allah's Reward, and knows that nothing will befall him except what Allah has written for him, then he will get such reward as that of a martyr.”

(16) CHAPTER. “...Never could we have found guidance, were it not that Allah had guided us...” (V.7:43)

“...If only Allah had guided me, I should indeed have been among the Al-Muttaqûn.”¹ (V.39:57)

6620.Narrated Al-Barâ’ bin ‘Azib: I saw the Prophet ﷺ on the Day of (the battle of) Al-Khandaq, carrying earth with us and saying:

“By Allah, without Allah we would not have been guided,
Neither would we have observed fasting,
Nor would we have offered Salât (prayer).
O Allah! Send down Sakîna (calmness and tranquillity, etc.) upon us
And make our feet firm when we meet (the enemy).
Al-Mushrikûn have rebelled against us,
But if they want to put us in Al-Fitnah (i.e., fight us) we will refuse (to flee).”

[See Vol. 5, Hadith No. 4104]

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¹ (Ch. 16) ‘Al-Muttaqûn’ means pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained).
83 - THE BOOK OF OATHS AND VOWS

(1) CHAPTER. The Statement of Allāh: “Allāh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation (a deliberate oath) feed ten poor persons, on a scale of the average of that with which you feed your own families; or clothe them; or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e., do not swear much). Thus Allāh make clear to you His Āyāt (proofs, evidences, verses, lessons, signs, revelations, etc.) that you may be grateful.” (V. 5:89)

6621. Narrated ‘Āishah: Abū Bakr Aṣ-Ṣiddīq had never broken his oaths till Allāh revealed the expiation for the oaths. Then he said, “If I take an oath to do something and later on I find something else better than the first one, then I do what is better and make expiation for my oath.”

6622. Narrated ‘Abdur-Rahmān bin Samura: The Prophet ﷺ said, “O ‘Abdur-Rahmān bin Samura! Do not seek to be a ruler, because if you are given authority on asking for it, then you will be held responsible for it; but if you are given it without asking for it, then you will be helped in it (by Allāh); and whenever you take an oath to do something and later you find that
something else is better than the first, then do the better one and make expiation for your oath.”

6623. Narrated Abū Mūsa: I went to the Prophet along with a group of Al-Ash'ariyun in order to request him to provide us with mounts. He said, “By Allah, I will not provide you with mounts; and I haven’t got anything to mount you on.” Then we stayed there as long as Allah wished us to stay, and then three very nice-looking (healthy) she-camels were brought to him and he made us ride them. When we left, we, or some of us, said, “By Allah, we will not be blessed, as we came to the Prophet asking him for mounts, and he took an oath that he would not give us any mounts but then he did gave us. So let us go back to the Prophet and remind him (of his oath).” When we returned to him (and reminded him of the fact), he said, “I did not give you mounts, but it is Allah Who gave you. By Allah, if Allah will, if I ever take an oath to do something and then I find something else better than the first, I make expiation for my oath and do the thing which is better (or do something which is better and give the expiation for my oath).”

6624. Narrated Abū Hurairah: The Prophet said, “We (Muslims) are the last (to come) in the world, but (will be) foremost on the Day of Resurrection.”
6625. Allah’s Messenger ﷺ also said, “By Allah, if anyone of you insists on fulfilling an oath by which he may harm his family, he commits a sin, with Allah, greater than that of dissolving his oath and making its expiation with that which Allah has commanded.”

[See the Qur’an (V.5:89)].

6626. Narrated Abu Hurairah رضي الله عنه: Allah’s Messenger ﷺ said, “Anyone who takes an oath through which his family may be harmed, and insists on keeping it, he surely commits a sin greater (than that of dissolving his oath). He should rather compensate for that oath by making expiation.”

(2) CHAPTER. The statement of the Prophet ﷺ:

“Wa aimullah (i.e., ‘By Allah!’).”

6627. Narrated Ibn ‘Umar رضي الله عنهما: Allah’s Messenger ﷺ sent an army detachment and made Usama bin Zaid its commander. Some people criticized (spoke badly of) Usama’s leadership. So Allah’s Messenger ﷺ got up, saying, “If you people are criticizing Usama’s leadership, you have already criticized the leadership of his father before. But Wa aimullah (i.e., by Allah), he (i.e., Zaid) deserved the leadership, and he was one of the most beloved persons to me; and now this (his son Usama) is one of the dearest persons to me after him.”

[See Vol.5, Hadith No. 4469]
(3) CHAPTER. How did the oaths of the Prophet use to be?

Sa'd said, "The Prophet said, 'By Him in Whose Hand my soul is.'" And Abū Qatādā said that Abū Bakr said in front of the Prophet, "Lā Hindān (Then no, by Allāh)." It is also said, "Wallāhi, Billāhi, and Tallāhi (all meaning, 'By Allāh')."

6628. Narrated Ibn 'Umar: The oath of the Prophet used to be: "No, by Him Who turns the hearts."

6629. Narrated Jābir bin Samura: The Prophet said, "If Caesar is ruined, there will be no Caesar after him; and if Khousrau is ruined, there will be no Khousrau after him; and, by Him in Whose Hand my soul is, surely you will spend their treasures in Allāh's Cause."

6630. Narrated Abū Hurairah: Allāh's Messenger said, "If Khousrau is ruined, there will be no Khousrau after him; and if Caesar is ruined, there will be no Caesar after him. By Him in Whose Hand Muhammad's soul is, surely you will spend their treasures in Allāh's Cause."

6631. Narrated 'Āishah: The Prophet said, "O followers of
Muhammad! By Allah, if you knew what I know, you would weep much and laugh little.”

6632. Narrated ‘Abdullah bin Hisham: We were with the Prophet and he was holding the hand of ‘Umar bin Al-Khattab. ‘Umar said to him, “O Allah’s Messenger! You are dearer to me than everything except my ownself.” The Prophet said, “No, by Him in Whose Hand my soul is, (you will not have complete Faith) till I am dearer to you than your ownself.” Then ‘Umar said to him, “However, now, by Allah, you are dearer to me than my ownself.” The Prophet said, “Now, O ‘Umar, (now you are a believer).”

6633, 6634. Narrated Abū Hurairah and Zaid bin Khālid: Two men had a dispute in the presence of Allah’s Messenger. One of them said, “O Allah’s Messenger! Judge between us according to Allah’s Laws.” The other, who was wiser, said, “Yes, O Allah’s Messenger! Judge between us according to Allah’s Laws and allow me to speak.” The Prophet said, “Speak.” He said, “My son was a labourer serving this (person) and he committed illegal sexual intercourse with his wife. The people said that my son is to be stoned to death, but I ransomed him with one hundred sheep and a slave-girl. Then I asked the learned people, who informed me that...
my son should receive one hundred lashes and will be exiled for one year, and stoning will be the lot for the man’s wife.” Allah’s Messenger said, “Indeed, by Him in Whose Hand my soul is, I will judge between you according to Allah’s Laws. As for your sheep and slave-girl, they are to be returned to you.” Then he scourged his son one hundred lashes and exiled him for one year. Then Unais Al-Aslamî was ordered to go to the wife of the second man, and if she confessed (the crime), then stone her to death. She did confess, so he stoned her to death.

6635. Narrated Abû Bakra: The Prophet said, “Do you think if the tribes of Aslam, Ghifâr, Muzaina and Juhaina are better than the tribes of Tamîm, ‘Amir bin Sa’â’a, Ghatafân and Asad, then they (the second group) are despairing and losing?” They (the Prophet’s Companions) said, “Yes, (they are).” He said, “By Him in Whose Hand my soul is, they (the first group) are better than them (the second group).”

6636. Narrated Abû Ḥumaid As-Sâ’idi: Allah’s Messenger employed an employee (to collect Zakât). The employee returned after completing his job and said, “O Allah’s Messenger! This (amount of Zakât) is for..."
you, and this (other amount) was given to me as a present.’” The Prophet said to him, “Why didn’t you stay at your father’s or mother’s house and see if you would be given presents or not?” Then in the evening Allah’s Messenger got up after the Salát (prayer) and having testified that Lâ ilâha illâllâh (none has the right to be worshipped but Allah) and praised and glorified Allah as He deserved, and said, “Now then! What about an employee whom we employed and then he comes and says, ‘This amount (of Zakât) is for you, and this (amount) was given to me as a present’? Why didn’t he stay at the house of his father and mother to see if he would be given presents or not? By Him in Whose Hand Muhammad’s soul is, none of you will steal anything of it (i.e., Zakât) but will bring it by carrying it over his neck on the Day of Resurrection. If it has been a camel, he will bring it (over his neck) while it will be grunting; and if it has been a cow, he will bring it (over his neck) while it will be mooing; and if it has been a sheep, he will bring it (over his neck) while it will be bleating.” The Prophet added, “I have conveyed (Allah’s Message to you).”

Abû Humaid said, “Then Allah’s Messenger raised his hands so high that we saw the whiteness of his armpits.”

6637. Narrated Abû Hurairah: Abûl-Qâsim (the Prophet) said, “By Him in Whose Hand Muhammad’s soul is, if you knew that which I know, you would weep much and laugh little.”
6638. Narrated Abü Dhar: I reached him (the Prophet ﷺ) while in the shade of the Ka'bah; he was saying, “They are the losers, by the Lord of the Ka'bah! They are the losers, by the Lord of the Ka'bah!” I said (to myself), “What is wrong with me? Is anything improper detected in me? What is wrong with me?” Then I sat beside him and he kept on saying his statement. I could not remain quiet, and Allah knows in what sorrowful state I was at that time. So I said, “Who are they (the losers)? Let my father and mother be sacrificed for you, O Allah’s Messenger!” He said, “They are the wealthy people, except the one who does like this; and like this, and like this (i.e., spends of his wealth in Allah’s Cause).”

6639. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “(The Prophet) Sulaiman (Solomon) once said, ‘Tonight I will sleep with ninety women, each of whom will bring forth a (would-be) cavalier, who will fight in Allah’s Cause.’” On this, his companion said to him, ‘Say: If Allah will!’ But he did not say ‘if Allah will’. Sulaiman then slept with all the women, but none of them became pregnant except one woman who later delivered a half-man (i.e., malformed baby). By Him in Whose Hand Muḥammad’s soul is, if he (Sulaiman) had said, ‘If Allah will’ (all his wives would have brought forth boys) and they would have fought in Allah’s Cause as cavaliers.”

(1) (H. 6638) Abū Dhar thought that the Prophet ﷺ had noticed something improper about him which made him say so.
6640. Narrated Al-Bara' bin 'Azib: A piece of silken cloth was given to the Prophet as a present and the people handed it over amongst themselves and were astonished at its beauty and softness. Allâh’s Messenger said, “Are you astonished at it?” They said, “Yes, O Allâh’s Messenger.” He said, “By Him in Whose Hand my soul is, the handkerchiefs of Sa’d in Paradise are better than it.”

6641. Narrated 'Aishah: Hind bint 'Utba bin Rabi'a said, “O Allâh’s Messenger! (Before I embraced Islâm), there was no family on the surface of the earth I wish to have degraded more than I did your family. But today there is no family whom I wish to have honoured more than I did yours.” Allâh’s Messenger said, “I thought similarly; by Him in Whose Hand Muhammâd’s soul is!” Hind said, “O Allâh’s Messenger! (My husband) Abû Sufyân is a miser. Is it sinful of me to feed my children from his property?” The Prophet said, “No, if you take it for your needs what is just and reasonable.”
6642. Narrated ‘Abdullãh bin Mas‘ûd رضي الله عنه: While Allah’s Messenger ﷺ was sitting, reclining his back against a Yemenite leather tent, he said to his Companions, “Will you be pleased to be one-fourth of the people of Paradise?” They said, “Yes.” He said, “Won’t you be pleased to be one-third of the people of Paradise?” They said, “Yes.” He said, “By Him in Whose Hand Muhammad’s soul is, I hope that you will be half of the people of Paradise.”

6643. Narrated Abü Sa‘îd Al-Khudri رضي الله عنه: A man heard another man reciting: Sûrat Al-Ikhlãs (The Purity) “Say (O Muhammad ﷺ): ‘He is Allah, (the) One.’” (V.112:1) And he was repeating it. The next morning he came to Allah’s Messenger ﷺ and mentioned the whole story to him as if he regarded the recitation of that Sûrah as insufficient. On that, Allah’s Messenger ﷺ said, “By Him in Whose Hand my soul is! That (Sûrah) equals one-third of the Qur‘ãn.”

6644. Narrated Anas bin Malik رضي الله عنه: I heard the Prophet ﷺ saying, “Perform the bowing and the prostration properly (with
peace of mind), for, by Him in Whose Hand my soul is, I see you from behind my back when you bow and when you prostrate.”

6645. Narrated Anas bin Malik: An Ansārī woman came to the Prophet in the company of her children, and the Prophet said to her, “By Him in Whose Hand my soul is, you are the most beloved people to me!” And he repeated the statement thrice.

(4) CHAPTER. “Do not swear by your fathers.”

6646. Narrated Ibn ‘Umar: Allah’s Messenger met ‘Umar bin Al-Khaṭṭāb while the latter was going with a group of camel-riders, and he was swearing by his father. The Prophet said, “Verily! Allah forbids you to swear by your fathers, so whoever has to take an oath, he should take the oath by the Name of Allah or keep quiet.”

6647. Narrated Ibn ‘Umar: I heard ‘Umar saying, “Allāh’s Messenger said to me, ‘Allāh forbids you to swear by your fathers.’” ‘Umar said, “By Allāh! Since I heard that from the Prophet, I have not taken such an oath, neither intentionally, nor
by reporting the oath of someone else.”


6649. Narrated Zahdam: There was a relation of love and brotherhood between this tribe of Jarām and Al-Āsh’ariyān. Once we were with Abū Mūsa Al-Āsh’ārī, and then a meal containing chicken was brought to Abū Mūsa, and there was present, a man from the tribe of Tāmilāh who was of red complexion as if he were from non-Arab freed slaves. Abū Mūsa invited him to the meal. He said, “I have seen chickens eating dirty things, so I deemed it filthy and took an oath that I would never eat chicken.” On that, Abū Mūsa said, “Get up, I will narrate to you something about that. Once a group of the Āsh’ārīyān and I went to Allah's Messenger ﷺ and asked him to provide us with mounts; he said, ‘By Allah, I will never give you any mounts, nor
do I have anything to mount you on.’ Then a few camels of war booty were brought to Allâh’s Messenger ﷺ, and he asked about us, saying, ‘Where are the Ash’ariyun?’ He then ordered five nice camels to be given to us, and when we had departed, we said, ‘What have we done? Allâh’s Messenger ﷺ had taken the oath not to give us any mounts, and that he had nothing to mount us on, and later he gave us that we might ride? Did we take advantage of the fact that Allâh’s Messenger ﷺ had forgotten his oath? By Allâh, we will never succeed.’ So we went back to him and said to him, ‘We came to you to ask for mounts, and you took an oath that you would not give us any mounts, and that you had nothing to mount us on.’ On that he (µ.) said, ‘I did not provide you with mounts, but Allâh did. By Allâh, if I take an oath to do something, and then (later) find something else better than it, I do that which is better and make expiation for the oath.”

(5) CHAPTER. One should not swear by Al-Lât and Al-‘Uzza (idols which used to be worshipped in the Pre-Islamic Period of Ignorance in Hijâz) or by any kind of false deities.

6650.Narrated Abû Hurairah: The Prophet ﷺ said, ‘Whoever swears in his oath, ‘By Al-Lât and Al-‘Uzza,’ should say, Lâ ilaha illallah (none has the right to be worshipped but Allâh); and whoever says to his friend, ‘Come, let me gamble with you,’ should give something in charity.’
(6) CHAPTER. The one who gives an oath regarding something although he has not been asked to give an oath.

6651.Narrated Ibn ‘Umar: Allah’s Messenger ṣṣ had a gold ring made for himself (with a stone in it), and he used to wear it with the stone towards the inner part of his hand. Consequently, the people had similar rings made for themselves. Afterwards the Prophet ṣṣ sat on the pulpit and took it off, saying, “I used to wear this ring and keep its stone towards the palm of my hand.” He then threw it away and said, “By Allah, I will never wear it.” Therefore all the people threw away their rings as well.

(7) CHAPTER. Whoever swears by a religion other than Islam.

The Prophet ṣṣ said, “Whoever swears by Al-Lat and Al-‘Uzza should say, ‘La ilāha illallah’ (none has the right to be worshipped but Allāh).” The Prophet ṣṣ did not label him as a disbeliever.

6652. Narrated Thābit bin Ad-Dalīl: The Prophet ṣṣ said, “Whoever swears by a religion other than Islām, is as he says; and whoever commits suicide with something, will be punished with the same thing in the (Hell) Fire; and cursing a believer is like murdering him; and whoever accuses a believer of disbelief, then it is as if he had killed him.”
(8) CHAPTER. One should not say:
"Whatever Allāh will and whatever you will
(will exist)." And can one say: "I am
(alright) with Allāh’s Help, and then with
your help."

6653. Narrated Abū Hurairah that he
heard the Prophet ﷺ saying, “Allāh decided
to test three Isrā'īlī persons. So, He sent an
angel who came first to the leper and said, ‘(I
am a traveller) who has run short of all means
of living, and I have nobody to help me
except Allāh, and then with your help.’” Abū
Hurairah then mentioned the complete
narration.

[See Vol. 4, Ḥadīth No. 3464 for details.]

(9) CHAPTER. The Statement of Allāh

“They swear by Allāh their strongest oaths
that...” (V.24:53)

And Ibn ‘Abbās ™ said: ‘Abū
Bakr said, “By Allāh! O Allāh’s Messenger,
you shall tell me of my error regarding the
interpretation of the dream.” On that the
Prophet ﷺ said, “Do not take an oath.”

6654. Narrated Al-Barā‘ ™: The
Prophet ﷺ ordered us to help others to fulfil
their oaths(1).

(1) (H. 6654) If what is requested, is not sinful to achieve.
6655. Narrated Usâma: Once a daughter of Allah’s Messenger sent a message to Allah’s Messenger while Usâma, Sa’d, and my father or Ubayy were (sitting there) with him. She said, (in the message); “My child is going to die, please come to us.” Allah’s Messenger returned the messenger and told him to convey his greetings to her, and say: “Whatever Allah takes; is for Him and whatever He gives is for Him, and everything with Him has a limited fixed term (in this world); so she should be patient and hope for Allah’s Reward.” Then she again sent for him swearing that he should come, so the Prophet got up, and so did we. When he sat there (at the house of his daughter), the child was brought to him, and he took him into his lap while the child’s breath was disturbed in his chest. The eyes of Allah’s Messenger started shedding tears. Sa’d said, “What is this, O Allah’s Messenger?” The Prophet said, “This is the mercy which Allah has lodged in the hearts of whomsoever He wants of His slaves. Verily Allah is Merciful only to those of His slaves who are merciful (to others).”

6656. Narrated Abû Hurairah: Allah’s Messenger said, “Any Muslim who has lost three of his children will not be touched by the (Hell) Fire except that which will render Allah’s Oath fulfilled.”

(1) (H. 6656) Allah’s Oath alluded to here is the Qur’anic Verse: “There is not one of you but will pass over it (Hell), this is with your Lord, a Decree which must be accomplished.” (V.19:71)
6657. Narrated Ḥāritha bint Wahb: I heard the Prophet saying, “Shall I tell you of the people of Paradise? They comprise every poor, humble person, and if he swears by Allāh to do something, Allāh will fulfil it; while the people of the Fire comprise every violent, cruel arrogant person.”

6658. Narrated ‘Abdullāh bin Ziyā: The Prophet was asked, “Who are the best people?” He replied: “The people of my century (generation), and then those who will come after them, and then those who will come after the latter; after that there will come some people whose witness will precede their oaths and their oaths will precede their witness.” Ibrahim (a subnarrator) said, “When we were young, our elder friends used to prohibit us from taking oaths by saying, ‘I bear witness by the Name of Allāh, or by the Covenant of Allāh.’”

[See Vol. 3, Hadith Nos. 2651, 2652, 2653]

6659. Narrated ‘Abdullāh bin Vābi: The Prophet said, “Whoever swears falsely in order to grab the property of a Muslim (or of his brother), Allāh will be angry with him when he meets Him.” Allāh then revealed in confirmation of the above statement:

“Verily, those who purchase a small gain at the cost of Allāh’s Covenant
their oaths…” (V.3:77)

6660. Al-Ash’ath said, “This Verse (V.3:77) was revealed regarding me and a companion of mine when we had a dispute about a well.”

(12) CHAPTER. To swear by Allâh’s ‘Izza (Power and Honour), His Qualities, and His Speech.

And Ibn ‘Abbas said that the Prophet ﷺ used to say, “I seek refuge with Your ‘Izza” (i.e., with Allâh’s Power and Honour).

And Abû Hurairah said that the Prophet ﷺ said, “A man will remain between Paradise and Hell and will say, ‘O Lord! Please turn my face away from the Fire; and by Your Power and Honour, I will not ask You for anything other than that.’”

And Abû Sa‘îd said that the Prophet ﷺ said, “Allâh said, ‘This and ten times as much are for you.’”

And (Prophet) Ayyûb said (to Allâh), “By Your Power and Honour I cannot dispense with Your Blessings.”

6661. Narrated Anas bin Mâlik: The Prophet ﷺ said, “The (Hell) Fire will keep on saying: ‘Are there anymore (people to come)?’ Till the Lord of power and honour (Allâh) will put His Foot over it and then it will say, ‘Qat! Qat! (Sufficient! Sufficient!) By Your Power and Honour.’ And its various sides will come close to each other (i.e., it will contract).”
6662. Narrated Az-Zuhri: I heard ‘Urwa bin Az-Zubair, Sa’id bin Al-Musaiyab, ‘Alqama bin Waqqas and ‘Ubaidullah narrating from ‘Aishah, the wife of the Prophet, the story about the liars who said what they said about her and how Allah revealed her innocence afterwards. Each one of the above four narrators narrated to me a portion of her narration. (It was said in it), “The Prophet stood up, saying, ‘Is there anyone who can relieve me from ‘Abdullah bin Ubaib?’ On that, Usaid bin Huddair got up and said to Sa’d bin ‘Ubada, La’amrullahi [By the Eternity (Ever-Living) of Allâh], we will kill him!”

(14) CHAPTER. (The Holy Verse): “Allâh will not call you to account for that which is unintentional in your oaths...” (V.2:225)

6663. Narrated ‘Aishah regarding: “Allâh will not call you to account for that which is unintentional in your oaths...” (V.2:225) This Verse was revealed concerning such statements (oath formulas) as:

“No, by Allâh!” and “Yes, by Allâh!”
(15) CHAPTER. If someone does something against his oath due to forgetfulness (should he make expiation)?

And the Statement of Allah:

"And there is no sin on you concerning that in which you made a mistake..."

(V.33:5)

And Allah said:

"[Mūsa (Moses) said (to Khidr): Call me not to account for what I forgot..."]

(V.18:73)

6664. Narrated Abū Hurairah: The Prophet said, "Allāh forgives my followers those (evil deeds) their ownselves may whisper or suggest to them as long as they do not act (on it) or speak."

6665. Narrated ‘Abdullāh bin ‘Amr bin Al-‘Āṣ: While the Prophet was delivering a Khutba (religious talk) on the day of Nahr (i.e., 10th Dhul-Ḥijja; day of slaughtering the sacrifice), a man got up saying, "I thought, 0 Allah’s Messenger, such and such a thing was to be done before such and such a thing." Another man got up, saying, "O Allah’s Messenger! As regards these three (acts of Hajj), I thought so-and-so." The Prophet said, "Do (it now), and there is no harm, concerning all those matters on that day." And so, on that day whatever question he was asked, he said, "Do it, do it (now), and there is no harm therein." (See H. 83)

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(1) (H. 6665) (A) i.e., Ramy (throwing pebbles) at the Jamra (B) Slaughtering of the Hady (animal) and (C) Shaving of the head. (See Book of Hajj, Volume 2.)
6666. Narrated Ibn `Abbas: A man said to the Prophet (while he was delivering a Khutba (religious talk) on the day of Nahr), “I have performed the Tawaf round the Ka'bah (Tawaf-al-Ifada) before the Ramy (throwing pebbles) at the Jamra.” The Prophet said, “There is no harm (therein).” Another man said, “I had my head shaved before slaughtering (the sacrifice).” The Prophet said, “There is no harm.” A third said, “I have slaughtered (the sacrifice) before the Ramy at the Jamra.” The Prophet said, “There is no harm.”

6667. Narrated Abu Hurairah: A man entered the mosque and started offering Salât (prayer) while Allah’s Messenger was sitting somewhere in the mosque. Then (after finishing the Salât) the man came to the Prophet and greeted him. The Prophet said to him, “Go back and offer Salât (prayer), for you have not offered Salât (prayer).” The man went back, and having offered Salât (prayer), he came and greeted the Prophet. The Prophet after returning his greetings said, “Go back and offer Salât (prayer), for you did not offer Salât (prayer).” On the third time the man said, “(O Allah’s Messenger!) Teach me [how to offer Salât (prayer)].” The Prophet said, “When you get up for the Salât (prayer), perform the ablution properly and then face the Qiblah and say Takbir (Allahu Akbar), and then recite of what you know of the Qur'an, and then bow, and remain in this state till you feel at rest in bowing, and then raise your head and stand straight; and then prostrate till you feel at rest in prostration,
and then sit up till you feel at rest while sitting; and then prostrate again till you feel at rest in prostration; and then get up and stand straight, and do all this in all your Salāt (prayer).

6668. Narrated `Āishah: When Al-Mushrīkūn [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and His Messenger Muhammad (ﷺ)] were defeated during the (first stage) of the battle of Uhud, Satan shouted, “O Allāh’s slaves! Beware of what is behind you!” So the front files of the Muslims attacked their own rear files. ʿUdhayfa bin Al-Yāmān looked and on seeing his father he shouted, “My father! My father!” By Allāh! The people did not stop till they killed his father. ʿUdhayfa then said, “May Allāh forgive you.” ‘Urwa (the subnarrator) added, “ʿUdhayfa continued asking Allāh’s forgiveness for the killers of his father till he met Allāh (till he died).”

6669. Narrated ʿAbū Hurairah: The Prophet said, “If somebody eats something forgetfully while he is observing Saum (fasting), then he should complete his Saum, for Allāh has made him to eat and drink.”(1)

6670. Narrated ʿAbdullāh bin Buhainā: Once the Prophet led us in Salāt (prayer), and after finishing the first two Rakʿa, got up (instead of sitting for At-Tahiyyāt) and then carried on with the Salāt

(1) (H. 6669) His fast is valid although he has eaten or drunk something forgetfully.
(prayer). When he had finished his Salāt (prayer), the people were waiting for him to say Taslim, but before saying Taslim, he said Takbir and prostrated; then he raised his head, and again said Takbir (Allahu Akbar), and prostrated (i.e. the two prostrations of Sahw) and then raised his head and finished his Salāt with Taslim.\(^{(1)}\)

6671. Narrated Ibn Mas'ūd that Allah's Prophet led them in the Zuhr Salāt (prayer) and he offered either more or less Rak'a, and it was said to him, “O Allah's Messenger! Has the Salāt (prayer) been reduced, or have you forgotten?” He asked, “What is that?” They said, “You have offered so many Rak'a.” So he performed with them two more prostrations and said, “These two prostrations are to be performed by the person who does not know whether he has offered more or less (Rak'a) in which case he should seek to follow what is right.\(^{(2)}\) And then complete the rest [of the Salāt (prayer)] and perform two extra prostrations.”

6672. Narrated Ubayy bin Ka'b that he heard Allah's Messenger saying, “[Prophet Mūsā (Moses)] said, 'Call me not to account for what I forget, and be not hard upon me for my affair (with you).’ (V.18:73) The first excuse of Mūsā was his forgetfulness.”

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\(^{(1)}\) (H. 6670) The Prophet performed two prostrations of Sahw (forgetfulness).

\(^{(2)}\) (H. 6671) i.e., he should assume that he has performed the least number of Rak'a that may occur to his mind out of uncertainty.
6673. Narrated Al-Bara’ bin ‘Azib that once he had a guest, so he told his family (on the day of ‘Eid-ul-Adha) that they should slaughter the animal for sacrifice before he returned from the (‘Eid) Salat (prayer) in order that their guest could take his meal. So his family slaughtered (the animal) before the Salat (prayer). Then they mentioned that event to the Prophet who ordered Al-Bara’ to slaughter another sacrifice. Al-Bara’ said to the Prophet, “I have a young milch she-goat which is better than two sheep for slaughtering.” [The subnarrator, Ibn ‘Aun used to say, “I don’t know whether the permission (to slaughter a she-goat as a sacrifice) was especially given to Al-Bara’, or if it was in general for all the Muslims.”]

[See Vol. 2, Hadith No. 983]

6674. Narrated Jundub: I witnessed the Prophet offering the ‘Eid prayer (and after finishing it) he delivered a Khutba and said, “Whoever has slaughtered his sacrifice [before the Salat (prayer)] should make up for it (i.e., slaughter another animal) and whoever has not slaughtered his sacrifice yet, should slaughter it by...
mentioning Allah’s Name over it.”

(16) CHAPTER. Al-Ghamüs oath(1). And the Statement of Allah

“And make not your oaths, a means of deception amongst yourselves, lest a foot may slip after being firmly planted…” (V.16:94)

‘Dakhalan’ means by a plot and dishonesty.

6675. Narrated ‘Abdullãh bin ‘Amr رضي الله عنهم: The Prophet ﷺ said, “The biggest sins are: To join others in worship with Allah; to be undutiful to one’s parents; to kill somebody unlawfully; and to take an Al-Ghamüs oath(1).”

(17) CHAPTER. The Statement of Allah

“Verily, those who purchase a small gain at the cost of Allah’s Covenant and their oaths…” (V.3:77)

And also the Statement of Allah تعلى:

“And make not Allah’s (Name) an excuse in your oaths…” (V.2:224)

And also the Statement of Allah تعلى:

“And purchase not a small gain at the cost of Allah’s Covenant. Verily! What is with Allah is better for you if you did but know.” (V.16:95)

And fulfil the Convenant of Allah (Bai’a: pledge for Islam) when you have covenanted, and break not the oaths after you have

(1) (Ch. 16) Al-Ghamüs oath is the false oath taken by somebody intentionally to mislead and cheat people. Such an oath cannot be expiated, but the one who takes it will be dipped into the Hell-fire. Hence comes the term ‘Al-Ghamüs’, meaning, ‘the dipping’.
confirmed them — and indeed you have appointed Allâh your surety…” (V.16:91)

6676. Narrated ‘Abdullah: Allâh’s Messenger  said, “If somebody is ordered (by the ruler or the judge) to take an oath, and he takes a false oath in order to grab the property of a Muslim, then he will incur Allâh’s Wrath when he will meet Him.” And Allâh revealed in its confirmation:

“Verily, those who purchase a small gain at the cost of Allâh’s Convenant and their oaths…” (V.3:77)

6677. (The subnarrator added:) Al-Ash’ath bin Qais entered saying, “What did Abu ‘Abdur-Rahmân narrated to you?” They said, “So-and-so.” Al-Ash’ath said, “This Verse (V.3:77) was revealed in my connection. I had a well on the land of my cousin (and we had a dispute about it). I reported him to Allâh’s Messenger  who said (to me), ‘You should bring witnesses otherwise the oath of your opponent will render your claim invalid.’ I said, ‘Then he (my opponent) will take the oath, O Allâh’s Messenger.’ Allâh’s Messenger  said, ‘Whoever is ordered (by the ruler or the judge) to give an oath, and he takes a false oath in order to grab the property of a Muslim, then he will incur Allâh’s Wrath when he will meet Him on the Day of Resurrection.’ ” (See H. 2357)

(18) CHAPTER. To swear (to do or not to do) something which is not in one’s power (to do or not); and to swear to do an act of disobedience or to take an oath in a state of anger.
6678. Narrated Abû Mûsa: My companions sent me to the Prophet to ask him for some mounts. He said, "By Allâh! I will not mount you on anything!" When I met him, he was in an angry mood, but when I met him (again), he said, "Tell your companions that Allâh or Allâh's Messenger will provide you with mounts."

6679. Narrated Az-Zuhri: I heard 'Urwa bin Az-Zubair, Sa'îd bin Al-Musaiyab, Alqama bin Waqqâs and 'Ubaidullâh bin 'Abdullâh bin 'Uqba relating from 'Aîshah the wife of the Prophet the narration of the people (i.e., the liars) who spread the slander against her and they said what they said, and how Allâh revealed her innocence. Each of them related to me a portion of that narration. (They said that 'Aîshah said), "Then Allâh revealed the ten Verses starting with:

'Verily! Those who brought forth the slander...' (V.24:11-21) All these Verses were in proof of my innocence. Abû Bakr Aûg-Šiddîq who used to provide for Mïstâh some financial aid because of his relationship to him, said, 'By Allâh, I will never give anything to Mïstâh after what he said about 'Aîshah.'\(^1\) Then Allâh revealed:

'And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen...\(^2\) (V.24:22)

"On that, Abû Bakr said, 'Yes, by Allâh, I like that Allâh should forgive me.' And then resumed giving Mïstâh the aid he used to give

\(^1\) (H. 6679) Mïstâh was one of those who spread false rumour about 'Aîshah.
him and said, ‘By Allah! I will never withhold it from him.’”

6680. Narrated Abū Mūsā Al-Asḥ'arī: I went along with some men from the Ash'ariyun to Allāh’s Messenger  and it happened that I met him while he was in an angry mood. We asked him to provide us with mounts, but he swore that he would not give us any. Later on he said, “By Allah, if Allāh will, if ever I take an oath (to do something) and later on I find something else better than the first, then I do the better one and give expiation for the dissolution of my oath.”

(19) CHAPTER. If one says: “By Allāh! I will not speak today,” and then offers Salāt (prayer) or recites the Qur’ān or says, Subhān Allāh or Al-Ḥamdu lillāh or Lā ilāha illālāh, he will be (judged by Allāh) according to his intentions.(1)

And the Prophet  said, “The best things to say are four (expressions) i.e., (A) Subhān Allāh, (B) Al-Ḥamdu lillāh, (C) Lā ilāha illālāh and (D) Allāhu Akbar(2).”

And Abū Sufyān said, “The Prophet  wrote to Heraclius:

[‘O the people of the Scripture (Jews and

(1) (Ch. 19) i.e., whether he has intended by his oath not to speak absolutely or with the exclusion of Salāt (prayers) and invocations.
(2) (Ch. 19) See the glossary.
Christians)]] Come to a word that is just between us and you that we worship none but Allah...’ (V.3:64)

Mujahid said: The word referred to above is the word of piety, i.e., Lā ilāha illallah (none has the right to be worshipped but Allah).

6681. Narrated Al-Musaiyyab: When the death of Abū Talib approached, Allah’s Messenger ﷺ came to him and said, “Say: Lā ilāha illallah (none has the right to be worshipped but Allah), a sentence with which I will be able to defend you before Allah.”

6682. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “(There are) two expressions or utterances that are very easy for the tongue to say, and very heavy in the balance, and the most beloved to the Most Gracious (Allah). (And they are): Subḥān Allāhī wa bi-hamdihi; Subḥān Allāhīl-A‘zīm.”(1)

6683. Narrated ‘Abdullāh: Allah’s Messenger ﷺ said a sentence and I said another. He ﷺ said, “Whoever dies while he is setting up rivals along with Allāh (i.e., worshipping others along with Allāh) shall enter the (Hell) Fire.” And I said the other: “Whoever dies while he is not setting up rivals along with Allāh (i.e., worshipping

(1) (H. 6682) “I deem Allāh above all those unsuitable things ascribed to Him and free Him from resembling anything whatsoever, and I glorify His Praises! I deem Allāh the Most Great, above all those unsuitable things ascribed to Him and free Him from resembling anything whatsoever.”
none except Allāh) shall enter Paradise.”

[See Vol. 6, Hadith No. 4497]

(20) CHAPTER. Whoever took an oath that he would not enter upon his wife for one month and that month was of twenty-nine days.

6684. Narrated Anas: Allah’s Messenger (ﷺ) took an oath for abstention from his wives (for one month), and during those days he had a dislocation (sprain) of his foot. He stayed in a Mashrabah (an upper room) for twenty-nine nights and then came down. Then the people said, “O Allah’s Messenger! You took an oath for abstention (from your wives) for one month.” On that he said, “A (lunar) month can be of twenty-nine days.”

(21) CHAPTER. If somebody takes an oath not to drink Nabidh (infusion of dates) and then he drinks Ti‘ā or Sakar or juice (syrup) then, in the opinion of some people, he is not regarded as having broken his oath, if, to him, such drinks are not regarded as Nabidh.

6685. Narrated Abū Ḥāzim: Sahl bin Sa‘d said, “Abū Usaid, the Companion of the Prophet (ﷺ) got married, so he invited the Prophet (ﷺ) to his wedding banquet, and the bride herself served them.” Sahl said to the people, “Do you know what drink she served him with? She infused some dates in a pot at night and the next morning she served him with the infusion.”
6686. Narrated Sauda bint Zaid bint Abbad, the wife of the Prophet ﷺ: One of our sheep died and we tanned its skin and kept on infusing dates in it till it was a worn out water-skin.

(22) CHAPTER. If someone takes an oath that he will not eat *Udm* (cooked food-dish, meat, etc.) and then he eats dates with bread, (will his oath be regarded as dissolved)? And what sort of food is to be considered as *Udm* (cooked food-dish etc.)

6687. Narrated A‘ishah bint Abu Bakr: The family of (the Prophet) Muhammad ﷺ never ate wheat bread with cooked food-dish (meat, etc.) for three consecutive days to their fill, till he met Allah (i.e., till the Prophet ﷺ died).

6688. Narrated Anas bin Malik: Abū Ṭālha said to Umm Sulaim, “I heard the voice of Allah’s Messenger ﷺ rather weak, and I knew that it was because of hunger. Have you anything (to present to the Prophet ﷺ)?” She said, “Yes.” Then she took out a few loaves of barley bread and took a veil of her and wrapped the bread with a part of it and sent me to Allah’s Messenger ﷺ. I went and found Allah’s Messenger ﷺ sitting in the mosque with some people. I stood up before him. Allah’s Messenger ﷺ said to me, “Has
Abū Ṭalḥa sent you?” I said, “Yes.” Then Allāh’s Messenger ﷺ said to those who were with him, “Get up and proceed.” I went ahead of them (as their forerunner) and came to Abū Ṭalḥa and informed him about it. Abū Ṭalḥa said, “O Umm Sulaim! Allāh’s Messenger ﷺ has come (with his Companions) and we have no food to feed them.” Umm Sulaim said, “Allāh and His Messenger know better.” So Abū Ṭalḥa went out (to receive them) till he met Allāh’s Messenger ﷺ. Allāh’s Messenger ﷺ came in company with Abū Ṭalḥa and they entered the house. Allāh’s Messenger ﷺ said, “O Umm Sulaim! Bring whatever you have.” So she brought that (barley) brād and Allāh’s Messenger ﷺ ordered that bread to be broken into small pieces, and then Umm Sulaim poured over it some butter from a leather butter container, and then Allāh’s Messenger ﷺ said what Allāh wanted him to say, (i.e., invoked Allāh to bless that food). Allāh’s Messenger ﷺ then said, “Admit ten men.” Abū Ṭalḥa admitted them and they ate to their fill and went out. He (ﷺ) again said, “Admit ten men.” He admitted them, and in this way all the people ate to their fill, and they were seventy or eighty men.”

6689. Narrated ‘Umar bin Al-Khaṭṭāb ﷺ: I heard Allāh’s Messenger ﷺ
saying, “The (reward of) deeds depend upon the intentions; and every person will get the reward according to what he has intended. So whoever emigrates for the sake of Allāh and His Messenger, then his emigration will be considered to be for Allāh and His Messenger, and whoever emigrates for the sake of worldly gain or to marry a woman, then his emigration will be considered to be for what he emigrated for.” (1)

(24) CHAPTER. If a person gives his property in charity because of a vow and as an expiation for sins (in repentance).

6690. Narrated Ka'b bin Mālik in the last part of his narration about the three who remained behind (from the battle of Tabūk). (I said), “As a proof of my true repentance (for not joining the battle of Tabūk), I shall give up all my property for the sake of Allāh and His Messenger (as an expiation for that sin).” The Prophet ﷺ said (to me), “Keep some of your wealth, for that is better for you.”

(25) CHAPTER. If someone makes some food unlawful for himself.

(1) (H. 6689) In the Hereafter, everyone will be judged according to his intentions.
And the Statement of Allah:

"O Prophet! Why do you forbid (for yourself) that which Allah has allowed to you, seeking to please your wives?..." (V.66:1)

And also His Statement:

"O you who believe! Make not unlawful the Tayyibāt (all that is good as regards foods, deeds, beliefs, persons, things, etc.) which Allah has made lawful to you..." (V.5:87)

6691. Narrated 'Aishah: The Prophet used to stay (for a period) in the house of Zainab bint Jahsh (one of the wives of the Prophet), and he used to drink honey in her house. Hafsa and I decided that when the Prophet entered upon either of us, she would say: "I smell in you the bad smell of Magjāfīr (a bad smelling rasin). Have you eaten Magjāfīr?" When he entered upon one of us, she said that to him, he replied (to her), "No, but I have drunk honey in the house of Zainab bint Jahsh, and I will never drink it again." Then the following Verse was revealed:

"O Prophet! Why do you forbid (for yourself) that which Allah has allowed to you?..." (V.66:1)

(Also His Statement): "...If you two (wives of the Prophet namely 'Aishah and Hafṣa) turn in repentance to Allah..." (V.66:4)

The two were 'Aishah and Hafṣa.

And also the Statement of Allah:

"And (remember) when the Prophet disclosed a matter in confidence to one of his wives (Hafṣa)..." (V.66:3) i.e., his saying, "But I have drunk honey."

Hishām said: It also meant his saying, "I will not drink anymore, and I have taken an oath, so do not inform anybody of that."
(26) CHAPTER. To fulfil one’s vow. And the Statement of Allah ﷺ:
“They (are those who) fulfil (their) vows…”
(V.76:7)

6692. Narrated Sa’īd bin Al-Ḥarīth that he heard Ibn ‘Umar ﷺ saying, “Weren’t the people forbidden to make vows? The Prophet ﷺ said, ‘A vow neither hastens nor delays anything, but by the making of vows some of the wealth of a miser is spent.’” (1)

6693. Narrated ‘Abdullāh bin ‘Umar ﷺ: The Prophet ﷺ forbade the making of vows and said, “It (a vow) does not prevent anything (that has to take place), but the property of a miser is spent (taken out) with it.”

6694. Narrated Abū Hurairah: The Prophet ﷺ said, “Allah says, ‘The vow does not bring about for the son of Adam anything I have not decreed for him, but his vow may coincide with what has been decided for him, and by this way I cause a miser to spend of his wealth. So he gives Me (spends in charity) for the fulfilment of what has been decreed for him what he would not give Me before but for his vow.’”

(1) (H. 6692) Miserly people do not spend willingly and without compensation in this life. So, by means of vows, they have to spend their money when their worldly wishes are fulfilled.
(27) CHAPTER. The sin of him who does not fulfil his vow.

6695. Narrated Zahdam bin Mudarrib: 'Imrân bin Ḥuṣain said, "The Prophet peace be upon him said, ‘The best of you (people) are my century (generation), then those who will come after them, and then those who will come after the second century (generation).’" 'Imrân added, "I do not remember whether he mentioned two or three centuries (generations) after his century (generation)."

The Prophet peace be upon him added, "Then will come some people who will make vows but will not fulfil them; and they will be dishonest and will not be trustworthy, and they will give their witness without being asked to give their witness, and fatness will appear among them.”

(28) CHAPTER. To vow for to be obedient to Allah.

And the Statement of Allah:

"And whatever you spend for spendings (e.g. Sadaqa—charity, etc. for Allah's Cause) or whatever vow you make..." (V.2:270)

6696. Narrated 'Aishah: The Prophet peace be upon him said, "Whoever vows that he will be obedient to Allah, should remain obedient to Him; and whoever made a vow that he will disobey Allah, should not disobey Him.”

(29) CHAPTER. If somebody vowed or took an oath that he would not speak to anybody, during the Pre-Islamic Period of Ignorance, and then he embraces Islam (should he fulfil his vow)?.

to perform *I'tikāf* for one night in *Al-Masjid-al-Haram*, during the Pre-Islamic Period of Ignorance (before embracing Islam)." The Prophet said, "Fulfil your vow."

(30) CHAPTER. If somebody dies without fulfilling a vow (may somebody else fulfil it on his behalf)?

Ibn 'Umar gave a verdict to a lady whose mother had died, leaving an unfulfiled vow, that she would offer *Salāt* (prayer) in Quba' (a mosque at Al-Madīna).

Ibn 'Umar said to the lady, "Offer *Salāt* (prayer) on her behalf." Ibn 'Abbas said the same.

6698. Narrated Sa'id bin 'Ubāda Al-Anṣārī that he consulted the Prophet about a vow that had been made by his mother who died without fulfilling it. The Prophet gave his verdict that he should fulfil it on her behalf. The verdict became *Sunna* [i.e., the Prophet's *Sunna* (legal way)]."

6699. Narrated Ibn 'Abbās: A man came to the Prophet and said to him, "My sister vowed to perform the *Hajj*, but she died (before fulfilling it)." The Prophet said, "Would you not have paid her debts if she had any?" The man said, "Yes." The Prophet said, "So pay Allāh's Rights, as He is more entitled to receive His Rights."

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(1) (H. 6697) *I'tikāf*: See the glossary.
(31) CHAPTER. To vow for something which one does not possess, and to vow for something sinful.

6700. Narrated 'Āishah: The Prophet ﷺ said, "Whoever vowed to be obedient to Allāh, must be obedient to Him; and whoever vowed to be disobedient to Allāh, should not be disobedient to Him."

6701. Narrated Anas: The Prophet ﷺ said, "Allāh is not in need of this (man) torturing himself," when he saw the man walking between his two sons (who were supporting him).\(^{(1)}\)

6702. Narrated Ibn ‘Abbās: The Prophet ﷺ saw a man performing Ṭawāf around the Ka'bah, tied with a rope or something else (while another person was holding him). The Prophet ﷺ cut that rope off.

6703. Narrated Ibn ‘Abbās: While performing the Ṭawāf around the Ka'bah, the Prophet ﷺ passed by a person leading another person by a hair-rope nose-

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\(^{(1)}\) (H. 6701) The man had vowed that he would perform the Hajj on foot though he was old and sick.
ring in his nose. The Prophet cut the hair-rope nose-ring off with his hand and ordered the man to lead him by the hand.

6704. Narrated Ibn `Abbas: While the Prophet was delivering a *Khuṣba* (religious talk), he saw a man standing, so he asked about that man. They (the people) said, “It is Abū Isrā’īl who has vowed that he will stand and never sit down, and he will never come in the shade, nor speak to anybody, and will observe fasting.” The Prophet said, “Order him to speak and let him come in the shade, and make him sit down, but let him complete his fast.”

(32) CHAPTER. If somebody has vowed that he will observe *Ṣaum* (fast) for a few successive days and then those days appear to coincide with ‘*Eid-ul-Adhā* or ‘*Eid-ul-Fitr* (should he observe fast then or make expiation, or observe fast on other days)?

6705. Narrated ‘Abdullāh bin ‘Umar: that he was asked about a man who had vowed that he would observe *Ṣaum* (fast) all the days of his life; then the day of ‘*Eid-ul-Adhā* or ‘*Eid-ul-Fitr* came. ‘Abdullāh bin ‘Umar said: “Indeed in the Messenger of Allāh you have a good example (to follow). He did not observe fast on the day of ‘*Eid-ul-Adhā* or the day of ‘*Eid-ul-Fitr*, and we do not fast on these two days.”
6706. Narrated Ziyād b. Jubayr: I was with Ibn ‘Umar when a man asked him, “I have vowed to observe fast every Tuesday or Wednesday throughout my life; and if the day of my fasting coincided with the day of *Nahr* (the first day of ‘*Eid-ul-Adhā*), (what shall I do)?” Ibn ‘Umar said, “Allāh has ordered the vows to be fulfilled, and we are forbidden to observe fast on the day of *Nahr*.” The man repeated his question and Ibn ‘Umar repeated his former answer, adding nothing more.

(33) CHAPTER. Can the land, sheep, farms and one’s belongings be included in one’s vows and oaths?

And Ibn ‘Umar said: ‘Umar said to the Prophet ﷺ, “I have a piece of land better than which I never had.” The Prophet ﷺ said, “If you wish, you may keep this land in your custody and spend its output in charity.” And Abū Ṭalḥa said to the Prophet ﷺ, “Bairuḥa (garden) is the most beloved property to me from all my properties.” Bairuḥa’ was a garden belonging to him, situated opposite the (Prophet’s) mosque.

[See Vol. 6, *Hadith* No. 4554]

6707. Narrated Abū Hurairah ﷺ: We went out in the company of Allāh’s Messenger on the day of (the battle of) Khaibar, and we did not get any gold or silver as war booty, but we got property in the form
of things and clothes. Then a man, called Rifā'a bin Zaid, from the tribe of Banî Ḍubaib presented a slave named Mid'am to Allâh's Messenger ﷺ. Allâh’s Messenger ﷺ headed towards the valley of Al-Qurâ, and when he was in the valley of Al-Qurâ, an arrow thrown by an unidentified person, struck and killed Mid'am who was making a she-camel of Allâh’s Messenger ﷺ kneel down. The people said, “Congratulations to him (the slave) for gaining Paradise.” Allâh’s Messenger ﷺ said, “No! By Him in Whose Hand my soul is, for the sheet which he stole from the war booty before its distribution on the day of Khaibar, is now burning over him.” When the people heard that, a man brought one or two Shirāk (leather straps of shoes) to the Prophet ﷺ. The Prophet ﷺ said, “A Shirāk of fire, or two Shirāk of fire.”
(1) CHAPTER. The Statement of Allah:

"(Then for the) expiation (of a deliberate oath) feed ten Masākin (poor persons)...

And what the Prophet ordered when the following Verse was revealed:

"...must pay a Fidyah (ransom) of either observing Saum (fasts) (for three days) or giving Sadaqa (charity — six poor persons) or feeding or offering a sacrifice (one sheep)...

(1.2:196)

Ibn ‘Abbãs, ‘Aťã’ and ‘Ikrima said, “Whenever the word ‘or’ occurs in the Qur’ân, then the person intended has the option to fulfil any of the alternatives specified.” The Prophet gave Ka‘b the option as regards the expiation (for his oath).

6708. Narrated Ka‘b bin ‘Ujra: I came to the Prophet and he said to me, “Come near.” So I went near to him and he said, ‘Are your lice troubling you?” I replied, “Yes.” He said, "(Shave your head and) make expiation in the form of Siyâm (fasting), Sadaqa (giving in charity), or offering a sacrifice.”

(The subnarrator) Ayyùb said, “As-Siyâm (fasting) should be for three days, and the Nusuk (sacrifice) is to be of a sheep, and the Sadaqa is to be given to six poor persons.”

(2) CHAPTER. When is expiation due or obligatory upon the rich and the poor? And the Statement of Allah:

"Allah has already ordained for you (O men) the dissolution of your oaths. And Allah is
your Maula (Lord, Master, Protector) and He is the All-Knower, the All-Wise.”

(V.66:2)

6709. Narrated Abū Hurairah: A man came to the Prophet and said, “I am ruined!” The Prophet asked, “What is the matter with you?” He said, “I had sexual relation with my wife (while I was fasting) in Ramadān.” The Prophet said, “Have you got enough to manumit a slave?” He said, “No.” The Prophet said, “Can you observe Saum (fast) for two successive months?” The man said, “No.” The Prophet said, “Can you observe Saum for two successive months?” The man said, “No.” Then the Prophet said to him, “Sit down,” and he sat down. Afterwards an 'Araq, i.e., a big basket, containing dates was brought to the Prophet, and the Prophet said to him, “Take this (basket of dates) and give it in charity.” The man said, “To poorer people than us?” On that, the Prophet smiled till his premolar teeth became visible, and then told him, “Feed your family with it.”

[See Vol. 3, Hadith No. 1936]

(3) CHAPTER. The man who helped another person in difficult circumstances to make an expiation (for the latter’s fault).

6710. Narrated Abū Hurairah: A man came to the Prophet and said, “I am ruined!” The Prophet asked, “What is the matter with you?” He said, “I had sexual relation with my wife (while fasting) in Ramadān.” The Prophet said to him, “Can you afford to manumit a slave?” He said, “No.” The Prophet said, “Can you observe Saum (fast) for two successive months?” The man said, “No.” Then the Prophet said to him, “Sit down,” and he sat down. Afterwards an 'Araq, i.e., a big basket, containing dates was brought to the Prophet, and the Prophet said to him, “Take this (basket of dates) and give it in charity.” The man said, “To poorer people than us?” On that, the Prophet smiled till his premolar teeth became visible, and then told him, “Feed your family with it.”

[See Vol. 3, Hadith No. 1936]
months?” He said, “No.” The Prophet said, “Can you afford to feed sixty poor persons?” He replied in the negative. Later on, an ‘Araq (big basket) containing dates was presented to the Prophet, and the Prophet said (to him), “Take this basket and give it in charity.” The man said, “To poorer people than we! O Allāh’s Messenger? By Him who has sent you with the Truth! Indeed, there is no house in between the two mountains (of the city of Al-Madīnah) poorer than us.” So the Prophet said (to him), “Go and feed it to your family.”

(4) CHAPTER. For expiation (of one’s oath) one should feed ten poor persons no matter whether they are relatives or not.

6711. Narrated Abū Hurairah: A man came to the Prophet and said, “I am ruined!” The Prophet asked, “What is the matter with you?” He said, “I had sexual relation with my wife (while I was fasting) in Ramadān.” The Prophet said to him, “Can you afford to manumit a slave?” He said, “No.” The Prophet said, “Can you observe Saum (fast) for two successive months?” He said, “No.” The Prophet said, “Can you afford to feed sixty poor persons. He said, “I have nothing.” Later on an ‘Araq (big basket) containing dates was presented to the Prophet and the Prophet said (to him), “Take this basket and give it in charity.” The man said, “To poorer people than us? Indeed, there is nobody between its (i.e., Al-Madīnah’s) two mountains who is poorer than we.” The Prophet then said, “Take it and feed your family with it.”

(5) CHAPTER. The Sa' (measuring unit) of Al-Madina, and the Mudd of the Prophet ﷺ, and his invocation for Allâh’s Blessing in it. And what the people of Al-Madina inherited of that through the generations.

6712. Narrated Al-Ju'aid bin Abdur-Rahmân: As-Sâ’ib bin Yazid said, “The Sa’ at the time of the Prophet ﷺ was equal to one Mudd plus one-third of a Mudd of your time, and then, it was increased during the caliphate of ‘Umar bin ‘Abdul-Azîz.”

6713. Narrated Nâfi’: Ibn ‘Umar used to give the Zakât of Ramadan (Zakat-ul-Fitr) according to the Mudd of the Prophet ﷺ, the first Mudd, and he also used to give things for expiation for oaths according to the Mudd of the Prophet ﷺ. Abû Qutaiba said, “Mâlik said to us, ‘Our Mudd (i.e., of Al-Madina) is better than yours and we do not see any superiority except in the Mudd of the Prophet ﷺ.’ (2) Mâlik further said to me, ‘If a ruler came to you and fixed a Mudd smaller than the one of the Prophet ﷺ, by what Mudd would you measure what you give (for expiation or Zakat-ul-Fitr)?’ I replied, ‘We would give it according to the Mudd of the Prophet ﷺ.’ On that, Mâlik said, ‘Then, don’t you see that we have to revert to the Mudd of the Prophet ﷺ ultimately?’”

(1) (H. 6713) The other Mudd is that used by Hishâm, and it was bigger than that of the Prophet ﷺ.
(2) (H. 6713) Mâlik asserts that the Mudd of the Prophet ﷺ should be used because he invoked for Allâh’s Blessings in it, and so it is superior to any other Mudd even if it were bigger in size.
6714. Narrated Anas bin Malik: Allah’s Messenger said, “O Allah! Bestow Your Blessings on their measures, Sa’ and Mudd (i.e., of the people of Al-Madina”).

6715. Narrated Abu Hurairah: The Prophet said, “If somebody manumits a Muslim slave, Allah will save from the (Hell) Fire every part of his body for freeing the corresponding parts of the slave’s body, even his private parts (will be saved from the Fire) because of freeing the slave’s private parts.”

(7) CHAPTER. What is said about the manumission of Mudabbār(1) and Umm Walad(2) and a Mukātab(3) for expiation; and the manumission of a bastard.

Tawus said, “The manumission of a Mudabbār or an Umm Walad is sufficient (for making expiation).”

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(1) (Ch. 7) A slave who is promised by his masters to be manumitted after the latter’s death.
(2) (Ch. 7) A slave-girl who has given birth to a child for her master.
(3) (Ch. 7) A slave whose master agrees to free him for paying a certain amount of money.
6716. Narrated 'Amr: Jābir said: An Ansârī man made his slave a Mudabbar and he had no property other than the slave. When the Prophet heard of that, he said (to his Companions), 'Who wants to buy him (i.e., the slave) from me?' Nu'am bin An-Naḥhām bought him for eight hundred Dirham. I heard Jābir saying, “That was a Coptic slave who died in the same year.”

CHAPTER. If someone manumits a slave, possessed by him and another person.

(8) CHAPTER. If somebody manumits a slave for expiation (for dissolving oaths etc.), (then) for whom will the slave’s WaLâ’ be?

6717. Narrated 'Āishah that she intended to buy Barîra (a slave girl) and her masters stipulated that they would have her WaLâ’. When 'Āishah mentioned that to the Prophet, he said, “Buy her, for the WaLâ’ is for the one who manumits.”

(9) CHAPTER. To say: “In shâ’ Allâh” (If Allâh will) while taking an oath.

6718. Narrated Abû Mûsâ Al-Ash'ârî: I went to Allâh’s Messenger along with a group of people from (the tribe of) Al-Ash'ârî, asking for mounts. The Prophet said, “By Allâh, I will not give you anything to ride, and I have nothing to mount you

(1) (Ch. 8) WaLâ’: See the glossary.
We stayed there as long as Allah wished, and after that, some camels were brought to the Prophet and he ordered that we be given three camels. When we set out, some of us said to others, “Allah will not bless us, as we all went to Allah’s Messenger asking him for mounts, and although he had sworn that he would not give us mounts, he did give us.” So we returned to the Prophet and mentioned that to him. He said, “I have not provided you with mounts, but Allah has provided you with mounts. By Allah, if Allah will, if I ever take an oath and then see that another thing is better than the first, I make expiation for my (dissolved) oath, and do what is better and make expiation.”

6719. Narrated Hammad, the same narration as above (Hadith No. 6718): “I make expiation for my dissolved oath, and I do what is better, or do what is better and make expiation.”

6720. Narrated Abû Hurairah (The Prophet Sulaimân (Solomon) said, “Tonight I will sleep with (my) ninety wives, each of whom will beget a male child who will fight for Allah’s Cause.” On that, his companion (Sufyan said that his companion was an angel) said to him, “Say, ‘If Allah will (In šah’ Allah).’” But Sulaimân forgot (to say it). He slept with all his wives, but none of the women gave birth to a child, except one who gave birth to a half boy (malformed). Abû Hurairah added: The Prophet said, “If Sulaiman had said, ‘If Allah will’ (In šah’ Allah) he would not have
been unsuccessful in his action, and would have attained what he had desired.” Once Abū Hurairah added: Allah’s Messenger said, “If he had accepted.” *(1)*

(10) CHAPTER. To make expiation for one’s oath before or after dissolving it.

6721. Narrated Zahdam Al-Jarmi: We were sitting with Abū Mūsa Al-Ash‘ārī, and there were ties of friendship and mutual favours between us and his tribe. His meal was presented before him and there was chicken meat in it. Among those who were present there was a man from Banī Taimillāh having a red complexion as a non-Arab freed slave, and that man did not approach the meal. Abū Mūsa said to him, “Come along! I have seen Allah’s Messenger eating of that (i.e., chicken).” The man said, “I have seen it (chickens) eating something I regarded as dirty, and so I have taken an oath that I shall never eat chicken.” Abū Mūsa said, “Come along! I will inform you about it (i.e., your oath). Once we went to Allah’s Messenger in company with a group of *Ash‘ārīyūn*, asking him for mounts while he was distributing some camels from the camels of *Zakāt*. (Ayyūb said, “I think he said that the Prophet was in an angry mood at the time.”) The Prophet said, ‘By Allah! I will not give you mounts, and I have nothing to mount you on.’ After we had left, some camels of booty were brought to Allah’s Messenger and he said, ‘Where are those *Ash‘ārīyūn*? Where are those *Ash‘ārīyūn*? So
we went (to him) and he gave us five very fat good-looking camels. We mounted them and went away, and then I said to my companions, 'We went to Allâh's Messenger  to ask for mounts, but he took an oath that he would not give us mounts, and then later on he sent for us and gave us mounts; perhaps Allâh's Messenger  forgot his oath. By Allâh, we will never be successful, for we have taken advantage of the fact that Allâh's Messenger  forgot to fulfil his oath. So let us return to Allâh's Messenger  to remind him of his oath.' We returned and said, 'O Allâh's Messenger! We came to you and asked you for mounts, but you took an oath that you would not give us mounts, but later on you gave us mounts, and we thought or considered that you have forgotten your oath.' The Prophet  said, 'Depart, for Allâh has given you mounts. By Allâh, In sha Allâh (if Allâh will), if I take an oath and then later find another thing better than that, I do what is better, and make expiation for the oath.'

6722. Narrated 'Abdur-Rahmân bin Samura: Allâh's Messenger  said, "(O
‘Abdur-Raḥmān! Do not seek to be a ruler, for if you are given the authority of ruling without your asking for it, then Allāh will help you; but if you are given it by your asking, then you will be held responsible for it. And if you take an oath to do something and later on find another thing better than that, then do what is better and make expiation for (the dissolution of) your oath.”
(1) CHAPTER. The Statement of Allāh (1):

"Allāh commands you as regards your children’s (inheritance)... (up to)... This is a Commandment from Allāh; and Allāh is Ever All-Knowing, Most Forbearing.”

(V.4:11,12)

6723. Narrated Jābir bin ‘Abdullāh: I became sick, so Allāh’s Messenger ﷺ and Abū Bakr came on foot to pay me a visit. When they came, I was unconscious. Allāh’s Messenger ﷺ performed ablution and he poured over me the water of his ablution, and I came to my senses and said, “O Allāh’s Messenger! What shall I do regarding my property? How shall I distribute it?” The Prophet ﷺ did not reply till the Divine Verses of inheritance (Al-Fara‘id) were revealed.

(2) CHAPTER. Learning about the Laws of Inheritance (descent and distribution).

‘Uqba bin ‘Āmir said, “Learn (the Laws of Inheritance) before those who depend on Az-Zan (guessing), namely, those who base their judgement on mere presumption.”

6724. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “Beware of suspicion, for it is the worst of false tales

(1) (Book 85) (H. 6723) Al-Fara‘id means the shares which are fixed for the closest relatives of the deceased. Such shares are prescribed in the Qur‘ān and it is: half, one-fourth, one-eighth, two-third, one-third, and one-sixth. (See the Qur‘ān, Sūrah 4, Verses 11, 12 & 176).
and don’t look for the other’s faults and don’t spy, and don’t hate each other, and don’t desert (cut your relations with) one another. O Allah’s slaves, be brothers!”

[See Hadith No. 6064]

(3) CHAPTER. The statement of the Prophet ﷺ: “Our (i.e., Messengers’) property is not to be inherited, and whatever we leave (after our death), is Sadaqa (to be spent in charity).”

6725. Narrated ʿĀishah ﷺ: Fāṭima and Al-ʿAbbās came to Abū Bakr, seeking their share from the property of Allah’s Messenger ﷺ, and at that time, they were asking for their land at Fadak and their share from Khaibar...........

(Contd. to No. 6726)

6726. Abū Bakr said to them, “I have heard from Allah’s Messenger ﷺ saying, ‘Our property is not to be inherited, and whatever we (after our death) leave is to be spent in charity, but the family of Muhammad (ﷺ) may take their provisions from this property.’” Abū Bakr added, “By Allah, I will not leave the procedure I saw Allah’s Messenger ﷺ following during his lifetime concerning this property.” Therefore Fāṭima left Abū Bakr and did not speak to him till she died.

6727. Narrated ʿĀishah ﷺ: The Prophet ﷺ said, “Our (Messengers’) property is not to be inherited, and
whatever we leave, is Sadaqa (to be spent in charity in Allah’s Cause)."

6728. Narrated Malik bin ‘Aus: I went and entered upon ‘Umar, his doorman, Yarfa came saying, “‘Uthmân, ‘Abdur-Rahmân, Az-Zubair and Sa‘d are asking your permission (to see you). May I admit them?” ‘Umar said, “Yes.” So he admitted them. Then he came again and said, “May I admit ‘Ali and ‘Abbâs?” He said, “Yes.” ‘Abbâs said, “O, chief of the believers! Judge between me and this (man ‘All).” ‘Umar said, “I beseech you by Allah, by Whose Permission both the heaven and the earth exist, do you know that Allah’s Messenger said, ‘Our (the Messengers’) property is not to be inherited, and whatever we leave (after our death) is Sadaqa (to be spent in charity)?’ And by that Allah’s Messenger meant himself.” The group said, “(No doubt), he said so.” ‘Umar then faced ‘Ali and ‘Abbâs and said, “Do you both know that Allah’s Messenger said that? They replied, “(No doubt), he said so.” ‘Umar said, “So let me talk to you about this matter. Allah favoured His Messenger with something of this Faṭ‘ (i.e., booty won by the Muslims at war without fighting) which He did not give to anybody else. Allah said: ‘And what Allah gave as Faṭ‘ (booty)... (up to)... to do all thing.’ (V.59:6) And so that property was only for Allah’s Messenger. Yet, by Allah, he neither gathered that property for himself nor withheld it from you, but he gave its income to you, and distributed it among you till there remained the present property; out of which the Prophet used to spend the
yearly maintenance for his family, and whatever used to remain he used to spend it where Allâh’s property is spent (i.e., in charity, etc.). Allâh’s Messenger followed that system throughout his life. Now I beseech you by Allâh, do you know all that?” They said, “Yes.” ‘Umar then said to ‘Alî and ‘Abbâs, “I beseech you by Allâh, do you know that?” Both of them said, “Yes.” ‘Umar added, “And when the Prophet died, Abû Bakr said, ‘I am the successor of Allâh’s Messenger,’ and took charge of that property and managed it in the same way as Allâh’s Messenger did. Then I took charge of this property for two years, during which I managed it as Allâh’s Messenger and Abû Bakr did. Then you both (‘Alî and ‘Abbâs) came to talk to me, bearing the same claim and presenting the same case. (O ‘Abbâs!) You came to me asking for your share from the property of your nephew, and this man (‘Alî) came to me, asking for the share of his wife from the property of her father. I said, ‘If you both wish, I will give that to you on that condition [i.e., that you would follow the way of the Prophet and Abû Bakr and as I (‘Umar) have done in managing it].’ Now both of you seek of me a verdict other than that? Lo! By Allâh, by Whose Permission both the heaven and the earth exist, I will not give any verdict other than that till the Hour is established. If you are unable to manage it, then return it to me, and I will be sufficient to manage it on your behalf.”
6729. Narrated Abū Hurairah

Allah's Messenger ﷺ said, “Not even a single Dinār of my property should be distributed (after my death) to my inheritors, but whatever I leave, excluding the provision for my wives and my servants, is Sadaqa (to be spent in charity).”

6730. Narrated Urwa: ‘Āishah said, “When Allah’s Messenger ﷺ died, his wives intended to send ‘Uthmān to Abū Bakr asking him for their share of the inheritance.” Then ‘Āishah said to them, “Didn't Allah’s Messenger ﷺ say, ‘Our (Messengers’) property is not to be inherited, and whatever we leave is Sadaqa (to be spent in charity).”

(4) CHAPTER. The statement of the Prophet ﷺ: “Whoever leaves some property (after his death), then it is for his family (inheritors).”

6731. Narrated Abū Hurairah

The Prophet ﷺ said, “I am more closer to the believers than their ownselves, so whoever (of them) dies while being in debt and leaves nothing for its repayment, then we are to pay his debts on his behalf; and whoever (among the believers) dies leaving some property, then that property is for his heirs.”

(5) CHAPTER. The inheritance share of the offspring from the property of their dead fathers and mothers.
And Zaid bin Thabit said, “If a man or a woman leaves as an heir, a (single) daughter, then she inherits half of the property; and if they are two daughters or more, they inherit two-thirds of the property; and if there is a son along with these daughters, then the other heirs (if there are any) are given their shares first, and what remains is to be distributed (among the daughters and the son) with the ratio of two shares for the male heir and one share each for the female heirs.”

6732. Narrated Ibn ‘Abbas: The Prophet said, “Give the Fara’id (the shares of the inheritance that are prescribed in the Qur’an) to those who are entitled to receive it. Then whatever remains, should be given to the closest male relative of the deceased.”

(6) CHAPTER. The inheritance of daughters (i.e., their right to inherit property).

6733. Narrated Sa‘d bin Abi Waqqas: I was stricken by an ailment that led me to the verge of death. The Prophet came to pay me a visit. I said, “O Allah’s Messenger! I have much property and no heir except my (only) daughter. Shall I give two-third of my property in charity?” He said, “No.” I said, “Half of it?” He said, “No”. I said, “One-third of it?” He said, “(You may do so) though one-third is also too much, for it is better for you to leave your offspring wealthy than to leave them poor, asking others for help. And whatever you spend (for Allah’s sake) you will be rewarded for it, even for a morsel of food which you may put in the bowl.”

(1) (H. 6732): See the footnote of H. 6723.
mouth of your wife.” I said, “O Allah’s Messenger! Will I remain behind and fail to complete my emigration?” The Prophet ﷺ said, “If you are left behind after me, whatever good deeds you will do for Allah’s sake will upgrade you and raise you high. May be you will have long life so that some people may benefit by you and others (the enemies) be harmed by you.”(1) But Allah’s Messenger ﷺ felt sorry for Sa’d bin Khaula as he died in Makkah. (Sufyán, a subnarrator, said that Sa’d bin Khaula was a man from the tribe of Bani ‘Amir bin Lu’ai.)

6734. Narrated Al-Aswad bin Yazid: Mu’ádh bin Jabal came to us in Yemen as a tutor and a ruler, and we (the people of Yemen) asked him about (the distribution of the property) of a man who had died leaving a daughter and a sister. Mu’ádh gave the daughter half of the property and gave the sister the other half.

(7) CHAPTER. The inheritance of one’s grandchild if one has no child.

And Zaid said, “Grandchildren are to be considered as one’s (own) children (in the distribution of inheritance) in case none of one’s own children are alive: A grandson as a

(1) (H. 6733) Sa’d bin Abi Waqqás survived forty years after the death of the Prophet ﷺ, but Sa’d bin Khaula died in Makkah.
son, and granddaughter as a daughter, and they (grandsons and granddaughters) inherit (their grandparents’ property) as their own parents would (were they alive), and they prevent the sharing of the inheritance with all those relatives who would have been prevented from the same, were their parents alive. So one’s grandchild does not share the inheritance with one’s own son (if the son is alive).

6735. Narrated Ibn ‘Abbâs: Allah’s Messenger ﷺ said, “Give the Farâ’id (shares prescribed in the Qur’an) to those who are entitled to receive it; and whatever remains, should be given to the closest male relative of the deceased.”

(8) CHAPTER. The share of inheritance of one’s son’s daughter in the presence of own daughter.

6736. Narrated Huzail bin Shurahbil: Abû Müsa was asked regarding (the inheritance of) a daughter, a son's daughter, and a sister. He said, “The daughter will take half and the sister will take the half. If you go to Ibn Mas’ûd, he will tell you the same.” Ibn Mas’ûd was asked and was told of Abû Müsa’s verdict. Ibn Mas’ûd then said, “If! give the same verdict, I would stray and would not be of the rightly-guided. The verdict I will give in his case, will be the same as the Prophet ﷺ did, i.e., one-half is for the daughter, and one-sixth for the son’s daughter, i.e both shares make two-thirds of the total property; and the rest is for the sister.” Afterwards we came to Abû Müsa and informed him of Ibn Mas’ûd’s verdict, whereupon he said, “So, do not ask me for verdicts, as long as this learned man is among you.”
(9) CHAPTER. The shares of inheritance for the (living) paternal grandfather, the father and brothers of the deceased.

Abu Bakr, Ibn ‘Abbas and Ibn Az-Zubair said, “A grandfather is to be treated as a father (in the distribution of inheritance),” and Ibn ‘Abbas recited the Holy Verse:

“O children of Adam...” (V.7:26) (And in fact, by that Allah meant sons and grandsons and great-grandsons).

He also recited the Verse:

“And I have followed the religion of my fathers — Ibrāhim (Abraham), Ishāque (Isaac) and Yaqūb (Jacob)...” (V.12:38)

And it is not reported that anybody disagreed with Abu Bakr in his lifetime, although at that time there was a great number of the Companions of the Prophet. And Ibn ‘Abbas said, “My son’s son inherits my property though my own brothers don’t, and I do not inherit the property of my son’s son.” And there are different views given by ‘Umar, ‘Ali, Ibn Mas‘ūd and Zaid (as regards inheritance).

6737. Narrated Ibn ‘Abbas: The Prophet said, “Give the Fara‘id (the shares prescribed in the Qur’ān) to those who are entitled to receive it, and then whatever remains, should be given to the closest male relative of the deceased.”

6738. Narrated Ibn ‘Abbas: The person about whom Allah’s Messenger said, “If I were to take a Khalil from this nation (my followers), then I would have taken him (i.e., Abu Bakr), but the Islamic

(1) (H. 6738) Khalil: See the glossary.
Brotherhood is better (or said, ‘good’),” and regarded a grandfather as the father himself (in distribution of inheritance).

(10) CHAPTER. The inheritance of the husband along with the offspring and other relatives (of the deceased).

6739. Narrated Ibn ‘Abbas: (During the early days of Islam), the inheritance used to be given to one’s offspring and legacy used to bequeathed to the parents, then Allah cancelled what He wished from that order and decreed that the male should be given the equivalent of the portion of two females, and for the parents one-sixth for each of them, and for one’s wife one-eighth (if the deceased has children) and one-fourth (if he has no children), for one’s husband half (if the deceased has no children) and one-fourth (if she has children).”

(11) CHAPTER. The inheritance of a woman and a husband along with the offspring and other relatives.

6740. Narrated Abu Hurairah: Allah’s Messenger gave the judgement that a male or female slave should be given in Qisas (for an abortion case of a woman from the tribe of Bani Liyan (as blood money for the foetus), but the lady on whom the penalty had been imposed died; so the Prophet ordered that her property be inherited by her offspring and her husband and that the penalty be paid by her ‘Asaba’. (1)
(12) CHAPTER. The sisters (of the deceased) share the inheritance with the daughters (of the deceased), the sisters being treated as the ‘Aṣaba.’

6741. Narrated Al-Aswad: Mu‘ādh bin Jabal gave this verdict for us in the lifetime of Allāh’s Messenger ﷺ. Half of the inheritance is to be given to the daughter and the other half to the sister. Sulaimān said: Mu‘ādh gave a verdict for us, but he did not mention that it was so in the lifetime of Allāh’s Messenger ﷺ.

6742. Narrated Huzail: ‘Abdullāh said, “The judgement I will give in this matter will be like the judgement of the Prophet ﷺ, i.e., half is for the daughter and the rest of the inheritance for the sister.”

(13) CHAPTER. The inheritance of the sisters and brothers.

6743. Narrated Jābir: While I was sick, the Prophet ﷺ entered upon me and asked for some water to perform ablution, and after he had finished his ablution, he sprinkled some water of his ablution over me, whereupon I became

(1) (Ch. 12) ‘Aṣaba: See the footnote of H. 6740.
conscious and said, “O Allah’s Messenger! I have sisters.” Then the Divine Verses regarding the Laws of Inheritance were revealed.

(14) CHAPTER. (The Statement of Allah)

“They ask you for a legal verdict. Say: ‘Allah directs (thus) about Al-Kalālah (those who leave neither descendants nor ascendants as heirs). If it is a man that dies, leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, then the male will have twice the share of the female.’ (Thus) does Allah makes clear to you (His Law), lest you go astray. And Allah is the All-Knower of everything” (V.4:176)

(15) CHAPTER. Regarding the heirs of a lady who dies, leaving two cousins, one of whom is her maternal brother and the other, her husband.”

(1) (Ch. 15) The relation between the lady and the two cousins resulted from the following situation: A man married a woman and she gave birth to a son, and then he married another woman who also gave birth to a son. Then he divorced the second wife, who=
‘Ali said, “Her husband takes half of her left property, and the maternal brother one-sixth, and the rest of the property is divided equally between them.”

6745. Narrated Abu Hurairah: Allah’s Messenger said, “I am more closer to the believers than their own selves, so whoever (among them) dies leaving some inheritance, his inheritance will be given to his ‘Asaba; and whoever dies leaving a debt, or dependants, or destitute children, then I am their supporter.”

6746. Narrated Ibn ‘Abbas: The Prophet said, “Give the Farā‘id (the shares of the inheritance that are prescribed in the Qur‘ān) to those who are entitled to receive it; and whatever is left should be given to the closest male relative of the deceased.”

(16) CHAPTER. (Can) kindred by blood (i.e., Dhawil-Arham) (be the heir of the deceased).

6747. Narrated Ibn ‘Abbas regarding the Holy Verse:

“And to everyone, We have appointed heirs…” (V.4:33)

And also:

“...To those also with whom you have

*Consequently married her first husband’s brother and gave birth to a girl. This girl married the first son of her father’s brother who was her cousin. Then she died, leaving the two cousins as her only heirs. One of those cousins was her husband, and the other was her maternal brother.*

(1) (H. 6745) ‘Asaba: See the footnote of Hadith No. 6740.
made a pledge (brotherhood), give them their due portion by (Wasiya — wills)…” (V.4:33)

When the emigrants came to Al-Madīna, the Ansār used to be the heir of the emigrants (and vice versa) instead of their own kindred by blood (Dhawil-Arham), and that was because of the bond of brotherhood which the Prophet ﷺ had established between them, i.e., the Ansār and the emigrants. But when the Divine Verse:

“And to everyone, We have appointed heirs…” (V.4:33) was revealed, it cancelled the other order i.e.:

“...To those also with whom you have made a pledge (brotherhood), give them their due portion (by Wasiya — wills)…” (V.4:33)

[See Vol. 3, Hadith No. 2292]

(17) CHAPTER. The inheritance in the case of Mulâ‘ana.(1)

6748. Narrated Ibn ‘Umar: A man and his wife had a case of Li‘ān (or Mulâ‘ana) during the lifetime of the Prophet ﷺ and the man denied the paternity of her child. The Prophet ﷺ gave his verdict for their separation (divorce) and then the child was regarded as belonging to the wife only.(2)

(18) CHAPTER. The child is for the owner of the bed, whether its mother was a free lady or a slave-girl.

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(1) (Ch. 17) Mulâ‘ana or Li‘ān means the taking of oaths by a wife and her husband, the wife denying the charge of adultery which the husband confirms by his own oath. (See Qur’ān 24:7-10).

This chapter deals with the inheritance of the child who is born after such a situation, i.e., whose heir he would be, and who would be his heir.

(2) (H. 6748) Such a mother would inherit the share prescribed for her in the Qur’ān from her child’s inheritance and he would be her heir if she died before him.
6749. Narrated Aishah: 'Utba (bin Abi Waqqas) said to his brother Sa'd, "The son of the slave-girl of Zam'a is my son, so be his guardian." So when it was the year of the conquest of Makkah, Sa'd took that child and said, "He is my nephew, and my brother told me to be his guardian." On that, 'Abd bin Zam'a got up and said, "But the child is my brother, and the son of my father's slave-girl as he was born on his bed." So they both went to the Prophet. Sa'd said, "O Allah's Messenger! (This is) the son of my brother, and he told me to be his custodian." Then 'Abd bin Zam'a said, "(But he is) my brother and the son of the slave-girl of my father, born on his bed." The Prophet said, "This child is for you, O 'Abd bin Zam'a, as the child is for the owner of the bed, and the adulterer receives the stones." He then ordered (his wife) Sauda bint Zam'a to veil herself from that boy as he noticed the boy's resemblance to 'Utba. Since then the boy never saw Sauda till he died.

6750. Narrated Abu Hurairah: The Prophet said, "The boy is for the owner of the bed."

(19) CHAPTER. Al-Walâ' is for the manumitter.
(Regarding) the inheritance of Al-Laqqī (a small child or an insane person, who has nobody to be responsible for him).

And 'Umar said, "Al-Laqqī is a free person and not a slave."
6751. Narrated 'Aishah: I bought Barira (a female slave). The Prophet said (to me), “Buy her as Al-Walâ’ is for the manumitter. Once, she was given a sheep (in charity). The Prophet said, “It (the sheep) is Sadaqa (a thing given in charity) for her (Barira) and a gift for us.”

Al-Hakam said, “Barira’s husband was a free man.” Ibn ‘Abbas said, “When I saw him, he was a slave.”

6752. Narrated Ibn ‘Umar: The Prophet said, “The Walâ’ is for the manumitter (of the slave).”

(20) CHAPTER. The heir of the Sâ‘iba (a slave whose master frees him and tells him that nobody will be entitled to get his Walâ’).

6753. Narrated 'Abdullah: The Muslims did not free slaves as Sâ‘iba, but the people of the Pre-Islamic Period of Ignorance used to do so.

6754. Narrated Al-Aswad: 'Aishah bought Barira in order to manumit her, but her masters stipulated that her Walâ’ (after her death) would be for them. 'Aishah said, “O Allah’s Messenger! I have bought Barira in order to manumit her, but her masters stipulated that her Walâ’ will be for them.” The Prophet said, “Manumit her, as the Walâ’ is for the one who manumits (the...
slave),” or said, “The one who pays her price.” Then ‘Aishah bought and manumitted her. After that, Barira was given the choice (by the Prophet ) (to stay with her husband or leave him). She said, “If he gave me so much, and so much (money), I would not stay with him.” (Al-Aswad added: Her husband was a free man). The subnarrator added: The series of the narrators of Al-Aswad’s statement is not authentic. The statement of Ibn ‘Abbas, i.e., ‘When I saw him he was a slave,’ is more authentic.

(21) CHAPTER. The sin of the freed slave who denies his master who has freed him.

6755. Narrated ‘Ali: “We have no Book to recite except the Book of Allah (the Qur’an) and this paper.” Then ‘Ali took out the paper, and behold! There was written in it, legal verdicts about the retaliation for wounds, the ages of the camels (to be paid as Zakāt or as blood money). In it was also written:

“Al-Madīna is a sanctuary from ‘Air (mountain) to Thaur (mountain). So whoever innovates in it an heresy (something new in religion), or commits a crime in it or gives shelter to such an innovator will incur the Curse of Allah, the angels and all the people, and none of his compulsory or optional good deeds will be accepted on the Day of Resurrection. And whoever (a freed slave) takes as his master some people other than his real masters, without the permission of his real masters, will incur the Curse of Allah, the angels and all the people, and none of his compulsory, or optional good deeds will be accepted on the Day of Resurrection. And the asylum granted by any Muslim is to be
secured by all the Muslims, even if it is granted by one of the lowest social status among them; and whoever betrays a Muslim in this respect will incur the Curse of Allāh, the angels, and all the people, and none of his compulsory or optional good deeds will be accepted on the Day of Resurrection."

6756.Narrated Ibn ‘Umar that: The Prophet forbid the selling of the Wala’ (of slaves) or giving it as a present.

(22) CHAPTER. If someone is converted to Islam through somebody else.

Al-Hasan (Al-Baṣṣīrī) did not think that the latter had the right to be the heir of the converted person.

The Prophet said, “The Wala’ is for the one who manumits (the slave).” And Tamīm Ad-Dārī is said to have narrated that the Prophet said, “The one who converts somebody to Islam is the closest of the people to the converted person, whether during his life or after his death.” The scholars differ as to the genuineness of this narration.

6757. Narrated Ibn ‘Umar that ‘Aishah (Mother of the believers), intended to buy a slave-girl in order to manumit her. The slave-girl’s masters said, “We are ready to sell her to you on condition that her Wala’ should be for us.” ‘Aishah mentioned that to Allāh’s Messenger who said, “This (condition) should not prevent you from buying her, for the Wala’ is for the one who manumits (the slave).”

6758. Narrated Al-Aswad: ‘Aishah (Mother of the believers) said, “I bought Barira and her masters...”
stipulated that the Walā’ would be for them.” ‘Aishah mentioned that to the Prophet ﷺ and he said, “Manumit her, as the Walā’ is for the one who gives the silver (i.e., pays the price for freeing the slave).” ‘Aishah added, “So I manumitted her”. After that, the Prophet ﷺ called her (Barira) and gave her the choice to go back to her husband or to leave him. She said, “If he gave me so much, and so much (money) I would not stay with him.” So she selected her own self (i.e., refused to go back to her husband).”

(23) CHAPTER. What a women can inherit of the Walā’. 

6759. Narrated Ibn ‘Umar ﷺ: When ‘Aishah intended to buy Barira, she said to the Prophet ﷺ, “Barira’s masters stipulated that they will have the Walā’.” The Prophet ﷺ said (to ‘Aishah), “Buy her, as the Walā’ is for the one who manumits.”

6760. Narrated ‘Aishah ﷺ: Allah’s Messenger ﷺ said, “The Walā’ is for the one who gives the silver (i.e., pays the price) and does the favour (of manumission after paying the price).”

(24) CHAPTER. The freed slave belongs to the people who have freed him. And the son of the sister of some people is one of them (belongs to those people).
6761. Narrated Anas bin Malik: The Prophet said, "The freed slave belongs to the people who have freed him," or said something similar.

6762. Narrated Anas bin Malik: The Prophet said, "The son of the sister of some people is from them or from their own selves."

(25) CHAPTER. The inheritance of a captive (in the hands of the enemy).

Shuraib used to give inheritance to the captive who was in the hands of the enemy, and used to say, "He is in more need of it than anybody else."

And 'Umar bin 'Abdul-Aziz said, "Execute the will of the captive, and fulfil his order to manumit slaves and allow him to dispose of his property, and he can do with it as he wishes."

6763. Narrated Abu Hurairah: The Prophet said, "If somebody dies (among the Muslims) leaving some property, the property will go to his heirs, and if he leaves a debt or dependants, we will take care of them."

(26) CHAPTER. Neither a Muslim can be the heir of a disbeliever, nor a disbeliever can be the heir of a Muslim. And if somebody becomes a Muslim before the property of his dead (disbeliever) relative is divided among the heirs, he will have no share.

6764. Narrated Usama bin Zaid: The Prophet said, "A Muslim cannot be the heir of a disbeliever, nor can
a disbeliever be the heir of a Muslim.”

(27) CHAPTER. The Inheritance of a Christian slave and a Mukātab Christian slave.

And the sin of the person who denies being the father of his children.

(28) CHAPTER. Whoever claims that somebody is his brother or his nephew.

6765. Narrated ‘Aishah رضي الله عنها: Sa’d bin Abi Waqqās and ‘Abd bin Zam’a had a dispute over a boy. Sa’d said, “O Allah’s Messenger! This (boy) is the son of my brother, ‘Utba bin Abi Waqqās, who told me to be his custodian as he was his son. Please notice to whom he bears affinity.” And ‘Abd bin Zam’a said, “This is my brother, O Allah’s Messenger! He was born on my father’s bed by his slave-girl.” Then the Prophet ﷺ looked at the boy and noticed evident resemblance between him and ‘Utba, so he said, “He (the boy) is for you, O ‘Abd bin Zam’a, for the boy is for the owner of the bed, and the stone is for the adulterer. Screen yourself before the boy, O Sauda bint Zam’a.” ‘Aishah added: Since then he never saw Sauda.

(29) CHAPTER. Whoever claims to be the son of a person other than his father.
6766. Narrated Sa’d: I heard the Prophet saying, “Whoever claims to be the son of a person other than his father, and he knows that, that person is not his father, then Paradise (will be) forbidden for him.”

6767. (Sa’d added:) I mentioned that to Abū Bakra, and he said, “My ears heard that, and my heart memorized it from Allâh’s Messenger.”

6768. Narrated Abū Hurairah: The Prophet said, “Do not deny your fathers (i.e., claim to be the sons of persons other than your fathers), and whoever denies his father, is charged with disbelief.”

(30) CHAPTER. If a lady claims to be the mother of a son.

6769. Narrated Abū Hurairah: Allâh’s Messenger said, “There were two women and with them were their two sons. A wolf came and took away the son of one of them. That lady said to her companion, ‘The wolf has taken your son.’ The other said, ‘But it has taken your son.’ So both of them sought the judgement of (the Prophet) Dāwūd (David) who judged that the boy should be given to the older lady. Then both of them went to (the Prophet) Sulaimān (Solomon), son of Dāwūd and informed him of the case. Sulaimān said, ‘Give me a knife so that I may cut the child into two portions and give half to each of them.”
you.' The younger lady said, 'Do not do so; may Allāh bless you! He is her child.' On that, (Prophet) Sulaimān gave the child to the younger lady." Abū Hurairah added: By Allāh! I had never heard the word ‘Sikkin’ as meaning knife, except on that day, for we used to call it ‘Mudya.’

(31) CHAPTER. The Qā‘if (one who is expert in noticing resemblance between persons belonging to the same lineage).

6770. Narrated ‘Aishah: ‘Allāh’s Messenger entered upon me in a very happy mood, with his features glittering with joy, and said, ‘O ‘Aishah! Don’t you see that Mujazziz (a Qā‘if) looked just now at Zaid bin Hāritha and Usāma bin Zaid and said, ‘These feet (or Usāma and his father) belong to each other.’ ”

[See Vol. 4, Ḥadīth No. 3555]

6771. Narrated ‘Aishah: Once Allāh’s Messenger entered upon me and he was in a very happy mood and said, “O ‘Aishah: Don’t you know that Mujazziz Al-Mudliji entered and saw Usāma and Zaid with a velvet covering on them and their heads were covered while their feet were uncovered. He said: These feet belong to each other.”

(1) (H. 6770) The Qā‘if learned through examining their feet, that they were father and son.
86 – THE BOOK OF AL-ḤUDŪD

CHAPTER. What Ḥudūd one should beware of.

(1) CHAPTER. (The crimes of) illegal sexual intercourse and the drinking of alcoholic drinks.

And Ibn ‘Abbās said, “The light of Faith is taken away from the one who commits illegal sexual intercourse.”

6772. Narrated Abū Hurairah: Allah’s Messenger said, “When an adulterer commits illegal sexual intercourse, then he is not a believer at the time he is doing it; and when somebody drinks an alcoholic drink, then he is not a believer at the time of drinking; and when a thief steals, he is not a believer at the time when he is stealing; and when a robber robs and the people look at him, then he is not a believer at the time of doing it.” Abū Hurairah, in another narration, narrated the same from the Prophet with the exclusion of robbery.

(2) CHAPTER. What is said regarding the beating (lashing) of a drunk.

6773. Narrated Anas bin Mālik: The Prophet beat a drunk with palm-leaf stalks and shoes. And Abū Bakr gave

(1) (Book 86) ‘Al-Ḥudūd’ is the plural of Hadd. Al-Ḥudūd are the limits which Allāh has set, and if somebody violates them, he is to be punished according to certain penalties prescribed by Allāh. These penalties are also called Hudūd.
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(3) CHAPTER. Whoever ordered that the legal punishment was to be carried out at home.

6774. Narrated 'Uqba bin Al-Hârith: An-Nu'mân or the son of An-Nu'mân was brought to the Prophet on a charge of drinking intoxicating drinks. So the Prophet ordered all the men present in the house, to beat him. So all of them beat him, and I was also one of them who beat him with shoes.

(4) CHAPTER. Beating with stalks of date-palm leaves and shoes.

6775. Narrated 'Uqba bin Al-Hârith: An-Nu'mân or the son of An-Nu'mân was brought to the Prophet in a state of intoxication. The Prophet felt it hard (was angry) and ordered all those who were present in the house, to beat him. And they beat him with stalks of date-palm leaves and shoes, and I was among those who beat him.

6776. Narrated Anas: The Prophet lashed a drunk with stalks of date-palm leaves and shoes. And Abu Bakr
gave a drunk forty lashes.

6777. Narrated Abū Hurairah: A man who drank wine was brought to the Prophet. The Prophet said, “Beat him!” Abū Hurairah added, “So some of us beat him with our hands, and some with their shoes, and some with their garments (by twisting it) like a lash, and then when we finished, someone said to him, ‘May Allāh disgrace you!’ On that the Prophet said, ‘Do not say so, for you are helping Satan to overpower him.’”

6778. Narrated ‘Ali bin Abī Ṭālib: I would not feel sorry for one who dies because of receiving a legal punishment, except the drunk, for if he should die (when being punished), I would give blood money to his family because no fixed punishment has been ordered by Allāh’s Messenger for the drunk.

6779. Narrated As-Sā‘ib bin Yazīd: We used to strike the drunks with our hands, shoes, clothes (by twisting it into the shape of lashes) during the lifetime of the Prophet, Abū Bakr and the early part of ‘Umar’s caliphate. But during the last period of ‘Umar’s caliphate, he used to give the drunk forty lashes; and when drunks
became mischievous and disobedient, he used to scourge them eighty lashes.

(5) CHAPTER. Cursing is disliked against the drunkard and the fact that he is not regarded as a non-Muslim.

6780. Narrated 'Umar bin Al-Khattab: During the lifetime of the Prophet there was a man called 'Abdullah whose nickname was Donkey, and he used to make Allah's Messenger laugh. The Prophet lashed him because of drinking (alcohol). And one day he was brought to the Prophet on the same charge and was lashed. On that, a man among the people said, "O Allah, curse him! How frequently he has been brought (to the Prophet on such a charge)!" The Prophet said, "Do not curse him; for by Allah, I know he loves Allah and His Messenger."

6781. Narrated Abü Hurairah: A drunk was brought to the Prophet and he ordered him to be beaten (lashed). Some of us beat him with our hands, and some with their shoes, and some with their garments (twisted in the form of a lash). When that drunk had left, a man said, "What is wrong with him? May Allah disgrace him!" Allah's Messenger said, "Do not help Satan against your (Muslim) brother."
(6) CHAPTER. The thief while stealing.

6782. Narrated Ibn ‘Abbãs: The Prophet said, "When (a person) an adulterer commits illegal sexual intercourse, then he is not a believer at the time he is doing it; and when somebody steals, then he is not a believer at the time he is stealing."

(7) CHAPTER. (It is permissible) to curse thieves (generally) without mentioning names.

6783. Narrated Abu Hurairah: The Prophet said, "Allah curses a man who steals an egg and gets his hand cut off, or steals a rope and gets his hand cut off."

Al-A'mash said, "People used to interpret the Baida (egg) as an iron helmet, and they used to think that the rope may cost a few Dirham."

(8) CHAPTER. Al-Hudūd (legal punishment) are expiation (for the sin one has been punished for).

6784. Narrated ‘Ubāda bin As-Samit: We were with the Prophet in a gathering and he said, "Give me the Bai‘a (pledge) that you will not worship anything besides Allâh, will not steal, and will not commit illegal sexual intercourse." And then the Prophet recited the whole Verse (V.60:12). The Prophet added, "And
whoever among you fulfils his pledge, his reward is with Allâh; and whoever commits something of such sins and Allâh screens him, it is up to Allâh whether to excuse or punish him.”

(9) CHAPTER. A believer is safe except if he transgresses Allâh's legal limits or takes others' rights.

6785. Narrated 'Abdullãh: Allâh's Messenger ﷺ said in Hajjat-ul-Wada:

"Which month (of the year) do you think is most sacred?" The people said, "This (current) month of ours (the month of Dhul-Hijja)." He said, "Which town (country) do you think is the most sacred?" They said, "This city of ours (Makkah)." He said, "Which day do you think is the most sacred?" The people said, "This day of ours." He then said, "Allâh, the Blessed, the Supreme has made your blood, your property and your honour as sacred as this day of yours, in this town of yours, in this month of yours (and such protection cannot be slighted) except rightfully."(1) He then said thrice, "Have I conveyed Allâh’s Message (to you)?" The people answered him each time, saying, “Yes.” The Prophet ﷺ added, “May Allâh be Merciful to you (or, woe on you)! Do not revert to disbelief after me by cutting the necks of each other.”

(1) (H. 6785) If somebody commits a crime, he is to be punished legally otherwise nobody and no authority can wrong him.
CHAPTER 10. To carry out the legal punishment; and to take revenge on those who transgress Allah’s limits and boundaries.

6786. Narrated 'Aishah: Whenever the Prophet was given an option between two things, he used to select the easier of the two, as long as it was not sinful; but if it was sinful, he would remain far from it. By Allah, he never took revenge for himself concerning any matter that was presented to him, but when Allah’s limits were transgressed, he would take revenge for Allah’s sake.

CHAPTER 11. To inflict the legal punishment on the noble and the weak people (impartially).

6787. Narrated 'Aishah: Usama approached the Prophet on behalf of a woman (who had committed theft). The Prophet said, “The people before you (past nations) were destroyed because they used to inflict the legal punishments on the poor and forgive the rich. By Him in Whose Hand my soul is! If Fatiema (the daughter of the Prophet) did that (i.e., stole), I would cut off her hand.”

CHAPTER 12. Intercession is not recommended in the matter of legal punishment after the case has been filed with the authorities.
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6788. Narrated ‘Aishah: The Quraish people became very worried about the Makhzumiyah lady who had committed theft. They said, “Nobody can speak (in favour of the lady) to Allah’s Messenger, and nobody dares do that except Usâma who is the favourite of Allah’s Messenger.” When Usâma spoke to Allah’s Messenger about that matter, Allah’s Messenger said, “Do you intercede (with me) to violate one of the legal punishment of Allah?” Then he got up and addressed the people, saying, “O people! The nations before you went astray because if a noble person committed theft, they used to leave him, but if a weak person among them committed theft, they used to inflict the legal punishment on him. By Allah, if Fâtima, the daughter of Muhammad committed theft, Muhammad will cut off her hand!”

(13) CHAPTER. The Statement of Allah

"Cut off (from the wrist joint) the (right) hand of the thief, male or female...." (V.5:38)

And what is the minimum theft because of which the thief’s right hand will be cut off (from the wrist joint).

And ‘Ali cut off the hand at the wrist. And Qatâda said concerning a woman who had committed theft and whose left hand had consequently been cut off: “Cut off nothing else.”(1)

6789. Narrated ‘Aishah: The Prophet said, “The hand should be cut off for stealing something that is worth a quarter of a Dinár or more.”

(1) (Ch. 13) The right hand is actually to be cut off. But if the left hand was cut off by mistake, Qatâda thinks that the right hand should then not be cut off.
6790. Narrated ‘Aishah رضي الله عنها: The Prophet ﷺ said, “The hand of a thief should be cut off for stealing a quarter of a Dinár.”

6791. Narrated ‘Aishah رضي الله عنها: The Prophet ﷺ said, “The hand should be cut off for stealing a quarter of a Dinár.”

6792. Narrated ‘Aishah رضي الله عنها: The hand of a thief was not cut off during the lifetime of the Prophet ﷺ except for stealing something equal to a shield in value.\(^{(1)}\)

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\(^{(1)}\) (H. 6792) A shield was worth one Dinár at that time.
6793. Narrated 'Aishah: A thief's hand was not cut off for stealing something cheaper than a *Hajafa* or a *Turs* (two kinds of shields), each of which was worth a (respectable) price.

6794. Narrated 'Aishah: A thief's hand was not cut off for stealing something worth less than the price of a shield, whether a *Turs* or *Hajafa* (two kinds of shields), each of which was worth a (respectable) price.

6795. Narrated Ibn 'Umar: Allah's Messenger cut off the hand of a thief for stealing a shield that was worth three Dirham.

6796. Narrated Ibn 'Umar: The Prophet cut off the hand of a thief for stealing a shield that was worth three Dirham.
6797. Narrated ‘Abdullāh (bin ‘Umar رضي الله عنه) : The Prophet ﷺ cut off the hand of a thief for stealing a shield that was worth three Dirham.

6798. Narrated ‘Abdullāh bin ‘Umar رضي الله عنه: The Prophet ﷺ cut off the hand of a thief for stealing a shield that was worth three Dirham.

6799. Narrated Abū Hurairah رضي الله عنه: Allah’s Messenger ﷺ said, “Allah curses the thief who steals an egg (or a helmet) for which his hand is to be cut off, or steals a rope, for which his hand is to be cut off.”

(14) CHAPTER. The repentance of a thief.

6800. Narrated ‘Aishah رضي الله عنها: The Prophet ﷺ cut off the hand of a lady, and that lady used to come to me, and I used to convey her message to the Prophet ﷺ, and she repented, and her repentance was sincere.

6797. حنع ابن عمر قال: قطع النبي ﷺ في مجنون تنمه ثلاثة دراهم. [راجع: 7795]


6800. حنع إسماعيل بن عبد الله قال: حنع النبي ﷺ يد سهيب، عن يوئس، عن ابن شهاب، عن عروة غنية: أن النبي ﷺ قطع يده.
6801. Narrated 'Ubâda bin As-Sâmit: I gave the Bai'a (pledge) to the Prophet ﷺ with a group of people, and he said, "I take your pledge that you will not ascribe partners to Allâh, will not steal, will not commit infanticide, will not slander others by forging false statements and spreading it, and will not disobey me in ordering you Ma'ruf (Islamic Monotheism and all that Islam ordains). And whoever among you fulfils all these (obligations of the pledge), his reward is with Allâh. And whoever commits any of the above crimes and received his legal punishment in this world, that will be his expiation and purification. But if Allâh screens his sin, it will be up to Allâh, Who will either punish or forgive him according to His Wish."

Abû 'Abdullah said, "If a thief repents after his hand has been cut off, then his witness will be accepted. Similarly, if any person upon whom any legal punishment has been inflicted repents, his witness will be accepted."

(15) CHAPTER. The Chapter of (the punishment for) those who wage war (against Allâh and His Messenger) from the people who are disbelievers and from those who have turned renegades (converted from Islâm).

And the Statement of Allâh ﷻ:

"The recompense of those who wage war against Allâh and His Messenger, and do mischief in the land is only that they shall be
killed or crucified, or their hands and their feet be cut off on the opposite sides, or be exiled from the land…” (V.5:33)

6802. Narrated Anas Ṭh: Some people from the tribe of ‘Ukā came to the Prophet Ṭh and embraced Islam. The climate of Al-Madīna did not suit them, so the Prophet Ṭh ordered them to go to the (herd of milch) camels of charity and to drink their milk and urine (as a medicine). They did so, and after they had recovered from their ailment (became healthy) they turned renegades (reverted from Islam) and killed the shepherd of the camels and took the camels away. The Prophet Ṭh sent (some people) in their pursuit and so they were (caught and) brought, and the Prophet Ṭh ordered that their hands and legs should be cut off and their eyes should be branded with heated pieces of iron, and that their cut hands and legs should not be cauterized, till they died.

(16) CHAPTER. The Prophet Ṭh did not cauterize (the amputated limbs of) those who fought (against Allāh and His Messenger) and of those who were renegades (reverted from Islam) (therefore they bled) till they died.

6803. Narrated Anas Ṭh: The Prophet Ṭh cut off the hands and feet of the men belonging to the tribe of ‘Uraina and did not cauterize (their bleeding limbs) till they died.

(17) CHAPTER. No water was given to drink to those who turned renegades and fought (against Allāh and His Messenger), till they died.
6804. Narrated Anas: A group of people from 'Ukl (tribe) came to the Prophet and they were living with the people of As-Suffa, but they became ill as the climate of Al-Madina did not suit them, so they said, “O Allâh’s Messenger! Provide us with milk.” The Prophet said, “I see no other way for you than to use the camels of Allâh’s Messenger.” So they went and drank the milk and urine of the camels (as medicine), and became healthy and fat. Then they killed the shepherd and took the camels away. When a help-seeker came to Allâh’s Messenger, he sent some men in their pursuit, and they were captured and brought before mid-day. The Prophet ordered for some iron pieces to be made red hot, and their eyes were branded with them and their hands and feet were cut off and were not cauterized. Then they were put at a place called Al-Harra, and when they asked for water to drink they were not given till they died.

Abû Qilâba said, “Those people committed theft and murder and fought against Allâh and His Messenger.”

(18) CHAPTER. The Prophet branded the eyes of those who fought (against Allâh and His Messenger).

6805. Narrated Anas bin Mâlik: A group of people from 'Ukl (or 'Uraina) tribe — but I think he said that they were from 'Ukl — came to Al-Madîna and (they became ill, so) the Prophet ordered them to go to the herd of (milch) she-camels and told them to go out and drink the camels’ urine and milk (as a medicine). So they went and drank it, and when they became healthy, they killed the shepherd and drove away the camels. This news reached the Prophet.
early in the morning, so he sent (some) men in their pursuit and they were captured and brought to the Prophet before mid-day. He ordered to cut off their hands and legs and their eyes to be branded with heated iron pieces, and they were thrown at Al-Harra, and when they asked for water to drink, they were not given water.

Abū Qilāba said, “Those were the people who committed theft and murder and reverted to disbelief after being believers (Muslims), and fought against Allāh and His Messenger.”

(19) CHAPTER. The superiority of the person who leaves Al-Fawahish (all kinds of illegal sexual acts and evil deeds).

6806. Narrated Abū Hurairah: The Prophet said, “Seven (people) will be shaded by Allāh under His Shade on the Day of Resurrection when there will be no shade except His. (They will be:) (1) a just ruler, (2) a youth who has been brought up in the worship of Allāh (i.e., worships Allāh Alone, sincerely from his childhood), (3) a man who remembers Allāh in seclusion and his eyes are then flooded with tears, (4) a man whose heart is attached to mosques [offers his compulsory congregational Salāt (prayers) in the mosques], (5) two men who love each other for Allāh’s sake, (6) a man who refused the call of a charming lady of noble birth for illegal sexual intercourse with her, and he says, ‘I fear Allāh,’ and (finally), (7) a man who practises charity so (secretly) that his left hand does not know what his right hand has given (i.e., nobody knows how much he has given in charity).”

[See Hadith No. 660, 1423]
6807. Narrated Sahl bin Sa'd: The Prophet ﷺ said, “Whoever guarantees me (the chastity of) what is between his legs (i.e., his private parts), and what is between his jaws (i.e., his mouth, his tongue) I guarantee him Paradise.” (See the footnote of H. 6474)

(20) CHAPTER. The sin of illegal sexual intercourse. And the Statement of Allāh عزّ وجل: “...Nor commit illegal sexual intercourse…” (V.25:68).

“And come not near to unlawful sexual intercourse. Verily, it is a Fahishah [i.e., anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allāh forgives him).” (V.17:32).

6808. Anas said: I will narrate to you a narration which nobody will narrate to you after me. I heard that from the Prophet ﷺ. I heard the Prophet ﷺ saying, “The Hour will not be established,” or said, “From among the portents of the Hour (are the following):

1. Religious knowledge will be taken away (by the death of religious scholars).
2. (Religious) ignorance will prevail.
3. Drinking of alcoholic drinks (will be very common).
4. There will be prevelence of open illegal sexual intercourse.
5. And men will decrease in number while women will increase so much so that, for fifty women there will be only one man to look after them.” (See H. 81, 1036)

sexual intercourse then he is not a believer at the time of committing it; and when he steals then he is not a believer at the time of stealing; and when he drinks an alcoholic drink, then he is not a believer at the time of drinking it, and he is not a believer when he commits a murder.” ‘Ikrima said: I asked Ibn Abbãs, “How is Faith taken away from him?” He said, “Like this,” by clasping his hands and then separating them, and added, “But if he repents, Faith returns to him like this,” by clasping his hands again.

6810. Narrated Abü Hurairah: The Prophet ﷺ said, “The one who commits an illegal sexual intercourse is not a believer at the time of committing illegal sexual intercourse; and a thief is not a believer at the time of committing theft; and a drinker of alcoholic drink is not a believer at the time of drinking. Yet, (the gate of) repentance is open thereafter.”

6811. Narrated ‘Abdullãh (bin Mas’ud): I said, “0 Allah’s Messenger! Which is the biggest sin?” He said, “To set up a rival unto Allah, though He Alone has created you.” I asked, “What is next (biggest sin)?” He said, “To kill your son lest he should share your food with you.” I asked, “What is next?” He said, “To commit illegal sexual intercourse with the wife of your neighbour.” (See H. 6001)
CHAPTER 21. The Rajm (stoning to death) of a married person who commits illegal sexual intercourse.

And Al-Ḥasan said: If somebody commits illegal sexual intercourse with his sister, his punishment is the same as for any other persons who commits such a crime.

6812. Narrated Ash-Sha'bī: When ‘Ali stoned a lady to death on a Friday, he (All) said, “I have stoned her according to the Sunna (legal way) of Allāh’s Messenger ﷺ.”

6813. Narrated Ash-Shaibānī: I asked Abdullah bin Abi Aufā: “Did Allāh’s Messenger ﷺ carry out the Rajm penalty (i.e., stoning to death)?” He said, “Yes.” I said, “Before the revelation of Sūrat An-Nūr or after it?” He replied, “I don’t know.”
6814.Narrated Jābir bin ʿAbdullāh Al-Anṣārī: A man from the tribe of Bani Aslam came to Allāh’s Messenger and informed him that he had committed illegal sexual intercourse; and he bore witness four times against himself. Allāh’s Messenger ordered him to be stoned to death as he was a married person.

(22) CHAPTER. An insane male or female should not be stoned to death.

And ʿAlī said to ʿUmar, “Don’t you know that no deed, good or evil, are recorded by the pen (for the following) and are not responsible for what they do: (1)

1. An insane person till he becomes sane,
2. A child till he grows to the age of puberty,
3. A sleeping person till he wakes up.”

6815. Narrated Abū Hurairah: A man came to Allāh’s Messenger while he was in the mosque, and he called him, saying, “O Allāh’s Messenger! I have committed illegal sexual intercourse.” The Prophet turned his face to the other side, but that man repeated his statement four times, and after he bore witness against himself four times, the Prophet called

(1) (Ch. 22): Quoted An-Nasa’i in the Book of Divorce Ch. 21. Narrated Aīshah: The Prophet said: The deeds of the following three persons are not recorded by the pen: (1) A sleeping person till he wakes up.
(2) A child till he reaches the age of puberty.
(3) An insane person till he becomes sane. [See the footnote of (V. 50:17) the Noble Qur’ān]

6816. (H. 6815 contd.) Jābir bin ‘Abdullāh said, “I was among the ones who participated in stoning him and we stoned him at the Musalla. When the stones troubled him, he fled, but we overtook him at Al-Ḥarra and stoned him to death.”

(23) CHAPTER. The stone is for a person who committed illegal sexual intercourse.

6817. Narrated ʿĀishah: Saʿd (bin Abī Waqqās) and (ʿAbd) bin Zam'a quarrelled with each other (regarding a child). The Prophet ﷺ said, “The boy is for you, OʿAbd bin Zam'a, for the boy is (for the owner) of the bed. O Sauda! Screen yourself from the boy.” The subnarrator, Al-Laith added (that the Prophet ﷺ also said), “And the stone (i.e., the punishment of stoning to death) is for the person who commits an illegal sexual intercourse.”

6818. Narrated Abū Hurairah: The Prophet ﷺ said, “The boy is for (the owner of) the bed; and the stone (i.e., the punishment of stoning to death) is for the person who commits illegal sexual intercourse.”
(24) CHAPTER. The Rajm (stoning to death) at the Balāṭ (a tiled courtyard opposite the gate of the Prophet’s Mosque).

6819. Narrated Ibn ‘Umar: A Jew and a Jewess were brought to Allâh’s Messenger on a charge of committing an illegal sexual intercourse. The Prophet asked them, “What is the legal punishment (for this sin) in your Book (the Torah)?” They replied, “Our priests haveinnovated the punishment of blackening the faces with charcoal and Tajbiya.” (1) ‘Abdullâh bin Salâm said, “O Allâh’s Messenger, tell them to bring the Taurát (Torah).” The Taurát was brought, and then one of the Jews put his hand over the verse of the Rajm (stoning to death) and started reading what preceded and what followed it. On that, Ibn Salâm said to the Jew, “Lift up your hand.” Behold! The verse of the Rajm was under his hand. Allâh’s Messenger ordered that the two (sinners) be stoned to death, and so they were stoned. Ibn ‘Umar added: Both of them were stoned at the Balāṭ and I saw the Jew sheltering the Jewess.

(25) CHAPTER. The Rajm (stoning to death) at the Musallâ (the open place where ‘Eid prayers take place).

6820. Narrated Jâbir: A man from the tribe of Aslam came to the Prophet and confessed that he had committed an illegal sexual intercourse. The Prophet turned his face away from him till the man bore witness against himself, four times. The

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(1) (H. 6819) Tajbiya means that the person (male and female) committing illegal sexual intercourse are mounted on a donkey with their faces in opposite directions, and then they are mortified in public.
Prophet said to him, “Are you mad?” He said “No.” He asked, “Are you married?” He said, “Yes.” Then the Prophet ordered that he be stoned to death, and he was stoned to death at the Musalla. When the stones troubled him, he fled, but he was caught and was stoned till he died. The Prophet spoke well of him and offered his funeral prayer.

(26) CHAPTER. If somebody commits a sin which is less than what deserves the legal punishment; and then he informs the ruler, no punishment is to be inflicted on him after his repentance to Allah if he comes to the ruler with the intention of asking for a verdict about his sin.

And ‘Aţā said, “The Prophet did not punish such a person.” Ibn Juraij said, “The Prophet did not punish a man who had sexual relations with his wife during Ramaḍān.”

And ‘Umar did not punish the person who hunted a deer while he was in the state of Ihram. A similar verdict is reported from the Prophet on the authority of Ibn Mas’ūd.

6821. Narrated Abū Hurairah: A person had sexual relation with his wife in the month of Ramaḍān (while he was observing fast), and he came to Allāh’s Messenger seeking his verdict concerning
that action. The Prophet ﷺ said (to him), “Can you afford to manumit a slave?” The man said, “No.” The Prophet said, “Can you observe Saum (fast) for two successive months?” He said, “No.” The Prophet said, “Then feed sixty poor persons.”

6822.Narrated ‘Âishah: A man came to the Prophet ﷺ in the mosque and said, “I am burnt (ruined)! ” The Prophet ﷺ asked him, “With what (what have you done)?” He said, “I have had sexual relation with my wife in (the month of) Ramaḍān (while observing fast).” The Prophet ﷺ said to him, “Give in charity.” He said, “I have nothing.” The man sat down, and in the meantime there came a person driving a donkey carrying food to the Prophet ﷺ. (The subnarrator, ‘Abdur Raḥmān added: I do not know what kind of food it was). On that the Prophet ﷺ asked, “Where is the burnt person?” The man said, “Here I am.” The Prophet ﷺ said to him, “Take this (food) and give it in charity (to someone).” The man said, “To a poorer person than I? My family has nothing to eat.” Then the Prophet ﷺ said to him, “Then eat it yourselves.”

(27) CHAPTER. If a person confesses that he has committed a sin that is punishable with one of the legal punishments but does not specify what sin it has been, can the ruler screen it for him?

6823. Narrated Anas bin Mālik:
While I was with the Prophet ﷺ a man came and said, “O Allah’s Messenger! I have committed a legally punishable sin; please inflict the legal punishment on me.” The Prophet ﷺ did not ask him what he had done. Then the time for As-Ṣalāt (the prayer) became due and the man offered Ṣalāt (prayer) along with the Prophet ﷺ, and when the Prophet ﷺ had finished his Ṣalāt (prayer) the man again got up and said, “O Allah’s Messenger! I have committed a legally punishable sin; please inflict the punishment on me according to Allah’s Laws.” The Prophet ﷺ said, “Haven’t you offered Salāt (prayer) with us?” He said, “Yes.” The Prophet ﷺ said, “Allah has forgiven your sin.” Or said, “...your legally punishable sin.”

(28) CHAPTER. Can a ruler say to the one who confesses his crime of adultery, “Can’t be that you have only touched the lady or winked at her?”

6824. Narrated Ibn ‘Abbās ﷺ: When Ma‘īz bīn Mālik came to the Prophet ﷺ (in order to confess), the Prophet ﷺ said to him, “Probably you have only kissed (the lady), or winked, or looked at her?” He said, “No, O Allah’s Messenger!” The Prophet ﷺ said, using no euphemism, “Did you had sexual intercourse with her?” The narrator added: At that, (i.e., after his confession) the Prophet ﷺ ordered that he be stoned (to death).
(29) CHAPTER. The question of the ruler to the confessing person, “Are you married?”

6825. Narrated Abû Hurairah

A man from among the people came to Allah’s Messenger while Allah’s Messenger was sitting in the mosque, and addressed him, saying, “O Allah’s Messenger! I have committed illegal sexual intercourse.” The Prophet turned his face away from him. The man came to that side to which the Prophet had turned his face, and said, “O Allah’s Messenger! I have committed illegal sexual intercourse.” The Prophet turned his face to the other side, and the man came to that side, and when he confessed his sin four times, the Prophet called him and said, “Are you mad?” He said, “No, O Allah’s Messenger!” The Prophet asked, “Are you married?” He said, “Yes, O Allah’s Messenger.” The Prophet said (to the people), “Take him away and stone him to death.”

6826. [H. 6825 (contd.)] Ibn Shihâb added, ‘I was told by one who heard Jâbir, that Jâbir said, ‘I was among those who stoned the man, and we stoned him at the Musâllâ, and when the stones troubled him, he jumped quickly and ran away, but we overtook him at Al-Harra and stoned him to death (there).’ ”

(30) CHAPTER. To confess being guilty of an illegal sexual intercourse.

6827, 6828. Narrated Abû Hurairah and Zaid bin Khâlid: While we were
with the Prophet ﷺ, a man stood up and said (to the Prophet ﷺ), “I beseech you by Allâh, that you should judge us according to Allâh’s Laws.” Then the man’s opponent, who was wiser than him, got up saying, (to Allâh’s Messenger ﷺ), “Judge us according to Allâh’s Laws, and kindly allow me (to speak).” The Prophet ﷺ said, “Speak”. He said, “My son was a labourer working for this man and he committed an illegal sexual intercourse with his wife, and I gave one hundred sheep and a slave as a ransom for my son’s sin. Then I asked a learned man about this case and he informed me that my son should receive one hundred lashes and be exiled for one year, and the man’s wife should be stoned to death.” The Prophet ﷺ said, “By Him in Whose Hand my soul is, I will judge you according to the Laws of Allâh. Your one hundred sheep and the slave are to be returned to you, and your son has to receive one hundred lashes and be exiled for one year. O Unais! Go to the wife of this man, and if she confesses, then stone her to death.” Unais went to her and she confessed. He then stoned her to death.

6829. Narrated Ibn ‘Abbâs: ‘Umar said, “I am afraid that after a long time has passed, people may say, ‘We do not find the Verses of the Rajm (stoning to death) in Allâh’s Book (the Qur’ân)’, and consequently they may go astray by leaving an
obligation that Allāh has revealed. Lo! I confirm that the penalty of *Rajm* be inflicted on him who commits illegal sexual intercourse if he is already married and the crime is proved by witnesses, or pregnancy, or confessions.” Sufyān added, “I have memorized this narration in this way.” ‘Umar added, “Surely Allāh’s Messenger ṣṣ. carried out the penalty of *Rajm*, and so did we after him.”

(31) CHAPTER. The *Rajm* (stoning to death) of a married lady who has become pregnant through illegal sexual intercourse.

6830. Narrated Ibn ‘Abbās ṣṣ. I used to teach (the Qur’ān to) some people of the *Muhājirin* (emigrants), among whom there was ‘Abdūr-Rahmān bin ‘Auf. While I was in his house at Mina, and he was with ‘Umar bin Al-Khattāb during ‘Umar’s last Ḥaqq, ‘Abdūr-Rahmān came to me and said, “Would that you had seen the man who came today to the Chief of the believers (‘Umar), saying, ‘O Chief of the believers! What do you think about so-and-so who says: ‘If ‘Umar should die, I will give the *Bai‘a* (pledge) to such-and-such person, as by Allāh, the *Bai‘a* to Abū Bakr was nothing but a prompt sudden action which got established afterwards.’ ‘Umar became angry and then said, ‘If Allāh will, I will stand before the people tonight and warn them against those people who want to deprive others of their rights (the question of rulership).’” ‘Abdūr-Rahmān said, “I said, ‘O Chief of the believers! Do not do that, for the season of Ḥaqq gathers the riffraff and the rabble, and it will be they who will gather around you when you stand to address the people. And I am afraid that you will get up and say something, and some people will...
spread your statement and may not say what you have actually said and may not understand its meaning, and may interpret it incorrectly, so you should wait till you reach Al-Madina as it is the place of emigration and the place of Prophet's Sunna; and there you can come in touch with the learned and noble people, and tell them your ideas with confidence, and the learned people will understand your statement and put it in its proper place.' On that, 'Umar said 'By Allah! If Allah will, I will do this in the first speech I will deliver before the people in Al-Madina.'” Ibn ‘Abbās added: We reached Al-Madina by the end of the month of Dhūl-Hijja, and when it was Friday, we went quickly (to the mosque) as soon as the sun had declined, and I saw Sa‘īd bin Zaid bin ‘Amr bin Nufail sitting at the corner of the pulpit, and I, too, sat close to him so that my knee was touching his knee, and after a short while, ‘Umar bin Al-Khattāb came out, and when I saw him coming towards us, I said to Sa‘īd bin Zaid bin ‘Amr bin Nufail, “Today, ‘Umar will say such a thing as he has never said since he was chosen as caliph.” Sa‘īd denied my statement with astonishment and said, “What thing do you expect ‘Umar to say the like of which he has never said before?” In the meantime, ‘Umar sat down on the pulpit and when the Muadh-dhin had finished their call for Salāt (prayer), ‘Umar stood up, and having glorified and praised Allāh, as He deserved, he said, “Amma Ba‘dū (then after), I am going to tell you something which (Allāh) has written for me to say. I do not know; perhaps it portends my death, so whoever understands and remembers it, must narrate it to the others wherever his mount takes him, but if somebody is afraid that he does not understand it, then it is
unlawful for him to tell lies about me. Allah sent Muhammad with the Truth and revealed the Book (the Qur’an) to him, and among what Allah revealed, was the Verse of the Rajm (the stoning to death) of married person (male and female) who commits illegal sexual intercourse, and we did recite this Verse and understood and memorized it. Allah’s Messenger did carry out the punishment of stoning and so did we after him. I am afraid that after a long time has passed, somebody will say, ‘By Allah, we do not find the Verse of the Rajm in Allah’s Book,’ and thus they will go astray by leaving an obligation which Allah has revealed. And the punishment of the Rajm is to be inflicted to any married person (male and female) who commits illegal sexual intercourse if the required evidence is available or there is conception or confession. And then we used to recite among the Verses in Allah’s Book: ‘O people! Do not claim to be the offspring of other than your fathers, as it is disbelief on your part that you claim to be the offspring of other than your real father.’ Then Allah’s Messenger said, ‘Do not praise me excessively as (Prophet) ‘Isa bin Maryam (Jesus, son of Mary) was praised, but call me Allah’s slave and His Messenger’. (O people!) I have been informed that a speaker amongst you says, ‘By Allah, if ‘Umar should die, I will give the Bai’a (pledge) to such and such person.’ One should not deceive oneself by saying that the Bai’a given to Abū Bakr was given suddenly and it was successful. No doubt, it was like that, but Allah saved (the people) from its evil, and there is none among you who has the qualities of Abū Bakr. Remember that whoever gives the Bai’a to anybody among you without consulting the other Muslims, neither that person, nor the...
person to whom the Bai'a was given are to be supported, lest they both should be killed. And no doubt, after the death of the Prophet, we were informed that the Ansār disagreed with us and gathered in the shed of Bani Sā'īda. 'Ali and Az-Zubair, and whoever was with them, opposed us, while the emigrants gathered with Abū Bakr. I said to Abū Bakr, 'Let's go to these Ansārī brothers of ours.' So we set out seeking them, and when we approached them, two of their pious men met us and informed us of the final decision of the Ansār, and said, 'O group of Muhājarīn (emigrants)! Where are you going?' We replied, 'We are going to these Ansārī brothers of ours.' They said to us, 'You shouldn't go near them. Carry out whatever we have already decided.' I said, 'By Allāh, we will go to them.' And so we proceeded until we reached them at the shed of Bani Sā'īda. Behold! There was a man sitting amongst them, wrapped in something. I asked, 'Who is that man?' They said, 'He is Sa'd bin 'Ubāda.' I asked, 'What is wrong with him?' They said, 'He is sick.' After we sat for a while, the Ansār's speaker said, 'La ilāhī a'lam (none has the right to be worshipped but Allāh) and praising Allāh as He deserved, he added, 'Amma bālibī anīn Allah, anīn Allah.' I intended to speak as I had prepared speech which I liked and which I wanted to deliver in the presence of Abū Bakr, and I used to avoid provoking him. So, when I wanted to speak, Abū Bakr said, 'Wait a while.' I disliked to make him angry. So Abū Bakr himself gave a speech,
and he was wiser and more patient than I. By Allāh, he never missed a sentence that I liked in my own prepared speech, but he said the like of it or better than it spontaneously. After a pause he said, ‘O Ansār! You deserve all (the qualities) that you have attributed to yourselves, but this question (of caliphate) is only for the Quraish as they are the best of the Arabs as regards their descent and homeland, and I am pleased to suggest that you choose either of these two men, so give the Bai’ā to either of them as you wish. And then Abū Bakr held my hand and Abū ‘Ubāda bin Al-Jarrāḥ’s hand who was sitting amongst us. I hated nothing of what he had said except that proposal, for by Allāh, I would rather have my neck chopped off as expiation for a sin than become the ruler of a nation, one of whose member is Abū Bakr, unless at the time of my death my ownself suggests something I don’t feel at present.’ And then one of the Anṣār said, ‘I am the pillar on which the camel with a skin disease (eczema) rubs itself to satisfy the itching (i.e., I am a noble), and I am as a high class palm-tree! O Quraish, there should be one ruler from us and one from you.’ Then there was a hue and cry among the gathering and their voices rose so that I was afraid there might be great disagreement, so I said, ‘O Abū Bakr! Hold your hand out.’ He held his hand out and I gave the Bai’ā to him, and then all the emigrants gave the Bai’ā and so did the Anṣār afterwards. And so we became victorious over Sa’d bin ‘Ubāda (whom Al-Anṣār wanted to make a ruler). One of the Anṣār said, ‘You have killed Sa’d bin ‘Ubāda.’ I replied, ‘Allāh has killed Sa’d bin ‘Ubāda.’’”

‘Umar added, “By Allāh, apart from the great tragedy that had happened to us (i.e.,

(1) (H. 6830) i.e., you have prevented him from being caliph.
the death of the Prophet ﷺ, there was no greater problem than the Bā’ida given to Abū Bakr because we were afraid that if we left the people, they might give the Bā’ida after us to one of their men, in which case we would have given them our consent for something against our real wish, or would have opposed them and caused great trouble. So, if any person gives the Bā’ida to somebody (to become a caliph) without consulting the other Muslims, then the one he has selected should not be given the Bā’ida lest both of them should be killed.”

(32) CHAPTER. Unmarried males and females (committing illegal sexual intercourse) should be flogged and exiled.
(And the Statement of Allāh Ta’ālā):
“The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allāh, if you believe in Allāh and the Last Day. And let a party of the believers witness their punishment. (This punishment is for unmarried persons guilty of the above crime, but if married persons commit it, the punishment is to stone them to death, according to Allāh’s Law). The adulterer marries not but an adulteress or a Mushrikah; and the adulteress, none
marries her except an adulterer or a Mushrik [and that means that the man who agrees to marry (have a sexual relation with) a Mushrikah (female polytheist, pagan or idolatress) or a prostitute, then surely, he is either an adulterer or a Mushrik (polytheist, idolater or pagan). And the woman who agrees to have a sexual relation with a Mushrik or an adulterer, then she is either a prostitute or a Mushrikah]. Such a thing is forbidden to the believers (of İslamic Monotheism).” (V.24:2,3)

Ibn ‘Uyaina said, “You should not take pity in establishing the legal punishment.”

6831.Narrated Zaid bin Khalid Al-Juhani: I heard the Prophet ordering that an unmarried person guilty of illegal sexual intercourse, be flogged one hundred stripes and be exiled for one year.

6832. Narrated Urwa bin Zubair: ‘Umar bin Al-Khattab also exiled such a person, and this Sunna (legal punishment) is still valid.

6833. Narrated Abu Hurairah: Allah’s Messenger judged that the unmarried person who was guilty of illegal sexual intercourse be exiled for one year and receive the legal punishment (i.e., be flogged with one hundred stripes).
(33) CHAPTER. Exiling the sinners and effeminate men [those men who assume the similitude (manners) of women].

6834.Narrated Ibn ‘Abbâs: The Prophet cursed the effeminate men and those women who assume the similitude (manners) of men. He also said, “Turn them out of your houses.” He turned such and such person out, and ‘Umar also turned out such and such person.

(34) CHAPTER. Whoever ordered somebody other than the ruler to carry out the legal punishment in the absence of the ruler.

6835, 6836. Narrated Abû Hurairah and Zaid bin Khalid: A bedouin came to the Prophet while he (the Prophet) was sitting, and said, “O Allah’s Messenger! Give your verdict according to Allah’s Laws (in our case).” Then his opponent got up and said, “He has told the truth, O Allah’s Messenger! Decide his case according to Allah’s Laws: My son was a labourer working for this person, and he committed illegal sexual intercourse with his wife, and the people told me that my son should be stoned to death, but I offered one hundred sheep and a slave-girl as a ransom for him. Then I asked the religious learned men, and they told me that my son should be flogged with one hundred stripes and be exiled for one year.” The Prophet said, “By Him in Whose Hand my soul is, I will judge between you according to Allah’s Laws: The sheep and the slave-girl will be returned to you and your son will be flogged one hundred stripes and be exiled for one year. And you, O Unais! Go to the wife of this man (and if she confesses), stone her to death.” So Unais went in the morning and stoned her to death.
(after she had confessed).

(35) CHAPTER. The Statement of Allah Almighty:

“And whoever of you have not the means wherewith to wed free believing women, they may wed believing girls from among those (capsitives and slaves) whom their right hands possess, and Allah has full knowledge about your Faith. You are one from another. Wed them with the permission of their own folk, (Auliya — guardians or masters) and give them their *Mahr* according to what is reasonable; they (the above said captive and slave-girls), should be chaste, not adulterous, nor taking boyfriends. And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half that for free (unmarried) women. (1) This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise self-restraint, and Allah is Oft-Forgiving, Most Merciful.” (V.4:25)

CHAPTER. If a lady-slave commits illegal sexual intercourse (then what is her legal punishment?)

6837, 6838. Narrated Abü Hurairah and Zaid bin Khālid: The verdict of Allah’s Messenger was sought about an unmarried slave-girl guilty of illegal sexual intercourse. He replied, “If she commits illegal sexual intercourse, then flog her (fifty stripes), and if she commits illegal sexual intercourse (after that for the second time), then flog her (fifty stripes), and if she commits illegal sexual intercourse (for the

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(1) (Ch. 35) Female or male slaves (married or unmarried); if they commit adultery, their punishment is fifty (50) lashes; neither stoning to death nor exile.
third time), then flog her (fifty stripes) and sell her for even a hair rope."

Ibn Shihāb said, "I am not sure whether the Prophet ordered that she be sold after the third or fourth time of committing illegal sexual intercourse."

(36) CHAPTER. If a lady-slave commits illegal sexual intercourse then she should neither be admonished nor exiled.

6839. Narrated Abū Hurairah: The Prophet said, "If a lady-slave commits illegal sexual intercourse and she is proved guilty of illegal sexual intercourse, then she should be flogged (fifty stripes) but she should not be admonished; and if she commits illegal sexual intercourse again, then she should be flogged again but should not be admonished, and if she commits illegal sexual intercourse for the third time then she should be sold even for a hair rope."

(37) CHAPTER. The legal regulation for non-Muslims under the protection of a Muslim state. The fact that a non-Muslim is married, is to be taken into consideration when he commits illegal sexual intercourse and is brought to the Imam (Muslim ruler).

6840. Narrated 'Abdullah bin Abi Aufa: I asked 'Abdullāh bin Abī Aufā about the Rajm (stoning to death for committing illegal sexual intercourse). He replied, "The Prophet carried out the penalty of Rajm." I asked, "Was that before or after the revelation of Sūrat An-Nūr?" He replied, "I do not know."
The Jews came to Allah’s Messenger and mentioned to him that a man and a woman among them had committed illegal sexual intercourse. Allah’s Messenger said to them, “What do you find in the Taurāt (Torah) regarding the Rajm?” They replied, “We only disgrace and flog them with stripes.” ‘Abdullāh bin Salām said to them, “You have told a lie. The penalty of Rajm is in the Taurāt (Torah).” They brought the Torah and opened it. One of them put his hand over the verse of Rajm and read what was before and after it. ‘Abdullāh bin Salām said to him, “Lift up your hand.” When he lifted it there appeared the verse of Rajm. So they said, “O Muhammad! He has said the truth, the verse of Rajm is in it (the Taurāt-Torah).” Then Allah’s Messenger ordered that the two persons (guilty of illegal sexual intercourse) be stoned to death, and so they were stoned, and I saw the man bending over the woman so as to protect her from the stones.

(38) CHAPTER. If someone accuses his wife or another person’s wife of committing illegal sexual intercourse in the presence of the ruler and the people, should the ruler send for the lady and ask her about what she has been accused of?

6842, 6843. Narrated Abū Hurairah and Zaid bin Khalid: Two men had a
dispute in the presence of Allâh’s Messenger ﷺ. One of them said, “Judge us according to Allâh’s Laws.” The other who was more wise said, “Yes, O Allâh’s Messenger, judge between us according to Allâh’s Laws; and allow me to speak (first).” The Prophet ﷺ said to him, “Speak.” He said, “My son was a labourer working for this man, and he committed illegal sexual intercourse with his wife, and the people told me that my son should be stoned to death, but I have given one hundred sheep and a slave-girl as a ransom (expiation) for my son’s sin. Then I asked the religious learned people (about it), and they told me that my son should be flogged one hundred stripes and should be exiled for one year, and only the wife of this man should be stoned to death.” Allâh’s Messenger ﷺ said, “By Him in Whose Hand my soul is, I will judge between you according to Allâh’s Laws. O man, as for your sheep and slave-girl, they are to be returned to you.” Then the Prophet ﷺ had the man’s son flogged one hundred stripes and exiled for one year, and ordered Unais Al-Aslami to go to the wife of the other man, and if she confessed, stone her to death. She confessed and was stoned to death.

(39) CHAPTER. Whoever teaches manners to (or inflicts punishment on) his family or others without taking the ruler’s permission.

Narrated Abû Sa‘îd: The Prophet ﷺ said, “If one is offering Salât (prayer) and someone tries to pass in front of him, one
should push him back, and if he insists on passing, one should fight with him." And Abū Sa‘īd did the same.

6844. Narrated ‘Āishah: Abū Bakr came to me while Allāh’s Messenger was sleeping with his head on my thigh. Abū Bakr said (to me), “You have detained Allāh’s Messenger and the people, and there is no water in this place.” So he admonished me and struck my flanks with his hand, and nothing could stop me from moving except the reclining of Allāh’s Messenger (on my thigh), and then Allāh revealed the Divine Verse of Tayammum (V.5:6).

6845. Narrated ‘Āishah: Abū Bakr came towards me and struck me violently with his fist and said, “You have detained the people because of your necklace.” But I remained motionless as if I was dead lest I should make Allāh’s Messenger wake up although that hit was very painful.

(40) CHAPTER. Whoever saw his wife (committing illegal sexual intercourse) with another man and killed him.

6846. Narrated Al-Mughīrā: Sa‘d bin ‘Ubāda said, “If I found a man with my wife, I would kill him with the sharp side of my sword.” When the Prophet heard that he said, “Do you wonder at Sa‘d’s sense of

(1) (Ch. 39) ‘Fight’ here means pushing away with violence.
Ghaira?\(^{(1)}\) Verily, I have more sense of Ghaira than Sa’d, and Allāh has more sense of Ghaira than me.”

(41) CHAPTER. What is said regarding At-Ta’rid (i.e., a roundabout way of saying something).

6847. Narrated Abū Hurairah: A bedouin came to Allāh’s Messenger and said, “My wife has delivered a black child.”\(^{(2)}\) The Prophet said to him, “Have you got camels?” He replied, “Yes.” The Prophet said, “What colour are they?” He replied, “They are red.” The Prophet further asked, “Are any of them grey in colour?” He replied, “Yes.” The Prophet asked him, “When did that greyness come?” He said, “I think it descended from the camel’s ancestors.” Then the Prophet said (to him), “Therefore, this child of yours has most probably inherited the colour from his ancestors.”

(42) CHAPTER. What punishment may be inflicted on the person so that he may not commit the same sin again, or so that he may learn good manners.

6848. Narrated Abū Burda: The Prophet used to say, “Nobody should be flogged more than ten stripes except if he is guilty of a crime the legal punishment of which is assigned by Allāh.”

\(^{(1)}\) (H. 6846) Ghaira: See the glossary.
\(^{(2)}\) (H. 6847) The bedouin was white and by talking about his child, he hinted that his wife must have been disloyal to him.
8649. Narrated 'Abdur-Rahmân bin Jâbir on the authority of others, that the Prophet ﷺ said, “No punishment exceeds the flogging of the ten stripes except if one is guilty of a crime necessitating a legal punishment prescribed by Allâh.

8650. Narrated Ābu Burda Al-Ansâri: I heard the Prophet ﷺ saying, “Do not flog anyone more than ten stripes except if he is involved in a crime necessitating Allâh’s legal punishment.”

8651. Narrated Ābu Hurairah: Allâh’s Messenger ﷺ forbade Al-Wiṣâl (observing fasting continuously for more than one day without taking any meals). A man from the Muslims said, “But you do Al-Wiṣâl, O Allâh’s Messenger!” Allâh’s Messenger ﷺ said, “Who among you is similar to me? I sleep and my Lord (Allâh)
makes me eat and drink.” When the people refused to give up Al-Wisal, the Prophet observed fasting along with them for one day, and did not break his fast but continued his fast for another day, and when they saw the crescent, the Prophet said, “If the crescent had not appeared, I would have made you continue your fast (for a third day),” as if he wanted to punish them for they had refused to give up Al-Wisal.

6852. Narrated ‘Abdulläh bin ‘Umar: Those people who used to buy foodstuff at random (without weighing or measuring it) were beaten in the lifetime of Allah’s Messenger if they sold it at the very place where they had bought it, till they carried it to their dwelling places.

6853. Narrated ‘Aishah: Allah’s Messenger never took revenge for his ownself in any matter presented to him till Allah’s limits were exceeded, in which case he would take revenge for Allah’s sake.

(43) CHAPTER. What is the legal verdict in the case of somebody who behaves in such a
suspicious and dishonest way that he may be suspected of adultery; and the case of one who accuses others of evil deeds without any evident proof.

6854. Narrated Sahl bin Sa‘d: I witnessed the case of Li‘ân (the case of a man who charged his wife of committing illegal sexual intercourse) when I was fifteen years old. The Prophet ordered that they be divorced, and the husband said, “If I kept her, I would be a liar.” I remember that Az-Zubair also said, “(It was said) that if that women brought forth the child with such and such description, her husband would prove truthful, but if she brought it with such and such description looking like a Wahara (a red insect), he would prove untruthful.” I heard Az-Zubair also saying, “Finally she gave birth to a child of description which her husband disliked.”

6855. Narrated Al-Qãsim bin Muhammad: Ibn ‘Abbas mentioned the couple who had taken the oath of Li‘ân. ‘Abdulläh bin Shaddãd said (to him), “Was this women the same about whom Allah’s Messenger said, ‘If I were ever to stone to death any woman without witnesses. (I would have stoned that woman to death)?’” Ibn ‘Abbas replied, “No, that lady exposed herself (by her suspicious behaviour).”

6856. Narrated Ibn ‘Abbas: Li‘ân was mentioned in the presence of the Prophet. ‘Asim bin ‘Adî said a statement about it, and when he left, a man from his tribe came to him complaining that he had seen a man with his wife. ‘Asim said, “I have been put to trial only because of my statement.” So he took the man to the

(1) (H. 6854) See Hadith No. 6748 and the chapter preceding it.
Prophet and the man told the Prophet about the incident. The man (husband) was of yellow complexion, thin, and of lank hair; while the man whom he had accused of having been with his wife was reddish brown with fat thick legs and fat body. The Prophet said, “O Allah! Reveal the truth.” Later on the lady delivered a child resembling the man whom the husband had accused of having been with her. So the Prophet made them take the oath of Li‘ân. A man said to Ibn ‘Abbas in the gathering, “Was that the same lady about whom the Prophet said, ‘If I were to stone any lady (for committing illegal sexual intercourse) to death without witnesses, I would have stoned that lady to death?’. Ibn ‘Abbas said, “No, that was another lady who used to behave in such a suspicious way among the Muslims that one might accuse her of committing illegal sexual intercourse.”

(44) CHAPTER. To accuse the chaste women.

And the Statement of Allah:
“And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever, they indeed are Fasiqūn (liars, rebellious, disobedient to Allāh). Except those who repent thereafter and do righteous deeds, (for such) verily, Allāh is Oft-Forgiving, Most Merciful.” (V.24:4,5)

And also the Statement of Allāh:
“Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers, are...
cursed in this life and in the Hereafter, and
for them will be a great torment.” (V.24:23)

6857. Narrated Abū Hurairah: The Prophet ﷺ said, “Avoid seven great
destructive sins.” They (the people) asked, “O Allah’s Messenger! What are they?” He
said, (they are):

(1) To join partners in worship with Allāh;
(2) To practise sorcery;
(3) To kill the life which Allāh has forbidden, except for a just cause
(according to Islamic law);
(4) To eat up Ribā (usury);
(5) To eat up the property of an orphan;
(6) To show one’s back to the enemy and fleeing from the battlefield at the time of
fighting;
(7) And to accuse chaste women who
ever even think of anything touching their chastity and are good believers.

(45) CHAPTER. Slander the slaves
(accusing them for committing illegal sexual intercourse).

6858. Narrated Abū Hurairah: I heard Abūl-Qasim (the Prophet ﷺ) saying,
“If somebody slanders his slave (by accusing them of committing illegal sexual
intercourse) and the slave is free from what he says, he (the master) will be flogged on the
Day of Resurrection, unless the slave is really as he described him.”

(46) CHAPTER. Can a ruler order
somebody to inflict the legal punishment on
someone without himself being present?
‘Umar did so (during his caliphate).

6859, 6860. Narrated Abū Hurairah and
Zaid bin Khālid Al-Juhani: A man came to
the Prophet ﷺ and said, “I beseech you by
Allāh to judge between us according to Allāh’s Laws.” Then his opponent, who was wiser than he, got up and said, “He has spoken the truth. So judge between us according to Allāh’s Laws; and please allow me (to speak first), O Allāh’s Messenger.” The Prophet  said, “Speak.” He said, “My son was a labourer for the family of this man and he committed illegal sexual intercourse with his wife, and I gave one hundred sheep and a slave as a ransom (expiation) (for my son), but I asked the religious learned people (regarding this case), and they informed me that my son should be flogged one hundred stripes, and be exiled for one year, and the wife of this man should be stoned (to death)”. The Prophet  said, “By Him in Whose Hand my soul is, I will judge between you (in this case) according to Allāh’s Laws. The one hundred (sheep) and the slave shall be returned to you, and your son shall be flogged one hundred stripes and be exiled for one year. And O Unais! Go in the morning to the wife of this man and ask her, and if she confesses, stone her to death.” She confessed and he stoned her to death.
للرئاسة العامة لإدارات البحث العلمية والإفتاء والدعوة والإرشاد

كتبه رئيس

إلي من يهم الأمر

 السلام عليكم ورحمة الله وبركاته، أما بعد:

 فإن الرئيسة العامة لإدارات البحث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد حسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب المؤلؤ والمرجان فيها اتفاق عليه البخاري ورسوم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفضح لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المحذور فيها والله ولي التوفيق.

 وصل الله وسلم على نبينا محمد وآله وصحبه.

 الرئيس العام
 لإدارات البحث العلمية والإفتاء والدعوة والإرشاد

عبد العزيز بن عبد الله بن باز
من يهمه الأمر

الدكتور محمد تغي الدين الهلالي:

الدكتور محمد حسن خان:

تقرر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن المذكورين بعاليه كانا من ضمين العاملين بالجامعة. وأنها قد قاما أثناء ذلك بترجمة معاني القرآن الكريم باللغة الإنجليزية وترجمة صحيح البحاري بها أيضاً.

ولقد سدت بحمد الله فراغاً كبيراً يحتاج العالم الإسلامي ملته. كما أن المذكورين يمتازان بحسن العقيدة السليمة من الشوائب، وبالصفات الحميدة.

وبينة على الرغبة أعطيا هذه الشهادة، والله ولي التوفيق.

وصل الله وسلم وبارك على نبينا محمد وعلى آله وصحبه.

الأمين العام للجامعة

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(1) CHAPTER. The Statement of Allāh ﷺ:

"...And whoever kills a believer intentionally, his recompense is Hell..."

(93:4)

6861. Narrated ‘Abdullāh ibn ‘Umar رضي الله عنهما: A man said, “O Allah’s Messenger! Which sin is the greatest in Allah’s consideration?” The Prophet ﷺ said, “To set up a rival unto Allah, though, He Alone created you.” The man asked, “What is (the) next (greatest sin)?” The Prophet ﷺ said, “To kill your son, lest he should share your food with you.” The man said, “What is (the) next (greatest sin)?” The Prophet ﷺ said, “To commit illegal sexual intercourse with the wife of your neighbour.” So Allāh revealed in confirmation of this narration:

“And those who invoke not any other ilāh (god) along with Allah nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse – and whoever does this shall receive the punishment.” (V.25:68)

6862. Narrated Ibn ‘Umar رضي الله عنهما: Allah’s Messenger ﷺ said, “A faithful believer remains at liberty regarding his religion unless he kills somebody unlawfully.”

6863. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: One of the evil deeds with bad
consequence from which there is no escape, for the one who is involved in it, is to kill someone unlawfully.

6864.Narrated ‘Abdullâh b. Zuma: The Prophet ﷺ said, “The first cases to be decided among the people (on the Day of Resurrection) will be those of bloodshed.”

6865.Narrated Al-Miqdâd bin ‘Amr Al-Kindi, an ally of Bani Zuhra who took part in the battle of Badr with the Prophet ﷺ, that he said, “O Allah’s Messenger! If I meet a disbeliever and we have a fight, and he strikes my hand with the sword and cuts it off, and then takes refuge from me under a tree, and says, ‘I have surrendered to Allah (i.e., embraced Islâm),’ should I kill him after he has said so?” Allah’s Messenger ﷺ said, “Do not kill him.” Al-Miqdâd said, “O Allah’s Messenger! He had chopped off one of my hands and he said that after he had cut it off. Should I kill him?” The Prophet ﷺ said, “Do not kill him, for if you kill him, he would be in the position in which you had been before you kill him (a believer), and you would be in the position in which he was before he said the sentence (a disbeliever).”

6866.Narrated Ibn ‘Abbâs (May Allah be pleased with him): The Prophet ﷺ said to Al-Miqdâd, “If a faithful
believer conceals his Faith (Islam) from the disbelievers, and then when he declares his Islam, you kill him, (you will be sinful). Remember that you were also concealing your Faith (Islam) at Makkah before.”

(2) CHAPTER. The Statement of Allah
“And if anyone saved a life…” (V.5:32)

Ibn ‘Abbās said, “Anyone who regards killing as prohibited except for a just cause (then it would be as if) he saved the life of all mankind.”

6867. Narrated Abdullah: The Prophet ﷺ said, “None (no human being) is killed or murdered (unjustly), but a part of responsibility for the crime is laid on the first son of Ādam who started the first killing (murdering) on the earth. (It is said that he was Qābil).”

6868. Narrated ‘Abdullāh bin ‘Umar: The Prophet ﷺ said, “After me (i.e., after my death), do not become disbelievers by striking (cutting) the necks of one another.”

6869. Narrated Abū Zur‘ā bin ‘Amr bin Jarir: The Prophet ﷺ said during Hajjat-ul-Wadā’, “Let the people be quiet and listen to me. After me (i.e., after my death), do not become disbelievers by striking (cutting) the necks of one another.”
870. Narrated 'Abdullah bin 'Amr: The Prophet ﷺ said, "Al-Kabā'ir (the biggest sins) are: To join others (as partners) in worship with Allâh, to be undutiful to one's parents," or said, "to take a false oath." (The subnarrator, Shu'ba is not sure as to the correct expression the Prophet ﷺ used).

Mu'ādh said: Shu'ba said, "Al-Kabā'ir (the biggest sins) are: (1) Joining others (as partners) in worship with Allâh, (2) to take a false oath (3) and to be undutiful to one's parents," or said, "to murder (someone unlawfully)."

871. Narrated Anas bin Malik: The Prophet ﷺ said, "The biggest of Al-Kabā'ir (the great sins) are: (1) To join others (as partners) in worship with Allâh, (2) to murder a human being, (3) to be undutiful to one's parents, (4) and to make a false statement," or said, "to give a false witness."

872. Narrated Usâma bin Zaid bin Hâritha: Allâh's Messenger ﷺ sent us (to fight) against Al-Ḥuraqa (one of the husbands of one of the wives of the Prophet ﷺ).
the subtribes) of Juhaina. We reached those people in the morning and defeated them. A man from the Ansâr and I chased one of their men and when we attacked him, he said, “Lā ilâha illallâh” (none has the right to be worshipped but Allâh). The Ansâr refrained from killing him but I stabbed him with my spear till I killed him. When we reached (Al-Madina), this news reached the Prophet ﷺ. He said to me, “O Usâma! You killed him after he had said, ‘Lâ ilâha illallâh?’” I said, “O Allah’s Messenger! He said so in order to save himself.” The Prophet said, “You killed him after he had said, ‘Lâ ilâha illallâh’ (None has the right to be worshipped but Allâh).” The Prophet ﷺ kept on repeating that statement till I wished I had not been a Muslim before that day.

6873. Narrated ‘Ubâda bin Aš-Šâmî: I was among those Naqib (selected leaders) who gave the Ba’i’a (pledge) to Allah’s Messenger ﷺ. We gave the Ba’i’a (pledge) that we would not join partners in worship to Allâh, would not steal, would not commit illegal sexual intercourse, would not kill a life which Allâh has forbidden, would not commit robbery, would not disobey (Allâh and His Messenger), and if we fulfilled this pledge we would have Paradise, but if we committed anyone of these (sins), then our case will be decided by Allâh.
6874. Narrated 'Abdullah: The Prophet said, “Whoever carries arms against us, is not from us.”

6875. Narrated Al-Ahnaf bin Qais: I went to help that man (i.e., 'Ali), and on the way I met Abū Bakra who asked me, “Where are you going?” I replied, “I am going to help that man.” He said, “Go back, for I heard Allah’s Messenger saying, ‘If two Muslims meet each other with their swords, then the killer and the killed one are in the Hell Fire.’” I said, ‘O Allah’s Messenger! It is alright for the killer, but what about the killed one?’ He said, ‘The killed one was eager to kill his opponent.’"

(3) CHAPTER. The Statement of Allāh (ﷻ)“O you who believe! Al-Qisāṣ (the Law of Equality in punishment) is prescribed for you in case of murder: The free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed against blood-money, then adhering to it with fairness and payment of the blood-money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this, whoever transgresses the limits, (i.e., kills the killer after taking the blood-money), he shall have a painful torment.” (V.2:178)
(4) CHAPTER. To question the killer till he confesses; and confession in cases where Divinely prescribed punishments are imperative.

6876.Narrated Anas bin Mālik: A Jew crushed the head of a girl between two stones, and the girl was asked, “Who has done that to you, so-and-so or so-and-so?” (Some names were mentioned for her) till the name of that Jew was mentioned (whereupon she nodded in agreement). The Jew was brought to the Prophet and the Prophet kept on questioning him till he confessed, whereupon his head was crushed with stones.

(5) CHAPTER. If someone kills (somebody) with a stone or with a stick.

6877. Narrated Anas bin Mālik: A girl wearing ornaments went out at Al-Madīna. Somebody struck her with a stone. She was brought to the Prophet while she was still alive. Allāh’s Messenger asked her, “Did such and such a person strike you?” She raised her head, denying that. He asked her a second time, saying, “Did so-and-so strike you?” She raised her head, denying that. He said for the third time, “Did so-and-so strike you?” She lowered her head, agreeing. Allāh’s Messenger then sent for the killer and killed him between two stones.

(6) CHAPTER. The Statement of Allāh:

“And We ordained therein for them: ‘Life
for life, eye for eye, nose for nose, ear for ear, tooth for tooth and wounds equal for equal.' But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allâh has revealed, such are Az-Zâlimûn (polytheists, oppressors and wrongdoers - of a lesser degree).” (V.5:45)

6878.Narrated ‘Abdulláh b. ‘Ahlb: Allah’s Messenger ﷺ said, “The blood of a Muslim who confesses that Lâ ilâha illallah (none has the right to be worshipped but Allâh) and that ‘Îmmânu billâh (I testify that Allâh is One), cannot be shed except in three cases: (1) Life for life, (in cases of intentional murders without right, i.e., in Qiṣâs - Law of Equality in punishment); (2) a married person who commits illegal sexual intercourse, and (3) the one who turns renegade from Islîm (apostate) and leaves the group of Muslims (by innovating heresy, new ideas and new things, etc. in the Islâm religion).”

[See Fath-Al-Bârî for details].

(7) CHAPTER. Whoever punished (a killer) with a stone (in retaliation).

6879.Narrated Anas: A Jew killed a girl so that he may steal her ornaments. He struck her with a stone, and she was brought to the Prophet ﷺ while she was still alive. The Prophet ﷺ asked her, “Did such and such person strike you?” She gestured with her head, expressing denial. He asked her (naming such and such a person) for the second time, and she again gestured with her head, expressing denial. When he asked her for the third time, (naming such and such a person) she beckoned with her in the affirmative, as saying, “Yes.” So the Prophet ﷺ killed him.
(8) CHAPTER. The relative of the killed person has the right to choose one of two compensations (i.e., to have the killer killed, or to accept blood-money).

6880. Narrated Abū Hurairah: In the year of the conquest of Makkah, the tribe of Ḵuzā‘a killed a man from the tribe of Bani Laith in revenge for a killed person belonging to them in the Pre-Islamic Period of Ignorance. So Allāh’s Messenger got up saying, “Allāh held back the (army having) elephants from Makkah, but He let His Messenger and the believers overpower the infidels (of Makkah). Beware! (Makkah is a sanctuary)! Verily! Fighting in Makkah was not permitted for anybody before me, nor will it be permitted for anybody after me. It was permitted for me only for a while (an hour or so) of that day. No doubt! It is at this moment a sanctuary; its thorny shrubs should not be uprooted; its trees should not be cut down; and its Luqata (fallen things) should not be picked up except by the one who would look for its owner. And if somebody is killed, his closest relative has the right to choose one of two things, i.e., either the blood-money or retaliation by having the killer killed.” Then a man from Yemen, called Abū Shāh, stood up and said, “Write (that) for me, O Allāh’s Messenger!” Allāh’s Messenger said (to his Companions), “Write that for Abū Shāh.” Then another man from Quraish got up, saying, “O Allāh’s Messenger! Except Al-Idhkhir (a special kind of grass) as we use it in our houses and for graves.” Allāh’s Messenger said, “Except Al-Idhkhir.”

1) (H. 6880) Al-Idhkhir is permitted to be cut in Makkah.
6881. Narrated Ibn ‘Abbás: For the Children of Israel, the punishment for crime was Al-Qisās only (i.e., the Law of Equality in punishment) and the payment of blood-money was not permitted as an alternate. But Allāh said to this nation (Muslims):

‘O you who believe! Al-Qisās(1) (the Law of Equality in punishment) is prescribed for you in case of murder, ... (up to) ... But if the killer is forgiven by the brother (or the relatives) of the killed against blood-money...” (V.2:178)

Ibn ‘Abbás added: Forgiveness in this Verse, means to accept the blood-money in an intentional murder. Ibn ‘Abbás added: The Verse:

“... (Then adhering to it) with fairness and payment of the blood-money to the heir should be made in fairness...” (V.2:178)

means that the demand should be reasonable and it is to be paid to the heir in fairness.

(9) CHAPTER. Whoever seeks to shed somebody’s blood without any right.

6882. Narrated Ibn ‘Abbás: The Prophet ﷺ said, “The most hated persons to Allāh are three: (1) A person

(1) (H. 6881) See the glossary.
who deviates from the right conduct (i.e., an evil-doer) in the Haram (sanctuaries of Makkah and Al-Madina); (2) a person who wants that the traditions of the Pre-Islamic Period of Ignorance should remain in Islam; (3) and a person who seeks to shed somebody’s blood without any right.”

(10) CHAPTER. Excusing somebody who killed another by mistake.

6883. Narrated ‘Aishah: ‘Al-Mushrikūn were defeated on the day (of the battle) of Uhud.’

Satan shouted among the people on the day of Uhud, ‘O Allah’s worshippers! Beware of what is behind you!’ So, the front file of the army attacked the back files (mistaking them for the enemy) till they killed Al-Yamān. Hudhaifa (bin Al-Yamān) shouted, ‘My father! My father!’ But they killed him. Hudhaifa said, ‘May Allah forgive you.’

(The subnarrator added: Some of the defeated Mushrikūn fled till they reached Ta’if).

(11) CHAPTER. The Statement of Allah

“IT IS NOT FOR A BELIEVER TO KILL A BELIEVER except (that it be) by mistake, and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood-money i.e., Diya) be given to the deceased’s family, unless they remit it. If the deceased belonged to a people...
at war with you and he was a believer; the freeing of a believing slave (is prescribed), and if he belonged to a people with whom you have a treaty of mutual alliance, compensation must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must observe fast for two consecutive months in order to seek repentance from Allâh. And Allâh is ever All-Knowing, All-Wise.” (V. 4:92)

(12) CHAPTER. If a killer confesses once, he should be killed.

6884. Narrated Anas bin Mâlik: A Jew crushed the head of a girl between two stones. It was said to her, “Who has done this to you, such and such person, such and such person?” When the name of the Jew was mentioned, she nodded with her head, agreeing. So the Jew was brought and he confessed. The Prophet ﷺ ordered that his head be crushed with the stones. (Hammâm said, “with two stones”.)

(13) CHAPTER. Killing a man for having killed a woman.

6885. Narrated Anas bin Mâlik: The Prophet ﷺ killed a Jew for killing a girl in order to take her ornaments.
(14) CHAPTER. *Al-Qīṣāṣ* (Law of Equality in punishment) in cases of injury among men and women.

And religious learned people said, “A man should be killed if he has killed a woman.”

It is related that ‘Umar said, “A man should be punished with the law of *Al-Qīṣāṣ* for intentionally inflicting a woman with a wound or injury. Punishment may be the loss of his life or the receiving of similar wounds.”

‘Umar bin ‘Abdul-‘Azīz, Ibrāhīm, and Abū Az-Zīnād agreed to that. The sister of Ar-Rubā‘i wounded somebody whereupon the Prophet ﷺ gave the judgement of *Al-Qīṣāṣ*.

6886. Narrated ‘Āishah رضي الله عنها: We poured medicine into the mouth of the Prophet ﷺ during his ailment. He said, “Don’t pour medicine into my mouth.” (We thought he said that) out of the aversion a patient usually has for medicines. When he improved and felt better he said, “There is none of you but will be forced to drink medicine, except Al-‘Abbās, for he did not witness your deed.”

(15) CHAPTER. Whoever took his right or retaliation from somebody without submitting the case to the ruler.

6887. Narrated Abū Hurairah that he heard Allah’s Messenger ﷺ saying, “We (Muslims) are the last (to come) but (will be) the foremost (on the Day of Resurrection).”
6888. [H. 6887 contd.] Abu Hurairah added, “If someone is peeping (looking secretly) into your house without your permission, and you throw a stone at him and destroy his eyes, there will be no sin on you.” (See H. 6902)


[See Hadith No.6241 and 6242].

(16) CHAPTER. If someone dies or is killed in a big crowd.

6890. Narrated ‘Āishah: When it was the day of (the battle of) Uhud, Al-Mushrikūn were defeated. Then Satan shouted, “0 Allah’s worshippers! Beware of what is behind you!” So, the front files attacked the back files of the army. Ḥudhaifa looked, and behold, there was his father, Al-Yamān (being attacked)! He shouted (to his companions), “0 Allah’s worshippers! My father! My father!” But by Allah, they did not stop till they killed him (i.e., Ḥudhaifa’s father). Ḥudhaifa said, “May Allah forgive you.” ‘Urwa said, “Ḥudhaifa continued asking Allah’s forgiveness for the killer of his father till he died.”

(17) CHAPTER. If someone kills himself by mistake then there is no Diya (blood-money) for him.

6891. Narrated Salama: We went out with the Prophet ﷺ to Khaibar. A man (from the Companions) said, “O ‘Amir! Let us hear
some of your Ḥudā (camel-driving songs).” So he sang some of them (i.e., a lyric in harmony with the camels’ footsteps). The Prophet ﷺ said, “Who is the driver (of these camels)?” They said, “‘Āmir.” The Prophet ﷺ said, “May Allāh bestow His Mercy on him!”(1) The people said, “O Allāh’s Messenger! Would that you let us enjoy his company longer!” Then ‘Āmir was killed the following morning. The people said, “The good deeds of ‘Āmir are lost as he has killed himself.”(2) I returned at the time while they were talking about that. I went to the Prophet ﷺ and said, “O Allah’s Messenger! Let my father be sacrificed for you! The people claim that ‘Āmir’s good deeds are lost.” The Prophet ﷺ said, “Whoever says so is a liar, for ‘Āmir will have a double reward as he exerted himself to obey Allāh and fought in Allāh’s Cause. No other way of killing would have granted him greater reward.”

(18) CHAPTER. If somebody bites a man and has his one tooth broken.

6892. Narrated ‘Imrān bin Ḥuṣain: A man bit another man’s hand and the latter pulled his hand out of his mouth by force, causing two of his incisors (teeth) to fall out. They submitted their case to the Prophet ﷺ, who said, “One of you bit his brother as a male camel bites. (Go away), there is no Diya (blood-money) for you.”

6893. Narrated Ya’lā: I went out in one of

(1) (H.6891) The Prophet ﷺ anticipated ‘Āmir’s martyrdom.
(2) (H.6891) ‘Āmir tried to hit a Jew with his sword, but the sword accidentally turned towards himself and killed him, so he killed himself accidentally.
the *Ghazwa*\(^{(1)}\) and a man bit another man and as a result, an incisor tooth of the former was pulled out. The Prophet ﷺ cancelled the case.

(19) **CHAPTER.** Tooth for tooth.

6894. Narrated Anas ﷺ: The daughter of An-Nadr slapped a girl and broke her incisor tooth. They (the relatives of that girl), came to the Prophet ﷺ and he gave the order of *Al-Qiṣāṣ* (equality in punishment).

(20) **CHAPTER.** The *Diya* for (cutting) fingers.

6895. Narrated Ibn ‘Abbās ﷺ: The Prophet ﷺ said, “This and this are the same.” He meant the little finger and the thumb.\(^{(2)}\)

Narrated Ibn ‘Abbās ﷺ: I heard the Prophet ﷺ (saying the same as above).

(21) **CHAPTER.** If a group of people have killed or injured one man, will all of them have to give the *Diya* or be punished with the law of *Al-Qiṣāṣ* (equality in punishment)?

Narrated Muṭṭarraf from Ash-Sha‘bī: Two men bore witness against a man whom they

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\(^{(1)}\) (H.6893) *Ghazwa*: A holy battle led by the Prophet ﷺ.
\(^{(2)}\) (H.6895) The *Diya* (blood-money) is the same for each finger.
accused of theft. 'Ali cut off his hand. Then they brought another man and said (to 'Ali), "We have committed a mistake (by accusing the first man)." 'Ali regarded their former witness as invalid and took from them the Diya for being the cause of cutting off the hand of the first man, and said, "If I were of the opinion that you have intentionally given a false witness, I would cut off your hands."

6896. Ibn 'Umar said: A boy was assassinated. 'Umar said, "If all the people of San'a"(1) took part in the assassination I would kill them all."

Al-Mughira bin Ḥakim said that his father said, "Four persons killed a boy, and 'Umar said (as above)."

Abū Bakr, Ibn Az-Zubair, 'Ali and Suwaid bin Muqarrin gave the judgement of Al-Qiṣāṣ (equality in punishment) in cases of slapping. And 'Umar carried out Al-Qiṣāṣ for a strike with a stick. And 'Ali carried out Al-Qiṣāṣ for three lashes with a whip. And Shuraɪh carried out for one lash and for scratching.

6897. Narrated 'Aishah: We poured medicine into the mouth of Allah's Messenger during his illness, and he pointed out to us intending to say, "Don't pour medicine into my mouth." We thought that his refusal was out of the aversion a patient usually has for medicine. When he improved and felt a bit better, he said (to us), "Didn't I forbid you to pour medicine into my mouth?" We said, "We thought (you did so) because of the aversion one usually has for medicine." Allah's Messenger said,

(1) (H. 6896) The capital of Yemen.
“There is none of you but will be forced to drink medicine, and I will watch you, except Al-‘Abbās, for he did not witness this act of yours.”

(22) CHAPTER. Al-Qasāma [the oath taken by fifty people (of the defendant) regarding a murder case when no evidence is available].

Al-‘Ash’ath bin Qa‘ṣ said: The Prophet ﷺ said (to a plaintiff), “You should bring two witnesses, otherwise the defendant will be asked to take an oath (in case of denial).”

Ibn Abi Mulaika said: Mu‘āwiya didn’t carry out the penalty of Al-Qiṣāṣ١ (equality in punishment) according to Al-Qasāma.

‘Umar bin ‘Abdul-‘Azīz wrote to ‘Adi bin Arṭāh whom he had appointed governor of Al-Baṣrah, regarding a person who has been found (murdered) near one of the houses of the oil merchants: “If the relatives of the deceased proved their claim (by presenting witnesses), (then kill the killer); otherwise, do not oppress (wrong) the people, as this case may remain pending till the Day of Resurrection.”

6898. Narrated Sahl bin Abi Ḥathma (a man from the Ansār) that a number of people from his tribe went to Khaibar and dispersed, and then they found one of them murdered. They said to the people with whom the corpse had been found, “You have killed our companion!” Those people said, “Neither have we killed him nor do we know his killer.” The bereaved group went to the Prophet ﷺ and said, “O Allah’s Messenger! We went to Khaibar and found one of us murdered.” The Prophet ﷺ said, “Let the older among you come forward and speak.” Then the Prophet ﷺ said to them, “Bring

(1) (Ch.22) Al-Qiṣāṣ: Equality in punishment.
your proof against the killer.” They said “We have no proof.” The Prophet said, “Then they (the defendants) will take an oath.” They said, “We do not accept the oaths of the Jews.” Allâh’s Messenger did not like that the blood-money of the killed one be lost without compensation, so he paid one hundred camels out of the camels of Zakât (to the relatives of the deceased) as Diya (blood-money).

6899. Narrated Abû Qilâba: Once ‘Umar bin ‘Abdul-‘Azîz sat on his throne in the courtyard of his house so that the people might gather before him. Then he admitted them and (when they came in), he said, “What do you think of Al-Qasâma?”(1) They said, “We say that it is lawful to depend on Al-Qâsâma in Al-Qiṣâs as the previous Muslim caliphs carried out Al-Qiṣâs depending on it.” Then he said to me, “O Abû Qilâba! What do you say about it?” He let me appear before the people and I said, “O chief of the believers! You have the chiefs of the army staff and the nobles of the Arabs. If fifty of them testified that a married man had committed illegal sexual intercourse in Damascus but they had not seen him (doing so), would you stone him?” He said, “No.” I said, “If fifty of them testified that a man had committed theft in Hums, would you cut off his hand, though they did not see him?” He replied, “No.” I said, “By Allâh, Allâh’s Messenger never killed anyone except in one of the following three situations: (1) A person who killed somebody (a case of intentional murder), is to be killed (in Al-Qiṣâs), (2) a married person who committed illegal sexual intercourse, and (3) a man who

(1) (H.6899) Al-Qasâma: See the glossary.
(2) (H.6899) Al-Qiṣâs: Equality in punishment.
fought against Allāh and His Messenger and deserted Islām and became an apostate.” Then the people said, “Didn’t Anas bin Mālik narrate that Allāh’s Messenger ﷺ cut off the hands of the thieves, branded their eyes and then threw them in the sun (to die)?” I said, “I shall tell you the narration of Anas. Anas said: “Eight persons from the tribe of ‘Ukl came to Allāh’s Messenger ﷺ and gave the Bai’a (pledge) for Islām (became Muslim). The climate of the place (Al-Madīnah) did not suit them, so they became sick and complained about that to Allāh’s Messenger ﷺ. He said (to them), “Won’t you go out with the shepherd of our camels and drink of the camels’ milk and urine (as medicine)?” They said, “Yes.” So they went out and drank the camels’ milk and urine, and after they became healthy, they killed the shepherd of Allāh’s Messenger ﷺ and took away all the camels. This news reached Allāh’s Messenger ﷺ, so he sent (men) to follow their traces and they were captured and brought (to the Prophet ﷺ). He then ordered to cut their hands and feet, and their eyes were branded with heated pieces of iron, and then he threw them in the sun till they died.” I said, “What can be worse than what those people did? They deserted Islām, committed murder and theft.” Then ‘Anbasa bin Sa‘īd said, “By Allāh, I never heard a narration like this of today.” I said, “O ‘Anbasa! You deny my narration?” ‘Anbasa said, “No, but you have related the narration in the way it should be related. By Allāh, these people are in welfare as long as this Sheikh (Abū Qilābā) is among them.” I added, “Indeed in this event there has been a Sunna (legal way) set by Allāh’s Messenger ﷺ.”

The narrator added: Some Ansārī people came to the Prophet ﷺ and discussed some
matters with him, a man from amongst them went out and was murdered. Those people went out after him, and behold, their companion was lying in a pool of blood. They returned to Allah’s Messenger and said to him, “O Allah’s Messenger, we have found our companion who had talked with us and gone out before us, swimming in blood (killed).” Allah’s Messenger went out and asked them, “Whom do you suspect, or whom do you think has killed him?” They said, “We think that the Jews have killed him.” The Prophet sent for the Jews and asked them, “Did you kill this (person)?” They replied, “No.” He asked the Al-Ansâr, “Do you agree that I let fifty Jews take an oath that they have not killed him?” They said, “It matters little for the Jews to kill us all and then take false oaths.” He said, “Then would you like to receive the Diya after fifty of you have taken an oath (that the Jews have killed your man)”? They said, “We will not take the oath.” Then the Prophet himself paid them the Diya (blood-money).

The narrator added, “The tribe of Hudâil repudiated one of their men (for his evil conduct) in the Pre-Islamic Period of Ignorance. Then at a place called Al-Batâ’ah (near Makkah), the man attacked a Yemenite family at night to steal from them, but a man from the family noticed him and struck him with his sword and killed him. The tribe of Hudâil came and captured the Yemenite and brought him to ‘Umar, during the Hajj season and said, “He has killed our companion.” The Yemenite said, “But these people had repudiated him (i.e., their companion).” ‘Umar said, “Let fifty persons of Hudâil (tribe) swear that they had not repudiated him.” So forty-nine of them took the oath and then a person belonging to them came from Shâm and
they requested him to swear similarly, but he paid one thousand Dirhams instead of taking the oath. They called another man instead of him and the new man shook hands with the brother of the deceased. Some people said, "We and those fifty men who had taken false oaths (Al-Qasama) set out, and when they reached a place called Naklah, it started raining so they entered a cave in the mountain, and the cave collapsed on those fifty men who took the false oath, and all of them died except the two persons who had shaken hands with each other. They escaped death but a stone fell on the leg of the brother of the deceased and broke it, whereupon he survived for one year and then died."

(The narrator) further said, "'Abdul Malik bin Marwan sentenced a man to death in Al-Qisas (equality in punishment) for murder, basing his judgement on Al-Qasama, but later on he regretted that judgement and ordered that the names of the fifty persons who had taken the oath (Al-Qasama), be erased from the register, and he exiled them in Shām."

(23) CHAPTER. If somebody peeps into the house of some people whereupon they poked his eye; he has no right to claim blood-money.

6900. Narrated Anas: A man peeped into one of the dwelling places of the Prophet. The Prophet got up and aimed a sharp-edged arrow head (or wooden stick) at him to poke him stealthily.
6901. Narrated Sahl bin Sa'd As-Sā'idi: A man peeped through a hole in the door of Allah's Messenger's house, and at that time Allah's Messenger had a Midrā (an iron comb or bar) with which he was rubbing his head. So when Allah's Messenger saw him, he said (to him), "If I had been sure that you were looking at me (through the door), I would have poked your eye with this (sharp iron bar)." Allah's Messenger added, "The asking for permission to enter has been enjoined so that one may not look unlawfully (at what there is in the house without the permission of its people)."

6902. Narrated Abū Hurairah Ab-ul-Qāsim (the Prophet) said, "If any person peeps at you without your permission and you poke him with a stick and injure his eye, there will be no sin on you."

(24) CHAPTER. Al-'Aqila (the relatives from the father's side) who pay the Diya (blood-money).

6903. Narrated Ash-Sha'bi: I heard Abū Juhaifa saying, "I asked 'Ali, 'Have you got any Divine literature apart from the Qur'ān?' (Once he said '... apart from what the people have?') 'Ali replied, 'By Him Who made the grain split (germinate) and created the soul, we have nothing except what is in the Qur'ān and the ability (gift) of understanding Allah's Book which He may
endow a man with, and we have what is written in this sheet of paper.' I asked, 'What is written in this paper?' He replied, ‘Al-‘Aql (the legal rules and regulations about Diya), about the ransom of captives, and the judgement that a Muslim should not be killed in Qisas (equality in punishment) for killing a disbeliever.' " [See Vol. 4, Hadith No.3047.]

(25) CHAPTER. The foetus (that is inside the uterus) of a (pregnant) woman.

6904. Narrated Abû Hurairah: Two women from the tribe of Hudhail (fought with each other) and one of them threw (a stone at) the other, causing her to have a miscarriage; and Allah's Messenger gave his verdict that the killer (of the foetus) should give a male or female slave (as a Diya).

6905. Narrated Hishâm's father: Al-Mughîra bin Shu'ba said: 'Umar consulted the companions about the case of a woman's abortion (caused by somebody else). Al-Mughîra said, "The Prophet gave the verdict that a male or female slave should be given (as a Diya)."

6906. [H. 6905 contd.] Umar said, "Present a witness to testify your statement, then Muḥammad bin Maslama testified that he had witnessed the Prophet giving such a verdict."
6907. Narrated Hishām’s father: ‘Umar asked the people, “Who heard the Prophet giving his verdict regarding abortions?” Al-Mughīra said, “I heard him judging that a male or female slave should be given (as a Diya).”

6908. [H. 6907 contd.] ‘Umar said, “Present a witness to testify your statement.” Muhammad bin Maslama said, “I testify that the Prophet gave such a judgement.”

6909. Narrated Abū Hurairah: Allah’s Messenger gave a verdict regarding an aborted foetus of a woman from Banū Liyān that the killer (of the foetus) should give a male or female slave (as a Diya). But the woman who was required to give the slave, died, so Allah’s Messenger gave the verdict that her inheritance be given to her children and her husband and the Diya be paid by her ‘Asaba.\(^1\)”

(1) (H.6909) ‘Asaba: Relatives from the father’s side.
6910. Narrated Abū Hurairah: Two women from Hudhail fought with each other and one of them hit the other with a stone that killed her and what was in her womb (the foetus). The relatives of the killer and the relatives of the victim submitted their case to the Prophet ﷺ who judged that the *Diyā* for the foetus was a male or female slave, and the *Diyā* for the killed woman was to be paid by the 'Asaba of the killer.

(27) **CHAPTER**. Whoever sought the help of a slave or a boy.

It is said that Umm Salama sent (a message) to the teacher of the school (saying), “Send me some boys to brush the wool, but do not send me a free boy.”

6911. Narrated ‘Abdul-‘Aziz: Anas said, “When Allah’s Messenger ﷺ arrived at Al-Madina, Abū Talḥa took hold of my hand and brought me to Allah’s Messenger ﷺ and said, “O Allah’s Messenger! Anas is an intelligent boy, so let him serve you.” Anas added, “So I served the Prophet ﷺ at home and on journeys; by Allah, he never said to me for anything which I did: ‘Why have you done this like this?’ or, for anything which I did not do: ‘Why have you not done this like this?’”

[Reeves: 7858]

[27] 910. - حَدَّثَنَّاهُ أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا يُوسُفُ عُيُونٍ أبْنُ شِهَابٍ، عَنِ ابْنِ الْمُسْبِكِ، وَأَبِي سَلْمَةُ بْنِ عَبْدِ الرَّحْمَنِ. أَنَّ أَبَا هُزَيْرَةَ رضي الله عنه قَالَ: اقْتَلَتِ امْرَأَتَاهُ مِنَ الْمَعْلُومِ وَأَرْسَلَ فِيْهَا الْمَعْلُومِ فَفِضَّى أَنْ دَيْنِهَا غَرْضَةُ عُيُونٍ بْنِ عَبْدِ الرَّحْمَنِ. وَأَلْقَى عَلَيْهَا أَنْ عِدَّةَ الْمَوْلَأَةِ عَلَى عِدَّةِ الْمَوْلَأَةِ. [Reeves: 7858]
(28) CHAPTER. No *Diya* (blood-money) is to be paid in cases of mines and wells.

6912. Narrated Abū Hurairah: Allah’s Messenger said, “There is no *Diya* for persons killed by animals or for the one who has been killed accidentally by falling into a well; or for the one killed in a mine. And one-fifth of *Ar-Rikāz* (treasures buried before the Islamic era) is to be given to the state.”

(29) CHAPTER. There is no *Diya* (blood-money) for the one killed by an animal unaccompanied by somebody to control it.

Ibn Sirin said: They used not to guarantee any compensation for any damage caused by an animal’s kick, but if the rider of the animal pulled the rein (causing the animal to turn and damage something with its feet), the rider is responsible.

Ḥammād said: There is no compensation for the damage caused by an animal’s kick, unless somebody has kicked (and startled) the animal.

Shuraib said: There is no compensation for damage or injury inflicted by an animal on somebody who hits it whereupon it kicks him.

And Al-Hakam and Ḥammād said: If a hirer of mounts drives a donkey mounted by a woman, and the woman falls down, then he is not charged any compensation.

And Ash-Sha’bī said: If someone drives an animal and makes it tired by driving it fast, then he is responsible for any damage it might cause; and if he drives it slowly, he is not responsible.

6913. Narrated Abū Hurairah: The Prophet said, “There is no *Diya* for a
person injured or killed by an animal (going about without somebody to control it) and similarly, there is no *Diya* for the one who falls and dies in a well, and also the one who dies in a mine. As regards the *Ar-Rikaz* (buried wealth), one-fifth thereof is for the state."

(30) CHAPTER. The sin of a person who killed an innocent *Dhimi* (a non-Muslim living in a Muslim state and enjoying the protection of Muslims).

6914.Narrated ‘Abdullāh bin ‘Amr ibn ‘Abdullāh: The Prophet said, "Whoever killed a *Mu’ahid* (a person who is granted the pledge of protection by the Muslims) shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years (of travelling)."

(31) CHAPTER. A Muslim should not be killed for killing a *Kafir* (disbeliever).

6915. Narrated Abū Juhaifa: I asked ‘Alī ibn Abī Tālib, "Do you have anything Divine literature besides what is in the Qur’ān?" Or, as Uyaina once said, "Apart from what the people have?" ‘Alī said, "By Him Who made the grain split (germinate) and created the soul, we have nothing except what is in the Qur’ān and the ability (gift) of understanding Allāh’s Book which He may endow a man with, and we have w. at is written in this sheet of paper." I asked, "What is (written) on this paper?" He replied, "*Al-‘Aql* (the legal rules and regulations of *Diya* and the (ransom for) releasing of the captives, and the judgement that no Muslim should be killed in *Al-Qisās* (equality in punishment) for killing a *Kafir* (disbeliever)."
(32) CHAPTER. If a Muslim, being furious, slaps a Jew, (no compensation is required).

Abū Hurairah narrated this from the Prophet ﷺ.

6916. Narrated Abū Sa‘īd: The Prophet ﷺ said, “Do not prefer some Prophets to others.”

6917. Narrated Abū Sa‘īd Al-Khudrī: A Jew, whose face had been slapped (by someone), came to the Prophet ﷺ and said, “O Muhammad ﷺ! A man from your Ansārī companions slapped me.” The Prophet ﷺ said, “Call him”. They called him and the Prophet ﷺ asked him, “Why did you slap his face?” He said, “O Allah’s Messenger! While I was passing by the Jews, I heard him saying, ‘By Him Who chose Mūsā (Moses) above all the human beings.’ I said (protestingly), ‘Even above Muhammad ﷺ?’ So I became furious and slapped him.” The Prophet ﷺ said, “Do not give me preference to other Prophets, for the people will become unconscious on the Day of Resurrection and I will be the first to regain conscious, and behold, I will find Mūsā holding one of the pillars of the Throne (of Allah). Then I will not know whether he has become conscious before me or he has been exempted because of his unconsciousness at the mountain (during his worldly life) which he received.”
(1) CHAPTER. The sin of the person who ascribes partners in worship to Allâh, and his punishment in this world and in the Hereafter.

And the Statement of Allâh ﷻ:

"Verily! Joining others in worship with Allâh is a great Zuîm (wrong) indeed..." (V.31:13)

And His Statement:

"... If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." (V.39:65)

6918. Narrated ‘Abdullah b. Maimûn: When the Verse:

“It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their belief with Zuîm i.e., worshipping others besides Allâh)” (V.6:82) was revealed, it became very hard on the Companions of the Prophet ﷺ and they said, “Who among us has not confused his belief with Zuîm (wrong)?” On that, Allâh’s Messenger ﷺ said, “This is not meant (by the Verse). Don’t you listen to Luqîmân’s statement:

“Verily! Joining others in worship with Allâh is a great Zuîm (wrong) indeed.” (V.31:13)

6919. Narrated Abû Bakr S. ﷺ said, “The biggest of the great sins are: (1) To join partners in worship with Allâh, (2) to be undutiful to one’s parents, (3) and to give a false witness.” He (ﷺ) repeated it thrice, or said, “... a lying speech
(a false statement),” and kept on repeating that warning till we wished he would stop saying it. (See Hadith No.5976, Vol.8).

6920. Narrated ‘Abdullãh bin ‘Amr: A bedouin came to the Prophet and said, “O Allah’s Messenger! What are Al-Kaba’ir (the biggest sins)?” The Prophet said, “To join partners in worship with Allah.” The bedouin said, “What is next (biggest sin)?” The Prophet said, “To be undutiful to one’s parents.” The bedouin said, “What is next (biggest sin)?” The Prophet said, “To take an oath Al-Ghamûs.” The bedouin asked, “What is an oath Al-Ghamûs?” The Prophet said, “The false oath through which one deprives a Muslim of his property (unjustly).” [See Vol.8, Hadith No.6675]

6921. Narrated Ibn Mas’ûd: A man said, “O Allah’s Messenger! Shall we be punished for what we did in the Pre-Islamic Period of Ignorance?” The Prophet said, “Whoever does good in Islam will not be punished for what he did in the Pre-Islamic Period of Ignorance; and whoever does evil in Islam will be punished for his former and later (bad deeds).”
(2) CHAPTER. The legal regulation concerning Al-Murtad and Al-Murtaddah [male and the female who reverts from Islam (apostates)].

Ibn 'Umar, Az-Zuhri and Ibrãhîm said, “A female apostate (who reverts from Islam), should be killed. And the obliging of the reverts from Islam (apostates) to repent.

Allâh said:

“How shall Allâh guide a people who disbelieved after their belief and after they bore witness that the Messenger (Muhammad ﷺ) is true and after clear proofs had come unto them? And Allâh guides not the people who are Zâlimûn (polytheists and wrongdoers). They are those whose recompense is that on them (rests) the Curse of Allâh, of the angels, and of all mankind. They will abide therein (Hell). Neither will their torment be (lightened) nor will it be delayed or postponed (for a while). Except for those who repent after that and do righteous deeds. Verily, Allâh is Oft-Forgiving, Most Merciful. Verily, those who disbelieved after their belief and then went on increasing in their disbelief (i.e., disbelief in the Qur'ân and in Prophet Muhammad ﷺ) — never will their repentance be accepted [because they repent only by their tongues and not from their hearts]. And they are those who are astray.” (V.3: 86-90)

Allâh also said:

“O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!” (V.3:100)
Allâh also said:

"Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allâh will not forgive them, nor guide them on the (Right) Way." (V.4:137)

Allâh also said:

"O you who believe! Whoever from among you turns back from his religion (Islâm), Allâh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers...” (V.5:54)

Allâh also said:

"Whoever disbelieved in Allâh after his belief, except him who is forced thereto and whose heart is rest with Faith — but such as open their breasts to disbelief, — on them is wrath from Allâh, and theirs will be a great torment. That is because they loved and preferred the life of this world over that of the Hereafter. And Allâh guides not the people who disbelieve. They are those upon whose hearts, hearing (ears) and sight (eyes) Allâh has set a seal. And they are the heedless! No doubt, in the Hereafter, they will be the losers. Then, verily! Your Lord — for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allâh) and were patient, verily, your Lord afterward is, Oft-Forgiving, Most Merciful.” (V.16: 106-110)

Allâh also said:

"...And they will never cease fighting you until they turn you back from your religion (Islâmic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter; and they will be the dwellers of the Fire. They will abide therein forever.” (V.2:217)
6922. Narrated 'Ikrima: Some Zanādiqa (atheists) were brought to 'Ali; and he burnt them. The news of this event reached Ibn 'Abbas who said, "If I had been in his place, I would not have burnt them, as Allāh's Messenger forbade it, saying, 'Do not punish anybody with Allāh's punishment (fire).'' I would have killed them according to the statement of Allāh's Messenger, 'Whoever changed his Islamic religion, then kill him.'"

6923. Narrated Abū Burda: Abū Musa said, "I came to the Prophet along with two men (from the tribe of Ash'ariyūn, one on my right and the other on my left, while Allāh's Messenger was brushing his teeth (with a Siwāk), and both men asked him for some employment. The Prophet said, 'O Abū Musa, O 'Abdullah bin Qais', I said, 'By Him Who sent you with the Truth, these two men did not tell me what was in their hearts and I did not feel (realize) that they were seeking employment.' As if I were looking now at his Siwāk being drawn to a corner under his lips, and he said, 'We never (or said, 'we do not') appoint for our affairs anyone who seeks to be employed. But O Abū Musa!' or said, 'Abdullah bin Qais! Go to Yemen.' The Prophet then sent Mu'ādh bin Jabal after him and when Mu'ādh reached him, he spread out a cushion for him and requested him to get down (and sit on the cushion). Behold! There was a fettered man beside Abū Musa. Mu'ādh asked, 'Who is this (man)?' Abū Musā said, 'He was a Jew and became a Muslim and then reverted back to Judaism. Then Abū Musa requested Mu'ādh to sit down but Mu'ādh said, 'I will not sit down till he has been killed. This is the judgement of
Allah and His Messenger (for such cases),' and repeated it thrice. Then Abū Mūsa ordered that the man be killed, and he was killed.” Abū Mūsa added, “Then we discussed the night (Tahajjud) prayers and one of us said, 'I offer (prayer) and sleep, and I hope that Allah will reward me for my sleep as well as for my waking up (for prayers).''

(3) CHAPTER. Killing those who refuse to fulfil the duties enjoined by Allah, and considering them as apostates.

6924. Narrated Abū Hurairah: When the Prophet ﷺ died and Abū Bakr became his successor and some of the Arabs reverted to disbelief, 'Umar said, “O Abū Bakr! How can you fight these people although Allah's Messenger said, 'I have been ordered to fight the people till they say: Ṭā lā ʾilāhā illāllah (none has the right to be worshipped but Allah), and whoever said Ṭā lā ʾilāhā illāllah, Allah will save his property and his life from me, unless (he does something for which he receives legal punishment) justly, and his account will be with Allah'?”

6925. [H. 6924 contd.] Abū Bakr said, “By Allah! I will fight whoever differentiates between Salāt (prayers) and Zakāt; as Zakāt is the right to be taken from property (according to Allah's Orders). By Allah! If they refused to pay me even a kid they used to pay to Allah's Messenger ﷺ, I would fight with them for withholding it.” 'Umar said, “By Allah! It was nothing, but I noticed that Allah opened Abū Bakr's chest towards the decision to fight,
therefore, I realized that his decision was right.”

(4) CHAPTER. If a Dhimmi or somebody else abuses the Prophet by playing upon words but not frankly, e.g., by saying, “As-Sâm ‘Alaika.”


6927. Narrated ‘Āishah: A group of Jews asked permission to visit the Prophet (and when they were admitted) they said, “As-Sâm ‘Alaika (death be upon you).” I said to them, “Nay! Death and the curse of Allah be upon you!” The Prophet said, “O ‘Āishah! Allah is Kind and Lenient and likes that one should be kind and lenient in all matters.” I said, “Haven’t you heard what they said?” He said, “I said to them, ‘Wa ‘Alaikum (and upon you).’”


5) CHAPTER.

6929. Narrated ‘Abdullāh: As if I am looking at the Prophet ﷺ while he was speaking about one of the Prophets whose people have beaten and wounded him, and he was wiping the blood off his face and saying, “O Lord! Forgive my people as they do not know.”

6) CHAPTER. Killing Al-Khawārij (some people who dissented from the religion and disagreed with the rest of the Muslims), and Al-Mulhidūn (heretical) after the establishment of firm proof against them.

And the Statement of Allāh تعالى

“And Allāh will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid…” (V.9:115)

And Ibn ‘Umar used to consider them (Al-Khawārij and Al-Mulhidūn) the worst of Allāh’s creatures and said, “These people took some Verses that had been revealed concerning the disbelievers and interpreted them as describing the believers.”
6930. Narrated ‘Ali: Whenever I tell you a narration from Allâh’s Messenger by Allâh, I would rather fall down from the sky than ascribe a false statement to him, but if I tell you something between me and you (not a Hadith) then it was indeed a trick (i.e., I may say things just to cheat my enemy). No doubt I heard Allâh’s Messenger saying, “During the last days there will appear some young foolish people who will say the best words but their Faith will not go beyond their throats (i.e., they will have no Faith) and will go out from (leave) their religion as an arrow goes out of the game. So, wherever you find them, kill them, for whoever kills them shall have reward on the Day of Resurrection.”

6931. Narrated ‘Atâ’ bin Yasâr that they visited Abû Sa‘îd Al-Khûdri and asked him about Al-Haruriya, a certain unorthodox religious sect, “Did you hear the Prophet saying anything about them?” Abû Sa‘îd said, “I do not know what Al-Haruriya is, but I heard the Prophet saying, ‘There will appear in this nation — he did not say: From this nation — a group of people so pious apparently that you will consider your Salât (prayers) inferior to their Salât (prayer), but they will recite the Qur’ân, but it will not go beyond their throats(1), and they will go out of their religion as an arrow darts through the game, whereupon the archer may look at his

(1) (H.6931) They will neither act nor follow the Qur’anic teachings.
arrow, its *Naṣīl*, its *Riṣāf* and its *Fuqa* (1) to see whether it is blood-stained or not (i.e., they will have not even a trace of Islam in them).”

6932. Narrated ‘Abdullāh bin ‘Umar regarding Al-Ḥaruriya: The Prophet  said, “They will go out of Islam as an arrow darts out of the game’s body.”

(7) CHAPTER. Whoever gave up fighting against *Al-Khawārij* in order to create intimacy and so that people might not take an aversion to him.

6933. Narrated Abū Sa‘īd: While the Prophet  was distributing something (2), ‘Abdullāh bin Dhl-Khuwaisira At-Tamimi came and said, “Be just, O Allah’s Messenger!” The Prophet  said, “Woe to you! Who would be just if I were not?” ‘Umar bin Al-Khaṭṭāb said, “Allow me to cut off his neck!” The Prophet  said, “Leave him, for he has companions, and if you compare your *Ṣalāt* (prayers) with their *Ṣalāt* (prayer) and your *Siyām* (fasting) with theirs, you will look down upon your *Ṣalāt* (prayer) and fasting in comparison to theirs. Yet they will go out of the religion as an arrow darts through the game’s body in which case, if the *Qudhādh* (3) of the arrow is examined, nothing will be found on it, and when its *Naṣīl* (3) is examined,

(1) (H.6931) *Naṣīl*, *Riṣāf* and *Fuqa* are different parts of an arrow.
(2) (H.6933) That was gold sent by ‘All bin Abū Ṭalib from Yemen.
(3) (H.6933) *Qudhādh*, *Naṣīl*, *Riṣāf*, and *Nady* are different parts of an arrow.
nothing will be found on it; and when its Nady is examined, nothing will be found on it. The arrow has been too fast to be smeared by dung and blood. The sign by which these people will be recognized will be a man whose one hand (or breast) will be like the breast of a woman (or like a moving piece of flesh). These people will appear when there will be differences among the people (Muslims).” Abū Sa‘īd added: I testify that I heard this from the Prophet ﷺ and also testify that ‘Alī killed those people while I was with him. The man with the description given by the Prophet ﷺ was brought to ‘Alī. The following Verses were revealed in connection with that person (i.e., ‘Abdullāh bin Dhīl-Khuwāïsirā At-Tamīmī):

“And of them are some who accuse you (O Muhammad ﷺ) in the matter of (the distribution of) the alms…” (V.9:58)

6934. Narrated Yusair bin ‘Amr: I asked Sahl bin Hūnāif, “Did you hear the Prophet ﷺ saying anything about Al-Khawārij?” He said, “I heard him saying while pointing his hand towards ‘Irāq, ‘There will appear in it (i.e., ‘Irāq) some people who will recite the Qur’ān but it will not go beyond their throats, and they will go out (leave) ‘Īslām as an arrow darts out through the game’s body’.”

(8) CHAPTER. The statement of the Prophet ﷺ, “The Hour will not be established till two
(huge) groups fight against each other, their claim being one and the same."

6935.Narrated Abû Hurairah: Allah’s Messenger ﷺ said, “The Hour will not be established till two (huge) groups fight against each other, their claim being one and the same.”

6936.‘Umar bin Al-Khaṭṭāb said: I heard Hishâm bin Al-Ḥakîm reciting Sûrat Al-Furqân during the lifetime of Allah’s Messenger ﷺ. I listened to his recitation and noticed that he recited it in several different ways which Allah’s Messenger ﷺ had not taught me. So I was about to jump over him during his Salât (prayer) but I waited till he finished his Salât (prayer) whereupon I put, either his upper garment or my upper garment around his neck and seized him by it and asked him, “Who has taught you this Sûrah?” He replied, “Allah’s Messenger ﷺ has taught it to me.” I said (to him), “You have told a lie! By Allah, Allah’s Messenger ﷺ has taught me this Sûrah which I have heard you reciting.” So I dragged him to Allah’s Messenger ﷺ. I said, “O Allah’s Messenger I have heard this man reciting Sûrat Al-Furqân in a way in which you have not taught me, and you did teach me Sûrat Al-Furqân.” On that Allah’s Messenger ﷺ said, “O ‘Umar, release him! Recite, O

(9) CHAPTER. What is said about Al-Muta’awwalûn (those who form wrong opinions of disbelief about their Muslim brothers).

(1) (Ch.8) Either of the two groups will consider (themselves) on the right and their opponents is on the wrong.
Hishām”. So Hishām recited before him in the way as I had heard him reciting. Allāh’s Messenger ﷺ said, “It has been revealed like this.” Then Allāh’s Messenger ﷺ said, “Recite, O ‘Umar”. So I recited it. The Prophet ﷺ said, “It has been revealed like this.” And then he added, “This Qur’ān has been revealed to be recited in seven different ways, so recite it whichever way is easier for you.” [See Vol.6, Hadith No.4992]

6937. Narrated ‘Abdullāh رضي الله عنه: When the Verse:

“It is those believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with Zuilm (wrong i.e., by worshipping others besides Allāh)...” (V.6:82) was revealed, it was hard on the Companions of the Prophet ﷺ and they said, “Who among us has not wronged himself?” Allāh’s Messenger ﷺ said, “The meaning of the Verse is not as you think, but it is as Luqmān said to his son, (as mentioned in the Qur’ān) : ‘...O my son! Join not in worship others with Allāh. Verily! Joining others in worship with Allāh is a great Zuilm (wrong) indeed.’” (V.31:13)

6938. Narrated ‘Itbān bin Mālik رضي الله عنه: Once Allāh’s Messenger ﷺ came to me in the morning, and a man among us said,
“Where is Mâlik bin Ad-Dukhshun?” another man from us replied, “He is a hypocrite who does not love Allah and His Messenger.” The Prophet ﷺ said, “Don’t say like that. Haven’t you seen that he said: 

Lâ ilâha illallãh (none has the right to be worshipped but Allah), for Allah’s sake only?” They replied, “Yes”. The Prophet ﷺ said, “Nobody will meet Allah with that saying on the Day of Resurrection, but Allah will save him from the (Hell) Fire.”

6939. Abû ‘Abdur-Rahmân and Hîbbân bin ‘Atiyya had a dispute. Abû ‘Abdur-Rahmân said to Hîbbân, “You know what made your companion (i.e., ‘Alî) dare to shed blood.” Hîbbân said, “Come on! What is that?” ‘Abdur-Rahmân said, “Something I heard him saying.” The other said, “What was it?” ‘Abdur-Rahmân said: ‘Alî said, “Allah’s Messenger ﷺ sent for me, Az-Zubair and Abû Marthâd, and all of us were cavalrymen, and said: ‘Proceed to Raudat-Ḥâjj (Abû Salama said that Abû ‘Awâna called it like this, i.e., Ḥâjj[(1)]) where there is a woman carrying a letter from Ḥâṭib bin Abî Balṭâ’a to Al-Mushrikûn (of Makkah). So bring that letter to me’. So we proceeded riding on our horses till we overtook her at the same place of which Allah’s Messenger ﷺ had told us. She was travelling on her camel. In that letter Ḥâṭib had written to the Makkans about the proposed attack of Allah’s Messenger ﷺ against them. We asked her: ‘Where is the letter which is with you?’ She replied: ‘I
haven’t got any letter.' So we made her camel kneel down and searched her luggage, but we did not find anything. My two companions said: ‘We do not think that she has got a letter.’ I said: ‘We know that Allâh’s Messenger ﷺ has not told a lie.’ ” Then ‘Ali took an oath saying, “By Him by Whom one should swear! You shall either bring out the letter or we shall strip off your clothes (to search for the letter).” She then stretched out her hand for her girdle (round her waist) and brought out the paper (letter). They took the letter to Allâh’s Messenger ﷺ. ‘Umar said, “O Allâh’s Messenger! (Hâtîb) has betrayed Allâh, His Messenger and the believers; let me chop off his neck!” Allâh’s Messenger ﷺ said, “O Hâtîb! What obliged you to do what you have done?” Hâtîb replied, “O Allâh’s Messenger! Why (for what reason) should I not believe in Allâh and His Messenger? But I intended to do the (Makkan) people a favour by virtue of which my family and property may be protected as there is none of your companions but has some of his people (relatives) through whom Allâh protects his family and property.” The Prophet ﷺ said, “He has said the truth, therefore, do not say anything to him except good.” ‘Umar again said, “O Allâh’s Messenger! He has betrayed Allâh, His Messenger and the believers; let me chop his neck off!” The Prophet ﷺ said, “Isn’t he from those (who fought the battle) of Badr? And what do you know, Allâh might have looked at them (Badr warriors) and said (to them), ‘Do what you like, for I have granted you Paradise?’ ” On that, ‘Umar’s eyes became flooded with tears and he said, “Allâh and His Messenger know better.”
اعملوا ما شئتم، فقد اوجب لكم الجنة؟ فأغررونق غلبها، فقال: الله ورسوله أعلم. [راجع: 3007]
قال أبو عبد الله: خانه أمته، ولكن كذا قال أبو عوانة حاج حاج، ترضيته وهو موضوع وهما يقولون: خانه.
The Statement of Allāh Ta‘ālā:

“Except him who is forced thereto and whose heart is at rest with Faith, but such as open their breast to disbelief, on them is wrath from Allāh, and theirs will be a great torment.” (V.16:106)

And His Statement:

“...Except if you indeed fear a danger from them...” (V.3:28)

And Allāh also said:

“...Verily! As for those whom the angels take (in death) while they are wrongdoing themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): ‘In what (condition) were you?’ They reply: ‘We were weak and oppressed on earth... (up to) ... And Allāh is Ever Oft-Pardoning, Oft-Forgiving.” (V.4:97-99)

And Allāh also said:

“(And what is wrong with you that you fight not in the Cause of Allāh), and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: ‘Our Lord! Rescue us from this town whose people are oppressors, and raise for us from You, one who will protect, and raise for us from You, one who will help.’ ” (V.4:75)

Allāh excuses the weak who cannot refuse from leaving what Allāh has enjoined on him. The coerced person cannot be but weak and unable to refuse to do what he is ordered to do.

Al-Hasan said: At-Taqiyya (i.e., speaking against one’s own beliefs lest his opponents put him in great danger) will remain till the Day of Resurrection.” And Ibn ‘Abbās said that if the thieves compelled someone to...
divorce his wife, the divorce would not be valid. And Ibn Az-Zubair, Ash-Sha'bi and Al-Hasan gave the same verdict.

The Prophet ﷺ said, “One’s deeds are to be considered according to one’s intentions.”

6940. Narrated Abū Hurairah: The Prophet ﷺ used to invoke Allāh in his Ṣalāt (prayer), “O Allāh! Save ‘Ayyāsh bin Abī Rabī‘a and Salama bin Hishām and Al-Walid bin Al-Walid. O Allāh! Save the weak among the believers. O Allāh! Be hard upon the tribe of Muçlar and inflict years (of drought) upon them like the years (of drought) of (Prophet) Yūsuf (Joseph).”

(1) CHAPTER. Whoever preferred to be beaten, killed and humiliated rather than to revert to Kufr (i.e., disbelief).

6941. Narrated Anas: Allāh’s Messenger ﷺ said, “Whoever possesses the (following) three (qualities) will have the sweetness (delight) of Faith: (1) The one to whom Allāh and His Messenger (ﷺ) becomes dearer than anything else; (2) Who loves a person and he loves him only for Allāh’s sake; (3) Who hates to revert to atheism (disbelief) as he hates to be thrown into the (Hell) Fire.”

[See Vol. 1, Hadith No. 16]
6942.Narrated Qais: I heard Sa'id bin Zaid saying, “I have seen myself tied and forced by 'Umar to leave Islam (before 'Umar himself embraced Islam). And if the mountain of Uhud were to collapse for the evil which you people had done to 'Uthman, then Uhud would have the right to do so.” (See Vol. 5, Hadith No.3862)

6943. Narrated Khabbab bin Al-Arat: We complained to Allah’s Messenger (about our state) while he was leaning against his Burda (cloak) in the shade of the Ka'bah. We said, “Will you ask Allah to help us? Will you invoke Allah for us?” He said, “Among those who were before you, a (believer) used to be seized and a pit used to be dug for him and then he used to be placed in it. Then a saw used to be brought and put on his head which would be split into two halves. His flesh might be combed with iron combs and removed from his bones, yet, all that did not cause him to revert from his religion. By Allah! This religion (Islam) will be completed (and triumph) till a rider (traveller) goes from San'a' (the capital of Yemen) to Hadramout, fearing nobody except Allah and the wolf, lest it should trouble his sheep, but you are impatient.” (See Vol. 5, Hadith No.3852)

(2) CHAPTER. Selling (one’s property) under coercion or other circumstances to repay a debt or the like.

6944. Narrated Abü Hurairah: While we were in the mosque, Allah’s Messenger (came out to us and said, “Let us proceed to the Jews.” So we went along with him till we reached Bait-al-Midras [a
place where the Taurât (Torah) used to be recited and all the Jews of the town used to gather]. The Prophet ﷺ stood up and addressed them, “O assembly of Jews! Embrace İslâm and you will be safe!” The Jews replied, “O Abul-Qasim! You have conveyed Allah’s Message to us.” The Prophet ﷺ said, “That is what I want (from you).” He repeated his first statement for the second time, and they said, “You have conveyed Allah’s Message, O Abul-Qasim.” Then he said it for the third time and added, “You should know that the earth belongs to Allâh and His Messenger, and I want to exile you from this land, so whoever among you owns some property can sell it, otherwise you should know that the earth belongs to Allâh and His Messenger.” (See Vol. 4, Hadith No. 3167).

(3) CHAPTER. Marriage established under coercion is invalid.

(The Statement of Allâh ﷻ:) “...And force not your maids to prostitution, if they desire chastity in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution) then after such compulsion, Allâh is Oft-Forgiving, Most Merciful (to those women, i.e., He will forgive them because they have been forced to do this evil action unwillingly).” (V.24:33)

6945. Narrated Khansa’ bint Khidâm Al-Anşâriya that her father gave her in marriage when she was a matron and she disliked that marriage. So she came and (complained) to the Prophet ﷺ, and he ﷺ declared that marriage invalid. (See Vol. 7, Hadith No. 5138)
6946.Narrated 'Aishah: I asked the Prophet, "O Allah's Messenger! Should the women be asked for their consent to their marriage?" He said, "Yes." I said, "A virgin, if asked, feels shy and keeps quiet." He said, "Her silence means her consent."

(4) CHAPTER. If someone gives a slave as a present or sold him under coercion, his deed is invalid.

And some people said, "If the buyer of the slave (sold under coercion) makes a vow involving the slave or makes the slave a Mudabbar (i.e., a slave to be freed after the death of his master), the bargain is valid.

6947. Narrated Jâbir: A man from the Anṣâr made his slave, a Mudabbar (i.e., a slave to be freed after the death of his master). And apart from that slave he did not have any other property. This news reached Allâh's Messenger and he said, "Who will buy that slave from me?" So Nu'aim bin An-Nah-hâm bought him for 800 Dirham. Jâbir added: It was a Coptic (Egyptian) slave who died that year.
5) CHAPTER. (An example of hateful compulsion (i.e., to do a thing against one's will is from being under coercion).

6948.Narrated Ibn ‘Abbās regarding the Qur’ānic Verse:

“O you who believe! You are forbidden to inherit women against their will…” (V.4:19)

The custom (in the Pre-Islamic Period of Ignorance) was that if a man died, his relatives used to have the right to inherit his wife; and if one of them wished, he could marry her, or they could marry her to somebody else, or prevent her from marrying if they wished, for they had more right to dispose of her than her own relatives. Therefore this (above mentioned) Verse was revealed concerning this matter.

6) CHAPTER. If a woman is compelled to commit illegal sexual intercourse against her will, then no legal punishment is inflicted upon her, as is indicated in the Statement of Allāh

“...But if anyone compels them (to prostitution), then after such compulsion, Allāh is Oft-Forgiving, Most Merciful to those women, i.e., He will forgive them because they have been forced to do this evil action unwillingly.” (V.24:33)

6949. And Ṣaḥīyya bint ‘Ubaid said: “A governmental male-slave tried to seduce a slave-girl from the Khumus of the war booty
till he deflowered her by force against her will; therefore 'Umar flogged him according to the law, and exiled him, but he did not flog the female slave because the male-slave had committed illegal sexual intercourse by force, against her will.'

Az-Zuhri said regarding a virgin slave-girl raped by a free man: The judge has to fine the adulterer as much money as is equal to the price of the female-slave and the adulterer has to be flogged (according to the Islamic Law); but if the slave woman is a matron, then, according to the verdict of the Imam, the adulterer is not fined but he has to receive the legal punishment (according to the Islamic Law).

6950. Narrated Abū Hurairah: Allah's Messenger said, "(The Prophet) Ibrahim (Abraham) migrated with his wife Sārah till he reached a town where there was a king from amongst the kings, or a tyrant from amongst the tyrants who sent a message to Ibrahim, ordering him to send Sārah to him. So when Ibrahim had sent Sārah, the tyrant got up, intending to do evil with her, but she got up and performed ablution and offered Salāt (prayer) and said, 'O Allah! I have believed in You and in Your Messenger, then do not empower this oppressor over me.' So he (the king) had an epileptic fit (or fell in a state of unconsciousness) and started moving his legs violently.

[See Vol.4, Hadith No.3363).

(7) CHAPTER. The (false) oath of a man that his companion is his brother when he fears that his companion might be killed or harmed (if he did not take such an oath).

In the same way a Muslim should protect his coerced frightened companion and fight on his behalf and not leave him to the
oppressor; and if he fights for the sake of an oppressed person, he will not have to give compensation (in case he kills or injures the oppressor).

If somebody is ordered to drink wine or eat of a dead animal or sell his slave or admit to be in debt or present a gift or dissolve a contract (i.e., of marriage) or else his father or brother in Islam would be killed, he has the permission to do what he is ordered to do, for the Prophet said, “A Muslim is a brother of another Muslim.” And some people said, “If somebody is ordered to drink alcohol or eat of a dead animal or otherwise they would kill his son or father or a relative, then he should not do these things because he is not compelled by necessity.” Then this statement was contradicted by the statement, “If a person is told that his father or son would be killed if he refused to sell his slave or admit to be in debt or offer some gift, and he fulfills one of these orders, his deed will be irrevocable by Qiyas(1). Yet, following the principle of Istihsan(2), we say that any bargain, offering of a gift or any contract is invalid (when done under coercion).” Such people differentiate between a relative and other persons without confirming their opinion with anything from the Qur’an or the Sunna of the Prophet.

And the Prophet said, “Abrahim (Ibrahim) said about his wife (Sarah), “She is my sister,” i.e., his sister in Allah’s religion.” And An-Nakha’i said, “If the one who demands that his opponent take an oath which is unjust, the oath will be judged according to the intention of the one who

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(1) (Ch.7) Qiyas: See the glossary.
(2) (Ch.7) Istihsan: i.e., to give a verdict with a proof from one’s heart only with satisfaction and one cannot express it. (It is only Abu Hanifa and his pupils who say so, but the rest of Muslim religious scholars of Sunna, and they are the majority, do not agree to it).
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takes it, but if the former is the wronged one, the oath will be judged according to his intentions.”

6951. Narrated ‘Abdullāh bin ‘Umar رضي الله عنه: Allah’s Messenger ﷺ said, “A Muslim is a brother of another Muslim. So he should neither oppress him nor hand him over to an oppressor. And whoever fulfilled the needs of his brother, Allâh will fulfil his needs.”

6952. Narrated Anas رضي الله عنه: Allâh’s Messenger ﷺ said, “Help your brother, whether he is an oppressor or an oppressed.” A man asked, “O Allah’s Messenger! I will help him if he is oppressed, but if he is an oppressor, how shall I help him?” The Prophet ﷺ said, “By preventing him from oppressing (others), for that is how to help him.”

(1) CHAPTER. Avoiding the use of tricks.
And everybody will get (the reward) according to his intention in taking oaths and other things.

6953. Narrated 'Umar bin Al-Khattab: The Prophet ﷺ said, “O people! The reward of deeds depends upon the intentions, and every person will get the reward according to what he has intended. So, whosoever emigrates for Allâh and His Messenger, then his emigration will be for Allâh and His Messenger, and whosoever emigrates to take worldly benefit or for a woman to marry, then his emigration will be for what he emigrated for.” (See H. 1)

(2) CHAPTER. (Tricks) in As-Salât (the prayer).

6954. Narrated Abu Hurairah: The Prophet ﷺ said, “Allâh does not accept Salât (prayer) of anyone of you if he does (small) Hadath (passes wind, etc.) till he performs the ablution (anew).”

(3) CHAPTER. (Tricks) in Zakât and (the order that) one should neither divide property into various portions nor collect various portions together in order to avoid Zakât.
6955. Narrated Anas that Abū Bakr wrote for him (regarding) Zakāt regulations which Allāh’s Messenger had made compulsory, and wrote that one should neither collect various portions (of the property) nor divide the property into various portions in order to avoid paying Zakāt.

6956. Narrated Ṭalḥa bin ʿUbaidullāh: A bedouin with unkempt hair came to Allāh’s Messenger and said, “O Allāh’s Messenger! Tell me what Allāh has enjoined on me as regards ʿAs-Salāt (the prayers).” The Prophet said, “You have to offer (perfectly) the five (compulsory) Salāt (prayers) (in a day and a night i.e., 24 hours), (Iqāmat-as-Salāt) except if you want to offer the Nawāfil (optional) prayers.” The bedouin said, “Tell me what Allāh has enjoined on me as regards ʿAs-Siyām (the fasting).” The Prophet said, “You have to observe fasting during the month of Ramaḍān, except if you want to offer Nawāfil fast.” The bedouin said, “Tell me what Allāh has enjoined on me as regards Zakāt.”

Allāh’s Messenger then told him the Islamic Laws and regulations whereupon the bedouin said, “By Him Who has honoured you, I will not perform any optional deeds of worship and I will not leave anything of what Allāh has enjoined on me.” Allāh’s Messenger said, “He will be successful if he has told the truth (or he will enter Paradise if he said the truth).” And some people said, “The Zakāt for one hundred and twenty camels is two Ḥiqqa, and if the

(1) (H.6956) Iqāmat-as-Salāt: See the glossary.
(2) (H.6956) Al-Ḥiqqa is a she-camel that has completed its third year in age.
Zakāt payer slaughters the camels intentionally or gives them as a present or plays some other trick in order to avoid the Zakāt, then there is no harm (in it) for him.”
(See H. 46)

6957.Narrated Abū Hurairah رضي الله عنہ : Allah’s Messenger ﷺ said, “On the Day of Resurrection, the Kanz (treasure or wealth of which Zakāt has not been paid) of anyone of you will appear in the shape of a Shuja ’ā Aqra’ (bald-headed poisonous male snake with two black spots over its eyes or two poisonous glands in its mouth and its owner will run away from it, but it will follow him and say, ‘I am your Kanz’.” The Prophet ﷺ added, “By Allah, that snake will keep on following him until he stretches out his hand and let the snake swallow it.” (See H. 1403)

6958. Allah’s Messenger ﷺ added, “If the owner of camels does not pay their Zakāt, then, on the Day of Resurrection those camels will come to him and will strike his face with their hooves.”
Some people said: Concerning a man who has camels, and is afraid that Zakāt will be due so he sells those camels for similar camels or for sheep or cows or money one day before Zakāt becomes due, in order to avoid payment of their Zakāt cunningly! “He has not to pay anything.” The same scholar said, “If one pays Zakāt of his camels one day or one year prior to the end of the year (by the end of which Zakāt becomes due), his Zakāt will be valid.”
[See Fath Al-Bari].

6959. Narrated Ibn ‘Abbās رضي الله عنهما: Sa’d bin ‘Ubāda Al-Anṣārī sought the verdict of Allah’s Messenger ﷺ regarding a vow made by his mother who had died before fulfilling it. Allah’s Messenger ﷺ said,
“Fulfil it on her behalf.”

Some people said, “If the number of camels reaches twenty, then their owner has to pay four sheep as Zakât; and if their owner gives them as a gift or sells them in order to escape the payment of Zakât cunningly before the completion of a year, then he is not to pay anything, and if he slaughters them and then dies, then no Zakât is to be taken from his property.”

(4) CHAPTER. Tricks in marriages.

6960. Narrated ‘Abdulläh Narrated: Nāfi’ that Allah’s Messenger forbade Ash-Shighâr. I asked Nāfi’, “What is Ash-Shighâr?” He said, “It is to marry the daughter of a man and marrying one’s daughter to that man (at the same time) without Mahr (in both cases); or to marry the sister of a man and marry one’s own sister to that man without Mahr.” Some people said, “If one, by a trick, marries on the basis of Shighâr, the marriage is valid but its condition is illegal.”

The same scholar said regarding Al-Mut’a, “The marriage is invalid and its condition is illegal.”

Some others said, “The Mut’a and the Shighâr are permissible but the condition is illegal.”

6961. Narrated Muhammad bin ‘Ali: ‘Ali was told that Ibn ‘Abbâs did not see

(1) (H.6961) Al-Mut’a: See the glossary.
any harm in the Mut’a marriage. ‘Ali said, “Allāh’s Messenger forbade the Mut’a marriage on the day of the battle of Khaibar and he forbade the eating of donkey’s meat.” Some people said, “If one, by a tricky way, marries temporarily, his marriage is illegal.” Others said, “The marriage is valid but its condition is illegal.”

(5) CHAPTER. What tricks are disliked in bargains. One should not prevent others from watering their animals with the surplus of his water in order to prevent them from benefiting by the surplus grass.

6962. Narrated Abū Hurairah: Allah’s Messenger said, “One should not prevent others from watering their animals with the surplus of his water in order to prevent them from benefiting by the surplus grass.”

(6) CHAPTER. What is hated as regards At-Tanajush\(^1\).

6963. Narrated Ibn ‘Umar: Allah’s Messenger forbade the practice of An-Najsh\(^1\).

(7) CHAPTER. What is forbidden as regards cheating in bargains.

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\(^{1}\) (Ch.6) At-Tanajush or Najsh means the trick of offering a very high price for a thing to allure somebody else to buy it although it is not worth such a high price.
Ayyūb said, “They cheat Allāh as if they were cheating a human being. It would be less repulsive for me if such people took openly what they take deceitfully.”

6964. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: A man mentioned to the Prophet ﷺ that he had always been cheated in bargains. The Prophet ﷺ said, “Whenever you do bargain, say, ‘No cheating’.”

(8) CHAPTER. What is forbidden as regards the playing of tricks by the guardian of an attractive orphan-girl, and he does not pay her, her full Mahr.

6965. Narrated ‘Urwa that he asked ‘Aīshah رضي الله عنها regarding the Verse:
“If you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice...” (V.4:3)

‘Aīshah رضي الله عنها said, “It is about an orphan-girl under the custody of her guardian who being attracted by her wealth and beauty wants to marry her with Mahr less than other women of her status. So such guardians were forbidden to marry them unless they treat them justly by giving them their full Mahr. Then the people sought the verdict of Allah’s Messenger ﷺ for such cases, whereupon Allah revealed:
“They ask your legal instruction concerning women...” (V.4:127)

(The subnarrator then mentioned the Hadith.)

(9) CHAPTER. If somebody kidnaps a slave-girl and then claims that she is dead whereupon he is obliged by law to pay the price of the dead slave-girl, but then her master finds her (alive), then she is for him
and the money is to be returned and should not be regarded as a price.

Some people said, “The slave-girl is for the kidnapper because the previous master has taken the price.” In this there is a trick for whoever desires the slave-girl of another man who refuses to sell her, so he kidnaps her and tells her master that she is dead and when her master takes her price, the kidnapper then has a legal right to have the slave-girl of somebody else. The Prophet ﷺ said, “(O Muslims!) Your properties are sacred to each other, and for every treacherous betrayer (perfidious person) there will be a flag (to expose him) on the Day of Resurrection.”

6966.Narrated ‘Abdullāh bin ‘Umar ﷺ: The Prophet ﷺ said, “For every treacherous betrayer (perfidious person) there will be a flag by which he will be recognized on the Day of Resurrection.”

[See Hadith No.7111].

(10) CHAPTER.

6967. Narrated Umm Salama ﷺ: The Prophet ﷺ said, “I am only a human being, and you people have disputes. May be someone amongst you can present his case in a more eloquent and convincing manner than the other, and I give my judgement in his favour according to what I hear. Beware! If ever I give (by error) somebody something of his brother’s right then he should not take it as I have only given him a piece of (Hell) Fire.” (See Vol.3, Hadith No.2458)

(11) CHAPTER. (To play tricks) in marriage.
6968. Narrated Abū Hurairah

The Prophet ﷺ said, “A virgin should not be married till she is asked for her consent; and the matron should not be married till she is asked whether she agrees to marry or not.” It was asked, “O Allah’s Messenger! How will she (the virgin) express her consent?” He said, “By keeping silent.”

Some people said, “If a virgin is not asked for her consent and she is not married, and then a man, by playing a trick presents two false witnesses that he has married her with her consent and the judge confirms his marriage as a true one, and the husband knows that the witnesses were false ones, then there is no harm for him to consummate his marriage with her and the marriage is regarded as valid.”

6969. Narrated Al-Qāsim: A woman from the offspring of Ja’far was afraid lest her guardian marry her (to somebody) against her will. So she sent for two elderly men from the Anṣār, ‘Abdur-Rahmān and Mujammī’, the two sons of Jariya, and they said to her, “Don’t be afraid, for Khansā’ bint Khidām was given by her father in marriage against her will, then the Prophet ﷺ cancelled that marriage.”

[See Hadith No.6945]

6970. Narrated Abū Hurairah

Allāh’s Messenger ﷺ said, “A lady-slave should not be given in marriage until she is...
consulted, and a virgin should not be given in marriage until her permission is taken.” The people said, “How will she express her permission?” The Prophet ﷺ said, “By keeping silent (when asked her consent).”

Some people said, “If a man, by playing a trick, presents two false witnesses before the judge to testify that he has married a matron with her consent and the judge confirms his marriage, and the husband is sure that he has never married her (before), then such a marriage will be considered as a legal one and he may live with her as a husband.”

6971. Narrated ‘Aishah ﷺ: Allah’s Messenger ﷺ said, “It is essential to have the consent of a virgin (for the marriage). I said, “A virgin feels shy (how will she give her consent)” The Prophet ﷺ said, “Her silence means her consent.”

Some people said, “If a man falls in love with an orphan slave-girl or a virgin and she refuses (to marry him) and then he plays a trick by bringing two false witnesses to testify that he has married her, and then she attains the age of puberty and agrees to marry him and the judge accepts the false witness and the husband knows that the witnesses were false ones, he may consummate his marriage.”

(12) CHAPTER. What is hated regarding the trick played by a woman with her husband and the other wives of her husband and what was revealed to the Prophet ﷺ in this respect.

6972. Narrated ‘Aishah ﷺ: Allah’s Messenger ﷺ used to like sweet
edible things and also used to like honey, and whenever he finished the 'Asr prayer, he used to visit his wives and stay with them. Once, he visited Ḥafṣa and remained with her longer than the period he used to stay, so I enquired about it. It was said to me, "A woman from her tribe gave her a leather-skin containing honey as a present, and she gave some of it to Allāh's Messenger to drink."

I said, "By Allāh, we will play a trick on him." So I mentioned the story to Sauda (the wife of the Prophet) and said to her, "When he enters upon you, he will come near to you whereupon you should say to him, 'O Allāh's Messenger! Have you eaten Maghāfīr?' He will say, 'No.' Then you say to him, 'What is this bad smell?' And it would be very hard on Allāh's Messenger that a bad smell should be found on his body. He will say, 'Ḥafṣa has given me a drink of honey.' Then you should say to him, 'Its bees must have sucked from the Al-'Urfū'a (a foul smelling flower).'

So when the Prophet entered upon Sauda, Sauda said, "By Him except Whom none has the right to be worshipped, I was about to say to him what you had told me to say while he was still at the gate, because of fear from you. But when Allāh's Messenger came near to me, I said to him, 'O Allāh's Messenger! Have you eaten Maghāfīr?' He replied, 'No.' I said, 'What about this smell?' He said, 'Ḥafṣa has given me a drink of honey.' I said, 'Its bees must have sucked Al-'Urfū'a from.' When he entered upon me, I told him the same and when he entered upon Ṣafīyya, she, too, told him the same. So when he visited Ḥafṣa again, she said to him, "O Allāh's Messenger! Shall I give you a

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(1) (H.6972) Maghāfīr is a bad smelling resin of a tree.
drink of it (honey)?” He said, “I have no desire for it.” Sauda said, “Subhān Allāh! We have deprived him of it (honey).” I said to her, “Be quiet!”

(13) CHAPTER. What is hated as regards playing tricks in order to run away from the disease of plague.

6973.Narrated ‘Abdullāh bin ‘Āmir bin Rabī‘a: ‘Umar bin Al-Khāṭtāb left for Shām, and when he reached a place called Sargh, he came to know that there was an outbreak of an epidemic (of plague) in Shām. Then ‘Abdur-Rahmān bin ‘Auf told him that Allāh’s Messenger ḫ said, “If you hear the news of an outbreak of an epidemic (plague) in a certain place, do not enter that place; and if the epidemic (plague) breaks out in a place while you are present in it, do not leave that place to escape from the epidemic.” So ‘Umar returned from Sargh.

6974. Narrated ‘Āmir bin Sa‘d bin Abī Waqqās that he heard Usāma bin Zaid speaking to Sa‘d, saying, “Allāh’s Messenger ḫ mentioned the plague and said, ‘It is a means of punishment with which
some nations were punished and some of it has remained, and it appears now and then. So whoever hears that there is an outbreak of plague in some land, he should not go to that land, and if the plague breaks out in the land where one is already present, one should not leave that land, to escape from it (plague).

(14) CHAPTER. (Tricks played in cases of) gift-giving and pre-emption.

And some people said, “If some person gave to another person one hundred Dirham or more as a gift and then that amount remained with the latter for years, and then the former took it back from the latter by means of a trick, then neither of the two persons would have to pay Zakât (of that amount). In this case the giver has gone against the orders of Allah’s Messenger [as regards (the taking back of) the gift, but he has rendered the payment of Zakât unnecessary.

6975. Narrated Ibn ‘Abbâs: The Prophet ﷺ said, “The one who takes back his gift is like a dog swallowing its own vomit, and we (believers) should not act according to this bad example.”

6976. Narrated Jâbir bin ‘Abdullâh: The Prophet ﷺ has decreed that pre-emption is valid in all cases where the real estate concerned has not been divided, but if the boundaries are established and the ways are made, then there is no pre-emption. A man
said, “Pre-emption is only for the neighbour,” and then he makes invalid what he has confirmed. He said, “If someone wants to buy a house and being afraid that the neighbour (of the house) may buy it through pre-emption, he buys one share out of one hundred shares of the house and then buys the rest of the house, then the neighbour can only have the right of pre-emption for the first share but not for the rest of the house; and the buyer may play such a trick in this case.”

6977. Narrated ‘Amr bin Ash-Sharid: Al-Miswar bin Makhrama came and put his hand on my shoulder and I accompanied him to Sa’d. Abū Rāfi’ said to Al-Miswar, “Won’t you order this (i.e., Sa’d) to buy my house which is in my yard?” Sa’d said, “I will not offer more than four hundred in instalments over a fixed period.” Abū Rāfi’ said, “I was offered five hundred cash but I refused. Had I not heard the Prophet saying, ‘A neighbour is more entitled to receive the care of his neighbour,’ I would not have sold it to you.” The narrator said to Sufyān: Ma’mar did not say so. Sufyān said, “But he did say so to me.”

Some people said, “If someone wants to sell a house and deprived somebody of the right of pre-emption, he has the right to play a trick to render the pre-emption invalid. And that is by giving the house to the buyer as a present and marking its boundaries and giving it to him. The buyer then gives the seller one-thousand Dirham as compensation in which case the pre-emptor...
loses his right of pre-emption."

6978. Narrated 'Amr bin Ash-Sharid:
Abū Rāfī' said that Sa'd offered him four hundred Mithqāl of gold for a house. Abū Rāfī' said, "If I had not heard Allah's Messenger saying, 'A neighbour has more right to be taken care of by his neighbour,' then I would not have given it to you." Some people said, "If one has bought a portion of a house and wants to cancel the right of preemption, he may give it as a present to his little son and he will not be obliged to take an oath."

(15) CHAPTER. The playing of tricks by an official person in order to obtain presents.

6979. Narrated Abū Humaid As-Sā'īdī:
Allāh's Messenger appointed a man called Ibn Al-Lutabiya to collect the Zakāt from Banī Sulaim's tribe. When he returned, the Prophet called him to account. He said (to the Prophet), "This is your money (collected from Zakāt), and this has been given to me as a gift." On that, Allāh's Messenger said, "Why didn't you stay in your father's and mother's house to see whether you will be given gifts or not if you are telling the truth?" Then the Prophet addressed us, and after praising and glorifying Allāh, he said, "'Ammā Ba'dū, I employ a man from among you to manage
some affair of what Allâh has put under my custody, and then he comes to me and says, ‘This is your money, and this has been given to me as a gift.’ Why didn’t he stay in his father’s and mother’s home to see whether he will be given gifts or not? By Allâh, not anyone of you takes a thing unlawfully but he will meet Allâh on the Day of Resurrection, carrying that thing. I do not want to see any of you carrying a grunting camel or a mooing cow or a bleating sheep on meeting Allâh.”

Then the Prophet ﷺ raised both his hands till the whiteness of his armpits became visible, and he said, “O Allâh! Haven’t I conveyed (Your Message)?”

The narrator added: My eyes witnessed and my ears heard (that Hadîth).

6980. Narrated Abû Râfi’: The Prophet ﷺ said, “The neighbour has more right to be taken care of by his neighbour (than anyone else).” Some men said, “If one wants to buy a house for 20,000 Dirham then there is no harm to play a trick to deprive somebody of pre-emption by buying it (just on paper) with 20,000 Dirham but paying to the seller only 9,999 Dirham in cash and then agree with the seller to pay only one Dinâr in cash for the rest of the price (i.e., 10,001 Dirham). If the pre-emptor offers 20,000 Dirham for the house, he can buy it otherwise he has no right to buy it (by this trick he got out of pre-emption). If the house proves to belong to somebody else other than the seller, the buyer should take back from the seller what he has paid, i.e., 9,999 Dirham and one Dinâr, because if the house proves to belong to somebody else, so the whole bargain (deal) is unlawful. If the buyer finds a defect in the house and it does not belong to somebody other than the seller, the buyer
may return it and receive 20,000 Dirham (instead of 9,999 Dirham plus one Dinár) which he actually paid.” Abū ‘Abdullāh said, “So that man allows (some people) the playing of tricks amongst the Muslims (although) the Prophet ﷺ said, ‘In dealing with Muslims one should not sell them sick (animals) or bad things or stolen things’.”

6981. Narrated ‘Amr bin Ash-Sharīd: Abū ʿĀfī sold a house to Saʿd bin Mālik for four hundred Mithqāl of gold, and said, “If I had not heard the Prophet ﷺ saying, ‘The neighbour has more right to be taken care of by his neighbour (than anyone else),’ then I would not have sold it to you.”
(1) CHAPTER. The commencement of the Divine Revelation to Allah’s Messenger was in the form of good (righteous) dreams.

6982. Narrated ‘Aishah: The commencement of the (Divine) Revelation to Allah’s Messenger was in the form of good righteous (true) dreams which came true like bright daylight. (And then the love of seclusion was bestowed upon him). He used to go in seclusion (in the cave of) Ḥirā where he used to worship (Allah Alone) continuously for many (days and) nights. He used to take with him the journey-food for that (stay) and then come back to (his wife) Khadija to take his food likewise again (for another period to stay), till suddenly the Truth descended upon him while he was in the cave of Ḥirā. The angel came to him in it and asked him to read. The Prophet replied, “I do not know how to read.” (The Prophet added), “The angel caught me (forcefully) and pressed me so hard that I could not bear it anymore. He then released me and again asked me to read, and I replied, ‘I do not know how to read.’ Thereupon he caught me again and pressed me a second time till I could not bear it anymore. He then released me and asked me again to read, but again I replied, ‘I do not know how to read (or, what shall I read?).’ Thereupon he caught me for the third time and pressed me and then released me and said, ‘Read! In the Name of your Lord, Who has created (all that exists). Has created man from a clot. Read! And your Lord is Most Generous… upto… that which he knew not.’” (V.96:5) Then Allah’s Messenger returned with the Revelation, and with his heart beating severely till he entered upon
Khadija and said, “Cover me! Cover me!” They covered him till his fear was over and then he said, “O Khadija, what is wrong with me?” Then he told her everything that had happened and said, “I fear that something may happen to me.” Khadija said, “Never! By Allah! But have the glad tidings, for by Allah, Allah will never disgrace you as you keep good relations with your kith and kin, speak the truth, help the poor and the destitute, serve your guests generously and assist the deserving, calamity-afflicted ones.” Khadija then accompanied him to (her cousin) Waraqa bin Naufal bin Asad bin ‘Abdul-Uzza bin Qusai. Waraqa was the son of her paternal uncle, i.e., her father’s brother, who during the pre-Islamic period became a Christian and used to write the Arabic writing and used to write of the Gospel in Arabic as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to him, “O my cousin! Listen to what your nephew has to say.” Waraqa asked, “O my nephew! What have you seen?” The Prophet described whatever he had seen. Waraqa said, “This is the same Nāmūs [i.e., Jibril (Gabriel), whom Allah had sent to Musa (Moses). I wish I were young and could live up to the time when your people would turn you out.” Allah’s Messenger asked, “Will they drive me out,” Waraqa replied in the affirmative and said: “Never did a man come with something similar to what you have brought but was treated with hostility. If I should remain alive till the day (when you will be turned out) then I would support you strongly.” But after a few days Waraqa died and the Divine Revelation was also paused for a while and the Prophet became so sad as we have heard that he intended several times to throw himself from the tops of high
mountains and everytime he went up the top of a mountain in order to throw himself down, Jibril would appear before him and say, “O Muḥammad! You are indeed Allah’s Messenger in truth”, whereupon his heart would become quiet and he would calm down and would return home. And whenever the period of the coming of the Revelation used to become long, he would do as before, but when he used to reach the top of a mountain, Jibril would appear before him and say to him what he had said before.

[Ibn ‘Abbās said regarding the meaning of ‘Cleaver of the daybreak’ (V.6:96), that Al-Isbāḥ means the light of the sun during the day and the light of the moon at night].

(2) CHAPTER. The dreams of righteous people (faithful believers)

And the Statement of Allah [nejil gathering:]

“Indeed Allah shall fulfil the true vision which He showed to His Messenger [i.e., the Prophet saw a dream that he has entered Makkah along with his Companions having their (head) hair shaved and cut short] in very truth! Certainly, you shall enter Al-Masjid Al-Ḥarām if Allah wills, secure (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He (Allah) knew what you knew not, and He granted besides that, a near victory. (V.48:27)

6983. Narrated Anas bin Malik [nejil gathering: Allāh’s Messenger said, “A good dream (that comes true) of a righteous man is one of forty-six parts of An-Nubuwwa (Prophethood).”]
(3) CHAPTER. Good dreams are from Allâh.

6984. Narrated Abû Qatâda: The Prophet ﷺ said, “A true good dream is from Allâh, and a bad dream is from Satan.”

6985. Narrated Abû Sa‘îd Al-Khudrî رضي الله عنه: The Prophet ﷺ said, “If anyone of you sees a dream that he likes, then it is from Allâh, and he should thank Allâh for it and narrate it to others; but if he sees something else, i.e., a dream that he dislikes, then it is from Satan, and he should seek refuge with Allâh from its evil, and he should not mention it to anybody, for it will not harm him.”

(4) CHAPTER. “A righteous good dream that comes true is one of the forty-six parts of An-Nubuwwa (Prophethood).”

6986. Narrated Abû Qatâda: The Prophet ﷺ said, “A righteous good dream that comes true is from Allâh, and a bad dream is from Satan, so if anyone of you sees a bad dream, he should seek refuge with Allâh from Satan and should spit on the left, for the bad dream will not harm him.”
6987. Narrated ʿUbāda bin As-Ṣāmit: The Prophet ﷺ said, “A (good) dream of a faithful believer is a part of the forty-six parts of An-Nubuwwa (Prophethood).”

6988. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “A (good) dream of a faithful believer is a part of the forty-six parts of An-Nubuwwa (Prophethood).”

6989. Narrated Abū Saʿīd Al-Khudrī: I heard Allāh’s Messenger ﷺ saying, “A good dream is a part of the forty-six parts of An-Nubuwwa (Prophethood).”
(5) CHAPTER. Al-Mubashshirāt (glad tidings).


(6) CHAPTER. The vision of (Prophet) Yūsuf (Joseph).

And the Statement of Allāh ﷻ:

“(Remember) when Yūsuf (Joseph) said to his father, ‘O my father! Verily, I saw in a dream eleven stars and the sun and the moon; — I saw them prostrating themselves to me.’ He (the father) said, ‘O my son! Relate not your vision to your brothers, lest they arrange a plot against you. Verily! Shaitān (Satan) is to man an open enemy.’ Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Ya'qūb (Jacob), as He perfected it on your fathers Ibrāhīm (Abraham) and Išhāq (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise.” (V.12: 4-6)

And also the Statement of Allāh ﷻ:

“...O my father! This is the interpretation of my dream aforetime. My Lord has made it come true! He was indeed good to me, when He took me out of prison and brought you (all here) out of the bedouin-life after Shaitān (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills. Truly He!
Only He is the All-Knowing, the All-Wise.
My Lord! You have indeed bestowed on me of
the sovereignty, and taught me the
interpretation of dreams. The (only)
Creator of the heavens and the earth, You
are my Wali (Protector, Helper, Supporter,
Guardian, God, Lord) in this world and in
the Hereafter; cause me to die (as a Muslim)
(the one submitting to Your Will), and join
me with the righteous.” (V.12:100,101)

(7) CHAPTER. The dream (vision) of
Ibrâhim (Abraham) عليه السلام.

And the Statement of Allah تعالى:
“And, when (his son) was old enough to
walk with him, he [Ibrâhim (Abraham)]
said, ‘O my son! I have seen in a dream that I
am slaughtering you (offer you in sacrifice to
Allah), so look what do you think?’ He said,
‘O my father! Do that which you are
commanded, In shã, Allah
you shall find me of As-Sâbirün (the
patient).’ Then, when they had both
submitted themselves (to the Will of Allah)
and he had laid him prostrate on his
forehead (or on the side of his forehead for
slaughter), and We called out to him, ‘O
Ibrâhim! You have fulfilled the dream!”
Verily! Thús do We reward the Muhsinûn
good-doers).” (V.37: 102-105)

(8) CHAPTER. If a number of persons have
the same dream.

6991. Narrated Ibn ‘Umar رضي الله عنهما:
Some people were shown the Night of Qadr
as being in the last seven nights (of the month
of Ramaän). The Prophet صلّی الله علیه
الموانا ابی کعبّة:
‘Othmân ibn ‘Affân رضي الله عٰن
مُجَاهِدٌ: أَسْلَمْتُ سَلَّمََْا مَا أَيْرَاهَا بِهِ. وَنَتَّلَهُ: وَضَعَ
َحِجَّةً بِالْأَرْضِ. '
(9) CHAPTER. The dreams of prisoners, evil-doers and Mushrikūn.

The Statement of Allah:

"And there entered with him two young men in the prison. One of them said: 'Verily, I saw myself (in a dream) pressing wine.' The other said: 'Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof.' (They said): 'Inform us of the interpretation of this. Verily, we think you are one of the Muhsinūn (doers of good).

He said: 'No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter (i.e., the Kan'ānyūn of Egypt who were polytheists and used to worship sun and other false deities)."

'And I have followed the religion of my fathers, Ibrāhīm (Abraham), Ishaq (Isaac) and Ya'qūb (Jacob), and never could we attribute any partners whatsoever to Allah. This is from the Grace of Allah to us and to mankind, but most men thank not (i.e., they neither believe in Allah, nor worship Him).

'O two companions of the prison! Are many different lords (gods) better or Allah, the One, the Irresistible?'

'You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allah has sent down no authority. The command (or the judgement) is for none but Allah. He has commanded that you worship none but Him
(i.e., His Monotheism), that is the (true) straight religion, but most men know not.'

'O two companions of the prison! As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire.'

And he said to the one whom he knew to be saved: 'Mention me to your lord (i.e., your king, so as to get me out of the prison).'

But Shaitân (Satan) made him forget to mention it to his lord [or Shaitân made (Yúsuf) to forget the remembrance of his Lord (Allāh) as to ask for His Help, instead of others]. So (Yúsuf) stayed in prison a few (more) years.

And the king (of Egypt) said: 'Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring — and seven green ears of corn, and (seven) others dry. O notables! Explain to me my dream, if it be that you can interpret dreams.'

They said: 'Mixed up false dreams, and we are not skilled in the interpretation of dreams.'

Then the man who was released (one of the two who were in prison), now at length remembered and said: 'I will tell you its interpretation, so send me forth.'

(He said): 'O Yúsuf, the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know.'

(Yúsuf) said: 'For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave in ears, (all) — except a little of it which you may eat.'
‘Then will come after that seven hard years, which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored).’

‘Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil).’

And the king said: ‘Bring him to me.’ But when the messenger came to him, (Yūsuf) said: ‘Return to your lord . . . ’” (V.12:36-50)

6992. Narrated Abū Hurairah: Allah’s Messenger said, “If I stayed in prison as long as (Prophet) Yūsuf (Joseph) stayed and then the messenger (1) came, I would respond to his call (to go out of the prison).”

6993. Narrated Abū Hurairah: I heard the Prophet saying, “Whoever sees me in a dream will see me in his wakefulness (2), and Shaitān (Satan) cannot impersonate (imitate) me in shape.”

Abū ‘Abdullāh said, “Ibn Sīrīn said, ‘Only if he sees the Prophet in his (real) shape.’” (See H. 110)

(1) (H.6992) The message of the king of Egypt came to Prophet Yūsuf (Joseph) to free him from the prison but Prophet Yūsuf refused to go out of the prison until his innocence was declared by the confession of the wife of ‘Azīz. See the Qur’ān (V.12:36-50).

(2) (H.6993) Wakefulness, i.e., in the Hereafter.
6994. Narrated Anas bin Malik: The Prophet said, “Whoever has seen me in a dream, then no doubt, he has seen me, for Shaitan (Satan) cannot impersonate (imitate) my shape. And a (good) dream of a believer is one of the forty-six parts of An-Nubuwwa (Prophethood).”

6995. Narrated Abü Qatâda: The Prophet said, “A righteous good dream is from Allâh, and a bad dream is from Satan. So whoever has seen (in a dream) something he disliked, then he should spit without saliva, thrice on his left and seek refuge with Allâh from Satan, for it will not harm him, and Satan cannot appear in my shape.”

6996. Narrated Abü Qatâda: The Prophet said, “Whoever sees me (in a dream) then he indeed has seen the truth.”

6997. Narrated Abü Sa‘îd Al-Khûdri: The Prophet said, “Whoever sees me (in a dream) then he indeed has seen the truth, as Satan cannot appear in my shape.”
CHAPTER. Night dreams.

This has been narrated by Samura.

6998. Narrated Abū Hurairah:
The Prophet said, “I have been given the keys of eloquent speech; and given victory with awe (cast into the hearts of the enemy), and while I was sleeping last night, the keys of the treasures of the earth were brought to me till they were put in my hand.”

Abū Hurairah added: Allāh’s Messenger left (this world) and now you people are shifting those treasures from place to place.

6999. Narrated ‘Abdullāh bin ‘Umar:
Allāh’s Messenger said, “I saw myself (in a dream) near the Ka’bah last night, and I saw a man with whitish red complexion, the best you may see amongst men of that complexion, having long hair reaching his earlobes which was the best hair of its sort, and he had combed his hair and water was dropping from it, and he was performing the Tawâf around the Ka’bah while he was leaning on two men, or on the shoulders of two men. I asked, ‘Who is this man?’ Somebody replied, ‘(He is) Messiah, son of Maryam (Mary).’ Then I saw another man with very curly hair, blind in the right eye which looked like a protruding out grape. I asked, ‘Who is this?’ Somebody replied, ‘(He is) Al-Masih-Ad-Dajjal.’”
7000. Narrated Ibn ‘Abbas, about a man who came to Allah’s Messenger and said, “I was shown in a dream last night…” Then Ibn ‘Abbas mentioned the narration. (See H. 7046)

7001. Narrated Anas bin Malik: Allah’s Messenger used to visit Umm Harām bint Milhān, and she was the wife of ‘Ubāda bin A-Samīt. One day the Prophet visited her and she provided him with food and started looking for lice in his head. Then Allah’s Messenger slept and afterwards woke up smiling.

(1) (H.7001) The Prophet was very clean and he used to take a bath daily, even twice daily or more and it is not logical that he could have lice in his head. Searching for lice does not necessarily mean that there were any.
Umm Harām asked, “What makes you smile, O Allah’s Messenger?” He said, “Some of my followers were presented before me in my dream as fighters in Allah’s Cause, sailing in the middle of the sea like kings on the thrones, or like kings sitting on their thrones.” (The narrator Ishāq is not sure as to which expression was correct). Umm Harām added: I said, “O Allah’s Messenger! Invoke Allah, to make me one of them.” So Allah’s Messenger invoked Allah for her and then laid his head down (and slept again). Then he woke up smiling (again). (Umm Harām added): I said, “What makes you smile, O Allah’s Messenger?” He said, “Some people of my followers were presented before me (in a dream) as fighters in Allah’s Cause.” He said the same as he had said before. I said, “O Allah’s Messenger! Invoke Allah to make me from them.” He said, “You are among the first ones.” Then Umm Harām sailed over the sea during the caliphate of Mu’āwiyah bin Abū Sufyān, and she fell down from her riding animal after coming ashore, and died.

(13) The dreams of women.

Narrated Khārijah bin Zaid bin Thābit: Umm Al-‘Ala’, an Anṣārī woman who had given Bai’a (pledge) to Allah’s Messenger ụọ told me: The Muhājirūn (emigrants) were distributed amongst us by drawing lots, and we got ‘Uthmān bin Ma’ān in our share. We made him stay with us in our house. Then he suffered from a
disease which proved fatal. When he died and was given a bath and was shrouded in his clothes. Alläh’s Messenger  said, (addressing the dead body), “O Abä As-Sä‘ib! May Alläh be Merciful to you! I testify that Alläh has honoured you.” Alläh’s Messenger  said, “How do you know that Alläh has honoured him?” I replied, “Let my father be sacrificed for you, O Alläh’s Messenger! On whom else shall Alläh bestow His Honour?” Alläh’s Messenger  said, “As for him, by Alläh, death has come to him. By Alläh, I wish him all good (from Alläh). By Alläh, in spite of the fact that I am Alläh’s Messenger, I do not know what Alläh will do to me.” Umm Al-‘Alä’ added, “By Alläh, I will never attest the righteousness of anybody after that.”

7004. Narrated Az-Zuhri regarding the above narration: The Prophet  said, “I do not know what Alläh will do to him (‘Uthmän bin Maz‘ûn).” Umm Al-‘Alä’ said, “I felt very sorry for that, and then I slept and saw in a dream a flowing spring for ‘Uthmän bin Maz‘ûn, and told Alläh’s Messenger  of that, and he said, ‘That flowing spring symbolizes his good deeds.’ ”

(14) A bad dream is from Satan, and if anyone has a bad dream, then he should spit on his left and seek refuge with Alläh .

7005. Abû Qatâda Al-Anšârî, a

(H.7003) This was said by the (Prophet ) in general but he knew definitely that he will be in Paradise; or it is a mistake in the conveying of the wording of the Hadîth (See Hadîth No.7004). So one should not say about the piety of anybody and leave it for Alläh to decide about that.
Companion of the Prophet and one of his cavalrymen narrated: I heard Allah’s Messenger saying, “A good dream is from Allah, and a bad dream is from Satan; so, if anyone of you had a bad dream which he disliked, then he should spit on his left and seek refuge with Allah from it, for it will not harm him.”

(15) CHAPTER. The milk (seen in a dream).

7006.Narrated Ibn ‘Umar: I heard Allah’s Messenger saying, “While I was sleeping, I was given a bowl full of milk (in a dream), and I drank of it (to my fill) until I noticed its wetness coming out of my nails, and then I gave the rest of it to ‘Umar.” The persons sitting around him asked, “What have you interpreted (about the dream), O Allah’s Messenger?” He said, “(It is religious) knowledge.”

(16) CHAPTER. (If one sees in a dream) that milk is flowing in his limbs or nails.

7007. Narrated ‘Abdullãh bin ‘Umar: Allah’s Messenger said, “While I was sleeping, I was given a bowl full of milk (in the dream) and I drank from it (to my fill) till I noticed its wetness coming out of my limbs. Then I gave the rest of it to ‘Umar bin Al-Khattãb.” The persons sitting around him asked, “What have you interpreted (about the dream), O Allah’s Messenger?”
He said, “(It is religious) knowledge.”

7008. Narrated Abū Sa‘īd Al-Khūdri: Allah’s Messenger ﷺ said, “While I was sleeping, some people were displayed before me (in a dream). They were wearing shirts, some of which were merely covering their breasts, and some a bit longer. Then there passed before me, ‘Umar bin Al-Khaṭṭāb wearing a shirt he was dragging (on the ground behind him).” They (the people) asked, “What have you interpreted (about the dream), O Allah’s Messenger?” He said, “The religion.”

(18) CHAPTER. What is said as regards dragging (a long shirt) on the ground in a dream.

7009. Narrated Abū Sa‘īd Al-Khūdri: I heard Allah’s Messenger ﷺ saying, “While I was sleeping, I saw (in a dream) the people being displayed before me, wearing shirts, some of which (were so short that it) reached as far as their breasts and some reached below that. Then ‘Umar bin Al-Khaṭṭāb was displayed before me and he was wearing a shirt which he was dragging
They asked, “What have you interpreted (about the dream), O Allah’s Messenger?” He said, “The religion.”

(19) CHAPTER. (The seeing of) green colour in a dream, and (the seeing of) a green garden (in a dream).

7010. Narrated Qais bin ‘Ubâda: I was sitting in a gathering in which there was Sa’d bin Mâlik and Ibn ‘Umar. ‘Abdullâh bin Salâm passed in front of them and they said, “This man is from the people of Paradise.” I said to ‘Abdullâh bin Salâm, “They said so-and-so.” He replied, “Subhân Allah! They ought not to have said things of which they have no knowledge, but I saw (in a dream) that a post was fixed in a green garden. At the top of the post there was a handhold and below it there was a servant. I was asked to climb (the post). So I climbed it till I caught hold of the handhold.” Then I narrated this dream to Allah’s Messenger ﷺ. Allah’s Messenger ﷺ said, “‘Abdullâh will die while still holding the firm reliable handhold (i.e., Islâm).”
(20) CHAPTER. Removing the veil of a woman in a dream.

7011. Narrated 'Aishah: Allah's Messenger ﷺ said to me, "You were shown to me twice in (my) dream. Behold, a man was carrying you in a silken piece of cloth and said to me, 'She is your wife, so uncover her,' and behold, it was you. I would then say (to myself), 'If this is from Allah, then it must happen.'"

(21) CHAPTER. The seeing of silken garments in a dream.

7012. Narrated 'Aishah: Allah's Messenger ﷺ said to me, "You were shown to me twice (in my dream) before I married you. I saw an angel carrying you in a silken piece of cloth, and I said to him, 'Uncover (her),' and behold, it was you. I said (to myself), 'If this is from Allah, then it must happen.' Then you were shown to me, the angel carrying you in a silken piece of cloth, and I said (to him), 'Uncover (her),' and behold, it was you. I said (to myself), 'If this is from Allah, then it must happen.'"

(22) CHAPTER. The seeing of keys in one's hand (in a dream).

7013. Narrated Abū Hurairah: I heard Allah's Messenger ﷺ saying, "I have..."
been sent with Jawâmi‘ Al-Kalim (i.e., the shortest expression carrying the widest meanings), and I was made victorious with awe (cast into the hearts of the enemy), and while I was sleeping, (in my dream I saw) the keys of the treasures of the earth were brought to me and were put in my hand.”

Muhammad said, Jawâmi‘Al-Kalim means that Allah expresses in one or two Statements or thereabouts the numerous matters that used to be written in the books revealed before (the coming of) the Prophet ﷺ.

(23) CHAPTER. Taking hold or handhold or a ring.

7014. Narrated ‘Abdullâh bin Salâm : (In a dream) I saw myself in a garden, and there was a pillar in the middle of the garden, and there was a handhold at the top of the pillar. I was asked to climb it. I said, “I cannot.” Then a servant came and lifted up my clothes and I climbed (the pillar), and then got hold of the handhold, and I woke up while still holding it. I narrated that to the Prophet ﷺ who said, “The garden symbolizes the garden of Islam, and the handhold is the firm Islâmic handhold which indicates that you will be adhering firmly to Islam until you die.”
24) CHAPTER. (To see) a pole of a tent under one's cushion or pillow (in a dream).

25) CHAPTER. (Seeing) Al-Istabraq (a kind of thick silk) (in a dream) and entering Paradise.

7015. Narrated Ibn 'Umar: I saw in a dream a piece of silken cloth in my hand, and in whatever direction in Paradise I waved it, it flew, carrying me there. I narrated this (dream) to (my sister) Hafsa.

7016. [H. 7015 contd.] And she told it to the Prophet, who said, (to Hafsa), “Indeed, your brother is a righteous man,” or, “Indeed, ‘Abdullãh is a righteous man.”

26) CHAPTER. (Seeing) oneself fettered in a dream.

7017. Narrated Abu Hurairah: Allâh’s Messenger said, “When the Day of Resurrection approaches, the dreams of a believer will hardly fail to come true, and a dream of a believer is one of the forty-six parts of An-Nubuwâ’ (Prophethood) and whatever belongs to An-Nubuwâ’ can never be false.” Muhammad bin Sirin said, “But I say this.” He said, “It used to be said, ‘There are three types of dreams: (1) The reflection of one’s thoughts and experiences one has during wakefulness, (2) what is suggested by Satan to frighten the dreamer, (3) or glad tidings from Allâh. So, if someone has a
dream which he dislikes, he should not tell it to others, but get up and offer a *Salât* (prayer).” He added, “He (Abû Hurairah) hated to see a *Ghul* (i.e., iron collar around his neck in a dream) and people liked to see fetters (on their feet in a dream). The fetters on the feet symbolizes one’s constant and firm adherence to religion”. And Abû ‘Abdullâh said, “*Aghlāl* (plural of *Ghul*) are used only for necks.”

(27) CHAPTER. (Seeing) a flowing spring in a dream.

7018. Narrated Khârija bin Zaid bin Thâbit: Umm Al-‘Alâ’, an *Anšârî* woman who had given the *Ba‘îa* (pledge) to Allâh’s Messenger ﷺ said, “‘Uthmân bin Ma‘zûn came in our share when the *Anšâr* drew lots to distribute the emigrants (to dwell) among themselves. He became sick and we looked after (nursed) him till he died. Then we shrouded him in his clothes. Allâh’s Messenger ﷺ came to us, I (addressing the dead body) said, ‘May Allâh be Merciful to you, O Abâ As-Sâ‘îb! I testify that Allâh has honoured you.” The Prophet ﷺ said, ‘How do you know that Allâh has honoured him?’ I replied, ‘I do not know, by Allâh.’ He said, ‘As for him, death has come to him and I wish him all good from Allâh. By Allâh, though I am Allâh’s Messenger, I neither
know what will happen to me \(^{(1)}\) nor to you.' Umm Al-'Alã added, 'By Allãh, I will never attest the righteousness of anybody after that.' She added, 'Later I saw in a dream, a flowing spring for 'Uthmãn. So I went to Allãh's Messenger and mentioned that to him. He said, 'That is (the symbol of) his good deeds (the reward for) which is going on for him.' ''

(28) **CHAPTER. Drawing water from a well till everybody's thirst is quenched**

Abû Hurairah narrated this from the Prophet ﷺ.

7019. Narrated Ibn 'Umar: Allãh's Messenger ﷺ said, '(I saw in a dream that) while I was standing at a well and drawing water therefrom, suddenly Abû Bakr and 'Umar came to me. Abû Bakr took the bucket and drew one or two buckets (full of water), but there was weakness in his pulling, but Allãh forgave him. Then Ibn Al-Khattãb took the bucket from Abû Bakr's hand and the bucket turned into a very large one in his hand. I have never seen any strong man among the people doing such a hard job as 'Umar did, till the people drank (to their satisfaction) and watered their camels to their fill and then (after quenching their thirst) they (the camels) sat near the water.'''

(See Vol. 5, Hadith No.3664).

(29) **CHAPTER. Drawing one or two buckets full of water from a well with weakness.**

\(^{(1)}\) (H.7018) See the footnote of Hadith No.7003.
7020. Narrated Sālim’s father about the Prophet’s dream in which he has seen Abū Bakr and ‘Umar: The Prophet said, “I saw (in a dream) that the people had gathered. Then Abū Bakr stood up and pulled out one or two buckets full of water (from a well) and there was weakness in his pulling — may Allâh forgive him. Then Ibn Al-Khattâb stood up, and the bucket turned into a very large one and I have never seen any strong man among the people doing such a hard job. He pulled out so much water that the people drank (to their satisfaction) and watered their camels to their fill, and then (after quenching their thirst) they (the camels) sat near the water.”

7021. Narrated Abū Hurairah: Allâh’s Messenger said, “While I was sleeping, (in my dream) I saw myself standing at a well over which there was a bucket. I pulled out from it as many buckets of water as Allâh wished, and then Ibn Abî Quhâfa (Abû Bakr) took the bucket from me and pulled out one or two full buckets, and there was weakness in his pull — may Allâh forgive him. Then the bucket turned into a very large one and ‘Umar bin Al-Khattâb took it. I have never seen any strong man among the people, drawing water with such strength as ‘Umar did, till the people drank (to their satisfaction) and watered their camels to their fill; and then (after quenching their thirst) they (the camels) sat near the water.”

(30) CHAPTER. To take rest in a dream.

7022. Narrated Abū Hurairah: Allâh’s Messenger said, “While I was sleeping, (in my dream) I saw myself standing over a tank (well) giving water to the people to drink. Then Abû Bakr came to me and
took the bucket from me in order to relieve me, and he pulled out one or two full buckets, and there was weakness in his pulling — may Allah forgive him. Then Ibn Al-Khattāb took it from him and went on drawing water till the people left (after being satisfied) while the tank was overflowing with water."

(31) CHAPTER. (Seeing) a palace in a dream.

7023. Narrated Abū Hurairah: While we were sitting with Allah’s Messenger, he said, “While I was sleeping, (in my dream) I saw myself in Paradise. Suddenly I saw a woman performing ablution beside a palace. I asked, ‘For whom is this palace?’ They (the angels) replied, ‘It is for ‘Umar bin Al-Khattāb.’

Then I remembered ‘Umar’s Ghairā(1) and went back hurriedly.” On hearing that, ‘Umar started weeping and said, ‘Let my father and mother be sacrificed for you. O Allah’s Messenger! How dare I think of my Ghairā being offended by you?’

7024. Narrated Jābir bin ‘Abdullāh: Allah’s Messenger said, “(I saw in a dream that) I entered Paradise, and behold, there was a palace built of gold! I asked, ‘For whom is this palace?’ They (the angels) replied, ‘For a man from the Quraish.’”

(1) (H.7023) Ghairā: See the glossary.
The Prophet  added, “O Ibn Al-Khattāb! Nothing stopped me from entering it except your Ghaira.” ‘Umar said, “How dare I think of my Ghaira being offended by you, O Allāh’s Messenger?”

(32) CHAPTER. Performing ablation in a dream.

7025. Narrated Abū Hurairah  while we were sitting with Allāh’s Messenger  he said, “While I was sleeping, (in my dream) I saw myself in Paradise, and behold, a woman was performing ablution by the side of a palace. I asked, ‘For whom is this palace?’ They (the angels) replied, ‘For ‘Umar.’ Then I remembered the Ghaira of ‘Umar and returned immediately.’ ‘Umar wept (on hearing that) and said, “Let my father and mother be sacrificed for you, O Allāh’s Messenger! How dare I think of my Ghaira being offended by you.”

(33) CHAPTER. The performance of Tawāf around the Ka‘bah in a dream.

7026. Narrated ‘Abdullāh bin ‘Umar  Allāh’s Messenger  said, “While I was sleeping, (in my dream) I saw myself performing the Tawāf of the Ka‘bah. Behold, there I saw a whitish-red lank-haired man (holding himself) between two men with water dropping from his hair. I asked, ‘Who is this?’ The people replied, ‘He is the son of Maryam (Mary).’ Then I turned
my face to see another man with red complexion, big body, curly hair, and blind in the right eye, which looked like a protruding out grape. I asked, ‘Who is he?’ They replied, ‘He is Ad-Dajjal.’ Ibn Qatari resembles him more than anybody else among the people and Ibn Qatari was a man from Bani Al-Muṣṭaliq from Khuzā‘a.’”

(34) CHAPTER. If someone gives the remaining of one’s drink to another person in a dream.

7027. Narrated ‘Abdullãh bin ‘Umar: “While I was sleeping, (in my dream) I saw a bowl full of milk was brought to me and I drank of it (to my fill) till I noticed its wetness flowing (in my body). Then I gave the remaining of it to ‘Umar.” They asked, “O Allah’s Messenger! What have you interpreted (about the dream)?” He said, “(It is religious) knowledge.” [See Hadith No.7006]

(35) CHAPTER. The feeling of security and the disappearance of fear in dream.

7028. Narrated Ibn ‘Umar: Men from the Companions of Allah’s Messenger used to see dreams during the lifetime of Allah’s Messenger and they used to narrate those dreams to Allah’s Messenger. Allah’s Messenger would interpret them as Allah wished him to interpret them. I was a young man and
used to stay in the mosque before my wedlock. I said to myself, “If there were any good in myself, I too would see what these people see.” So, when I went to bed one night I said, “O Allah! If You see any good in me, show me a good dream.” So while I was in that state, there came to me (in a dream) two angels. In the hand of each of them, there was a mace of iron, and both of them were taking me to Hell, and I was between them, invoking Allah, ‘O Allah! I seek refuge with You from Hell.” Then I saw myself being confronted by another angel holding a mace of iron in his hand. He said to me, “Do not be afraid, you will be an excellent man if you only offer Salât (prayer) more often.” So they took me till they stopped me at the edge of Hell, and behold, it was built inside like a well and it had side posts like those of a well, and beside each post there was an angel carrying an iron mace. I saw therein many people hanging upside down with iron chains, and I recognized therein some men from the Quraish. Then (the angels) took me to the right side.

7029. [H. 7028 contd.] I narrated this dream to (my sister) Hafsa and she told it to Allah’s Messenger ﷺ. Allah’s Messenger ﷺ said, “No doubt, ‘Abdullah is a good man.” (Naﬁ’ said, “Since then ‘Abdulrah bin ‘Umar used to offer Salât much.”
(36) CHAPTER. To be taken to the right side in a dream.

7030. Narrated Ibn ‘Umar: I was a young unmarried man during the lifetime of the Prophet. I used to sleep in the mosque. Anyone who had a dream, would narrate it to the Prophet. I said, “O Allah! If there is any good for me with You, then show me a dream so that Allah’s Messenger may interpret it for me.” So I slept and saw (in a dream) two angels came to me and took me along with them, and they met another angel who said to me, “Don’t be afraid, you are a good man.” They took me towards the Fire, and behold, it was built inside like a well, and therein I saw people, some of whom I recognized, and then the angels took me to the right side. In the morning, I mentioned that dream to Ḥafṣa.

7031. [H. 7030 contd.]: Ḥafṣa told me that she had mentioned it to the Prophet and he said, “‘Abdullah is a righteous man if he only offers (Tahajjud) Salāt (prayer) more at night.” (See H. 1121, 1122)

Az-Zuhrī said, “After that, ‘Abdullah used to offer Salāt more at night.”

(37) CHAPTER. (Seeing) a bowl (cup) in a dream.

7032. Narrated ‘Abdullah bin ‘Umar: I heard Allah’s Messenger saying, “While I was sleeping, (in my dream) I saw
that a cup full of milk was brought to me and I drank of it and gave the remaining of it to ‘Umar bin Al-Khattāb.’ They asked, ‘What have you interpreted (about the dream), O Allah’s Messenger?’ The Prophet ﷺ said, ‘(It is religious) knowledge.’

(38) CHAPTER. If something flies in a dream.

7033. Narrated Ubaidullah bin Abdullah: I asked Ibn Abbas about the dream of Allah’s Messenger which he mentioned. (See H. 7034)

7034. Narrated ‘Abdullah bin ‘Abbas: Allah’s Messenger ﷺ said, ‘While I was sleeping, (I saw in my dream) two golden bangles were put in my two hands, so I got scared (frightened) and disliked it, but I was given permission to blow them off, (and when I blew them) they flew away. I interpret it as a symbol of two liars who will appear.’

‘Ubaidullāh said, ‘One of them was Al-‘Anṣi who was killed by Farūz at Yemen and the other was Musailima (at Najd).’

(39) CHAPTER. If one sees (in a dream) cows being slaughtered.

7035. Narrated Abū Mūsā: The Prophet ﷺ said, ‘I saw in a dream that I was
emigrating from Makkah to a land where there were date-palm trees. I thought that it might be the land of Al-Yamama or Hajjar, but behold, it turned out to be Yathrib (i.e., Al-Madina). And I saw cows (being slaughtered) there, but the reward given by Allâh is better (than worldly benefits). Behold, those cows proved to symbolize the believers (who were killed) on the Day (of the battle) of Uhud, and the good (which I saw in the dream) was the good and the reward and the truth which Allâh bestowed upon us after the Day (of the battle) of Badr Battle, (or the battle of Uhud and that was the victory bestowed by Allâh in the battle of Khâibar and the conquest of Makkah).

(40) CHAPTER. To blow out in a dream.

7036. Narrated Abû Hurairah: Allâh’s Messenger said, “We (Muslims) are the last (to come) but (will be) the foremost (on the Day of Resurrection).”

7037. [H. 7036 (contd.)] Allâh’s Messenger further said, “While sleeping, (I saw in my dream that) I was given the treasures of the world and two golden bangles were put in my hands, but I felt much annoyed, and those two bangles distressed me very much, but I was inspired that I should blow them off, so I blew them and they flew away. Then I interpreted that those two bangles were the liars between whom I was (i.e., the one of Śan’â and the one of Yamâma).”

(41) CHAPTER. If one sees in a dream that he takes something out of some place and places it at another place.
7038. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: The Prophet ﷺ said, “I saw (in a dream) a black woman with unkempt hair going out of Al-Madīna and settling at Mahyā’ā, i.e., Al-Juḥfa. I interpreted that as a symbol of epidemic of Al-Madīna being transferred to that place (Al-Juḥfa).”

(42) CHAPTER. (To see) a black woman (in a dream).

7039. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما concerning the dream of the Prophet ﷺ in Al-Madīna: The Prophet ﷺ said, “I saw (in a dream) a black woman with unkempt hair going out of Al-Madīna and settling at Mahyā’ā, I interpreted that as (a symbol of) the epidemic of Al-Madīna being transferred to Mahyā’ā, i.e., Al-Juḥfa.”

(43) CHAPTER. (Seeing) a lady with unkempt hair (in a dream).

7040. Narrated Sālim’s father: The Prophet ﷺ said, “I saw (in a dream) a black woman with unkempt hair going out of Al-Madīna and settling in Mahyā’ā. I interpreted that as (a symbol of) the epidemic of Al-Madīna being transferred to Mahyā’ā, i.e., Al-Juḥfa.”

(44) CHAPTER. (To see) a black woman (in a dream).
(44) CHAPTER. If someone waves a sword in a dream.

7041. Narrated Abū Mūsā: The Prophet said, “I saw in a dream that I waved a sword and it broke in the middle, and behold, that symbolized the casualties the believers suffered on the Day (of the battle) of Uhud. Then I waved the sword again, and it became better than it had ever been before, and behold, that symbolized the Conquest (of Makkah) which Allāh brought about and the gathering of the believers.”

(45) CHAPTER. Whoever tells a lie by narrating a dream which he did not see.

7042. Narrated Ibn ‘Abbās: The Prophet said, “Whoever claims to have seen a dream which he did not see, will be ordered to make a knot between two barley grains which he will not be able to do; and if somebody listens to the talk of some people who do not like him (to listen) or they run away from him, then molten lead will be poured into his ears on the Day of Resurrection; and whoever makes a picture, will be punished on the Day of Resurrection and will be ordered to put a soul in that picture, which he will not be able to do.”
7043. Narrated Ibn 'Umar: Allah's Messenger ﷺ said, "The worst lie is that a person claims to have seen a dream which he has not seen."

(46) CHAPTER. If someone saw a bad dream which he disliked, he should not tell it to anybody, nor mention it.

7044. Narrated Abū Salama: I used to see a dream which would make me sick till I heard Abū Qatāda saying, "I, too, used to see a dream which would make me sick till I heard the Prophet ﷺ saying, 'A good dream is from Allāh, so if anyone of you saw a dream which he liked, he should not tell it to anybody except to the one whom he loves, and if he saw a dream which he disliked, then he should seek refuge with Allāh from its evil and from the evil of Satan, and spit three times (on his left) and should not tell it to
anybody, for it will not harm him.’”

7045. Narrated Abū Sa‘īd Al-Khudrī: I heard Allah’s Messenger saying, “If anyone of you saw a dream which he liked, then that was from Allah, and he should thank Allah for it and tell it to others; but if he saw something else, i.e., a dream which he did not like, then that is from Satan and he should seek refuge with Allah from it and should not tell it to anybody, for it will not harm him.”

(47) CHAPTER. Whoever considers the interpretation of the first interpreter of one’s dream as not valid if he does not interpret it correctly.

7046. Narrated Ibn ‘Abbās: A man came to Allah’s Messenger and said, “I saw in a dream, a cloud having shade. Butter and honey were dropping from it and I saw the people gathering it in their hands, some gathering much and some a little. And behold, there was a rope extending from the earth to the sky, and I saw that you (the Prophet) held it and went up, and then another man held it and went up and (after that) another (third) held it and went up, and then after another (fourth) man held it, but it broke and then got connected again.” Abū Bakr said, “O Allah’s Messenger! Let my
father be sacrificed for you! Allow me to interpret this dream." The Prophet ﷺ said to him, "Interpret it." Abū Bakr said, "The cloud with shade symbolizes Islām, and the butter and honey dropping from it, symbolizes the Qurʾān, its sweetness dropping and some people learning much of the Qurʾān and some a little. The rope which is extended from the sky to the earth is the Truth which you (the Prophet ﷺ) are following. You follow it and Allāh will raise you high with it, and then another man will follow it and he will rise up with it and another man will follow it and he will rise up with it, and then another man will follow it but it will break and then it will be connected for him and he will rise up with it. O Allāh’s Messenger! Let my father be sacrificed for you! Am I right or wrong?" The Prophet ﷺ replied, “You are right in some of it and wrong in some.” Abū Bakr said, “O Allāh’s Prophet! By Allāh, you must tell me in what I was wrong.” The Prophet ﷺ said, “Do not swear.”

(48) CHAPTER. The interpretation of dreams after the Fajr prayer.

7047. Narrated Samura bin Jundub ﷺ: Allāh’s Messenger ﷺ very often used to ask his Companions, “Did anyone of you see a dream?” So dreams would be narrated to him by those whom Allāh willed to relate. One morning the Prophet ﷺ said, “Last night two persons came to me (in a dream) and woke me up and said to me, ‘Proceed!’"
set out with them and we came across a man, lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, injuring it. The rock rolled away and the thrower followed it and took it back. By the time he reached the man, his head returned to its normal state. The thrower then did the same as he had done before. I said to my two companions, 'Subhan Allah! Who are these two persons?' They said, 'Proceed! Proceed!' So we proceeded and came to a man lying in a prone position and another man standing over his head with an iron hook, and behold, he would put the hook in one side of the man's mouth and tear off that side of his face to the back (of the neck) and similarly tear his nose from front to back and his eye from front to back. Then he turned to the other (second) side of the man's face and did just as he had done with the first side. He hardly completed that (second) side when the first side returned to its normal state. Then he returned to it to repeat what he had done before. I said to my two companions, 'Subhan Allah! Who are these two persons?' They said to me, 'Proceed! Proceed!' So we proceeded and came across something like a Tannur (a kind of baking oven, a pit usually clay-lined for baking bread)." (Samura bin Jundub said) I think the Prophet said, "In that oven there was much noise and voices." The Prophet added, "We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them, they cried loudly. I asked them, 'Who are these?' They said to me, 'Proceed! Proceed!' And so we proceeded and came across a river." I think he said, "... red like blood." The Prophet added, "And behold, in the river there was a
man swimming, and on the bank there was a man who had collected many stones. Behold, while the man who was swimming, went near the latter, the former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. Then again he (the former) would return to him (the latter) and everytime the former returned, he opened his mouth and the latter threw a stone into his mouth (and so on) the performance was repeated. I asked my two companions, ‘Who are these (two) persons?’ They replied, ‘Proceed! Proceed!’ And we proceeded till we came to a man with a repulsive appearance. The most repulsive appearance you ever saw a man having! Beside him there was a fire and he was kindling it and running around it. I asked my companions, ‘Who is this (man)?’ They said to me, ‘Proceed! Proceed!’ So we proceeded till we reached a garden of deep green dense vegetation, having all sorts of of spring colour. In the midst of the garden there was a very tall man and I could hardly see his head because of his great height, and around him there were children in such a large number as I have never seen. I said to my companions, ‘Who is this?’ They replied, ‘Proceed! Proceed!’ So we proceeded till we came to a majestic huge garden, greater and better than I have ever seen! My two companions said to me, ‘Ascend up’ and I ascended up”. The Prophet added, “So we ascended till we reached a city built of gold and silver bricks and we went to its gate and asked (the gatekeeper) to open the gate, and it was opened, and we entered the city and found in it, men with one side of their bodies as handsome as the most handsome person you have ever seen, and the other side as ugly as the ugliest person you have ever seen. My two companions ordered those men
to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared and they became in the best shape.” The Prophet further added, “My two companions (angels) said to me, ‘This place is the ‘Adn Paradise, and that is your place.’ I raised up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me, ‘That (palace) is your place.’ I said to them, ‘May Allah bless you both! Let me enter it.’ They replied, ‘As for now, you will not enter it, but you shall enter it (one day).’ I said to them, ‘I have seen many wonders tonight. What does all that mean which I have seen?’ They replied, ‘We will inform you: As for the first man you came upon whose head was being smashed with the rock, he symbolises the one who studies the Qur’an and then neither recites it nor acts on its orders, and sleeps, neglecting the enjoined Salah (prayers). As for the man you came upon whose sides of mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells lies that is spreads all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers and the adulteresses, and the man whom you saw swimming in the river and given a stone to swallow, is the eater of Ribâ (usury)(1) and the ugly looking man whom you saw near the fire, kindling it and going round it, is Mâlik, the gatekeeper of Hell, and the tall man whom you saw in the garden, is Ibrâhîm (Abraham) and the children around him are those children who die with Al-Fitrâh (the Islamic Faith of

(1) (H.7047) Ribâ: See the glossary.
Monotheism).’” The narrator added: Some Muslims asked the Prophet ﷺ, “O Allah’s Messenger! What about the children of Al-Mushrikün (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ)?” The Prophet ﷺ replied, “And also the children of Al-Mushrikün. The Prophet ﷺ added, “And my two companions added, ‘The men you saw half handsome and half ugly were those persons who had mixed an act that was good with another that was evil, but Allāh forgave them.’”
(1) CHAPTER. Statement of Allah (Exalted):

"And fear the Fitnah (trial and affliction) which affects not in particular (only) those among you who do wrong..." (V.8:25).

And the warning of the Prophet ﷺ against Al-Fitan.

7048. Narrated Asma': The Prophet ﷺ said, "I will be at my Haud — Tank (Al-Kauthar) waiting for whoever will come to me. Then some people will be taken away from me whereupon I will say, 'My followers!' It will be said, 'You do not know, they turned apostates as renegades (deserted their religion).'

Ibn Abi Mulaika said, "O Allah, we seek refuge with You from turning on our heels from the (Islamic) religion and from being put to trial." (See H. 6587)

7049. Narrated ‘Abdullãh رضي الله عنه: The Prophet ﷺ said, "I am your predecessor at the Al-Haud — Tank (Al-Kauthar) and some men amongst you will be brought to me, and when I will try to hand them some water, they will be pulled away from me by force whereupon I will say, 'O Lord, my companions!' It will be said to me, 'You do not know what they did after you left, they introduced new things (heresies) in the religion after you.'"

7050, 7051. Narrated Sahl bin Sa’d: I heard the Prophet ﷺ saying, "I am your predecessor at Al-Haud — Tank (Al-
Kauthar), and whoever will come to it will drink from it; and whoever will drink from it will never become thirsty after that. There will come to me some people whom I know and they know me, and then a barrier will be set up between me and them.’”

Abū Sa‘īd Al-Khurḍī added that the Prophet ﷺ further said, “I will say those people are from me (i.e., they are my followers). It will be said, ‘You do not know what new changes and new things (heresies) they did after you.’ Then I will say, ‘Far removed (from mercy), far removed (from mercy), those who changed, did new things in (the religion) after me!’”

(2) CHAPTER. The statement of the Prophet ﷺ: “After me you will see things which you will disapprove of.”

Narrated ‘Abdullāh bin Zaid: The Prophet ﷺ said, “Be patient till you meet me at Al-Haud — Tank (Al-Kauthar).”

7052. Narrated ‘Abdullāh: Allah’s Messenger ﷺ said to us, “You will see after me, selfishness (on the part of other people) and other matters that you will disapprove of.” They asked, “What do you order us to do, O Allah’s Messenger (under such circumstances)?” He said, “Pay their rights to them (to the rulers) and ask your rights from Allah.”
7053. Narrated Ibn ‘Abbās: The Prophet ﷺ said, “Whoever disapproves of something done by his (Muslim) ruler then he should be patient, for whoever disobeys, (disunites and goes away from his) Muslim ruler even for a span will die as those who died in the Pre-Islamic Period of Ignorance (i.e., as rebellious sinners). (See Fath Al-Bārī)

7054. Narrated Ibn ‘Abbās: The Prophet ﷺ said, “Whoever notices something which he dislikes done by his (Muslim) ruler, then he should be patient, for whoever separates (disunites) himself from the Al-Jamā‘ah (the Muslim group) [i.e., becomes separate from the company of the Muslims] even for a span and then dies, he will die as those who died in the Pre-Islamic Period of Ignorance (as rebellious sinners).

[See Fath-Al-Bārī]

7055. Narrated Junāda bin Abū Umaiyya: We entered upon ‘Ubāda bin Aṣ-Ṣāmit while he was sick. We said, “May Allāh make you good and healthy, will you tell us a Hadith you heard from the Prophet ﷺ and by which Allāh may benefit you.” He said, “The Prophet ﷺ called us and we gave him the Bai‘a (pledge) for Islām.”

7056. [H. 7055 contd.] “And among the conditions on which he took the pledge from us, was that we were to listen and obey (the
orders of a Muslim ruler) both at the time when we were active and at the time when we were tired, and at our difficult time and at our ease and to be obedient to the Muslim ruler and give him his right even if he did not give us our rights, and not to fight against him unless we noticed open Kufr (disbelief) for which we would have a proof with us from Allâh.”

7057. Narrated Usaid bin Ḥudair: A man came to the Prophet ﷺ and said, “O Allah’s Messenger! You appointed such and such person and you did not appoint me?” The Prophet ﷺ said, “After me you will see rulers not giving you your right (but you should give them their right) and be patient till you meet me.”

(3) CHAPTER. The statement of the Prophet ﷺ, “The destruction of my followers will be through the hands of foolish young men.”

7058. Narrated Abû Hurairah: I heard the truthful and trusted by Allâh (i.e., the Prophet ﷺ) saying, “The destruction of my followers will be through the hands of young men from Quraish.”
CHAPTER. The statement of the Prophet ﷺ: “Woe to the Arabs from the great evil that is nearly, approaching them.”

7059. Narrated Zainab bint Jahsh رضي الله عنها: The Prophet ﷺ got up from his sleep with a flushed red face and said, “La ilaha illallah (none has the right to be worshipped but Allah). Woe to the Arabs, from the great evil that is nearly, approaching them. Today a gap has been made in the wall of Ya’juj and Ma’juj (Gog and Magog people) like this.” (Sufyân illustrated this by forming the number 90 or 100 with his fingers.) It was asked, “Shall we be destroyed, though there are righteous people among us?” The Prophet ﷺ said, “Yes, if Al-Khabath(1) increased.”

7060. Narrated Usâma bin Zaid رضي الله عنهما: Once the Prophet ﷺ stood over one of the high buildings of Al-Madîna and then said (to the people), “Do you see what I see?” They said, “No.” He said, “I see Al-Fitan (trials and afflictions) falling among your houses as rain drops fall.”

(1) (H.7059) The word Al-Khabath is interpreted as illegal sexual intercourse, and illegitimate children and every kind of evil, i.e., the majority of people will indulge in evil deeds and act against Islamic law. (See Fath Al-Bâri.)
(5) CHAPTER. The appearance of Al-Fitan (trials and afflictions).

7061. Narrated Abū Hurairah: The Prophet ﷺ said, “Time will pass rapidly, good deeds will decrease, misfortune will be thrown (in the hearts of the people), Al-Fitan (trials and afflictions) will appear and there will be much Al-Harj.” They said, “O Allah’s Messenger! What is ‘Al-Harj?’” He said, “Killing! Killing!” [See Vol.8, Hadith No.6037]

7062, 7063. Narrated ‘Abdullâh and Abû Müsâ: The Prophet ﷺ said, “Near the establishment of the Hour there will be days during which general ignorance will spread, (religious) knowledge will be taken away (vanish) and there will be much Al-Harj, and Al-Harj means killing.”

7064. Narrated Abû Mûsa: The Prophet ﷺ said, “Near the establishment of the Hour

(1) (H.7061) Because of indulging in the pleasures of the world and forgetting one’s duties towards Allah.
there will be days during which (religious) knowledge will be taken away (vanish) and general ignorance will spread, and there will be Al-Harj in abundance, and Al-Harj means killing.”


7066. Narrated ‘Abdullāh ﷺ: The Prophet ﷺ said, “Near the establishment of the Hour, there will be the days of Al-Harj, and the (religious) knowledge will be taken away (vanish i.e., by the death of religious scholars) and general ignorance will spread.”

Abū Mūsā said, “Al-Harj, in the Ethiopian language, means killing.”

7067. Ibn Mas‘ūd added: I heard Allāh’s Messenger ﷺ saying, “(It will be) from among the most wicked people who will be living at the time when the Hour will be established.”
(6) CHAPTER. No time will come but the time following it will be worse than it.

7068. Narrated Az-Zubair bin ‘Adi: We went to Anas bin Malik and complained about the wrong we were suffering at the hands of Al-‘Haţjaj. Anas bin Malik said, “Be patient till you meet your Lord (Allâh), for no time will come upon you but the time following it will be worse than it. I heard that from your Prophet ﷺ.”

7069. Narrated Umm Salama, the wife of the Prophet ﷺ: Allâh’s Messenger ﷺ woke up one night in a state of fear and said, “Subţan Allâh! How many treasures Allâh has sent down! And how many Al-Fitan (trials and afflictions) have been sent down! Who will go and wake the lady dwellers (wives of the Prophet ﷺ) up of these rooms [for Salât (prayers)]? He meant his wives, so that they might offer Salât. He added, “A well-dressed (person) in this world may be naked in the Hereafter.” (See H. 115)

(7) CHAPTER. The statement of the Prophet ﷺ: “Whosoever takes up arms against us, is not from us.”

7070. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما: Allâh’s Messenger ﷺ said, “Whosoever takes up arms against us, is not from us.”
7071. Narrated Abū Mūsā: The Prophet said, “Whosoever takes up arms against us, is not from us.”

7072. Narrated Abū Hurairah: The Prophet said, “None of you should point a weapon towards him Muslim brother, for he does not know, Satan may tempt him to hit him and thus he would fall into a pit of fire (Hell).”

7073. Narrated Sufyān: I said to ‘Amr, “O Abū Muhammad! Did you hear Jābir bin Abdullāh saying: A man carrying arrows passed through the mosque and Allāh’s Messenger said to him, ‘Hold the arrows by their heads!’ ” ‘Amr replied, “Yes.”

7074. Narrated Jābir: A man passed through the mosque and he was carrying arrows, the heads of which were exposed (protruding). The man was ordered (by the Prophet) to hold the arrows by their iron heads so that it might not scratch (injure) any Muslim.

7075. Narrated Abū Mūsā: The Prophet said, “If anyone of you passed through our mosque or through our market while carrying...”
arrows, he should hold them by the (arrow) heads," or said, "... he should hold (their heads) firmly with his hand lest he should injure one of the Muslims with it."

(8) CHAPTER. The statement of the Prophet ﷺ: "Do not renegade as disbelievers after me by striking (cutting) the neck of one another."

7076. Narrated ‘Abdullãh ﷺ: The Prophet ﷺ said, "Abusing a Muslim is Fусq (evil-doing) and killing him is Kufr (disbelief)."

7077. Narrated Ibn ‘Umar ﷺ: I heard the Prophet ﷺ saying, "Do not renegade as disbelievers (revert to disbelief) after me by striking (cutting) the necks of one another."

7078. Narrated Abû Bakra: Allâh’s Messenger ﷺ addressed the people saying, "Don’t you know what is the day today?" They replied, "Allâh and His Messenger know better." We thought that he might give that day another name. The Prophet ﷺ said, "Isn’t it the Day of An-Nahr (day of sacrifice)?" We replied, "Yes, O Allâh’s Messenger". He then said, "What town is this? Isn’t it the forbidden (sacred) town (Makkah)?" We replied, "Yes, O Allâh’s Messenger". He then said, "Your blood
(i.e., lives, your properties, your honours and your skins (i.e., bodies) are sacred to one another like the sanctity of this day of yours, in this month of yours, in this town of yours. (Listen) Haven’t I conveyed Allah’s Message to you?” We replied, “Yes.” He said, “O Allah! Be witness (for it). So it is incumbent upon those who are present to convey it (this message of mine) to those who are absent because the informed one might comprehend what I have said better than the present audience (who will convey it to him.)”

The narrator added: In fact, it was like that. The Prophet ﷺ added, “Beware! Do not renegade as disbelievers after me by striking (cutting) the necks of one another.” [See Hadith No. 7447].

7079. Narrated Ibn ‘Abbās: The Prophet ﷺ said, “Beware! Do not renegade as disbelievers (revert to disbelief) after me by striking (cutting) the necks of one another.”

7080. Narrated Jarir: The Prophet ﷺ said to me during Hajjat-ul-Wada’, “Let the
people keep quiet and listen.” Then he said (addressing the people), “Beware! Do not renegade as disbelievers (revert to disbelief) after me by striking (cutting) the necks of one another.”

(9) CHAPTER. There will be Fitnah (trial and affliction) during which a sitting person will be better than standing one.

7081. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “There will be Fitan (trials and afflictions) (in the near future) during which a sitting person will be better than a standing one, and the standing one will be better than the walking one, and the walking one will be better than the running one; and whoever will expose himself to these Fitan they will destroy him. So whoever can find a place of protection or refuge from them, should take shelter in it.”

7082. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “There will be Fitan (trials and afflictions) (in the near future) during which a sitting person will be better than a standing one, and the standing one will be better than a walking one, and the walking one will be better than a running one; and whoever will expose himself to these Fitan, they will destroy him. So
whoever can find a place of protection or refuge from them, should take shelter in it.”

(10) CHAPTER. If two Muslims meet (fight) each other with their swords.

7083. Narrated Al-Hasan: (Al-Ahnaf said:) I went out carrying my arms during the nights of Al-Fitan (trial and affliction) (i.e. the war between ‘Ali and ‘Aishah) and Abû Bakra met me and asked, “Where are you going?” I replied, “I intend to help the cousin of Allah’s Messenger (i.e., ‘Ali).” Abû Bakra said, “Allah’s Messenger said, ‘If two Muslims take out their swords to fight each other, then both of them will be from the dwellers of the Hell-fire.’ It was said to the Prophet concerning the killed one: ‘It is alright for the killer but what about the killed one?’ He replied, ‘The killed one (surely) had the intention to kill his opponent.’” (See Vol. I, Hadith No.31)
(11) CHAPTER. What a Muslim should do if there is no righteous group of Muslims.

7084. Narrated Ḥudhaifa bin Al-Yamān:
The people used to ask Allāh’s Messenger about the good but I used to ask him about the evil lest I should be overtaken by it. So I said, “O Allāh’s Messenger! We were living in ignorance and in an (extremely) worst atmosphere, then Allāh brought to us this good (i.e., Islām); will there be any evil after this good?” He said, “Yes.” I asked, “Will there be any good after that evil?” He replied, “Yes, but it will be tainted (not pure)”. I asked, “What will be its taint?” He replied, “(There will be) some people calling the gates of the (Hell) Fire, and whoever will respond to their call, will be thrown by them into the (Hell) Fire.” I said, “O Allāh’s Messenger! Will you describe them to us?” He said, “They will be from our own people and will speak our language.” I said, “What do you order me to do if such a state should take place in my life?” He said, “Stick to the group of Muslims and their Imām (Muslim ruler).” I said, “If there is neither a group of...
Muslims nor an Imām?’ I said, “Then turn away from all those sects even if you were to bite (eat) the roots of a tree till death overtakes you while you are in that state.”

(12) CHAPTER. Whoever disliked to increase the number of (those people who practise) Al-Fītān (trials and afflictions) and oppressions (against the believers).

7085. Narrated Abū Al-Aswād: An army unit was being recruited from the people of Al-Madinah(1) and my name was written among them. Then I met ‘Ikrima, and when I informed him about it, he discouraged me very strongly and said, “Ibn ‘Abbās told me that there were some Muslims who were with Al-Mushrikin (polytheists, pagans, idolaters and disbelievers in the Oneness Allāh and His Messenger Muhammad ﷺ) to increase their number against Allāh’s Messenger ﷺ (and the Muslim army)(2) So, arrows (from the Muslim army) would hit one of them and kill him or a Muslim would strike him (with his sword) and kill him. So Allāh revealed:

‘Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers), even though emigration was

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(1) (H.7085) To fight the people of Shām.
(2) (H.7085) Some of those who had embraced Islam stayed in Makkah after the emigration of the Prophet ﷺ to Al-Madinah. When the Makkani Mushrikin came out to fight the Muslims of Al-Madinah, some of the Muslims of Makkah came out with them, not to fight but to mislead them. It happened that some of these were killed by the Muslim army and they died with the sin (by staying among the disbelievers).
obligatory on them), they (angels) say to them: “In what (condition) were you?” They reply: “We were weak and oppressed on the earth.” They (angels) say: “Was not the earth of Allāh spacious enough for you to emigrate therein?” Such men will find their abode in Hell — What an evil destination! …” (V.4:97) (See H. 4596)

(13) CHAPTER. If a Muslim stays among the bad people.

7086. Narrated Ḥudhayfah: Allāh’s Messenger ﷺ related to us two Prophetic narrations; one of which I have seen fulfilled and I am waiting for the fulfillment of the other. The Prophet ﷺ told us that Al-Amānah (the trust or moral responsibility or honesty, and all the duties which Allāh has ordained) descended in the roots of men’s hearts (from Allāh) and then they learned it from the Qur’ān and then they learned it from the Prophet’s Sunna. The Prophet ﷺ further told us how that Al-Amānah will be taken away. He said: “Man will go to sleep during which Al-Amānah will be taken away from his heart and only its trace will remain in his heart like the trace of a dark spot; then man will go to sleep, during which Al-Amānah will decrease still further, so that its trace will resemble the trace of blister as when an ember is dropped on one’s foot which would make it swell, and one would see it swollen but there would be nothing inside. People would be carrying out their trade but hardly will there he a trustworthy person. It will be said, ‘In such and such tribe there is an honest man,’ and later it will be said about a man, ‘What a wise, polite and strong man he is!’ Though he will not have Faith equal even to a mustard seed in his heart.”
Abū Hurairah added: No doubt, there came upon me a time when I did not mind dealing (bargaining) with anyone of you, for if he was a Muslim his Islam would compel him to pay me what is due to me, and if he was a Christian, the Muslim official would compel him to pay me what is due to me, but today I do not deal except with such and such person.

(14) CHAPTER. To stay (in the desert) with the bedouins during the period of Al-Fitan (trial and affliction).

7087. Narrated Salama bin Al-Akwa': that he visited Al-Ḥajjāj (bin Yusuf). Al-Ḥajjāj said, “O son of Al-Akwa! You have turned on your heels (i.e., deserted Islām) by staying (in the desert) with the bedouins.” Salama replied, “No, but Allāh’s Messenger allowed me to stay with the bedouin in the desert.”

Narrated Yazid bin Abī ‘Ubaid: When ‘Uthmān bin ‘Affān was killed (martyred), Salama bin Al-Akwa’ went out to a place called Ar-Rabadha and married there and begot children, and he stayed there till a few nights before his death when he came to Al-Madīnā.

7088. Narrated Abū Sa‘īd Al-Khudrī: Allāh’s Messenger said, “There will come a time when the best property of a Muslim will be sheep which he will take to the tops of mountains and the places of rainfall so as to flee with his religion from Al-Fitan (trials and afflictions).”
(15) CHAPTER. To seek refuge with Allâh from Al-Fitan (trials and afflictions).

7089. Narrated Anas: The people started asking the Prophet ﷺ too many questions importunately. So he ascended the pulpit and said, “You will not ask me any question but I will answer it to you.” I looked right and left, and behold, every man was covering his head with his garment and weeping. Then a man got up who, whenever quarrelling with somebody, used to be accused of not being the son of his father. He said, “O Allah’s Messenger! Who is my father?” The Prophet ﷺ replied, “Your father is Hudhaifa.” Then ‘Umar got up and said, “We accept Allâh as (our) Lord, Islam as our religion and Muhammad as (our) Messenger and we seek refuge with Allâh from the evil of Al-Fitan (trials and afflictions).” The Prophet ﷺ said, “I have never seen the good and bad like on this day. No doubt, Paradise and Hell were displayed in front of me till I saw them in front of that wall.”

Qatada said: This Hadith used to be mentioned as an explanation of this Verse:

“O you who believe! Ask not about things which, if made plain to you, may cause you trouble…” (V.5:101)
(16) CHAPTER. The statement of the Prophet: “Al-Fitnah (trial and affliction) will appear from the east.”

7092. Narrated Sālim’s father: The Prophet stood up beside the pulpit (and pointed with his finger towards the east) and said, “Al-Fitnah is there! Al-Fitnah (trial and affliction) is there, from where the side of the head of Satan comes out,” or said, “… the side of the sun…”

7093. Narrated Ibn ‘Umar: I heard Allāh’s Messenger while he was facing the east, saying, “Verily! Al-Fitnah (trial and affliction) is there (in the east), from where the side of the head of Satan comes out.”

(north)! O Allāh! Bestow Your Blessings on our Yemen.” The people said, “O Allāh’s Messenger! And also on our Najd.” I think the third time the Prophet said, “There (in Najd) is the place of earthquakes and Al-Fītan (trials and afflictions) and from there comes out the side of the head of Satan.”

7095. Narrated Sa‘īd bin Jubair: ‘Abdullāh bin ‘Umar came to us and we hoped that he would narrate to us a good Hadīth. But before we asked him, a man got up and said to him, “O Abū ‘Abdur-Rahmān! Narrate to us about the battles during the time of Al-Fītan (trial and affliction) as Allāh says:

‘And fight them until there is no more Fitnah (i.e. no more disbelief and worshipping of others along with Allāh, trial and afflictions).’” (V.2:193)

Ibn ‘Umar said (to the man), “Do you know what is meant by Al-Fītan? Let your mother bereave you! Muḥammad used to fight against Al-Mushrīkūn, for a Muslim was put to trial in his religion (Al-Mushrīkūn will either kill him or chain him as a captive). His fighting was not like your fighting which is carried on for the sake of ruling.”

(17) CHAPTER. Al-Fītan (trial and affliction) that will move like the waves of the sea.

Some of the learned men used to recite the following poetry at the time of Al-Fītan (trials and afflictions). Imra-ul-Qais said:

“The war at the beginning seems attractive
Moving with its beauty for every ignorant.
But when it flared strongly,
It becomes an old lady whom none accepts in marriage,
With grey hair and bad colour,
Disliked to be smelled or kissed.”

7096. Narrated Shaqiq: I heard Hudhaifa saying, “While we were sitting with ‘Umar, he said, ‘Who among you remembers the statement of the Prophet ﷺ about Al-Fitan (trial and afflictions)?’” Hudhaifa said, “The Fitnah of a man in his family, his property, his children and his neighbours are expiated by his Salât (prayers), Zakât (and charity) and enjoining Al-Ma’rûf (Islamic Monotheism and all that Allah has ordained) and forbidding Al-Munkar (polytheism, disbelief and all that Islam has forbidden).” ‘Umar said, “I do not ask you about these Al-Fitan but about that Al-Fitnah which will move like the waves of the sea.” Hudhaifa said, “Don’t worry about it, 0 chief of the believers, for there is a closed door between you and it.” ‘Umar said, “Will that door be broken or opened?” I said, “No, it will be broken.” ‘Umar said, “Then it will never be closed.” I said, “Yes.” We asked Hudhaifa, “Did ‘Umar know what that door meant?” He replied, “Yes, as I know that there will be night before tomorrow morning, that is because I narrated to him a true narration, free from errors.” We dared not ask Hudhaifa as to whom the door represented so we ordered Masrûq to ask him what does the door stand for? He replied, “‘Umar.”

7097. Narrated Abû Mûsa Al-Ash’ârî. The Prophet ﷺ went out to one of the
gardens of Al-Madina for some business and I went out to follow him. When he entered the garden, I sat at its gate and said to myself, "Today I will be the gate-keeper of the Prophet though he has not ordered me." The Prophet went and finished his need and went to sit on the constructed edge of the well and uncovered his legs and hung them in the well. In the meantime Abū Bakr came and asked permission to enter. I said (to him), "Wait till I get permission for you." Abū Bakr waited outside and I went to the Prophet and said, "O Allah's Prophet! Abū Bakr asks your permission to enter." He said, "Admit him and give him the glad tidings of entering Paradise." So Abū Bakr entered and sat on the right side of the Prophet and uncovered his legs and hung them in the well. Then 'Umar came and I said (to him), "Wait till I get permission for you." The Prophet said, "Admit him and give him the glad tidings of entering Paradise." So 'Umar entered and sat on the left side of the Prophet and uncovered his legs and hung them in the well so that one side of the well became fully occupied and there remained no place for anyone to sit.

When 'Uthmān came and I said (to him), "Wait till I get permission for you." The Prophet said, "Admit him and give him the glad tidings of entering Paradise with a calamity which will befall him." When he entered, he could not find any place to sit with them, so he went to the other edge of the well opposite them, and uncovered his legs and hung them in the well. I wished that a brother of mine would come, so I invoked Allāh for his coming.

Ibn Al-Musaiyab said, "I interpreted that (narration) as indicating their graves. The first three are together and the grave of 'Uthmān is separate from theirs."
7098. Narrated Abû Wâ’il: Someone said to Usâma, “Will you not talk to this (‘Uthmân)?” Usâma said, “I talked to him (secretly) without being the first man to open an evil door. I will never tell a ruler, who rules over two men or more, that he is good after I heard Allah’s Messenger saying, ‘A man will be brought and put in (Hell) Fire and he will circumambulate (go round and round) in (Hell) Fire like a donkey of a (flour) grinding mill, and all the people of (Hell) Fire will gather around him and will say to him, ‘O so-and-so! Didn’t you use to order others for Al-Ma’ruf (i.e., Islâmic Monotheism and all that Islâm has ordained) and forbid from Al-Munkar (i.e., polytheism, disbelief and all that Islâm has forbidden)?’ That man will say, ‘I used to order others for Al-Ma’ruf but I myself never used to do it, and I used to forbid others from Al-Munkar (i.e. polytheism, disbelief and all that Islâm has forbidden) while I myself used to do it.’ ”

(18) CHAPTER.

7099. Narrated Abû Bakra: During the battle of Al-Jamal, Allâh benefited me with a Word (I heard from the Prophet) When the Prophet heard the news that the people of the Persia had made the daughter of Khosrau their queen (ruler), he said, “Never will succeed such a nation as makes a woman their ruler.”
7100. Narrated Abū Maryam ‘Abdullāh bin Ziyād Al-Asadi: When Ṭalḥa, Az-Zubair and ‘Āishah رضي الله عنها moved to Basrah, ‘Alī sent ‘Ammar bin Yāsir and Ḥasan bin ‘Alī who came to us at Kūfah and ascended the pulpit. Al-Ḥasan bin ‘Alī was at the top of the pulpit and ‘Ammār was below Al-Ḥasan. We all gathered before him. I heard ‘Ammār saying, ‘‘Āishah has moved to Al-Baṣrah. By Allah! She is the wife of your Prophet ﷺ in this world and in the Hereafter. But Allah has put you to test whether you obey Him (Allāh) or her (‘Āishah).’’

7101. Narrated Abū Wā’il: ‘Ammār stood on the pulpit at Kūfah and mentioned ‘Āishah رضي الله عنها and her coming (to Basrah) and said, “She is the wife of your Prophet ﷺ in this world and in the Hereafter, but you people are being put to test in this issue.”

7102, 7103, 7104. Narrated Abū Wā’il: Abū Mūsā and Abū Mas'ūd went to ‘Ammār when ‘Alī had sent him to Kūfah to exhort them to fight (on ‘Alī’s side). They said to him, “Since you have become a Muslim, we have never seen you doing a deed more criticisable to us than your haste in this matter.” ‘Ammār said, “Since you (both) became Muslims, I have never seen you doing a deed more criticisable to me than your keeping away from this matter.” Then
Abū Mas'ūd provided 'Ammār and Abū Mūsa with two piece outfits to wear, and one of them went to the mosque (of Küfa).

7105, 7106, 7107. Narrated Shaqiq bin Salama: I was sitting with Abū Mas'ūd and Abū Mūsa and 'Ammār. Abū Mas'ūd said (to 'Ammār), “There is none of your companions but, if I wish, I could find fault with him except with you. Since you joined the company of the Prophet ﷺ I have never seen anything done by you more criticisable by me than your haste in this issue.” 'Ammār said, “O Abū Mas'ūd! I have never seen anything done by you or by this companion of yours (i.e., Abū Mūsa) more criticisable by me than your keeping away from this issue since the time you both joined the company of the Prophet ﷺ.” Then Abū Mas'ūd who was a rich man, said (to his servant), “O boy! Bring two suits.” Then he gave one to Abū Mūsa and the other to 'Ammār and said (to them), “Put on these suits before going for the Friday prayer.”

(19) CHAPTER. If Allāh sends a punishment upon a nation.

7108. Narrated Ibn ‘Umar ﷺ: Allah’s Messenger ﷺ said, “If Allāh sends punishment upon a nation then it befalls
upon the whole population indiscriminately and then they will be resurrected (and judged) according to their deeds.”

(20) CHAPTER. The statement of the Prophet about Al-Hasan bin ‘Ali, “This son of mine is a chief, and Allah may make peace between two groups of Muslims through him.”

7109. Narrated Al-Hasan (Al-Baṣrī): When Al-Hasan bin ‘Ali moved with army units against Mu‘awiya, ‘Amr bin Al-‘Āṣ said to Mu‘awiya, “I see an army that will not retreat unless and until the opposing army retreats.” Mu‘awiya said, “(If the Muslims are killed) who will look after their children?” ‘Amr bin Al-‘Āṣ said, “I will look after them.” On that, ‘Abdullãh bin ‘Amir and ‘Abdur-Rahmãn bin Samura said, “Let us meet Mu‘awiya and suggest peace.” Al-Ḥasan Al-Baṣrī added: No doubt, I heard that Abû Bakra said, “Once, while the Prophet was addressing (the people), Al-Ḥasan (bin ‘Ali) came and the Prophet said, ‘This son of mine is a chief, and Allah may make peace between two groups of Muslims through him.’”
7110. Narrated Ḥarmala, Usāma’s Maulā: Usāma (bin Zaid) sent me to ‘Alī (at Kūfa) and said, “‘Alī will ask you, ‘What has prevented your companion from joining me?’ You then should say to him, ‘If you (‘Alī) were in the mouth of a lion, I would like to be with you, but in this matter I won’t take any part.’”

Ḥarmala added, “‘Alī didn’t give me anything (when I conveyed the message to him) so I went to Ḥasan, Ḥusain and Ibn Ja’far and they loaded my camels with much (wealth).”

(21) CHAPTER. If a person says something in the presence of some people and then goes out and says something different.

7111. Narrated Nāfi‘: When the people of Al-Madina dethroned Yazīd bin Mu‘āwiya, Ibn ‘Umar gathered his special friends and children and said, “I heard the Prophet ﷺ saying, ‘A flag will be fixed for every treacherous betrayer (perfidious person) on the Day of Resurrection,’ and we have given the Bai‘a (pledge) to this person (Yazīd) in accordance with the conditions enjoined by Allāh and His Messenger ﷺ. I do not know of anything more faithless than fighting a person who has been given the Bai‘a (pledge) in accordance with the conditions enjoined by Allāh and His Messenger ﷺ; and if ever I learn that any person among you have agreed to dethrone Yazīd, by giving the Bai‘a (to somebody else) then there will be separation between him and me.”
7112. Narrated Abul-Minhâl: When Ibn Ziyâd and Marwân were in Shâm and Ibn Az-Zubair took over the authority in Makkah, and Qurra’ (the Khawârij)\(^{(1)}\) revolted in Baṣrah, I went out with my father to Abû Barza Al-Aslami till we entered upon him in his house while he was sitting in the shade of a room built of cane. So we sat with him and my father started talking to him saying, “O Abû Barza! Don’t you see in what dilemma the people has fallen?” The first thing I heard him saying was, “I seek reward from Allâh for myself because of being angry and scornful at the Quraish tribe. O you Arabs! You know very well that you were in misery and were few in number and misguided, and that Allâh has brought you out of all that with Islâm and with Muḥammad \(_{150}\) till He brought you to this state (of prosperity and happiness) which you see now; and it is this worldly wealths and pleasures which has caused mischief to appear among you. The one who is in Shâm (i.e., Marwân), by Allâh, is not fighting except for the sake of worldly gain; and those who are among you, by Allâh, are not fighting except for the sake of worldly gain; and that one who is in Makkah (i.e., Ibn Az-Zubair) by Allâh, is not fighting except for the sake of worldly gain.”

7113. Narrated Abû Wâ’il Hudhaifa bin Al-Yamân said: The hypocrites of today are

\(^{(1)}\) (H.7112) Khawârij: The people who dissented from the religion and disagreed with the rest of the Muslims.
worse than those of the lifetime of the Prophet ﷺ, because in those days, they used to do evil deeds secretly but today they do such deeds openly.

7114. Narrated Abî Ash-Sha'shã': Hudhaifa said: In fact, it was hypocrisy that existed in the lifetime of the Prophet but today it is Kufr (disbelief) after belief.

(22) CHAPTER. The Hour will not be established until the living wish to be in the place of the dead (i.e., in the place of the people in graves).

7115. Narrated Abû Hurairah ﷺ: The Prophet ﷺ said, “The Hour will not be established till a man passes by a grave of somebody and says, ‘Would that I were in his place.’”

(23) CHAPTER. Time will change until idols will be worshipped.

7116. Narrated Abû Hurairah ﷺ: Allâh’s Messenger ﷺ said, “The Hour will not be established till the buttocks of the women of the tribe of Daûs move while going round Dhul-Khalasa.”

Dhul-Khalasa was the Tâghiyah (idol) of the Daûs tribe which they used to worship in the Pre-Islamic Period of Ignorance.
7117. Narrated Abū Hurairah: Allah's Messenger ﷺ said, "The Hour will not be established till a man from (the tribe of) Qaḥṭān appears, driving the people with his stick." (1)

(24) CHAPTER. The coming of the Fire.

Anas said, "The Prophet ﷺ said, 'The first portents of the Hour will be a fire that will gather the people from the east to the west.'"

7118. Narrated Abū Hurairah: Allah's Messenger ﷺ said, "The Hour will not be established till a fire will come out of the land of Hijāz, and it will throw light on the necks of the camels at Baṣrah." (2)

7119. Narrated Abū Hurairah: Allah's Messenger ﷺ said, "Soon the river Al-Farāṭ (Euphrates) will disclose the treasure (the mountain) of gold, so whoever will be present at that time should not take anything of it.”

(In another narration) Abū Hurairah said, the Prophet ﷺ said as above and used the expression: “It (Euphrates) will uncover a

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(1) (H.7117) 'Driving the people with his stick' means, ruling them with violence and oppression.

(2) (H.7118) Baṣrah is a place in Shām and this Fire did come out on the 3rd of the 6th month of the year 654 Hijra (3/6/654) near Al-Madīna. [It was, as is mentioned in this Hadith: 7118]
mountain of gold (under it).”

(25) CHAPTER.

7120. Narrated Hāritha bin Wahb: I heard Allah’s Messenger ﷺ saying, “Give in charity because there will come a time on the people when a person will go out with his alms from place to place but will not find anybody to accept it.”

7121. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “The Hour will not be established till:

(1) Two big groups fight each other whereupon there will be a great number of casualties on both sides and they will be following one and the same religious doctrine,

(2) About thirty Dajjal (liars) appear, and each one of them will claim that he is Allah’s Messenger,

(3) The religious knowledge is taken away (by the death of religious scholars)

(4) Earthquakes will increase in number

(5) Time will pass quickly,

(6) Al-Fitan (trials and afflictions) will appear,
(7) Al-Harj (i.e., killing) will increase,
(8) Wealth will be in abundance – so abundant that a wealthy person will worry lest nobody should accept his Sadaqa, and whenever he will present it to someone, that person (to whom it will be offered) will say, ‘I am not in need of it.’
(9) The people compete with one another in constructing high buildings,
(10) A man when passing by a grave of someone will say, ‘Would that I were in his place.’
(11) And till the sun rises from the West. So when the sun will rise and the people will see it (rising from the West) they will all believe (embrace Islam) but that will be the time when (as Allah said):

“No good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith…” (V.6:158)

“And the Hour will be established while two men spreading a garment in front of them but they will not be able to sell it, nor fold it up; and the Hour will be established when a man has milked his she-camel and has taken away the milk but he will not be able to drink it; and the Hour will be established before a man repairing a tank (for his livestock) is able to water (his animals) in it; and the Hour will be established when a person has raised a morsel (of food) to his mouth but will not be able to eat it.”

(26) CHAPTER. Information about Ad-Dajjal.

7122.Narrated Al-Mughira bin Shu’ba: Nobody asked the Prophet as many questions as I asked regarding Ad-Dajjal. The Prophet said to me, “What worries you about him?” I said, “Because the people say that he will have a mountain of bread and...
a river of water with him (i.e., he will have abundance of food and water)". The Prophet ﷺ said, "Nay, he is much low to be allowed such a thing by Allāh (but it is only to test mankind whether they believe in Allāh or in Ad-Dajjāl)."

7123. Narrated Ibn ‘Umar رضي الله عنهما: The Prophet ﷺ said (about Ad-Dajjāl) that he is one-eyed, his right eye is as if a protruding out grape.

7124. Narrated Anas bin Malik: The Prophet ﷺ said, "Ad-Dajjāl will come and encamp at a place close to Al-Madīnah and then Al-Madīnah will shake thrice (i.e., there will be three earthquakes) whereupon every Kāfir (disbeliever) and hypocrite will go out (of Al-Madīnah) towards him."

7125. Narrated Abū Bakra: The Prophet ﷺ said, "The terror caused by Al-Masīḥ Ad-Dajjāl will not enter Al-Madīnah and at that time Al-Madīnah will have seven gates and there will be two angels at each gate (guarding it)."

7126. Narrated Abū Bakra [as above H.7125].
7127. Narrated 'Abdullãh bin 'Umar: Allah's Messenger stood up amongst the people and then praised and glorified Allah as He deserved and then he mentioned Ad-Dajjãl, saying, “I warn you of him, and there was no Prophet but warned his followers of him; but I will tell you something about him which no other Prophet has told his followers: Ad-Dajjãl is one-eyed whereas Allah is not.”

7128. Narrated 'Abdullãh bin 'Umar: Allah’s Messenger said, “While I was sleeping, I saw myself (in a dream) performing Ṭawfãf around the Ka’bah. Behold, I saw a reddish-white man with lank hair, and water was dropping from his head. I asked, ‘Who is this?’ They replied, ‘The son of Maryam (Mary).’ Then I turned my face, to see another man with a huge body, red complexion and curly hair, blind in one eye. His eye looked like a protruding out grape. They said (to me), ‘He is Ad-Dajjãl.’” The Prophet added, “The man he resembled most is Ibn Qatan, a man from the tribe of Khuzã’a.”
7129. Narrated 'Aishah: I heard Allah's Messenger in his Salat (prayer), seeking refuge with Allah from the Fitnah (trial and affliction) of Ad-Dajjal.

7130. Narrated Ḥudhaifah: The Prophet said about Ad-Dajjal that he would have water and fire with him; (what would seem to be) fire, would be cold water and (what would seem to be) water, would be fire.

7131. Narrated Anas: The Prophet said, “No Prophet was sent but that he warned his followers against the one-eyed liar (Masih Ad-Dajjal). Beware! He is blind in one eye, and your Lord is not so, and there will be written between his (Masih Ad-Dajjal’s) eyes the word Kāfir (i.e., disbeliever).”

This Hadith is also quoted by Abū Hurairah and Ibn ‘Abbās.

(27) CHAPTER. Ad-Dajjal will not be able to enter Al-Madīna.

7132. Narrated Abū Sa‘īd: One day Allah’s Messenger narrated to us a long
narration about *Ad-Dajjāl* and among the things he narrated to us, was: "*Ad-Dajjāl* will come, and he will be forbidden to enter the mountain passes or the entrances of Al-Madina. He will encamp in one of the salt areas neighbouring Al-Madina, and there will come to him a man who will be the best or one of the best of the people. He will say, 'I testify that you are *Ad-Dajjāl* whose story Allāh’s Messenger ﷺ has told us.' *Ad-Dajjāl* will say (to his audience), 'Look, if I kill this man and then give him life, will you have any doubt about my claim?' They will reply, 'No.' Then *Ad-Dajjāl* will kill that man and then will make him alive. The man will say, 'By Allāh, now I recognize you more than ever!' *Ad-Dajjāl* will then try to kill him (again) but he will not be given the power to do so.' (See H. 1882)

7133. Narrated Abū Hurairah رضي الله عنه: Allāh’s Messenger ﷺ said, “There are angels at the mountain passes or the entrances of Al-Madina (so that) neither plague nor *Ad-Dajjāl* can enter it.” (See H. 1880)

7134. Narrated Anas bin Mālik ﷺ: The Prophet ﷺ said, "*Ad-Dajjāl* will come to Al-Madina and find the angels guarding it. So, if Allāh will, neither *Ad-Dajjāl* nor plague will be able to come near it.”
(28) CHAPTER. Ya'jūj and Ma'jūj (Gog and Magog people).

7135. Narrated Zainab bint Jahsh that one day Allah's Messengerﷺ entered upon her in a state of fear and said, “La ilaha illallah’ (none has the right to be worshipped but Allah)! Woe to the Arabs from the great evil that has approached (them). Today a hole has been opened in the dam of Ya'jūj and Ma'jūj (Gog and Magog people) like this.” The Prophetﷺ made a circle with his index finger and thumb. Zainab bint Jahsh added: I said, “O Allah's Messenger! Shall we be destroyed though there will be righteous people among us?” The Prophetﷺ said, “Yes, if Al-Khabath(1) increased.” (See H. 7059)

7136. Narrated Abū Hurairah: The Prophetﷺ said, “A hole has been opened in the dam of Ya'jūj and Ma'jūj (Gog and Magog people).” Wuhaib (the sub-narrator) made the number 90 (with his index finger and thumb).

(1) (H. 7135) The word Al-Khabath is interpreted as illegal sexual intercourse, and illegitimate children, and every kind of evil deed. See Fath Al-Bari.
(1) CHAPTER. The Statement of Allāh (swt):

"(O you who believe!) Obey Allāh and obey the Messenger (Muḥammad ﷺ) and those of you (Muslims) who are in authority..."

(V.4:59)

7137. Narrated Abu Hurairah (r): Allāh’s Messenger ﷺ said, “Whoever obeys me, he obeys Allāh, and whoever disobeys me, he disobeys Allāh; and whoever obeys my ruler (the ruler I appoint) he obeys me, and whoever disobeys my (appointed) ruler, he disobeys me.” (See H. 2957)

7138. Narrated ‘Abdullāh bin ‘Umar (r): Allāh’s Messenger ﷺ said, “Surely! Everyone of you is a guardian and is responsible for his charges: The imām (ruler) of the people is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is responsible for his subjects; a woman is the guardian of her husband’s home and of his children and is responsible for them; and the slave of a man is a guardian of his master’s property and is responsible for it. Surely, everyone of you is a guardian and responsible for his charges.” (See H. 893)
(2) CHAPTER. The (chief) rulers (of all Muslims must be) from the Quraish.

7139. Narrated Muhammad bin Jubair bin Mut‘îm that while he was included in a delegation of the Quraish staying with Mu‘âwiya, Mu‘âwiya heard that ‘Abdullah bin ‘Amr had said that there would be a king from the Qahtân tribe, whereupon he became very angry. He stood up, and after glorifying and praising Allâh as He deserved, said, “Ammâ Ba‘dû (to proceed), I have come to know that some of you men are narrating things which are neither in Allah’s Book (the Qur‘ân), nor have been mentioned by Allah’s Messenger ﷺ. Such people are the ignorant among you. Beware of such vain desires that mislead those who have them. I have heard Allah’s Messenger ﷺ saying, ‘This matter (of the caliphate) will remain with the Quraish, and none will rebel against them but Allah will throw him down on his face as long as they stick to the rules and regulations of the religion (Islâm).’”

7140. Narrated Ibn ‘Umar: Allah’s Messenger ﷺ said, “This matter (of the caliphate) will remain with the Quraish even if only two of them were still existing.”

(1) (H.7140) The Prophet ﷺ meant (in this Hadith) that the Muslims are obliged to appoint, as their chief ruler, someone from the tribe of Quraish even if there is only one Quraishi left who is fit (as regards the Islâmic religion) for the caliphate.
(3) CHAPTER. The reward of the person who judges according to (the principles of) Al-Hikmah (wisdom i.e., Laws of Allâh's Book), as (is understood from) the Statement of Allâh (SWT): 

"...And whosoever does not judge by what Allâh has revealed, (then) such (people) are Al-Fasiqân [the rebellious i.e., disobedient (of a lesser degree) to Allâh]." (V.5:47)

7141. Narrated 'Abdullâh: Allah's Messenger (ﷺ) said, "Do not wish to be like anyone, except in two cases:

1. A man whom Allâh has given wealth and he spends it righteously (in a just and right way according to what Allâh has ordered).
2. A man whom Allâh has given Al-Hikmah (wisdom, knowledge of the Qur'ân and the Sunna — legal ways of the Prophet) and he acts according to it and teaches it to others."

7142. Narrated Anas bin Malik: Allah's Messenger (ﷺ) said, "You should listen to and obey your Imam (Muslim ruler) even if he was an Ethiopian (black) slave whose head looks like a raisin."

7143. Narrated Ibn 'Abbâs: The Prophet (ﷺ) said, "If somebody sees his Muslim ruler doing something he disapproves of, he should be patient, for whoever disunite from Al-Jama'ah (the Muslim group) [i.e., becomes separate from the Muslim group] even for a span and then dies, he will die as those who died in
the Pre-Islamic Period of Ignorance (as rebellious sinners).” [Fath Al-Bari]

[See Hadith No. 7053]

7144. Narrated ‘Abdullah رضي الله عنه: The Prophet ﷺ said, “A Muslim has to listen to and obey (the order of his Muslim ruler) whether he likes it or not, as long as his orders involve not one in disobedience (to Allah), but if an act of disobedience (to Allah) is imposed, one should not listen to it or obey it.” [See Vol.4, Hadith No. 2955]

7145. Narrated ‘Ali رضي الله عنه: The Prophet ﷺ sent an army unit (for some campaign) and appointed a man from the Ansār as its commander and ordered them (the soldiers) to obey him. (During the campaign) he became angry with them and said, “Didn’t the Prophet ﷺ order you to obey me?” They said, “Yes.” He said, “I order you to collect wood and make a fire and then throw yourselves into it.” So they collected wood and made a fire, but when they were about to throw themselves into it they started looking at each other, and some of them said, “We followed the Prophet to escape from the (Hell) Fire. (How) should we enter it now?” So while they were in that state, the fire extinguished and their commander’s anger abated. The event was mentioned to the Prophet ﷺ and he said, “If they had entered it (the fire) they would never have come out of it, for obedience is required only in what is Al-Ma’rūf (Islamic Monotheism and all that Islam has ordained and all that is good).” [See Vol. 5, Hadith No. 4340]
(5) CHAPTER. If somebody does not seek authority of ruling, then Allah will surely help him (if he is given such authority).

7146. Narrated ‘Abdur-Rahmān bin Samura: The Prophet ﷺ said, “O ‘Abdur-Rahmān! Do not seek to be a ruler, for if you are given authority on your demand, then you will be held responsible for it, but if you are given it without asking (for it), then you will be helped (by Allah) in it. If you ever take an oath to do something and later on you find that something else is better, then you should expiate your oath and do what is better.”

(6) CHAPTER. He who seeks to be a ruler will be held responsible for that (i.e., Allah will not help him in his duty).

7147. Narrated ‘Abdur-Rahmān bin Samura: Allah’s Messenger ﷺ said, “O ‘Abdur-Rahmān bin Samura! Do not seek to be a ruler, for if you are given authority on your demand, you will be held responsible for it, but if you are given it without asking for it, then you will be helped (by Allah) in it. If you ever take an oath to do something and later on you find that something else is better, then do what is better and make expiation for your oath.”

(7) CHAPTER. What is disliked regarding being keen to have the authority of ruling.

7148. Narrated Abū Hurairah: The Prophet ﷺ said, “You people will be
keen to have the authority of ruling which will be a thing of regret for you on the Day of Resurrection. What an excellent wet nurse it is, yet what a bad weaning one it is!"\(^{(1)}\)

7149. Narrated Abū Musa: Two men from my tribe and I entered upon the Prophet . One of two men said to the Prophet , "O Allah's Messenger! Appoint me as a governor," and so did the second. The Prophet said, "We do not assign the authority of ruling to those who ask for it, nor to those who are keen to have it."

(8) CHAPTER. If somebody is assigned the authority of ruling some people but, he does not look after them in an honest manner!

7150. Narrated Ma'qil: I heard the Prophet saying, "Any man whom Allah has given the authority of ruling some people and he does not look after them in an honest manner, will never have even the smell of Paradise."

\(^{(1)}\) (H.7148) The authority of ruling is like a wet nurse for the ruler, because it provides him with all sorts of pleasures, but as soon as he is dismissed or dies, he is weaned, i.e., deprived from all such pleasures and is taken to account.
7151. Narrated Ma'qil: Allâh’s Messenger ﷺ said, “If any ruler having the authority to rule Muslim subjects dies while he is deceiving them, Allâh will forbid Paradise for him.”

(9) CHAPTER. Whoever puts the people into troubles and difficulties will be put into troubles and difficulties by Allâh.

7152. Narrated Ţârif Abû Tamîma: I saw Šafwân and Jundab and Šafwân’s companions when Jundab was advising. They said, “Did you hear something from Allâh’s Messenger ﷺ?” Jundab said, “I heard him saying, ‘Whoever does a good deed in order to show off, Allâh will expose his intentions on the Day of Resurrection (before the people), and whoever puts the people into difficulties, Allâh will put him into difficulties on the Day of Resurrection.’” The people said (to Jundab), “Advise us.” He said, “The first thing of the human body to putrefy is the abdomen, so he who can eat nothing but good food (Halâl and earned lawfully) should do so, and he who does as much as he can that nothing intervenes between him and Paradise by not shedding even a handful of blood (i.e., murdering), should do so.”
(10) CHAPTER. To give judgements and legal opinions on the road.

Yahyā bin Ya'mar gave a judgement on the road; and Ash-Sha'bi gave a judgement at the gate of his house.

7153. Narrated Anas bin Malik:
While the Prophet and I were coming out of the mosque, a man met us outside the gate. The man said, “0 Allah’s Messenger! When will be the Hour?” The Prophet asked him, “What have you prepared for it?” The man became afraid and ashamed and then said, “0 Allah’s Messenger! I haven’t prepared for it much of Siyām (fasting), Salāt (prayers) or charitable gifts but I love Allah and His Messenger.” The Prophet said, “You will be with the one whom you love.”

(11) CHAPTER. It is mentioned that there was no gatekeeper for the Prophet .

7154. Narrated Thábit Al-Bunání: Anas bin Malik said to a woman of his family, “Do you know such and such a woman?” She replied, “Yes.” He said, “The Prophet passed by her while she was weeping over a grave, and he said to her, ‘Be afraid of Allah and be patient.’ The woman said (to the Prophet), ‘Go away from me, for you do..."
not know my calamity.'” Anas added, “The Prophet ﷺ left her and proceeded. A man passed by her and asked her, ‘What has Allah’s Messenger ﷺ said to you?’ She replied, ‘I did not recognize him.’ The man said, ‘He was Allah’s Messenger.’” Anas added, “So that woman came to the gate of the Prophet ﷺ and she did not find any gatekeeper there, and she said, ‘O Allah’s Messenger! By Allah, I did not recognize you!’ The Prophet ﷺ said, ‘No doubt, patience is at the first stroke of a calamity.’”

(12) CHAPTER. A governor (of a province, etc.,) who is under the Imam can sentence to death a person who deserves such punishment without consulting the Imam.

7155. Narrated Anas: Qais bin Sa’d was to the Prophet ﷺ like a chief police officer to an Amir (chief).

7156. Narrated Abû Musa that the Prophet ﷺ sent him and sent Mu‘adh after him (as rulers to Yemen).

7157. Narrated Abû Musa: A man embraced Islam and then reverted back to Judaism. Mu‘adh bin Jabal came and saw the man with Abû Musa. Mu‘adh asked, “What is wrong with this (man)?” Abû Musa
replied, “He embraced Islām and then reverted back to Judaism.” Mu‘ādh said, “I will not sit down unless you kill him (as it is) the verdict of Allāh and His Messenger ﷺ.”

(13) CHAPTER. Can a judge give a judgement or a formal legal opinion while he is in an angry mood?

7158. Narrated ‘Abdur-Rahmān bin Abū Bakra: Abū Bakra wrote to his son who was in Sijistān: Do not judge between two persons when you are angry, for I heard the Prophet ﷺ saying, “A judge should not judge between two persons while he is in an angry mood.”

7159. Narrated Abū Ma‘ṣūd Al-Anṣārī: A man came to Allāh’s Messenger ﷺ and said, “O Allāh’s Messenger! By Allāh, I fail to attend the morning congregational Salāt (prayer) because so-and-so (i.e., Mu‘ādh bin Jabal) prolongs the Salāt (prayer) when he leads us for it.” I had never seen the Prophet ﷺ more furious in giving advice than he was on that day. He then said, “O people! Some of you make others dislike [good deeds, i.e. Salāt (prayer) etc.]. So whoever among you leads the people in Salāt (prayer), he should shorten it (make it brief) because among them there are the old, the weak and the one who is in a state that requires urgent relief (having some urgent jobs to do).” [See Hadith Vol. 1, No. 90]
7160. Narrated 'Abdullah bin 'Umar that he had divorced his wife during her menses. 'Umar mentioned that to the Prophet ﷺ. Allah's Messenger ﷺ became angry and said, "He must take her back (his wife) and keep her with him till she becomes clean from her menses and then to wait till she gets her next period and becomes clean again from it; and only then, if he wants to divorce her, he may do so."

(14) CHAPTER. Whosoever thinks that a judge can give judgements for the people according to his knowledge if he is not afraid of being suspected or blamed.

As the Prophet ﷺ said to Hind (bint 'Utba, the wife of Abu Sufyan), "Take (of your husband's wealth) what is reasonably sufficient for you and your children, and that is if the case is a well-known matter."

7161. Narrated 'Aishah: Hind bint 'Utba bin Rabia came and said, "O Allah's Messenger! By Allah, there was no family on the surface of the earth I like to see in degradation more than I did your family, but today there is no family on the surface of the earth whom I like to see honoured more than yours." Hind added, "Abu Sufyân is a miser. Is it sinful of me to feed our children from his property?" The Prophet ﷺ said, "There is no blame on you if you feed them (thereof) in a just and reasonable manner."
(15) CHAPTER. To bear witness as to the writer of a stamped letter, and to what extent it is permissible or forbidden to (bear such witness). The letter of a ruler sent to his governor, and similarly of a judge to a judge.

Some people said, “The letter of a ruler can be relied upon except in cases involving a legal punishment (prescribed by Allah).” The same people then said, “If the case involves an accidental homicide, the letter can be taken into consideration.” Because the case becomes one of money in their opinion. But the case becomes one of money only when the homicide is proved. Therefore both an accidental homicide and a premeditated murder are the same (in this respect).

‘Umar bin ‘Abdul-‘Aziz wrote (to his governor) regarding the case of a tooth that had been broken. İbrahim said, “It is permissible to depend on the letter from the judge to the judge as long as the latter knows the handwriting and the stamp of the former.

And Ash-Sha’bi used to make orders according to stamped letters including the ones sent by a judge. Ibn ‘Umar is said to have done so.

Manṣūr giving their judgements, depending on the letters of the judges without the presence of witnesses. If the person, against whom the letter is intended, claims that it is false, he is ordered to try to find a way out of it. The first person who asked for witnesses to confirm the letter of the judge was Ibn Abī Laila and Sawār bin 'Abdullāh. And Abū Nu‘āim said to us, “‘Ubaidullāh bin Muhriz said to us, ‘I brought a letter from Mūsa bin Anas (the judge of Baṣrah) after I had presented witnesses before him that such and such a person who was in Kūfa owed me such and such property. I took the letter to Al-Qāsim bin ‘Abdur-Rabman (the judge of Kūfa) who accepted it (as a valid basis for his judgement).”

Al-Ḥasan and Abū Qilāba disliked that one be a witness in the cases of a will, unless one knew what it contained, for there might be some injustice in it.

The Prophet ﷺ wrote to the Khaibar people: You should either pay the blood-money of your (murdered) companion, otherwise receive our warning of war.

Az-Zuhrī said regarding bearing witness as to the identity of a woman staying behind a curtain, “If you know her give witness otherwise don’t give witness.”

7162. Narrated Anas bin Mālik:
When the Prophet ﷺ intended to write to the (rulers of) Byzantines, the people said, “They do not read a letter unless it is sealed (stamped).” Therefore the Prophet ﷺ took a silver ring, as if I am looking at its glitter now and its engraving was: Muḥammad, Messenger of Allāh.
(16) CHAPTER. When is a man entitled to be a judge?

And Al-Hasan said, “Allâh has enjoined an obligation on all the rulers that they should not follow the lust of their hearts and should not be afraid of the people and should not sell Allâh’s Verses for a low price.”

Al-Hasan then recited Allâh’s Verses:

“O Dawûd (David)! Verily! We have placed you as a successor on earth, so judge you between men in truth (and justice) and follow not your desire – for it will mislead you from the Path of Allâh. Verily! Those who wander astray from the Path of Allâh (shall) have a severe torment, because they forget the Day of Reckoning.” (V.38:26)

And then he recited:

“Verily! We did send down the Torah (to Moses); therein was guidance and light, by which the Prophets, who submitted themselves to Allâh’s Will, judged for the Jews. And the rabbis and the priests (too judged for the Jews by Taurât after those Prophets), for to them was entrusted the protection of Allâh’s Book, and they were witnesses thereto. Therefore, fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allâh has revealed, (then) such are the Kafirûn (i.e., disbelievers – of a lesser degree)…” (V.5:44)

And then he recited the Verses:

“And (remember) Dawûd (David) and Sulaimân (Solomon), when they gave judgement in the case of the field in which the sheep of certain people had pastured at night and We were witness to their judgement. And We made Sulaimân to understand (the case), and to each of them We gave Hukm (right judgement of the
affairs and Prophethood); and (religious) knowledge…” (V.21:78,79)

Hasan added, “Allâh praised Sulâîmân and did not blame Dâwûd for his mistake. And if Allâh had not mentioned the case of these two persons you would have seen all the judges destroyed, but Allâh praised one for his knowledge and excused the other because he judged by what he had thought to be the fairest.”

Muzâhîm bin Zufar said, “Umar bin ‘Abdul-‘Azîz said to us, ‘There are five qualities (which a judge should possess), and if he does not have one of them then he has one defect; and those qualities are: He must be an intelligent, patient, honest, stern and a learned religious scholar and knowledge seeking.’”

17) CHAPTER. The salaries of rulers and those employed to administer the funds.

Shurairî, the judge, used to take a salary for his working as a judge.

‘Aîshah, wife of ‘Umar said, “A guardian can take (of the orphan’s wealth) in a reasonable and just manner according to his efforts. Abû Bakr and ‘Umar took salaries (for their jobs as caliphs).

7163. Narrated ‘Abdullâh bin As-Sa’dî that when he went to ‘Umar during his caliphate, ‘Umar said to him, “Haven’t I been told that you do certain jobs for the people but when you are given payment you refuse to take it?” ‘Abdullâh said, “Yes.” ‘Umar said, “Why do you do so?” I said, “I have horses and slaves and I am living in prosperity and I wish that my payment should be kept as a charitable gift for the Muslims.” ‘Umar said, “Do not do so, for I intended to do the same as you do. Allâh’s Messenger used to give me gifts and I used to say to him, ‘Give it to a more needy one than me.’” Once
he gave me some money and I said, ‘Give it to a more needy person than me,’ whereupon the Prophet ﷺ said, ‘Take it and keep it in your possession and then give it in charity. Take whatever comes to you of this money while you are not keen to have it and not asking for it; otherwise (i.e., if it does not come to you) do not seek to have it yourself.’”

7164 Narrated ‘Abdullah bin ‘Umar: I have heard Umar saying, “The Prophet ﷺ used to give me some money (grant) and I would say (to him), ‘Give it to a more needy one than me.’ Once he gave me some money and I said, ‘Give it to a more needy one than me.’ The Prophet ﷺ said (to me), ‘Take it and keep it in your possession and then give it in charity. Take whatever comes to you of this money while you are not keen to have it and not asking for it; take it, but you should not seek to have what you are not given.’”

(18) CHAPTER. Whoever gave judgements of Li‘ān(1) in the mosque.

And ‘Umar passed the judgement of Li‘ān near the pulpit of the Prophet ﷺ.

(1) (Ch.18) Li‘ān means taking of oaths by the husband accusing his wife of illegal sexual intercourse and by the wife defending herself. See V.24:6-9.
Shuraih Ash-Sha‘bī and Yahyā bin Ya‘mar passed judgements in the mosque. And Marwān passed the judgement that Zaid bin Thabit should take an oath near the pulpit. Al-Hasan and Zurâra bin Aufa used to pass judgements in the open space outside the mosque.

7165. Narrated Sahil bin Sa‘d: I witnessed a husband and a wife who were involved in a case of Li‘ān. Then (the judgement of) divorce was passed. I was fifteen years of age, at that time.

7166. Narrated Sahl, the brother of Banī Sā‘īda: A man from the Ansār came to the Prophet ﷺ and said, “If a man finds another man sleeping with his wife, should he kill him?” That man and his wife then did Li‘ān(1) in the mosque while I was present.

9) CHAPTER. Whosoever passed a judgement in the mosque and when the actual legal punishment was to be put to action, he ordered the guilty person to be taken outside the mosque so that the punishment might be carried out.

‘Umar said (to two men), “Take him (the criminal) out of the mosque.” Then he beat him. It is said that ‘Alī said the same.

7167. Narrated Abū Hurairah: A man came to Allah’s Messenger while he was in the mosque, and called him, saying, “O Allah’s Messenger! I have

(1) (H.7166) Li‘ān: See the glossary.
committed illegal sexual intercourse.” The Prophet ﷺ turned his face to the other side, but when the man confessed the crime four times against himself, the Prophet ﷺ said to him, “Are you mad?” The man said, “No.” So the Prophet ﷺ said (to his Companions), “Take him away and stone him to death.”

7168. [H. 7167 contd.] Narrated Jâbir bin Abdullah: I was one of those who stoned him at the Musalla in Al-Madina. (See H. 5272)

(20) CHAPTER. The advice of the Imãm (ruler) to the litigants.

7169. Narrated Umm Salama: Allah’s Messenger ﷺ said, “I am only a human being, and you people (opponents) come to me with your cases; and it may be that one of you can present his case eloquently in a more convincing way than the other, and I give my verdict according to what I hear. So, if ever I judge (by error) and give the right of a brother to his other (brother) then he (the latter) should not take it, for I am giving him only a piece of (Hell) Fire.” [See Vol. 3, Hadith No. 2458]

(21) CHAPTER. If a judge has to witness in favour of a litigant when he is a judge or he...
had it before he became a judge (can he pass a judgement in his favour accordingly or should he refer the case to another judge before whom he would bear witness?).

And the judge Shuraiḥ said to a person who sought his witness, “Go to the ruler so that I may bear witness (before him) for you.”

And ‘Ikrima said, “Umar said to ‘Abdur-Rahmān bin Auf, ‘If I saw a man committing illegal sexual intercourse or theft, and you were the ruler (what would you do)?’ ‘Abdur-Rahmān said, ‘I would regard your witness as equal to the witness of any other man among the Muslims.’ Umar said, ‘You have said the truth.’ Umar added, ‘If I were not afraid of the fact that people may say that ‘Umar has added to the Qur’an extra (Verses), I would have written the Verse of Ar-Rajm (stoning of married adulterers) with my own hands.’ ”

And Má‘īz confessed before the Prophet that he had committed illegal sexual intercourse, whereupon the Prophet ordered him to be stoned to death. It is not mentioned that the Prophet sought witness of those who were present there.

Hammād said “If an adulterer confesses before a ruler once only, he should be stoned to death.” But Al-Hakam said, “He must confess four times.”

7170. Narrated Abū Qatāda: Allah’s Messenger said on the Day of (the battle of) Ḥunain, “Whosoever has killed an infidel and has a proof or a witness for it, then the Saib (arms and belongings of that deceased) will be for him.” I stood up to seek a witness to testify that I had killed an infidel but I could not find any witness and then sat down. Then I thought that I should mention the case to Allah’s Messenger (and when I did so) a man from those who were sitting with
him said, “The arms of the killed person he has mentioned, are with me, so please satisfy him on my behalf.” Abū Bakr said, “No, he will not give the arms to a ‘bird’ of Quraish and deprive one of Allāh’s lions of it who fights for the Cause of Allāh and His Messenger.” Allāh’s Messenger ﷺ stood up and gave it to me, and I bought a garden with its price, and that was my first property which I owned through the war booty.

The people of Hijāz said, “A judge should not pass a judgement according to his knowledge, whether he was a witness at the time he was the judge or before that.” And if a litigant gives a confession in favour of his opponent in the court, in the opinion of some scholars, the judge should not pass a judgement against him till the latter calls two witnesses to witness his confession. And some people of ‘Iraq said, “A judge can pass a judgement according to what he hears or witnesses (the litigant’s confession) in the court itself, but if the confession takes place outside the court, he should not pass the judgement unless two witnesses witness the confession.” Some of them said, “A judge can pass a judgement depending on his own knowledge of the case as he is trustworthy, and that a witness is required just to reveal the truth. The judge’s knowledge is more than the witness.” Some said, “A judge can judge according to his knowledge only in cases involving property, but in other cases he cannot.” Al-Qāsim said, “A judge ought not to pass a judgement depending on his own knowledge if other people are ignorant of what he knows, although his knowledge is more than the witness of somebody else as he might expose himself to suspicion by the Muslims and cause the Muslims to have unreasonable doubt.”
7171. Narrated 'Ali bin Husain: Safiyya bint (daughter of) Huyai came to the Prophet (in the mosque) and when she returned (home) the Prophet accompanied her. It happened that two men from the Ansar passed by them and the Prophet called them saying, “She is Safiyya!”(1) Those two men said, “Subhan Allah!” The Prophet said, “Satan circulates in the human body as blood does.”

(22) CHAPTER. The order of the Wali (chief ruler) sending two Amir (governors) to one place that they should cooperate and agree with each other and should not differ with one another.

7172. Narrated Abú Burda: The Prophet sent my father and Mu'adh bin Jabal to Yemen and said (to them), “Make things easy for the people and do not put hurdles in their way, and give them glad tiding, and don’t let them have aversion (i.e., to make

(1) (H.7171) The Prophet disliked suspicion and said, “She is Safiyya., i.e., my wife.”
people to hate good deeds) and you both should work in cooperation and mutual understanding”. Abū Mūsā said to Allāh’s Messenger ﷺ, “In our country a special alcoholic drink called Al-Bīṭ, is prepared (for drinking).” The Prophet ﷺ said, “Every intoxicant is prohibited.”

(23) CHAPTER. The ruler’s acceptance of invitation.

‘Uthmān accepted the invitation of a slave of Al-Mughira bin Shu‘ba.

7173. Narrated Abū Mūsā: The Prophet ﷺ said, “Set free the captives and accept invitations.”

(24) CHAPTER. The gifts taken by the employees.

7174. Narrated Abū Humaid As-Sā‘īḍi: The Prophet ﷺ appointed a man from the tribe of Bani Asad, called Ibn Al-Utabiyya, to collect the Zakāt. When he returned (with the money) he said (to the Prophet ﷺ), “This is for you and this has been given to me as a gift.” The Prophet ﷺ stood up on the pulpit (Ṣuyān said he ascended the pulpit), and after glorifying and praising Allāh, he said, “What is wrong with the employee whom we send (to collect Zakāt from the public) that he returns to say, ‘This is for you and that is for me?’ Why didn’t he stay at his father’s and mother’s house to see whether he will be
given gifts or not? By Him in Whose Hand my soul is, whoever takes anything illegally will bring it on the Day of Resurrection by carrying it over his neck; if it is a camel, it will be grunting; if it is a cow, it will be mooing; and if it is a sheep it will be bleating!” The Prophet ﷺ then raised both his hands till we saw the whiteness of his armpits (and he said), “No doubt! Haven’t I conveyed Allah’s Message?” And he repeated it three times.

(25) CHAPTER. To appoint the Maulā (freed slaves) as judges and officials.

7175. Narrated Ibn ‘Umar: Salim, the freed slave of Abū Ḥudhaifa used to lead in Ṣalāt (prayer) the early Muhājarūn (emigrants) and the Companions of the Prophet ﷺ in the Qubā’ mosque. Among those [who used to offer Ṣalāt (prayer) behind him] were Abū Bakr, ‘Umar, Abū Salama, and ‘Amir bin Rabī‘a.
(26) CHAPTER. The ‘Urafa’ (1) appointed to look after the people’s affairs.

7176, 7177.Narrated ‘Urwa bin Az-Zubair: Marwân bin Al-Ḥakam and Al-Miswar bin Makhrama told him that when the Muslims were permitted to set free the captives of Hawazin, Allah’s Messenger ﷺ said, “I do not know who amongst you has agreed (to it) and who has not. Go back so that your ‘Urafa’ may submit your decision to us.” So the people returned and their ‘Urafa’ talked to them and then (their ‘Urafa’) came to Allah’s Messenger ﷺ and told him that the people had given their consent happily and permitted (their captives to be freed).

(27) CHAPTER. What is disliked as regards praising the Sultan (ruler) (in his presence) and saying something different after leaving him.

7178. Narrated Muhammad bin Zaid bin ‘Abdullâh bin ‘Umar: Some people said to Ibn ‘Umar. “When we enter upon our ruler(s) we say in their praise what is contrary to what we say when we leave them.” Ibn ‘Umar said, “We used to

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(1) (Ch.26) ‘Urafa’ is the plural of ‘Arif, the title of a person who is appointed to head a group of people to find out their problems and needs and inform his seniors about it. It is a rank below Amir.
consider this as hypocrisy.”

7179. Narrated ‘Abū Hurairah : Allāh’s Messenger ﷺ said, “The worst of all mankind is the double-faced one, who comes to some people with one countenance and to others, with another countenance.”

(28) CHAPTER. Passing a judgement against an absent person.

7180. Narrated ‘Ā’ishah : Hind (bint ‘Utba) said to the Prophet ﷺ, “Abū Sufyān is a miserly man and I need to take some money of his wealth.” The Prophet ﷺ said, “Take reasonably what is sufficient for you and your children.”

(29) CHAPTER. Whoever is given the right of his brother (by error) through a judicial decision, then he should not take it as the judge’s judgement cannot render what is illegal, legal or what is legal, illegal.

7181. Narrated Umm Salama, the wife of the Prophet ﷺ: Allāh’s Messenger ﷺ heard some people quarrelling at the door of his dwelling, so he went out to them and said, “I am only a human being, and litigants with cases of dispute come to me, and someone of you may happen to be more eloquent (in presenting his case) than the other, whereby I may consider that he is truthful and pass a judgement in his favour. If ever I pass a judgement in favour of somebody whereby he
takes a Muslim’s right unjustly, then whatever he takes is nothing but a piece of (Hell) Fire, and it is up to him to take or leave.”

7182. Narrated ‘Aishah, the wife of the Prophet ﷺ: ‘Utba bin Abi Waqqas said to his brother Sa’d bin Abi Waqqas, “The son of the slave-girl of Zam’a is from me, so take him into your custody.” So in the year of conquest of Makkah, Sa’d took him and said, “(This is) my brother’s son whom my brother has asked me to take into my custody.” ‘Abd bin Zam’a got up before him and said, “(This is) my brother and the son of the slave-girl of my father, and was born on my father’s bed.” So they both submitted their case before Allah’s Messenger ﷺ. Sa’d said, “O Allah’s Messenger! This boy is the son of my brother and he entrusted him to me.” ‘Abd bin Zam’a said, “This boy is my brother and the son of the slave-girl of my father, and was born on the bed of my father.” Allah’s Messenger ﷺ said, “The boy is for you, O ‘Abd bin Zam’a!” Then Allah’s Messenger ﷺ further said, “The child is for the owner of the bed, and the stone is for the adulterer.” He then said to Sauda bint Zam’a, “Veil (screen) yourself before him,” when he saw the boy’s resemblance to ‘Utba. The boy did not see her again till he met Allah (i.e., died).
(30) CHAPTER. Judgement regarding the cases involving wells, etc.

7183. Narrated `Abdullah: The Prophet ﷺ said, “If somebody on the demand of a judge takes an oath to grab (a Muslim’s) property and he is liar in what he is saying, he will meet Allâh Who will be angry with him.” So Allâh revealed:

“Verily! Those who purchase a small gain at the cost of Allâh’s Covenant and their oaths…” (V.3:77)

7184. [H. 7183 contd.]: Al-Ash’ath came while ‘Abdullah was narrating (this) to the people. Al-Ash’ath said, “This Verse was revealed regarding me and another man with whom I had a quarrel about a well. The Prophet ﷺ said (to me), ‘Do you have an evidence?’ I replied, ‘No.’ He said, ‘Let your opponent take an oath.’ I said, ‘I am sure he would take a (false) oath.’ Thereupon it was revealed:

‘Verily! Those who purchase a small gain at the cost of Allâh’s Covenant…”’ (V.3:77)

(31) CHAPTER. To judge (all) cases involving wealth, whether it is much or little in amount, in one and the same.

And Ibn ‘Uyaina stated on the authority of Ibn Shubruma, “It is the same to judge a case involving a little or a big amount of wealth.”

7185. Narrated Umm Salama: The Prophet ﷺ heard the voices of some people quarrelling near the door of his dwelling, so he went to them and said, “I am only a human being; and litigants with cases of disputes come to me, and may be one of them presents his case eloquently in a more convincing and impressive way than the
other, whereby I may consider that he is truthful and pass a judgement in his favour. So if I give a Muslim’s right to another (by mistake), then that (property) is a piece of (Hell) Fire, and it is up to him to take it or leave it.” [See also Hadith No. 7181]

(32) CHAPTER. The selling of the people’s real or personal estates by the ruler on their behalf.

The Prophet ﷺ sold a Mudabbar(1) slave of Nu‘aim bin Nahām.

7186. Narrated Jābir: The Prophet ﷺ came to know that one of his Companions had given the promise of freeing his slave after his death, but as he had no other property than that slave, the Prophet ﷺ sold that slave for 800 Dirham and sent the price to him.

(33) CHAPTER. Whoever does not care about slanders made by ignorant people against the Amirs (leaders).

7187. Narrated Ibn ‘Umar: Allāh’s Messenger ﷺ sent an army unit headed by Usāma bin Zaid and the people criticised his (Usāma’s) leadership. The Prophet ﷺ said (to the people), “If you are criticising his leadership now, then you used to criticise his father’s leadership before. By Allāh, he (Usāma’s father) deserved the leadership and used to be of the most

(1) (Ch.32) A slave promised to be freed after his master’s death.
beloved persons to me, and now his son
(Usâma) is one of the most beloved persons
to me after him.” [See Vol. 5, Hadith
No.4469]

(34) CHAPTER. The one who is the most
contentious of enemies; and that is, the most
quarrelsome person of the opponents.

7188. Narrated 'ÂishahRTC: Allâh's Messenger RTC said, “The most
hated man (person) to Allâh, is the one
who is the most quarrelsome of the
opponents.” (See H. 2457)

(35) CHAPTER. If a judge passes an unjust
judgement or a judgement which differs from
that of the learned religious men, such a
judgement is to be rejected.

7189. Narrated Ibn 'Umar RTC: The Prophet RTC sent (an army unit under the
command of) Khâlid bin Al-Walid to fight
against the tribe of Banî Jadhîma and those
people could not express themselves by
saying, “Aslâmânâ,”(1) but they said,
“Sabâ'nâ! Sabâ'nâ!”(2) Khâlid kept on
killing some of them and taking some
others as captives, and he gave a captive to
everyone of us and ordered everyone of us to
kill his captive.(3) I said, “By Allâh, I shall

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(1) (H.7189) “We have embraced Islâm!”
(2) (H.7189) “We have come out of one religion to another.”
(3) (H.7189) Khâlid killed those people because he thought that they should have
expressed their conversion to Islâm explicitly by saying, “Aslâmânâ!”.
not kill my captive and none of my companions shall kill their captives!” Then we mentioned that to the Prophet ﷺ and he said, “O Allah! I am free from what Khalid bin Al-Walid has done,” and repeated it twice.

(36) CHAPTER. The Imam (ruler) going to some people to establish peace among them.

7190. Narrated Sahl bin Sa'd As-Sa'idi:
There was some quarrel (fighting) among Banî ‘Amr, and when this news reached the Prophet ﷺ, he offered the Zuhr prayer and went to establish peace among them. In the meantime the time of ‘Asr prayer was due, Bilal pronounced the Adhân and then the Iqâma for the Salât (prayer) and requested Abû Bakr (to lead the Salât) and Abû Bakr went forward. The Prophet ﷺ arrived while Abû Bakr was still in Salât (prayer). He entered the rows of people offering prayer till he stood behind Abû Bakr in the (first) row. The people started clapping, and it was the habit of Abû Bakr that whenever he stood for Salât (prayer), he never glanced sideways till he had finished the Salât (prayer), but when Abû Bakr observed that the clapping was not coming to an end, he looked and saw the Prophet ﷺ standing behind him. The Prophet ﷺ beckoned him to carry on by waving his hand. Abû Bakr stood there for a while, thanking Allah for the saying of the Prophet ﷺ and then he retreated, taking his
steps backwards. When the Prophet ﷺ saw that, he went ahead and led the people in Salāt (prayer). When he finished the Salāt (prayer), he said, “O Abū Bakr! What prevented you from carrying on with the Salāt (prayer) after I beckoned you to do so?” Abū Bakr replied, “It does not befit the son of Abu Qahfa to lead the Prophet ﷺ in Salāt (prayer).” Then the Prophet ﷺ said to the people, “If some problem arises during Salāt (prayer), then the men should say, Subhān Allāh! and the women should clap.” [See Vol.1, Hadith No. 684]

(37) CHAPTER. It is desirable that a scribe should be honest and wise.

7191.Narrated Zaid bin Thabit: Abū Bakr sent for me, owing to the large number of casualties in the battle of Al-Yamāma, while ‘Umar was sitting with him. Abū Bakr said (to me), ‘Umar has come to me and said, “A great number of Qurra’ (those who know the Qur’an by heart) of the Qur’an were killed on the day (of the battle) of Al-Yamāma, and I am afraid that the casualties among the Qurra’ of the Qur’an may increase on other battlefields whereby a large part of the Qur’an may be lost. Therefore, I consider it advisable that you (Abū Bakr) should have the Qur’an collected.” I said, “How dare I do something which Allah’s Messenger ﷺ did not do?” ‘Umar said, “By Allah, it is something beneficial.” ‘Umar kept on pressing me for that till Allah opened my chest for that for which He had opened the chest of ‘Umar and I had in that matter the same opinion as ‘Umar had. Abū Bakr then said to me (Zaid), “You are a wise young man and we do not have any suspicion about you, and you used to write the Divine
Revelation for Allah’s Messenger ﷺ. So you should search for the fragmentary scripts of the Qur’an and collect it (in one Book).”

Zaid further said: By Allah, if Abu Bakr had ordered me to shift a mountain among the mountains from one place to another it would not have been heavier for me than this ordering me to collect the Qur’an. Then I said (to ‘Umar and Abu Bakr), “How can you do something which Allah’s Messenger ﷺ did not do?”

Abu Bakr said, “By Allah, it is something beneficial.” Zaid added: So he (Abu Bakr) kept on pressing me for that, until Allah opened my chest for that for which He had opened the chests of Abu Bakr and ‘Umar, and I had in that matter the same opinion as theirs. So I started compiling the Qur’an by collecting it from the leafless stalks of the date-palm tree and from the pieces of leather and hides and from the stones, and from the chests of men (who had memorized the Qur’an). I found the last Verses of Surat At-Tauba:

“Verily there has come unto you a Messenger (Muhammadﷺ) from amongst yourselves...” (V.9:128,129) from Khuzaima or Abu Khuzaima and I added it to the rest of the Sūrah. The manuscripts of the Qur’an remained with Abu Bakr till Allah took him unto Him. Then it remained with ‘Umar till Allah took him unto Him, and then with Hafsa bint ‘Umar.

(38) CHAPTER. The writing of a letter by the ruler to his representatives (in the provinces), and by the judge to his workers who look after the problems of the people.

7192. Narrated Abu Laila bin ‘Abdullah bin ‘Abdur-Rahman bin Sahl: Sahl bin Abu
Hathma and some great men of his tribe said, ‘Abdullāh bin Sahl and Muḥāyiṣa went out to Khaybar as they were struck with poverty and difficult living conditions. Then Muḥāyiṣa was informed that ‘Abdullāh had been killed and thrown in a pit or a spring. Muḥāyiṣa went to the Jews and said, “By Allāh, you have killed my companion.” The Jews said, “By Allāh, we have not killed him.” Muḥāyiṣa then came back to his people and told them the story. He, his elder brother Huwaiṣa and ‘Abdur-Rahmān bin Sahl came (to the Prophet) and he who had been at Khaybar, proceeded and started to speak, but the Prophet said to Muḥāyiṣa, “The eldest! The eldest!” meaning, “Let the eldest of you speak.” So Huwaiṣa spoke first and then Muḥāyiṣa. Allāh’s Messenger said, “The Jews should either pay the blood-money of your (deceased) companion or be ready for war.” After that, Allāh’s Messenger wrote a letter to the Jews in that respect, and they wrote that they had not killed him. Then Allāh’s Messenger said to Huwaiṣa, Muḥāyiṣa and ‘Abdur-Rahmān, “Can you take an oath by which you will be entitled to take the blood-money?” They said, “No.” He said (to them), “Shall we ask the Jews to take an oath before you?” They replied, “But the Jews are not Muslims.” So Allāh’s Messenger gave them one hundred she-camels as blood-money from himself. Sahl added: When those she-camels were made to enter the house, one of them kicked me with its leg.
7193, 7194. Narrated Abu Hurairah and Zaid bin Khalid Al-Juhani: A bedouin came and said, “O Allah’s Messenger! Judge between us according to Allah’s Book (Laws).” His opponent stood up and said, “He said the truth, so judge between us according to Allah’s Laws.” The bedouin said, “My son was a labourer for this man and committed illegal sexual intercourse with his wife. The people said to me, ‘Your son is to be stoned to death,’ so I ransomed my son for one hundred sheep and a slave-girl. Then I asked the religious learned men and they said to me, ‘Your son has to receive one hundred lashes and also one year of exile.’”

The Prophet ﷺ said, “I shall judge between you according to Allah’s Book (Laws)! As for the slave-girl and the sheep, it shall be returned to you, and your son shall receive one hundred lashes and be exiled for one year.” “O you, Unais!” the Prophet ﷺ addressed the man, “Go in the morning to the wife of this man and (if she confessed) stone her to death.” So Unais went to her the next morning (she confessed) so he stoned her to death. (See H. 6859)

(40) CHAPTER. The translators of a ruler; and is it permissible to keep one translator?

7195. Khārija bin Zaid bin Thabit said that Zaid bin Thabit said, “The Prophet ﷺ ordered me to learn the writing of the Jews. I
even wrote letters for the Prophet (to the Jews) and also read their letters when they wrote to him.”

And ‘Umar said in the presence of ‘Ali, ‘Abdur-Rahmân and ‘Uthmân, “What is this woman saying?” (1) ‘Abdur-Raḥmān bin Ḥātib said, “She is informing you about her companion who has committed illegal sexual intercourse with her.”

Abū Jamra said, “I was an interpreter between Ibn ‘Abbās and the people.” Some people said, “A ruler should have two interpreters.”

7196. Narrated ‘Abdullāh bin ‘Abbās that Abū Suḥāyṣ bin Ḥarb told him that Heraclius had called him along with the members of a Quraish caravan and then said to his interpreter, “Tell them that I want to ask this (Abū Suḥāyṣ) some questions, and if he tries to tell me a lie, they should contradict him.” Then Abū Suḥāyṣ mentioned the whole narration and said that Heraclius said to the interpreter, “Say to him (Abū Suḥāyṣ), ‘If what you say is true, then he (the Prophet ﷺ) will take over the place underneath my two feet.’” [See Vol. 1, Hadith No. 7, for details). [41] CHAPTER. The ruler calling his employees to account.

7197. Narrated Abū Ḥumād As-Sa‘īdī: The Prophet ﷺ employed Ibn Al-Utābiyya to collect Zakāt from Banī Sulaim, and when he returned (with the money) to Allāh’s Messenger ﷺ, the Prophet ﷺ called him to account, and he said, “This (amount) is for

(1) (H.7195) The woman was a non-Arab.
you, and this was given to me as a gift.” Allah’s Messenger ﷺ said, “Why don’t you stay at your father’s house or your mother’s house to see whether you will be given gifts or not, if you are telling the truth?” Then Allah’s Messenger ﷺ stood up and addressed the people, and after glorifying and praising Allah, he said, “Ammā Ba’dū (then after) I employ some men from among you for some job which Allah has placed in my charge, and then one of you comes to me and says, ‘This (amount) is for you and this is a gift given to me.’ Why doesn’t he stay at the house of his father or the house of his mother and see whether he will be given gifts or not, if he was telling the truth? By Allah, none of you takes anything of it (i.e., Zakāt) for himself unlawfully but he will meet Allah on the Day of Resurrection carrying it over his neck! I do not want to see any of you carrying a grunting camel or a mooing cow, or a bleating sheep on meeting Allah.” Then the Prophet ﷺ raised both his hands, till I saw the whiteness of his armpits, and said, “(No doubt)! Haven’t I conveyed Allah’s Message!”

(42) CHAPTER. The courtiers and advisers of the Imam (ruler).

7198. Narrated Abū Sa’īd Al-Khudrī: The Prophet ﷺ said, “Allah never sends a Prophet or gives the caliphate to a caliph but that he (the Prophet or the caliph) has two groups of advisers: A group advising him to do good and exhorts him to do it, and the other group advising him to do evil and exhorts him to do it. But the protected
person (against such evil advisers) is the one protected by Allāh.”

(43) CHAPTER. How do the people give the Baiʻa (pledge) to the Imām (ruler)?

7199. Narrated ‘Ubāda bin Aṣ-Ṣāmit: We gave the Baiʻa (pledge) to Allāh’s Messenger that we would listen to and obey him both at the time when we were active and at the time when we were tired.

7200. [H. 7199 contd.] And that we would not fight against the ruler or disobey him,
and would stand firm for the truth or say the truth wherever we might be, and in the Way of Allâh we would not be afraid of the blame of the blamers.

[See Hadîth No.7213]

7201. Narrated Anas رضي الله عنهٌ: The Prophet ﷺ went out on a cold morning while the Muhãjirûn (emigrants) and the Anšâr were digging the trench. The Prophet ﷺ then said,

"O Allâh! The real goodness is the goodness of the Hereafter, so please forgive the Anšâr and the Muhãjirûn."

They replied, "We are those who have given the Ba‘î’a (pledge) to Muhammad ﷺ to observe Jihâd as long as we remain alive."

7202. Narrated ‘Abdullãh bin ‘Umar رضي الله عنهٌ: Whenever we gave the Ba‘î’a (pledge) to Allâh’s Messenger ﷺ for to listen and obey, he used to say to us, “For as much as you can” (i.e., whatever is in your ability).

7203. Narrated ‘Abdullãh bin Dinãr: I witnessed Ibn ‘Umar when the people gathered around ‘Abdul-Mâlik. Ibn ‘Umar wrote: “I gave the Ba‘î’a (pledge) that I will listen to and obey Allâh’s slave, ‘Abdul-Mâlik, chief of the believers, according to Allâh’s Laws and the Sunna of His Messenger as much as I can; and my sons too, give the same pledge.”
7204. Narrated Jarir bin 'Abdullãh: I gave the Bai'a (pledge) to the Prophet that I would listen and obey, and he told me to add: “As much as I can, and to be sincere and true to every Muslim [i.e. order them for Al-Ma'rûf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid them from Al-Munkar (i.e. disbelief, polytheism, and all that Islam has forbidden), and to help them and to be merciful and kind to them].” (See H. 57)

7205. Narrated 'Abdullãh bin Dinar: When the people gave the Bai’a (pledge) to ’Abdul-Malîk, 'Abdullãh bin 'Umar wrote to him: “To Allah’s slave, ‘Abdul-Malîk, chief of the believers, I gave the Bai’a that I will listen to and obey, according to Allah’s Laws and Sunna (legal ways) of His Messenger in whatever is within my ability; and my sons, too, give the same pledge.”

7206. Narrated Yazid: I said to Salama, “For what did you give the Bai’a (pledge) to the Prophet on the Day of Hudaibiya?” He replied, “For death.”

7207. Narrated Al-Miswar bin Makhrama: The group of people whom ‘Umar had selected as candidates for the
caliphate gathered and consulted each other. 'Abdur-Rahmân said to them, “I am not going to compete with you in this matter, but if you wish, I would select for you a caliph from among you.” So all of them agreed to let ‘Abdur-Rahmân decide who will be the new caliph. So when the candidates placed the case in the hands of ‘Abdur-Rahmân, the people went towards him and nobody followed the rest of the group nor obeyed any after him. So the people followed ‘Abdur-Rahmân and consulted him all those nights till there came the night we gave the Bai’a (pledge) to ‘Uthmân. Al-Miswar (bin Makhrama) added: ‘Abdur-Rahmân called on me after a portion of the night had passed and knocked on my door till I got up, and he said to me, “I see you have been sleeping! By Allâh, during the last three nights I have not slept enough. Go and call Az-Zubair and Sa’d.” So I called them for him and he consulted them and then called me saying, “Call ‘Ali for me.” I called ‘Ali and he held a private talk with him till very late at night, and then ‘Ali got up to leave having had much hope (to be chosen as a caliph) but ‘Abdur-Rahmân was afraid of something concerning ‘Ali. ‘Abdur-Rahmân then said to me, “Call ‘Uthmân for me.” I called him and he kept on speaking to him privately till the Mu’adî-dhin put an end to their talk by calling the ādhan for the Fajr prayer. When the people finished their morning Salât (prayer) and that (six men) group gathered near the pulpit, ‘Abdur-Rahmân sent for all the Muhâjîrûn (emigrants) and the Anṣâr present there, and sent for the army chief who had performed the Hajj with ‘Umar that year. When all of them had gathered, ‘Abdur-Rahmân said, “Lâ ilaha illallâh (none has the right to be worshipped but Allâh), then said,
"Amma Ba’du, O ‘Ali, I have looked at the people’s tendencies and noticed that they do not consider anybody equal to ‘Uthmân, so you should not incur blame (by disagreeing).” Then ‘Abdur-Rahmân said (to ‘Uthmân), “I gave the Bai’a (pledge) to you on condition that you will follow Allâh’s Laws and the Sunna of Allâh’s Messenger and the legal ways of the two caliphs after him.” So ‘Abdur-Rahmân gave the Bai’a to him, and so did the people including the Muhajirûn (emigrants) and the Ansâr and the chiefs of the army staff and all the Muslims.

(44) CHAPTER. Whosoever gave the Bai’a (pledge) twice.

7208. Narrated Salama: We gave the Bai’a (pledge) to the Prophet under the tree. He said to me, “O Salama! Will you not give the Bai’a?” I replied “O Allâh’s Messenger! I have already given the Bai’a for the first time.” He said, “(Give it again) for the second time.”

(45) CHAPTER. The giving of the Bai’a (pledge) by the bedouins.

7209. Narrated Jâbir bin ‘Abdullâh: A bedouin gave the Bai’a (pledge) to Allâh’s Messenger for Islâm and the bedouin got a fever where upon he said to the Prophet "Cancel my pledge.” But the Prophet refused. He came to him (again) saying, “Cancel my pledge.” But the Prophet refused. Then he (the bedouin) left (Al-Madîna). Allâh’s Messenger said, “Al-
Madina is like a pair of bellows (furnace). It cleanses its impurities and brightens and clears its good.” (See H. 7322)

(46) CHAPTER. The Bai'a (pledge) of a child.

7210. Narrated ‘Abdullãh bin Hishãm, who was born during the lifetime of the Prophet ﷺ, that his mother, Zainab bint Humaid had taken him to Allah’s Messenger ﷺ and said, “O Allah’s Messenger! Take his Bai’a (pledge) (for Islam).” The Prophet ﷺ said, “He (‘Abdullãh bin Hishãm) is a little child,” and passed his hand over his head and invoked Allah for him. ‘Abdullãh bin Hishãm used to slaughter one sheep as a sacrifice on behalf of all of his family.

(47) CHAPTER. Whoever gave the Bai’a (pledge) and then cancelled it.

7211. Narrated Jabîr bin ‘Abdullãh رضي الله عنهما: A bedouin gave the Bai’a (pledge) to Allah’s Messenger ﷺ for Islam. Then the bedouin got fever at Al-Madina, he came to Allah’s Messenger ﷺ and said: “O Allah’s Messenger! Cancel my pledge.” But Allah’s Messenger ﷺ refused. Then he came to him (again) and said, “O Allah’s Messenger! Cancel my pledge.” But the Prophet ﷺ refused. The bedouin finally went out (of Al-Madina) whereupon Allah’s Messenger ﷺ said, “Al-Madina is like a pair of bellows (furnace), it cleanses its impurities and brightens and clears its good.”
(48) CHAPTER. The person who gives the Bai'a (pledge) to a man just for worldly benefits.

7212. Narrated Abū Hurairah: Allāh's Messenger said, "There are three types of people Allāh will neither speak to them on the Day of Resurrection nor will purify them from sins, and they shall have a painful punishment. They are:

1. A man possessing superfluous water (more than he needs) on a way and he withholds it from the travellers.

2. A man who gives a Bai'a (pledge) to an Imām (ruler) and gives it only for worldly benefits; if the Imām gives him what he wants, he abides by his pledge, otherwise he does not fulfil his pledge.

3. A man who sells something to another man after the 'Asr prayer and swears by Allāh (a false oath) that he has been offered so much for it whereupon the buyer believes him and buys it although in fact, the seller has not been offered such a price." [See Vol.3, Hadith No. 2672]

(49) CHAPTER. The Bai'a (pledge) given by women.

Ibn 'Abbās narrated this from the Prophet ﷺ.

7213. Narrated ‘Ubayd bin As-Sāmit: Allāh's Messenger said to us while we were in a gathering, “Give me the Bai'a (pledge) for:

1. Not to join anything in worship along with Allāh.
2. Not to steal.
3. Not to commit illegal sexual intercourse.
(4) Not to kill your children.
(5) Not to utter slander intentionally, forging falsehood or not to accuse an innocent person and to spread such an accusation among people.
(6) Not to be disobedient (when ordered) for Ma’ruf (Islamic Monotheism and all that Islam has ordained).

The Prophet ﷺ added, “Whoever amongst you fulfils his pledge, his reward will be with Allāh, and whoever indulges in any of those sins and receives the legal punishment in this world for that sin, then that punishment will be an expiation for that sin’, and whoever commits any of those sins and Allāh does not expose (his sin), then it is up to Allāh, if He wishes He will punish him or if He wishes, He will forgive him.” So we gave the pledge for that. [See Vol.1, Hadīth No. 18]

7214. Narrated ‘Āishah رضي الله عنها: The Prophet ﷺ used to take the Bai’ā (pledge) from the women by words only after reciting this Holy Verse: “... that they will not associate anything in worship with Allāh...” (V.60:12) And the hand of Allāh’s Messenger ﷺ did not touch any woman’s hand except the hand of the woman that his right hand possessed (i.e., his captives or his lady-slaves).

7215. Narrated Umm ‘Atiyah ﷺ: We gave the Bai’a (pledge) to the Prophet ﷺ and he recited to me the Verse: “...that they will not associate anything in worship with Allāh...” (V.60:12)(1) And he also

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(1) (H.7215) “O Prophet! When believing women came to you to give the Bai’ā (pledge), that they will not associate anything in worship with Allāh, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e., by making illegal=
prevented us from wailing and lamenting over the dead. A woman from us withdrew her hand and said, "Such and such a woman wailed over a dead person belonging to my family and I want to compensate her for that wailing." The Prophet did not say anything in reply and she left and returned. None of those women abided by her pledge except Umm Sulaim, Umm Al-'Alã', and the daughter of Abu Sabra, the wife of Al-Mu'ãdh, or the daughter of Abu Sabra, and the wife of Mu'ãadh.

(50) CHAPTER. Whoever violates a Bai'a (pledge).

The Statement of Allah J:

"Verily, those who give the Bai'a (pledge) to you (O Muhammad ), they are giving the Bai'a to Allah. The Hand of Allah is over their hands. Then whosoever breaks his pledge, breaks only to his own harm, and whosoever fulfil what he has covenanted with Allah, He (Allah) will bestow on him a great reward." (V.48:10)

7216. Narrated Jãbir: A bedouin came to the Prophet and said, "Please take my Bai'a (pledge) for Islam." So the Prophet took from him the Bai'a for Islam. He came the next day with a fever and said to the Prophet, 'Cancel my pledge.' But the Prophet refused. And when the bedouin went away, the Prophet said, "Al-Madina is like a pair of bellows (furnace). It cleanses its impurities and brightens and clears its good."

=children belonging to their husbands), and that they will not disobey you in any Ma'rûf (Islamic Monotheism and all that Islam ordains), then accept their Bai'a (pledge), and ask Alläh to forgive them. Verily Alläh is Oft-Forgiving, Most Merciful." (V.60:12).

(1) (H.7215) She wanted to wail over a dead person belonging to the family of the other woman.
(51) CHAPTER. The appointment of a caliph (to succeed another).

7217. Narrated Al-Qasim bin Muhammad: ‘Aishah said, “O my head!”(1) Allah’s Messenger said, “If that (i.e., your death) should happen while I am still alive, I would ask Allah to forgive you and would invoke Allah for you.” ‘Aishah said, “O my life which is going to be lost! By Allah, I think that you wish for my death, and if that should happen then you would be busy enjoying the company of one of your wives in the last part of that day.” The Prophet said, “But I should say, ‘O my head!’ I feel like calling Abü Bakr and his son and appoint (the former as my successor) lest people should say something or wish for something.”(2) Allah will insist (on Abü Bakr becoming the caliph) and the believers will prevent (anyone else from claiming the caliphate),” or “…Allah will prevent (anyone else from claiming the caliphate) and the believers will insist (on Abü Bakr becoming the caliph).”

7218. Narrated ‘Abdullãh bin ‘Umar: It was said to ‘Umar, “Will you appoint your successor?” ‘Umar said, “If I appoint a caliph (as my successor) it is true that somebody who was better than I (i.e., Abü Bakr) did so, and if I leave the matter undecided, it is true that somebody who was better than I (i.e., Allah’s Messenger) did so.” On this, the people praised him. ‘Umar said, “People are of two kinds: Either one who is keen to take over the caliphate or one who is afraid of assuming such a

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(1) (H.7217) ‘Aishah complained of a headache.
(2) (H.7217) Lest some people should say that the right of ruling belongs to them, or some others should wish for becoming the caliph instead of Abü Bakr.
responsibility. I wish I could be free from its responsibility in that I would receive neither reward nor retribution. I won’t bear the burden of the caliphate in my death as I do in my life.”

7219. Narrated Anas bin Mālik that he heard ‘Umar’s second speech he delivered when he sat on the pulpit on the day following the death of the Prophetﷺ. ‘Umar recited the ‘Tashah-hud’ while Abū Bakr was silent. ‘Umar said, “I wish that Allah’s Messengerﷺ had outlived all of us, i.e., had been the last (to die). But if Muhammadﷺ is dead, Allah nevertheless has kept the light amongst you from which you can receive the same guidance as Allah guided Muhammadﷺ with that. And Abū Bakr is the Companion of Allah’s Messengerﷺ. He is the second of the two in the cave. He is the most entitled person among the Muslims to manage your affairs. Therefore get up and give the Bai’a (pledge) to him.” Some people had already given the Bai’a (pledge) to him in the shed of Banī Sā’īda but the Bai’a given by the public was at the pulpit. I heard ‘Umar saying to Abū Bakr on that day, “Please ascend the pulpit,” and kept on urging him till he ascended the pulpit whereupon, all the people gave the Bai’a to him.

(1) (H.7218) ‘Umar refused to appoint his successor lest he should be held responsible for the mistakes in future.

(2) (H.7219) i.e., none has the right to be worshipped but Allah, and Muhammadﷺ is His slave and His Messenger.
7220. Narrated Jubair bin Mu'tim: A woman came to the Prophet ﷺ and spoke to him about something and he told her to return to him. She said, "O Allah’s Messenger! If I come and do not find you?" (As if she meant, "...if you die") The Prophet ﷺ said, "If you should not find me, then go to Abu Bakr."

7221. Narrated Tariq bin Shihab: Abu Bakr رضي الله عنه said to the delegate of Buza'ka(1), "Follow the tails of the camels till Allah shows the caliph (successor) of His Prophet ﷺ and Al Muhajirun (emigrants) something because of which you may excuse yourselves:"

CHAPTER.

7222, 7223. Narrated Jabin bin Sumur: I heard the Prophet ﷺ saying, "There will be twelve Muslim rulers (who will rule all the Islamic world)." He then said a sentence which I did not hear. My father said that the Prophet ﷺ said, "All of them (those rulers) will be from Quraish."

(52) CHAPTER. The expulsion of quarrelsome people and people accused of

(1) (H. 7221) Buza'ka were the tribes who turned apostates after the death of the Prophet ﷺ. Some of them came to the Caliph Abu Bakr after they had regretted their dissention from Islam. 'Umar ordered them to stay in the desert taking care of their camels till he and the other Muslims decided their case.
something, from houses after having a firm proof against them.

‘Umar turned out the sister of Abū Bakr when she cried loudly over a dead person.

7224. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “By Him in Whose Hand my soul is, I intended to (or was about) to order for collecting firewood and then order someone to pronounce the Ādḥān for As-Salāt (the prayer) and then order someone to lead the people in Salāt (prayer) and then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregational) Salāt (prayer). By Him, in Whose Hand my soul is, if anyone of them had known that he could find a bone covered with good meat, or two (small) pieces of meat present in between two ribs, he would come for ‘Īshā prayer.” [See Vol. 1, Hadith No.644]

(53) CHAPTER. Is it legal for the Imām to forbid the criminals and those who commit sins to talk to or visit him, etc.?

7225. Narrated ‘Abdullāh bin Ka’b bin Mālik who was Ka’b’s guide from among his sons when Ka’b became blind: I heard Ka’b bin Mālik saying, “When some people remained behind and did not join Allah’s Messenger ﷺ in the battle of Tabük...” and then he described the whole narration and said, “Allah’s Messenger ﷺ forbade the Muslims to speak to us, and so we (I and
my companions) stayed fifty nights in that state, and then Allâh's Messenger ﷺ announced Allâh's Acceptance of our repentance.” (See H. 4418)
(1) CHAPTER.

What is said regarding wishes, and whoever wished for martyrdom.

7226. Narrated Abū Hurairah

I heard Allah’s Messenger saying, “By Him, in Whose Hand my soul is! Were it not for some men who dislike to be left behind and for whom I do not have means of conveyance, I would not stay away (from any Holy Battle). I would love to be martyred in Allah’s Cause and come back to life and then get martyred and then come back to life and then get martyred and come back to life and then get martyred.” [See Hadith No. 36, 2797].

7227. Narrated Al A’raj: Abū Hurairah

said, Allah’s Messenger said, “By Him, in Whose Hand my soul is, I would love to fight in Allah’s Cause and then get martyred and then come back to life and then get martyred and then come back to life and then get martyred and then come back to life.” Abū Hurairah used to repeat those words three times and I testify to it with Allah’s Oath.

(2) CHAPTER.

To wish for good.

And the statement of the Prophet: “If I had gold equal to (the mountain of) Uhud.”

7228. Narrated Abū Hurairah

The Prophet said, “If I had gold equal to (the mountain of) Uhud. I would love that, before three days had passed, not a single Dīnār thereof remained with me if I found
somebody to accept it; excluding some amount that I would keep for the payment of my debts.”

(3) CHAPTER. The statement of the Prophet ﷺ: “If I had formerly known what I came to know lately…”

7229. Narrated ‘Aishah رضي الله عنها: Allah’s Messenger ﷺ said, “If I had formerly known what I came to know lately, I would not have driven the Hadîd (animal for sacrifice) with me and would have finished the state of Ihrãm along with the people when they finished it.” (See H. 1785)

7230. Narrated Jâbir bin ‘Abdullãh رضي الله عنه: We were in the company of Allah’s Messenger ﷺ and we assumed the state of Ihrãm of Hajj and arrived at Makkah on the fourth of Dhul-Hijja. The Prophet ﷺ ordered us to perform the Tawâf around the Ka’bah and (Sa’y) between As-Šafâ and Al-Marwa and make it as ‘Umra, and finish the state of Ihrãm except the one who had Hady with him. None of us had the Hady with him except the Prophet ﷺ and Ťalha. ‘Ali came from Yemen and brought the Hady with him. ‘Ali said, “I had assumed the state of Ihrãm with the same intention as that with which Allah’s Messenger ﷺ had assumed it.” The people said, “How can we proceed to Minã and our male organs are dribbling?”(1) Allah’s Messenger ﷺ said, “If I had formerly

(1) (H.7230) They meant, “How can we perform ‘Umra only and finish our state of Ihrãm and then assume the Ihrãm for Hajj and go to Minã?” On finishing the state of Ihrãm, one is allowed to have sexual relation with his wife.
known what I came to know lately, I would not have brought the Hady, and had there been no Hady with me, I would have finished my Ihram.” Surâqâ (bin Mâlik) met the Prophet while he was throwing pebbles at the Jamrat-al-Aqaba, and asked, “O Allah’s Messenger! Is this (permitted) for us only?” (1) The Prophet replied, “No, it is forever.” ‘Âishah had arrived at Makkah while she was menstruating, therefore the Prophet ordered her to perform all the ceremonies of Hajj except the Tawaf around the Ka’bah, and not to perform her Salât (prayers) unless and until she became clean. When they encamped at Al-Âthâ’, ‘Âishah said, “O Allah’s Messenger! You are proceeding after performing both Hajj and Umrah while I am proceeding with Hajj only?” So the Prophet ordered ‘Abdur-Rahmân bin Abû Bakr A-Siddîq to go with her to At-Tanîm, and so she performed the Umrah in Dhul-Hijja after the days of the Hajj.

(4) CHAPTER. The statement of the Prophet: “Would that so-and-so…”

7231. Narrated ‘Âishah: One night the Prophet was unable to sleep and said, “Would that a righteous man from my Companions guarded me tonight.” Suddenly we heard the clatter of arms, whereupon the Prophet said, “Who is it?” It was said, “I am Sa’d, O Allah’s Messenger! I have come to guard you.” The Prophet then slept so soundly that we heard him snoring.

Abû ‘Abdullâh said: ‘Âishah said, “Bilal...”

(1) (H.7230) The permission to perform Umra, finish one’s Ihram, and then assume it once again for Hajj.
said, 'Would that I but stayed overnight in a valley with Idhkhir and Jalil (two kinds of aromatic grass) around me (i.e., in Makkah).’ “Then I told that to the Prophet ﷺ.

(5) CHAPTER. To wish for (learning) the Qur'an and (religious) knowledge.

7232. Narrated Abu Hurairah: Allah’s Messenger ﷺ said, “Not to wish to be the like except the like of two men. A man whom Allah has given the (knowledge of the) Qur’an and he recites it during the hours of night and day, and the one who wishes says: If I were given the same as this (man) has been given, I would do what he does; and a man whom Allah has given wealth and he spends it in the just and right way, in which case the one who wishes says: If I were given the same as he has been given, I would do what he does.” [See Vol. 6, Hadith No. 5025, 5026]

(6) CHAPTER. What kind of wishing is disliked.

And wish not for the things in which Allah has made some of you excel others. For men there is a reward for what they have earned, (and likewise) for women there is a reward for what they have earned, and ask Allah of His Bounty. Surely, Allah is Ever All-Knower of everything.” (V.4:32)
7233. Narrated Anas: If I had not heard the Prophet saying, “You should not long for death,” I would have longed (for it). (See H. 5671)

7234. Narrated Qais: We went to Khabbāb bin Al-Ara’ and he had got himself branded at seven spots over his body. He said, “If Allah’s Messenger had not forbidden us to invoke Allah for death, I would have invoked for it.”

7235. Narrated Sa’d bin Ubaid, the Mawālī of ‘Abdur-Rahmān bin Azhar: Allah’s Messenger said, “None of you should long for death, for if he is a good-doer, he may increase his good deeds, and if he is an evil-doer, he may stop the evil deeds and repent.”

(7) CHAPTER. The statement of a man, “Without Allah, we would not have been guided.”

7236. Narrated Al-Barā’ bin ‘Azib: The Prophet was carrying earth with us on the Day (of the battle) of Al-Ahzāb (the Confederates) and I saw that the dust was covering the whiteness of his abdomen, and he (the Prophet) was saying,

“(O Allah)! Without You, we would not have been guided.

Nor would we have given in charity, nor
would we have offered Salāt (prayer).

So (O Allāh!) Please send Sakīna (calmness and tranquillity) upon us.

As they, (the chiefs of the enemy tribes) have rebelled against us. And if they intend afflication (i.e., want to frighten us and fight against us) then we would not (flee but withstand them)."

And the Prophet  used to raise his voice with it. [See Vol. 5, Hadith No. 4104, 4106]

(8) CHAPTER. It is disapproved to long for meeting the enemy.

This has been narrated by Abū Hurairah on the authority of the Prophet  .

7237. Narrated ‘Abdullāh bin Abī Aufā: Allāh’s Messenger  said, “Do not long for meeting your enemy, and ask Allāh for safety (from all sorts of evil) ” [See Vol. 4, Hadith No. 3024, 3025]

(9) CHAPTER. What uses of Al-Lau(1) are allowed.

And the Statement of Allāh :

“...Would that I had strength (men) to overpower you or that I could take myself to some powerful support (to resist you).” (V.11:80)

7238. Narrated Al-Qāsim bin Muhammad: Ibn ‘Abbās mentioned the case of a couple on whom the judgement of Li‘īn(2) has been

(1) (Ch.9) Lau means: ‘It’, ‘would that’, and other expressions that would occur in the Ahadith of this chapter.

(2) (H.7238) Li‘īn See the gloss.
passed. ‘Abdullāh bin Shaddād said, “Was that the lady in whose case the Prophet said, ‘If I were to stone a lady to death without a proof (against her)?”’ Ibn ‘Abbās said, “No! That was concerned with a woman who, though being a Muslim, used to arouse suspicion by her outright misbehaviour.” [See Vol. 7, Hadith No. 5310]

7239. Narrated ‘Ātā’: One night – the Prophet delayed the ‘Isha’ prayer whereupon ‘Umar went to him and said, “The Salāt (prayer), O Allāh’s Messenger! The women and children have slept.” The Prophet came out with water dropping from his head, and said, “Were I not afraid that it would be hard for my followers (or for the people), I would order them to pray ‘Isha’ prayer at this time.”

(Various versions of this Hadith are given by the narrators with slight differences in expression). (See H. 571)
7240. Narrated Abū Hurairah: Allah's Messenger ﷺ said, “Were I not afraid that it would be hard on my followers, I would order them to use the Siwāk (as obligatory, for cleaning the teeth).” (See H.887) 

7241. Narrated Anas: The Prophet ﷺ observed Al-Wiṣāl(1) fasting on the last days of the month. Some people did the same, and when the news reached the Prophet ﷺ, he said, “If the month had been prolonged for me, then I would have observed Al-Wiṣāl for such a long time that the most exaggerating ones among you would have given up their exaggeration. I am not like you; my Lord (Allah) makes me eat and drink (at night).” (See H. 1964, 1965)

7242. Narrated Abū Hurairah: Allah's Messenger ﷺ forbade Al-Wiṣāl. The people said (to him), “But you observe Al-Wiṣāl.” He (ﷺ) said, “Who among you is like me? During night, my Lord makes me eat and drink (at night).(2)” But when the people

(1) (H.7241) Al-Wiṣāl is not to break one’s fast at sunset but continue fasting for another period which may extend for a day or two or more.
(2) (H.7242) See Fath Al-Bari.
refused to give up Al-Wisal, he fasted Al-Wisal along with them for two days and then they saw the crescent whereupon the Prophet ﷺ said, “If the crescent had not appeared I would have fasted for a longer period,” as if he intended to punish them herewith.

7243. Narrated Aishah ﷺ: I asked the Prophet ﷺ about the wall (outside the Ka'bah) saying, “Is it regarded as part of the Ka'bah?” He replied, “Yes.” I said, “Then why didn’t the people include it in the Ka'bah?” He said, “(Because) your people ran short of money.” I asked, “Then why is its gate so high?” He replied, “Your people did so in order to admit to it whom they would and forbid whom they would. Were your people not still close to the Period of Ignorance, and were I not afraid that their hearts might deny my action, then surely I would include the wall in the Ka'bah and make its gate touch the ground.” (See H. 1584, 1586)

7244. Narrated Abu Hurairah: Allah’s Messenger ﷺ said, “But for the emigration, I would have been one of the Ansâr; and if the people took their way in a valley (or a mountain path), I would take Ansâr’s valley or the mountain path.”
7245. Narrated ‘Abdullâh bin Zaid: The Prophet ﷺ said, “But for the emigration, I would have been one of the Ansâr; and if the people took their way in a valley (or a mountain path), I would take Ansâr’s valley or their mountain path.”
(1) CHAPTER. What is said regarding the acceptance of the information given by one truthful person concerning Adhān, Šalāt (prayer), Saum (fasting), and all other obligations and laws prescribed by Allāh.

The Statement of Allāh:

“And it is not (proper) for the believers to go out to fight (Jihād) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).”

(V. 9:122)

One man may be called Tā‘īfa (i.e., a group) as occurs in the Statement of Allāh:

“And if two parties (or groups) from among the believers fall to fighting...”

(V. 49:9) This means that even if two men fall into a quarrel, they will be regarded as meant by this Verse.

And also the Statement of Allāh:

“...If a Fasiq (liar evil person) comes to you with any news, verify it...”

(V. 49:6)

And how the Prophet sent his governors one after the other, so that if anyone of them forgets something, the other would bring him back to the right legal way (the Prophet’s Sunna).

7246. Narrated Mālik bin Al-Huwairith: We came to the Prophet , and we were young men nearly of equal ages and we stayed with him for twenty nights. Allāh’s Messenger was a very kind man and when he realized our longing for our families, he asked us about those whom we had left behind. When we informed him, he said,
“Go back to your families and stay with them and teach them (religion) and order them (to do good deeds).” The Prophet mentioned things some of which I remembered and some I did not. Then he said, “Offer Salât (prayers) as you have seen me praying, and when it is the time of As-Salât (prayer), one of you should pronounce the call (Adhân) for the Salât (prayer) and the eldest of you should lead the Salât (prayer).”

7247. Narrated Ibn Mas‘ūd: Allah’s Messenger said, “The Adhân (call for prayer) of Bilāl should not stop anyone of you from taking his Sahûr (1) for he pronounces the Adhân in order that whoever among you is offering the night prayer, may return (to eat his Sahûr), and whoever among you is sleeping, may get up, for it is not yet dawn (when it is like this).”

Yahyâ, the subnarrator stretched his two index fingers sideways. (2)

7248. Narrated ‘Abdullâh bin ‘Umar: The Prophet said, “Bilâl pronounces the Adhân at night so that you may eat and drink till Ibn Umm Maktûm pronounces the Adhân (for the Fajr prayer).”

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(1) (H.7247) Sahûr: A meal taken late at night, before the Fajr (early morning) prayer by a person intending to observe Saum (fasting).

(2) (H.7247) Yahyâ wanted to illustrate what he meant. He showed that at the real dawn, light spread eastwards and westwards, and this is what he meant by stretching his finger sideways.
7249. Narrated 'Abdullãh: The Prophet led us in Zuhr prayer and offered five Rak'a. Somebody asked him whether "the Salât (prayer) had been increased." He (the Prophet) said, "And what is that?" They (the people) replied, "You have offered five Rak'a." Then the Prophet offered two prostrations (of Sahw) after he had finished his Salât (prayer) with the Taslim.

7250. Narrated Abû Hurairah: Allah’s Messenger finished his Salât (prayer) after offering two Rak’a only. Dhul-Yadain asked him whether "the Salât (prayer) had been reduced, or you had forgotten?" The Prophet said, "Is Dhul-Yadain speaking the truth?" The people said, "Yes." Then Allah’s Messenger stood up and performed another two Rak’a and then finished Salât (prayer) with Taslim, and then said the Takbir (Allahu Akbar) and performed a prostration similar to or longer than his ordinary prostrations; then he raised his head, said Takbir and prostrated and then raised his head (making two prostrations of Sahw).

7251. Narrated ‘Abdullãh bin ‘Umar: While the people were at Qubã’ offering the morning Salât (prayer), suddenly a person came to them saying, “Tonight, Divine Revelation has been revealed to Allah’s Messenger and he has been ordered to face the Ka’bah (in Salât); therefore you people should face it.” (At that time) there faces were towards Sham, so
they turned their faces towards the Ka’bah (at Makkah).

7252. Narrated Al-Barâ’: When Allâh’s Messenger  arrived at Al-Madîna, he offered  (prayer) facing Jerusalem for sixteen or seventeen months but he wished that he would be ordered to face the Ka’bah. So Allâh revealed:

“Verily! We have seen the turning of your (Muhammad’s ) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you…” (V.2:144)

Thus he was directed towards the Ka’bah. A man offered the ‘Asr prayer with the Prophet  and then went out, and passing by some people from the Ansâr, he said, “I testify that I have offered Salât (prayer) with the Prophet  and he (the Prophet  ) has offered prayers facing the Ka’bah.” Thereupon, they, who were bowing in the ‘Asr prayer, turned towards the Ka’bah.

7253. Narrated Anas bin Malik:
I used to offer drinks prepared from infused dates to Abû Ta’lîa Al-Ansârî, Abû ‘Ubâida bin Al-Jarrâh and Ubayy bin Ka’b. Then a person came to them and said, “All alcoholic drinks have been prohibited.” Abû Ta’lîa then said, “O Anas! Get up and break all these jars.” So I got up and took a mortar belonging to us, and hit the jars with its lower part till they broke.
7254. Narrated Hudhaifa: The Prophet said to the people of Najrân, "I will send to you an honest person who is really trustworthy." The Companions of the Prophet each desired to be that person, the Prophet sent Abu 'Ubaida.

7255. Narrated Anas: The Prophet said, "For every nation there is an Amin (honest, trustworthy person), and the Amin of this nation is Abu 'Ubaida." (See H.3744)

7256. Narrated 'Umar: There was a man from the Ansâr (who was a friend of mine). If he was not present in the company of Allah's Messenger, I used to be present with Allah's Messenger and I would tell him what I used to hear from Allah's Messenger; and when I was absent from Allah's Messenger, he used to be present with him, and he would tell me what he used to hear from Allah's Messenger.

7257. Narrated 'Ali: The Prophet sent an army and appointed a man as their commander. The man made a fire and then said (to the soldiers), "Enter it." Some of them intended to enter it while
some others said, “We have run away from it [i.e., embraced Islam to save ourselves from the (Hell) Fire].” They mentioned that to the Prophet ﷺ and he said about people who had intended to enter the fire, “If they had entered it, they would have remained in it till the Day of Resurrection.” Then he said to others, “No obedience for Maṣiṣya (sinful evil deeds), obedience is required only in what is Al-Ma'ruf (Islamic Monothism and all that Islam ordains, and all that is good).” (See H. 4340)

7258, 7259. Narrated Abū Hurairah and Zaid bin Khālid: Two men sued each other before the Prophet ﷺ.

7260. Narrated Abū Hurairah: While we were with Allah’s Messenger ﷺ, a bedouin got up and said, “O Allah’s Messenger! Settle my case according to Allah’s Book (Laws).” Then his opponent got up and said, “O Allah’s Messenger! He has said the truth! Settle his case according to Allah’s Book (Laws) and allow me to speak.”

The Prophet ﷺ said: “Speak.” He said, “My son was a labourer for this man and he committed illegal sexual intercourse with his wife. The people told me that my son should be stoned to death but I ransomed him with one hundred sheep and a slave-girl. Then I asked the religious learned people and they told me that his wife should be stoned to death and my son should receive one
hundred lashes and be sentenced to one year of exile.” The Prophet ﷺ said, “By Him in Whose Hand my soul is, I will judge between you according to Allâh’s Book (Laws). As for the slave-girl and the sheep, they are to be returned; and as for your son, he shall receive one hundred lashes and will be exiled for one year. You, O Unais!” addressing a man from Bânî Aslâm, “Go tomorrow morning to the wife of this (man) and if she confesses, then stone her to death.” The next morning Unais went to the wife and she confessed, and he stoned her to death. (See H. 6859)

(2) CHAPTER. The Prophet ﷺ sent Azzubayr alone to get information regarding the enemy.

7261.Narrated Jâbir bin ‘Abdullâh: On the Day of (the battle of) the Trench, the Prophet ﷺ called the people (to bring news about the enemy). Azzubayr responded to his call. He called them again and Azzubayr responded to his call again; then he called them for the third time and again Azzubayr responded to his call whereupon the Prophet ﷺ said, “Every Prophet has his Hawâri (disciple or helper, etc.), and Azzubayr is my Hawâri.” (See H. 2846)
(3) CHAPTER. The Statement of Allah:
“(O you believe!) Enter not the Prophet's houses unless permission is given to you...”
(V.33:53)

If permission is given by one person, it is sufficient.

7262. Narrated Abū Mūsā: The Prophet entered a garden and told me to guard its gate. Then a man came and asked permission to enter. The Prophet said, “Permit him and give him the glad tidings that he will enter Paradise.” Behold! It was Abū Bakr. Then ‘Umar came, and the Prophet said, “Admit him and give him the glad tidings that he will enter Paradise.” Then ‘Uthmān came and the Prophet said, “Admit him and give him the glad tidings that he will enter Paradise.” (See H. 3674)

7263. Narrated ‘Umar: I went to (the house of the Prophet) and behold, Allāh's Messenger was staying in a Mashruba (attic room) and a black slave of Allāh's Messenger was at the top of its stairs. I said to him, “Tell (the Prophet) that here is ‘Umar bin Al-Khaṭṭāb (asking for permission to enter).” Then he (the Prophet) admitted me. (See H. 5191)
(4) CHAPTER. The Prophet ﷺ used to send commanders and messengers one after another.

Ibn `Abbās said, “The Prophet ﷺ sent Dhiyā Al-Kalbī with a letter to the ruler of Baṣrah to give it to Caesar.”

7264. Narrated ‘Abdullāh bin ‘Abbās رضي الله عنهما: Allah’s Messenger ﷺ sent a letter to Khosrau and told his messenger to give it first to the ruler of Bahrain, and tell him to deliver it to Khosrau. When Khosrau had read it, he tore it into pieces. Az-Zuhri said: I think Ibn Al-Musaiyab said, “Allah’s Messenger ﷺ invoked Allāh to tear them (Khosrau and his followers) into pieces.”

7265. Narrated Salama bin A1-Akwa’ل: Allah’s Messenger ﷺ said to a man from the tribe of Al-Aslam, “Proclaim among your people (or the people) on the day of Āshūra (tenth of Muḥarram), ‘Whosoever has eaten anything should observe fast for the rest of the day; and whosoever has not eaten anything, should complete his fast.’”

(5) CHAPTER. Wasāt (the legacy —advice) of the Prophet ﷺ to the Arab delegates that they should convey the religious knowledge to those whom they had left behind.

This was narrated by Mālik bin Al-Huwairīth.

7266. Narrated Ibn `Abbās رضي الله عنهما: When the delegates of ‘Abd Al-Qais came to
Allâh's Messenger ﷺ, he said, "Who are the delegate?" They said, "We are from the tribe of Rabî'a." The Prophet ﷺ said, "Welcome, O the delegation, and welcome! O people! Neither you will have any disgrace nor will you regret." They said, "O Allâh's Messenger! Between us and you there are the infidels of the tribe of Mudar, so please order us to do something good (religious deeds) so that by acting on them we may enter Paradise, and that we may inform (our people) whom we have left behind." They also asked (the Prophet ﷺ) about drinks. He forbade them from four things and ordered them to do four things. He ordered them to believe in Allâh, and asked them, "Do you know what is meant by belief in Allâh?" They said, "Allâh and His Messenger know better." He said, "To testify that La ilaha illallah (none has the right to be worshipped but Allâh the One), Who has no partners with Him, and that I, Muhammad is the Messenger of Allâh; and to perform the prayers, Iqamat-as-Salât (1) and to pay Zakât." The narrator thinks that he also said: To observe Saum (fast) during the month of Ramadan, and to give one-fifth of the war booty (to the state). Then he forbade four (drinking utensils): Ad-Dubbâ', Al-Hantam, Al-Muzaffat and An-Naqîr; he (ﷺ) also probably said, Al-Muqaiyar (2). And then the Prophet ﷺ said, "Remember all these things by heart and preach it to those whom you have left behind." (See H. 53)

(6) CHAPTER. News reported by one woman.

7267. Narrated Tûbah Al-'Anbari: Ash-Shâ'bî asked me, "Did you notice how Al-

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(1) (H. 7266) See Iqamat-as-Salât in the glossary.
(2) (H. 7266) These are the utensils in which the alcoholic drinks used to be prepared.
Hasan used to narrate Hadith from the Prophet ﷺ? I stayed with Ibn ‘Umar for about two or one-and-a-half years and I did not hear him narrating anything from the Prophet ﷺ except (Hadith): He (Ibn ‘Umar) said, “Some of the Companions of the Prophet ﷺ, including Sa’d, were about to eat meat, but one of the wives of the Prophet ﷺ called them, saying, ‘It is the meat of a mastigure.’ The people then stopped eating it. On that Allah’s Messenger ﷺ said, ‘Carry on eating, for it is lawful (to eat).’ Or said, ‘There is no harm in eating it, but it is not from my meals.’ ” (See H. 5391)
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(legal ways of the Prophet ﷺ).

7268. Narrated Ṭāriq bin Shihāb: A Jew said to ‘Umar, “0, chief of the believers, if this Verse:

‘...This day, I have perfected your religion for you, completed My favour upon you, and have chosen for you Islām as your religion...’ (V.5:3) had been revealed upon us, we would have taken that day as a festival day.” ‘Umar said, “I know definitely on what day this Verse was revealed; it was revealed on the Day of ‘Arafah, (9th of Dhul-Hijja) on a Friday.” (See H. 45)

7269. Narrated Anas bin Malik that he heard ‘Umar  speaking while standing on the pulpit of the Prophet ﷺ in the morning (following the death of the Prophet ﷺ), when the people had given the Bai‘a (pledge) to Abū Bakr. He said the Tashah-hud before Abū Bakr, and added, “Ammā Ba’dū (then after), Allāh has chosen for His Messenger ﷺ what is with Him (Paradise) rather than what is with you (the world). This is that Book (the Qur’an) with which Allāh guided your Messenger ﷺ, so stick to it, for then you will be guided on the Right Path (i.e., Islām) as Allāh guided His Messenger ﷺ with it.”

Allāh! Teach him (the knowledge of) the Book (the Qur’ān).”

7271. Narrated Abūl-Minḥāl: Ābū Barzā said, “(O people!) Allāh has made you self-sufficient, or has raised you high, with Islām and with Muḥammad ﷺ.”

7272. Narrated ‘Abdullāh bin Dinār: ‘Abdullāh bin ‘Umar wrote to ‘Abdul-Mālik bin Marwān, giving the Bai‘a (pledge) to him: “I give the Bai‘a to you in that I will listen and obey what is in accordance with the Laws of Allāh and the Sunna (legal ways) of His Messenger ﷺ as much as I can.”

(1) CHAPTER. The statement of the Prophet ﷺ: “I have been sent with ‘Jawāmi‘ Kalim’ (the shortest expression carrying the widest meaning).”

7273. Narrated Sa‘īd bin Al-Musaiyab: Ābū Hurairah رضي الله عنه said that Allāh’s Messenger ﷺ said, “I have been sent with ‘Jawāmi‘-al-Kalim’ (the shortest expression with the widest meaning); and have been made victorious with awe (cast in my enemy’s hearts), and while I was sleeping, I saw that the keys of the treasures of the world were placed in my hand.” Ābū Hurairah added: Allāh’s Messenger ﷺ has gone, and you people are utilizing those treasures, or
digging those treasures out, or said a similar sentence.

7274. Narrated Abu Hurairah: The Prophet said, “There was no Prophet among the Prophets but was given miracles because of which people had security or had belief, but what I have been given is the Divine Revelation which Allah has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection.”

(2) CHAPTER. Following the Sunna (legal ways) of the Prophet.

And the Statement of Allah:...And make us leaders of the Al-Muttaqin’(1) (V.25:74)

Mujahid said, “(Make us) a community that follows the righteous people who preceded us, and whom those succeeding may follow.” (Fath Al-Bari)

Ibn ‘Aun said, “(There are) three things which I love for myself and for my brothers, i.e., this Sunna (the legal way of the Prophet) which they should learn and ask about; the Qur’ân which they should understand and ask the people about; and that they should call the people except when intending to do good (for them).”

7275. Narrated Abu Wâ’il: I sat with

(1) (Ch.2) Al-Muttaqin: means pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained).
Shaiba in this mosque (Al-Masjid-al-Harâm), and he said, "‘Umar once sat beside me here as you are now sitting, and said, ‘I feel like distributing all the gold and silver that are in it (i.e., the Ka'bah) among the Muslims.’ I said, ‘You cannot do that.’ ‘Umar asked, ‘Why?’ I said, ‘Your two (previous) companions (the Prophet ﷺ and Abü Bakr) did not do it.’ ‘Umar said, ‘They are the two persons whom one must follow.’ ” [See Vol. 2, Hadith No. 1594]

7276. Narrated Hudhaifa: Allah's Messenger ﷺ said to us, "Al-Amânah (the trust or the moral responsibility or honesty, and all the duties which Allah has ordained) descended from the heavens and settled in the roots of the hearts of men (faithful believers), and then the Qur'an was revealed and the people read the Qur'an, (and learnt it from it) and also learnt it from the Sunna (legal ways of the Prophet ﷺ)."

[Both the Qur'an and As-Sunna (legal ways of the Prophet ﷺ) strengthened their (the faithful believers') Al-Amânah.] (See Hadith No. 7086)

7277. Narrated ‘Abdulläh: The best talk (speech) is Allah's Book (the Qur'an), and the best (legal way for) guidance is the guidance (way) of Muhammad ﷺ, and the worst matters are the heresies (those new things which are introduced into the religion); and whatever you have been promised will surely come to pass, and you cannot escape (it). (See H. 6098)
7278, 7279. Narrated Abu Hurairah and Zaid bin Khālid: "We were with the Prophet when he said (to two men): "I shall judge between you according to Allâh's Book (Laws)."

7280. Narrated Abu Hurairah: Allâh's Messenger said, "All my followers will enter Paradise except those who refuse." They (the people) asked, "O Allâh's Messenger! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)."

7281. Narrated Jâbir bin 'Abdullâh: Some angels came to the Prophet (Muḥammad) while he was sleeping. Some of them said, "He is sleeping." Others said, "His eyes are sleeping but his heart is awake." Then they said, "There is an example for this companion of yours." One of them said, "Then set forth an example for him." One of them said, "He is sleeping." Another said, "His eyes are sleeping but his heart is awake." Then they said, "His example is that of a man who built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet." Then the angels said, "Interpret this parable to him so that he may understand it." One of them
said, “He is sleeping.” The others said, “His eyes are sleeping but his heart is awake.” And then they said, “The house stands for Paradise and the call-maker is Muḥammad ﷺ; and whoever obeys Muḥammad ﷺ obeys Allāh; and whoever disobeys Muḥammad, disobeys Allāh. Muḥammad ﷺ separated the people (i.e., through his message, the good is distinguished from the bad, and the believers from the disbelievers).”

7282. Narrated Hammām: Ḥudhaifa said, “O group of Al-Qurra’! (1) Follow the Straight Path, for then you have taken a great lead (and will be the leaders), but if you divert right or left, then you will go astray far away.”

7283. Narrated Abū Mūsa: The Prophet ﷺ said, “My example, and the example of what I have been sent with is that of a man who came to some people and said, ‘O people! I have seen the enemy’s army with my own eyes, and I am a plain warner; so protect yourselves!’ Then a group of his people obeyed him and fled at night proceeding stealthily till they were safe, while another group of them disbelieved him and stayed at their places till morning when the army came upon them and killed and ruined them completely. So this is the example of that

(1) (H.7282) Qurra’: Religious scholars in the knowledge of the Qur’ān and the Sunna, or those who know the Qur’ān by heart.
person who obeys me and follows that Truth which I have brought (the Qur'an and the Sunna), and the example of the one who disobeys me and disbelieves the Truth I have brought.”

7284, 7285. Narrated Abû Hurairah: When Allah’s Messenger died and Abû Bakr was elected as a caliph after him, some of the Arabs reverted to disbelief, ‘Umar said to Abû Bakr, “How dare you fight the people while Allah’s Messenger said, ‘I have been ordered to fight the people till they say: La ilaha illallah. And whoever says La ilaha illallah, saves his wealth and his life from me unless he deserves a legal punishment justly, and his account will be with Allah.’” ‘Abû Bakr said, “By Allah, I will fight him who discriminates between Zakāt and Salāt (prayers), for Zakāt is the compulsory right to be taken from the wealth. By Allah, if they refuse to give me even a tying rope which they used to give to Allah’s Messenger, I would fight them for withholding it.” ‘Umar said, “By Allah! It was nothing, except I saw that Allah had opened the chest of Abû Bakr to the fight, and I came to know for certain that, that (i.e., the decision to fight) was the truth.”

7286. Narrated ‘Abdullâh bin ‘Abbâs: ‘Uyaina bin Hisn bin Hudhaifa bin Badr came and stayed (at Al-Madina) with
his nephew Al-Hurr bin Qais bin Ḥīṣn, who was one of those whom ‘Umar used to keep near him, as the Qurrâ’ (learned men knowing the Qur’ān by heart) were the people of ‘Umar’s meetings and his advisors whether they were old or young. ‘Uyaina said to his nephew, “O my nephew! Have you an approach to this chief so as to get for me the permission to see him?” His nephew said, “I will get the permission for you to see him.” (Ibn ‘Abbâs added:) So he took the permission for ‘Uyaina, and when the latter entered, he said, “O the son of Al-Khaṭṭâb! By Allâh, you neither give us sufficient provision nor judge among us with justice.” On that ‘Umar became so furious that he intended to harm him. Al-Hurr, said, “O chief of the believers!” Allâh said to His Messenger ﷺ:

‘Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., do not punish them)’ (V.7:199) and this person is among the foolish. By Allâh, ‘Umar did not overlook that Verse when Al-Hurr recited it before him, and ‘Umar used to observe (the orders of) Allâh’s Book strictly.” [See Vol.6, Hadîth No. 4642]

7287. Narrated Asmâ’ bint Abû Bakr رضي الله عنها: I came to ‘Âishah during the solar eclipse. The people were standing [offering Salât (prayer)] and she too, was standing and offering Salât (prayer). I asked, “What is wrong with the people?” She pointed towards the sky with her hand and said, “Subhân Allâh!” I asked her, “Is there a sign?” She nodded with her head meaning “yes.” When
Allah's Messenger ﷺ finished (the Salât), he glorified and praised Allah and said, ‘There is not anything that I have not seen before but I have seen now at this place of mine, even Paradise and Hell. It has been revealed to me that you people will be put to trial, nearly like the trial of Ad-Dajjal, in your graves. As for the true believer or a Muslim (the subnarrator is not sure as to which of the two words Asmā’ had said), he will say, ‘Muḥammad ﷺ came with clear evidences and signs from Allah, and we responded to him (accepted his teachings) and believed (what he said)’. It will be said (to him) ‘Sleep in peace; we have known that you were a true believer who believed with certainty.’ As for a hypocrite or a doubtful person, (the subnarrator is not sure as to which word Asmā’ said), he will say, ‘I do not know, but I heard the people saying something and so I said the same.’” (See H. 86, and 1338)

7288. Narrated Aba Hurairah: The Prophet ﷺ said, “Leave me (don’t ask me about things which I don’t mention or explain to you) as I leave you, for the people who were before you were ruined because of their questions and their differences over their Prophets. So, if I forbid you from doing something, then keep away from it. And if I order you to do something, then do of it as much as you can.”

(3) CHAPTER. What is disliked of asking too many questions and of troubling oneself with what does not concern one.

And the Statement of Allah ﷻ: 

(1) (H.7288) The Prophet ﷺ tells his Companions not to ask him about things which have not happened but are still hypothetical.
“...Ask not about things which, if made plain to you, may cause you trouble...”
(V.5:101)

7289. Narrated Sa’d bin Abi Waqqas: The Prophet ﷺ said, “The worst in crime among the Muslims is the one who asked about something which had not been prohibited, but was prohibited because of his asking.”

7290. Narrated Zaid bin Thabit: The Prophet ﷺ took a room made of date-palm leaves mats in the mosque: Allâh’s Messenger ﷺ offered prayers in it for a few nights till the people gathered [to offer the night prayer (Tarâwîh) (behind him)]. Then on (the 4th) night the people did not hear his voice and they thought he had slept, so some of them started humming in order that he might come out. The Prophet ﷺ then said, “You continued doing what I saw you doing till I was afraid that this (Tarâwîh prayer) might be enjoined on you (made obligatory on you), and if it were enjoined on you, you would not continue performing it. Therefore, O people! Perform your Salât (prayers) at your homes, for the best prayer of a person is what is performed at his home except the compulsory (congregational) prayer.” (See Vol.8, Hadîth No. 6113)

7291. Narrated Abû Mûsâ Al-Ash’ârî: Allâh’s Messenger ﷺ was asked about things which he disliked, and when the people asked too many questions, he became angry and said, “Ask me (any question).” A man got up and said, “O Allâh’s Messenger! Who
is my father?” The Prophet replied, “Your father is Hudhaifa.” Then another man got up and said, “O Allah’s Messenger! Who is my father?” The Prophet said, “Your father is Sâlim, Maulâ the freed slave of Shaiba.” When ‘Umar saw the signs of anger on the face of Allah’s Messenger, he said “We repent to Allah.”

7292. Narrated Warrâd, the clerk of Al-Mughîrah: Mu‘âwiya wrote to Al-Mughîrah “Write to me what you have heard from Allah’s Messenger.” So he (Al-Mughîrah) wrote to him: Allah’s Prophet used to say at the end of each Salât (prayer), “La ilaha illallah wahdahu la sharika lahü, lahul-mulku wa Iahul-hamdu wa Huwa ‘ala kulli shai’in QadirAllahumma la manti’a lima a’taita, wa la mu’tiya limâ mana ‘ta, wa lã yanfa ‘u dhal-jaddi minkal-jadd.” (1) He also wrote to him that the Prophet used to forbid: (1) Qîl and Qâl (sinful and useless talk, like backbiting, or that you talk too much about others); (2) asking too many questions (in disputed religious matters); (3) and wasting one’s wealth (by extravagance); (4) and to be undutiful to one’s mother; (5) and to bury the daughters alive; (6) and to prevent your favours (benevolence) to others (i.e., not to pay the rights of others, Zakât, charity etc.); (7) and begging [to beg of men or asking others for something (except when it is unavoidable)]. (See H. 844)

(1) (H.7292) None has the right to be worshipped but Allah, the Alone Who has no partner. His is the kingdom, and to Him praises must be, and He is Able to do everything. O Allah! Nobody can withhold what You give; and nobody can give what You withhold; and hard efforts by anyone (or good luck or riches) for anything can not benefit one against Your Will, and Decisions.
7293.Narrated Anas bin Malik : We were with ‘Umar and he said, “We have been forbidden to undertake a difficult task beyond our capability (i.e., to exceed the religious limits, e.g. to clean the inside of the eyes while doing ablution).”

7294. Narrated Anas bin Malik: The Prophet ﷺ came out after the sun had declined and offered the Zuhr prayer (in congregation). After finishing it with Taslim, he stood on the pulpit and mentioned the Hour and mentioned there would happen great events before it. Then he said, “Whosoever wants to ask me any question, may do so, for by Allah, you will not ask me about anything but I will inform you of its answer as long as I am at this place of mine.” On this, the Ansãr wept violently, and Allah’s Messenger ﷺ kept on saying, “Ask me!” Then a man got up and asked, “Where will my entrance be, 0 Allah’s Messenger?” The Prophet ﷺ said, “(You will go to) the Fire.” Then ‘Abdullãh bin Hudhaifa got up and asked, “Who is my father, 0 Allah’s Messenger?” The Prophet ﷺ replied, “Your father is Hudhaifa.” The Prophet ﷺ then kept on saying (angrily), “Ask me! Ask me!” ‘Umar then knelt on his knees and said, “We accept Allah as (our) Lord and Islam as (our) religion and Muhammad ﷺ as (our) Messenger.” Allah’s Messenger ﷺ became quiet when ‘Umar said that. Then Allah’s Messenger ﷺ said, “By Him in Whose Hand my soul is, Paradise and Hell were displayed before me across this wall while I was offering Salât (prayer), and I never saw such good and evil as I have seen today.”
7295. Narrated Anas bin Malik:
A man said, “O Allah’s Prophet! Who is my father?” The Prophet ﷺ said, “Your father is so-and-so.” And then the Divine Verse:

“O you who believe! Ask not about things..” (V.5:101)

7296. Narrated Anas bin Malik:
Allah’s Messenger ﷺ said, “People will not stop asking questions till they say, ‘This is Allah, the Creator of everything, then who created Allah?’”

7297. Narrated Ibn Mas’ud:
I was with the Prophet ﷺ at one of the farms of Al-Madina while he was leaning on a date-palm leafstalk. He passed by a group of Jews and some of them said to the other, “Ask him (the Prophet ﷺ) about the spirit.” Some others said, “Do not ask him, lest he should tell you what you dislike.” But they went up to him and said, “O Abūl-Qāsim! Inform us about Ar-Rūḥ (the spirit).” The Prophet ﷺ stood up for a while, waiting. I realized that
he was being inspired Divinely, so I kept away from him till the Inspiration was over. Then the Prophet ﷺ said, “(And they ask you (O Muhammad ﷺ) concerning the Rūḥ (the spirit). Say: ‘The Rūḥ; it is one of the things, the knowledge of which is only with my Lord (Allah)…”” (V.17:85)

(This is a miracle of the Qur’an that all the scientists up till now do not know about Ar-Rūḥ (the spirit), i.e., how life comes to a body and how it goes away at its death). (See Hadith No. 125 and 4721)

(4) CHAPTER. To follow the actions of the Prophet ﷺ.

7298.Narrated Ibn ‘Umar ﷺ: The Prophet ﷺ wore a gold ring and then the people followed him and wore gold rings too. Then the Prophet ﷺ said, “I had this golden ring made for myself.” He then threw it away and said, “I shall never put it on.” Thereupon the people also threw their rings away.

(5) CHAPTER. What is disliked of going deeply into and arguing about (religious) knowledge, and exaggerating in matters of religion, and of inventing heresies.

As Allāh    says:

“O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allāh aught but the truth…” (V.4:171)


(1) (H.7299) Al-Wiṣāl is to observe fasting for more than one day (continuously).
not like you, for at night my Lord (Allâh) feeds me and makes me drink.” But the people did not give up Al-Wiṣâl, so the Prophet saw the crescent there when they were fasting for two days or two nights, and then they saw the crescent whereupon the Prophet said, “If the crescent had delayed, I would have continued fasting (because of you),” as if he wanted to punish them (because they had refused to give up Al-Wiṣâl).

7300. Narrated Ibrâhîm At-Taimi’s father: ‘Ali addressed us while he was standing on a brick pulpit and carrying a sword from which was hanging a scroll. He said, “By Allâh, we have no book to read except Allâh’s Book (the Qur’an) and whatever is (written) on this scroll.” And then he unrolled it, and behold, in it was written what sort of camels were to be given as blood-money, and there was also written in it: “Al-Madîna is a sanctuary from ‘Air (mountain) to such and such place, so whosoever innovates in it an heresy or commits a sin therein, he will incur the Curse of Allâh, the angels, and all the people, and Allâh will not accept his compulsory or optional good deeds.” There was also written in it: “The asylum (pledge of protection) granted by any Muslim is one and the same, (even a Muslim of the lowest status) is to be secured and respected by all the other Muslims, and whoever betrays a Muslim in this respect (by violating the pledge) will incur the Curse of Allâh, the angels, and all the people, and Allâh will not accept his compulsory or optional good deeds.” There was also written in it: “Whoever (freed slave) takes as masters other than his real masters (manumitters)
without their permission will incur the Curse of Allāh, the angels, and all the people, and Allāh will not accept his compulsory or optional good deeds.” [See Vol.3, Hadith No. 1870]

7301. Narrated ‘Āishah: The Prophet did something as it was allowed from the religious point of view but some people refrained from it. When the Prophet heard of that, he, after glorifying and praising Allāh, said, “Why do some people refrain from doing something which I do? By Allāh, I know Allāh more than they, and I am more submissive to Him than they.”

7302. Narrated Ibn Abi Mulaika: Once, the two righteous men, i.e., Abū Bakr and ‘Umar were on the verge of destruction. (And that was because:) When the delegate of Bani Tamim came to the Prophet, one of them (either Abū Bakr or ‘Umar) recommended Al-Aqra’ bin Ḥābis At-Tamimī Al-Ḥanżāli, the brother of Bani Mujāši’ (to be appointed as their chief), while the other recommended somebody else. Abū Bakr said to ‘Umar, “You intended only to oppose me.” ‘Umar said, “I did not intend to oppose you!” Then their voices grew louder in front of the Prophet whereupon there was revealed:

“O you who believe! Raise not your voices above the voice of the Prophet... (up to) a great reward.” (V.49:2,3)

Ibn Az-Zubair said, “Thenceforth when ‘Umar talked to the Prophet, he would talk like one who whispered a secret and would even fail to make the Prophet hear him, in which case the Prophet would ask...”
him (to repeat his words)."

7303. Narrated ‘Aishah, the Mother of believers: Allâh’s Messenger during his fatal illness said, “Order Abû Bakr to lead the people in Salât (prayer).” I said, “If Abû Bakr stood at your place, the people will not be able to hear him because of his excessive weeping, so order ‘Umar to lead the people in Salât (prayer).” He again said, “Order Abû Bakr to lead the people in Salât (prayer).” Then I said to Hafsa, “Will you say (to the Prophet), ‘If Abû Bakr stood at your place, the people will not be able to hear him because of his weeping, so order ‘Umar to lead the people in Salât (prayer)?’” Hafsa did so, whereupon Allâh’s Messenger said, “You are like the companions of Joseph (see the Qur’ân, V.12:30-32). Order Abû Bakr to lead the people in Salât (prayer).” Hafsa then said to me, “I have never received any good from you!”

7304. Narrated Sahîl bin Sa’d As-Sâ’îdî: ‘Uwaimir Al-‘Ajâlî came to ‘A‘îm bin ‘Adî and said, “If a man found another man with his wife and killed him, would you sentence the husband to death (in Al-Qisas) (i.e., equality in punishment)? O ‘A‘îm! Please ask Allâh’s Messenger about this matter on my behalf.” ‘A‘îm asked the Prophet but the Prophet disliked the question and disapproved of it. ‘A‘îm returned and informed ‘Uwaimir that the Prophet
disliked that question. 'Uwaimir said, “By Allâh, I will go (personally) to the Prophet.”

‘Uwaimir came to the Prophet when Allâh had already revealed Qur’ânic Verses (in that respect) after ‘A‘îm had left (the Prophet). So the Prophet said to ‘Uwaimir, “Allâh has revealed Qur’ânic Verses regarding you and your wife.” The Prophet then called for them, and they came and carried out the order of Li‘ân, and then ‘Uwaimir said, “O Allâh’s Messenger! Now if I kept her with me, I would be accused of telling a lie.” So ‘Uwaimir divorced her although the Prophet did not order him to do so. Later on this practice of divorcing became the tradition of couples involved in a case of Li‘ân. The Prophet said (to the people), “Wait for her! If she delivers a red, short (small) child like a Wahara (a short red animal), then I will be of the opinion that he (‘Uwaimir) has told a lie; but if she delivers a black big-eyed one with big buttocks, then I will be of the opinion that he has told the truth about her.” Ultimately she gave birth to a child that proved the accusation. [See Vol.6, Hadith No. 4745]

7305. Narrated Mãlik bin Aus An-Nâṣrī: I proceeded till I entered upon ‘Umar (and while I was sitting there), his gate-keeper Yarâf came to him and said, “‘Uthmân, ‘Abdur-Rahmân, Az-Zubair and Sa‘d ask your permission to come in.” ‘Umar allowed them. So they entered, greeted, and sat down. (After a while the gatekeeper came) and said, “Shall I admit ‘Alî and ‘Abbâs?” ‘Umar allowed them to enter. Al-‘Abbâs said, “O chief of the believers! Judge between me and the oppressor (‘Alî).” Then there was a dispute (regarding the property of Banî Na‘îdâr) between them.

(1) (7304) Li‘ân: See glossary.
‘Abbās and ‘Alī). ‘Uṭmān and his companions said, “O chief of the believers! Judge between them and relieve one from the other.” ‘Umar said, “Be patient! I beseech you by Allāh, with Whose Permission the heaven and the earth exist! Do you know that Allāh’s Messenger ḍ said, ‘Our property is not to be inherited, and whatever we leave is Sadaqa (to be given in charity),’ and by this Allāh’s Messenger ḍ meant himself?” On that the group said, “He verily said so.” ‘Umar then faced ‘Ali and ‘Abbās and said, “I beseech you both by Allāh, do you both know that Allāh’s Messenger ḍ said so?” They both replied, “Yes.” ‘Umar then said, “Now I am talking to you about this matter (in detail). Allāh favoured Allāh’s Messenger ḍ with some of this wealth which He did not give to anybody else, as Allāh said:

‘What Allāh gave as booty (Fai) to His Messenger (Muhammad ḍ) from them, for this you made no expedition...’ (59:6) So that property was totally meant for Allāh’s Messenger ḍ, yet he did not collect it and ignore you, nor did he withhold it with your exclusion, but he gave it to you and distributed it among you till this much of it (i.e., the property of Bani Nadir) was left behind, and the Prophet ḍ used to spend of this as the yearly expenditures of his family and then take what remained of it and spent it as he did with (other) Allāh’s Wealth. The Prophet ḍ did so during all his lifetime, and I beseech you by Allāh, do you know that?” They replied, “Yes.” ‘Umar then addressed ‘Alī and ‘Abbās, saying, “I beseech you both by Allāh, do you know that?” Both of them replied, “Yes.” ‘Umar added, “Then Allāh took His Messenger ḍ unto Him. Abū Bakr then said, ‘I am the successor of Allāh’s Messenger ḍ,’ and took over all the Prophet’s property and disposed of it in the
same way as Allâh’s Messenger used to do, and you were present then.” Then he turned to ‘Ali and ‘Abbâs and said, “You both claim that Abû Bakr did so-and-so in managing the property, but Allâh knows that Abû Bakr was honest, righteous, intelligent, and a follower of what is right in managing it. Then Allâh took Abû Bakr unto Him. (After his death) I said, ‘I am the successor of Allâh’s Messenger and Abû Bakr.’ So I took over the property for two years and managed it in the same way as Allâh’s Messenger and Abû Bakr used to do. Then you both (‘Ali and ‘Abbâs) came to me and asked for the same thing! (O ‘Abbâs!) You came to me to ask me for your share from nephew’s property; and this (‘Ali) came to me asking for his wife’s share from her father’s property, and I said to you both, ‘If you wish, I will place it in your custody on condition that you both will manage it in the same way as Allâh’s Messenger and Abû Bakr did and as I have been doing since I took charge of managing it; otherwise, do not speak to me anymore about it.’ Then you both said, ‘Give it to us on that (condition).’ So I gave it to you on that condition. Now I beseech you by Allâh, did I not give it to them on that condition?” The group (whom he had been addressing) replied, “Yes.” ‘Umar then addressed ‘Abbâs and ‘Ali saying, “I beseech you both by Allâh, didn’t I give you all that property on that condition?” They said, “Yes.” ‘Umar then said, “Are you now seeking a verdict from me other than that? By Him with Whose Permission the heaven and the earth exist, I will not give any verdict other than that till the Hour is established; and if you both are unable to manage this property, then you can hand it back to me, and I will be sufficient for it on your behalf.” [See
(6) CHAPTER. The sin of the person who gives refuge or helps a person who innovates an heresy (in the religion) or commits sin.

This has been narrated by ‘Ali on the authority of the Prophet.

7306. Narrated ‘Āśim: I asked Anas, “Did Allah’s Messenger made Al-Madina a sanctuary?” He replied, “Yes, (Al-Madina is a sanctuary) from such and such place to such and such place. It is forbidden to cut its trees, and whosoever innovates an heresy in it or commits a sin therein, will incur the Curse of Allah, the angels, and all the people.” Then Mūsá bin Anas told me that Anas added, “... or gives refuge to such an heretic or a sinner...” (See H. 1867 and 1870)

(7) CHAPTER. What is said against judging (in religion) made on the basis of one’s own opinion or by Qiyās (without referring to the Qur’ān or the Sunna).

(And the Statement of Allah): 

(1) (Ch.7) Verdicts and judgements given by Islamic religious scholars. These are given on the following proofs respectively: (a) From the Holy Book (the Qur’ān). (b) From the Prophet’s Sunna. (c) From the unanimously accepted verdict of the Mujtahidin (independent religious scholars who do not follow anybody blindly but with proof from all over the Muslim world). (d) Qiyās, i.e., the verdict given by a Mujtahid who considered the case similar in comparison to a case judged by the Prophet. Qiyās =
“And follow not (O man, i.e., say not, or do not, or witness not) that of which you have no knowledge (e.g. one’s saying: I have seen,” while in fact he has not seen, or “I have heard”, while he has not heard)…” (V.17:36)

7307. Narrated ‘Abdullāh bin ‘Amr: I heard the Prophet ﷺ saying, “Allāh will not deprive you of knowledge after he has given it to you, but it will be taken away through the death of the religious learned men with their knowledge. Then there will remain ignorant people who, when consulted, will give verdicts according to their opinions whereby they will mislead others and will go astray.”

7308. Narrated Al-A’maš: I asked Abū Wā’il, “Did you witness the battle of Sīffin between ‘Alī and Mu‘āwiya?” He said, “Yes,” and added, “Then I heard Sahl bin Hunaif saying, ‘O people! Blame your personal opinions in your religion. No doubt, I remember myself on the day of

= is not to be practised except if the judgement of the case is not found in the first three proofs, (a), (b) and (c).
Abū Jandal; if I had had the power to refuse the order of Allāh’s Messenger ، I would have refused it. We have never put our swords on our shoulders to get involved in a situation that might have been horrible for us, but those swords brought us to victory and peace, except this present situation.’ ” Abū Wa’il said, “I witnessed the battle of Šiffin, and how nasty Šiffin was!” (See H. 3181)

(8) CHAPTER. Whenever the Prophet ، was asked about something regarding which no Verse was revealed, he would either say, “I do not know,” or give no reply, but he never gave a verdict based on opinion or on Qiyās, and that was because of the Statement of Allāh ﷺ:

“... (Judge between men) by that which Allāh has shown you...” (V.4:105)

And Ibn Mas‘ūd said, “The Prophet ، was asked about Ar-Rūh (the spirit) and he kept quiet till the Divine Revelation was revealed.”

7309. Narrated Jābīr bin ʿAbdullāh رضي الله عنه : I fell ill, Allāh’s Messenger and Abū Bakr came to visit me on foot. The Prophet ، came to me while I was unconscious. Allāh’s Messenger performed ablution and poured the remaining water of his ablution over me whereupon I became conscious and said, “O Allāh’s Messenger!

(1) (H.7308) Sahīl and the other Companions of the Prophet ، obeyed the Prophet ، regarding the conclusion of the Hudaibiya Treaty with Al-ʿashrīkān ، although some of them thought that it was not in the favour of the Muslims. Thus, one should not follow one’s own opinion if it disagrees with that of the Prophet ،.
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How should I spend my wealth?” Or he asked, “how should I deal with my wealth?” But the Prophet did not give me any reply till the Verse of the laws of inheritance was revealed.

(9) CHAPTER. The way the Prophet taught his followers, whether men or women, of what Allah taught him. He did not impart his own opinions, nor did he give a verdict based on Qiyas. (1)

7310. Narrated Abū Sa‘īd (Al-Khudrī): A woman came to Allah’s Messenger and said, “O Allah’s Messenger! Men (only) benefit by your teachings, so please devote to us from (some of) your time, a day on which we may come to you so that you may teach us of what Allah has taught you.” Allah’s Messenger said, “Gather on such and such a day at such and such a place.” They gathered (on the appointed day and place) and Allah’s Messenger came to them and taught them of what Allah had taught him. He then said, “No woman among you who has lost her three children (whose three children died before attaining the age of puberty) but that they will screen her from the (Hell) Fire.” A woman among them said, “O Allah’s Messenger! If she lost two children?” She repeated her question twice, whereupon the Prophet said, “Even two, even two, even two!” [See Vol.2, Hadith No. 1249 and 1250]

(1) (Ch.9) Qiyas: See the glossary.
10) CHAPTER. The statement of the Prophet ﷺ, “A group of my followers will remain victorious in their struggle in the cause of the Truth.” Those are the religious learned men (i.e., Mujtahidun). (1)

7311. Narrated Al-Mughîrah bin Shu'ba: The Prophet ﷺ said, “A group of my followers will remain victorious (and on the Right Path) till Allâh’s Order (the Hour) comes upon them while they will still be victorious.” [See Hadith 3640, 3641, 7459]

7312. Narrated Humaid: I heard Mu'âwiya bin Abi Sufyân delivering a Khutba (religious talk). He said, “I heard the Prophet ﷺ saying, ‘If Allâh wants to do a favour to a person, He makes him comprehend the religion [the understanding of the meanings of the Qur'an and the Sunna (legal ways) of the Prophet ﷺ]. I am only a distributor, but the grant is from Allâh.’ (2) The state of this nation (i.e., true Muslims, real followers of Islamic Monotheism) will remain good till the Hour is established, or till Allâh’s Order comes.” (3)

11) CHAPTER. The Statement of Allâh : “... or to cover you with confusion in party strife...” (V.6:65)

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(1) (Ch.10) Mujtahidûn, i.e., independent religious scholars who do not follow anybody blindly but with a proof from the Qur'an or the Prophet’s Sunna or both.
(2) (H.7312) The Prophet ﷺ taught his followers whatever he received from Allâh without partiality, while it is Allâh who gives whomever He will the gift of understanding.
(3) (H.7312) This means that, till the Hour, there will be good Muslims protecting Islam against its enemies.
7313. Narrated Jābir bin ‘Abdullāh: When it was revealed to Allāh’s Messenger ﷺ:

"Say: He has power to send torment on you from above…" (V. 6:65) He ﷺ said, "O Allāh! I seek refuge with Your Face (from that punishment)." And when it was revealed:

"…or from under your feet…" (V. 6:65) He ﷺ said, "O Allāh! I seek refuge with Your Face (from that)." And when it was revealed:

"…or to cover you with confusion in party strife, and make you to taste the violence of one another…" (V. 6:65) he ﷺ said: "These two warnings are easier (than the previous ones)."

(12) CHAPTER. Whoever compares an ambiguous situation to a clear well-defined one, both of which have already been explained by the Prophet ﷺ to make the questioner understand.

7314. Narrated Abū Hurairah: A bedouin came to Allāh’s Messenger ﷺ and said, “My wife has given birth to a black boy, and I suspect that he is not my child.” Allāh’s Messenger ﷺ said to him, “Have you got camels?” The bedouin said, “Yes.” The Prophet ﷺ said, “What colour are they?” The bedouin said, “They are red.” The Prophet ﷺ said, “Are any of them grey (in color)?” He said, “There are grey ones among them.” The Prophet ﷺ said, “Whence do you think this colour came to them?” The bedouin said, “O Allāh’s Messenger! It resulted from hereditary disposition.” The Prophet ﷺ said, “And this (i.e., your child) has inherited his colour from his ancestors.” The Prophet ﷺ did not allow the bedouin to deny his paternity of...
7315. Narrated Ibn ‘Abbas: A woman came to the Prophet and said, “My mother vowed to perform the Hajj but she died before performing it. Should I perform the Hajj on her behalf?” He said, “Yes! Perform the Hajj on her behalf. See, if your mother had been in debt, would you have paid her debt?” She said, “Yes.” He said, “So you should pay what is for Him as Allâh has more right that one should fulfil one’s obligations to Him.”

(13) CHAPTER. What has been said regarding exerting oneself to find out the proper legal verdict which is in harmony with what Allâh has revealed, as Allâh says:

“... And whosoever does not judge by that which Allâh has revealed, such are Zalimün (polytheists and wrongdoers) (of a lesser degree)…” (V.5:45)

The Prophet praised the man of religious wisdom who judges by it and teaches it and does not give verdicts that are personal (opinions). And what is said about the caliphs’ consulting and asking the religious learned men.

7316. Narrated ‘Abdullâh: Allâh’s Messenger said, “Do not wish to be like somebody else (in character) except in two cases: (1) The case of a man whom Allâh has given wealth and he spends it in the right way, (2) and that of a man whom Allâh has given religious wisdom (i.e., the understanding of the meanings of the Qur’ân and the Sunna) and he gives his
verdicts according to it and teaches it\(^{(1)}\) to others, i.e., religious knowledge of the Qur’an and the Sunna (Prophet’s legal ways)].

7317. Narrated Al-Mughîra bin Shu’ba:
‘Umar bin Al-Khaṭṭâb asked (the people) about the Imlâs of a woman, (i.e., a woman who has an abortion because of having been beaten on her abdomen), saying, “Who among you has heard anything about it from the Prophet ﷺ?” I said, “I did.” He said, “What is that?” I said, “I heard the Prophet ﷺ saying, ‘Its Diya (blood-money) is either a male or a female slave’.” ‘Umar said, “Do not leave till you present witness in support of your statement.”

7318. [H. 7317 contd.] So I went out, and found Muhammad bin Maslama. I brought him, and he gave witness with me that he had heard the Prophet ﷺ saying, “Its Diya is either a male slave or a female slave.”

(14) CHAPTER. The statement of the Prophet ﷺ, “Certainly you (Muslims!) will follow the ways of those who were before you (i.e., Jews and Christians).”

7319. Narrated Abu Hurairah:
The Prophet ﷺ said, “The Hour will not be established till my followers copy the deeds of the previous nations and follow them very closely, span by span, and cubit by cubit (i.e., inch by inch).” It was said, “O Allâh’s
Messenger! Do you mean by those (nations) the Persians and the Byzantines?” The Prophet ﷺ said, “Who can it be other than they?”

7320. Narrated Abū Sa‘īd Al-Khudrī: The Prophet ﷺ said, “You will follow the ways of those nations who were before you, span by span and cubit by cubit (i.e., inch by inch) so much so that even if they entered a hole of a mastigure, you would follow them.” We said, “O Allah’s Messenger! (Do you mean) the Jews and the Christians?” He said, “Whom else?” (See H. 3456)

(15) CHAPTER. The sin of the person who invites others to an evil deed or establishes a bad tradition, for Allah ﷻ says:

“...and also of the burdens of those whom they misled without knowledge…” (V.16:25)

7321. Narrated ‘Abdullãh: The Prophet ﷺ said, “None is killed unjustly, but the first son of Adam will have a part of its burden.” Sufyân said, “A part of its blood because he was the first to establish the tradition of murdering.”

(16) CHAPTER. The Prophet ﷺ mentioned and recommended that the religious learned men should not differ. What common
opinions the people of the two Haram (sanctuaries) of Makkah and Al-Madina had, and what places and objects of interest [in connection with the Prophet ﷺ, Muhājirūn (emigrants) and the Ansār] are present in these two cities besides the praying place of the Prophet ﷺ and his pulpit and his grave.

7322. Narrated Jābir bin ‘Abdullāh As-Salami: A bedouin gave the Bai'a (pledge) for embracing Islam to Allah's Messenger ﷺ and then he got a fever in Al-Madina and came to Allah's Messenger ﷺ and said, “O Allah’s Messenger! Cancel my pledge.” Allah’s Messenger ﷺ refused to do so. The bedouin came to him again and said, “Cancel my pledge,” but he refused again, and then again, the bedouin came to him and said, “Cancel my pledge,” and Allah’s Messenger ﷺ refused. The bedouin finally went away, and Allah’s Messenger ﷺ said, “Al-Madīn a is like a pair of bellows (furnace), it cleanses its impurities while it brightens and clears its good.” (See H. 7209)

7323. Narrated Ibn ‘Abbas رضي الله عنهما: I used to teach the Qur’an to ‘Abdur-Rahmān bin ‘Auf. When ‘Umar performed his last Hajj, ‘Abdur-Rahmān said (to me) at Mina, “Would that you had seen chief of the believers today! A man came to him and said, ‘So-and-so has said, ‘If chief of the believers died, we will give the Bai’a (pledge) to such and such person.’” ‘Umar said, ‘I will get up tonight and warn those who want to usurp the people’s rights.’ I said, ‘Do not do so, for the season (of Hajj) gathers the riffraff mob who will form the majority of your audience, and I am afraid that they will not

عَلَيْهِ الْحَرَمَانِ: مَكَّةَ والمُدِينَةِ، وَمَا
كَانَ بِهِمَا مِنْ مَشَاهِدَ الْيَبِّيْنِ وَالمُهَاجِرِينَ وَالْأَنْصَارِ، وَمُصَلِّي الْيَبِّيْنِ وَالْجَمِيعِ وَالْقُبُورِ
understand (the meaning of) your saying properly and may spread (an incorrect statement) everywhere. You should wait till we reach Al-Madina, the place of emigration and the place of the Prophet's Sunna. There you will meet the Companions of Allâh's Messenger ﷺ from the Muhãjirün and the Ansãr who will understand your statement and put it in its proper place.' 'Umar said, 'By Allâh, I shall do so the first time I stand (to address the people) in Al-Madina.' When we reached Al-Madina, 'Umar (in a Friday Khutba) said, "No doubt, Allâh sent Muhammad ﷺ with the Truth and revealed to him the Book (the Qur'an, and among that which was revealed, was the Verse of Rajm (stoning the married adulterers to death)."

[See Vol.8, Hadith No. 6830]

7324. Narrated Muḥammad: We were with Abû Hurairah while he was wearing two linen garments dyed with red clay. He cleaned his nose with his garment, saying, "Bravo! Bravo! Abû Hurairah is cleaning his nose with linen! There came a time when I would fall unconscious between the pulpit of Allâh's Messenger ﷺ and 'Aishah's dwelling, whereupon a passerby would come and put his foot on my neck, considering me a mad man, but in fact, I had no madness, I suffered nothing but hunger."
7325. Narrated ‘Abdur-Rahmān bin ‘Ābis: Ibn ‘Abbas was asked, “Did you offer the ‘Eid prayer with the Prophet?” He said, “Yes, had it not been for my close relation to the Prophet, I would not have performed it (with him) because of being too young. The Prophet came to the place which is near the home of Kaṭhir bin Aṣ-Ṣalt and offered the ‘Eid prayer and then delivered the Khutba (religious talk). I do not remember if any Adhān or Iqāma were pronounced for the Salāt (prayer). Then the Prophet ordered (the women) to give in Sadaqa (charity), and they started stretching out their hands towards their ears and throats (giving their ornaments in charity), and the Prophet ordered Bilāl to go to them (to collect the Sadaqa), and then Bilāl returned to the Prophet.”

7326. Narrated Ibn ‘Umar: The Prophet used to go to the Qubā mosque, sometimes walking, sometimes riding.

7327. Narrated Hishām’s father: ‘Āishah said to ‘Abdullāh bin Az-Zubair, “Bury me with my female companions (i.e., the wives of the Prophet) and do not bury me with the Prophet in the house, for I do not like to be regarded as sanctified (just for being buried there).”

7328. Narrated Hishām’s father: ‘Umar sent a message to ‘Āishah, saying, “Will you allow me to be buried with my two companions (the Prophet and Abū Bakr)?” She said, “Yes, by Allāh.” Though

(1) (H.7325) No Adhān or Iqāma is pronounced for the ‘Eid prayers.
it was her habit that if a man from among the Companions (of the Prophet) sent her a message asking her to allow him to be buried there, she would say, “No, by Allah, I will never give permission to anyone to be buried with them.”

7329. Narrated Anas bin Malik: Allah’s Messenger used to perform the ‘Asr prayer and after the prayer one could reach the ‘Awâlî (a place in the outskirts of Al-Madina) while the sun was still quite high.

Narrated Yûnus: The distance of the ‘Awâlî (from Al-Madina) was four or three miles.

7330. Narrated As-Sâ‘ib bin Yazîd: The Šâ (a unit of measurement) during the lifetime of the Prophet used to be equal to the one Mudd (another kind of measure), and one-third of a Mudd which we use today, but the Šâ of today has become large.(1)

7331. Narrated Anas bin Mâlik: Allah’s Messenger said, “O Allah! Bestow Your Blessings on their measures, and bestow Your Blessings on their Šâ and Mudd.” He meant those of the people of Al-Madîna.

(1) (H.7330) During the caliphate of ‘Umar bin ‘Abdul-Azîz.
7332. Narrated Ibn ‘Umar: The Jews brought a man and a woman, who had committed illegal sexual intercourse, to the Prophet and the Prophet ordered them to be stoned to death, and they were stoned to death near the mosque where the biers used to be placed.

7333. Narrated Anas bin Malik: The mountain of Ulpud came in sight of Allah’s Messenger who then said, “This is a mountain that loves us and is loved by us. O Allah! (Prophet) Ibrahim (Abraham) made Makkah a sanctuary and I make the area between its (Al-Madīna’s) two mountains a sanctuary.”

7334. Narrated Sahl: The distance between the pulpit and the wall of the mosque on the side of the Qiblah was just sufficient for a sheep to pass through.

7335. Narrated Abū Hurairah: Allah’s Messenger said, “Between my house and my pulpit there is a garden from one of the gardens of Paradise, and my pulpit is over my Haud (Al-Kauthar).”
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7336. Narrated Nāfi‘: ‘Abdullāh said, ‘The Prophet arranged for a horse race and the prepared horses were given less food for a few days before the race to win the race, and were allowed to run from Al-Ḥafīḍ to Thaniya-tul-Wadā‘, and the unprepared horses were allowed to run between Thaniya-tul-Wadā‘ and the mosque of Bāḥi Zuraiq.’ (A subnarrator said.) ‘Abdullāh was one of those who participated in that race.


7338. Narrated As-Sā‘ib bin Yazīd that he heard ‘Uthmān bin ‘Affān delivering a Khutba on the pulpit of the Prophet.

7339. Narrated ‘Āishah: This big copper vessel used to be put for me and Allāh’s Messenger and we would take water from it together (on taking a bath).

7340. Narrated Anas: The Prophet brought the Ansār and the Quraish people into an alliance in my house at Al-Madīna.
7341. [H. 7340 contd] Anas added: And he invoked Allâh for one month against the tribe of Bani Sulaim in (the last Rak’a of each compulsory) prayer.

7342. Narrated Abû Burda: When I arrived at Al-Madina, ‘Abdullâh bin Salâm met me and said to me, “Accompany me to my house so that I may make you drink from a bowl from which Allâh’s Messenger used to drink, and that you may offer Salât (prayer) in the mosque in which the Prophet used to offer his Salât (prayer).” I accompanied him, and he made me drink Sawiq) and gave me dates to eat, and then I offered Salât (prayer) in his mosque.

7343. Narrated ‘Umar: The Prophet said to me, “Someone came to me tonight from my Lord (Allâh) while I was in the ‘Aqiq (valley),(2) and said to me, “Offer Salât (prayer) in this blessed valley and say: ‘Labbaik’ for the (performance of) ‘Umra and Hajj.”

7344. Narrated ‘Abdullâh bin Dînâr: Ibn ‘Umar said, “The Prophet fixed Qarn as the Miqât (for assuming the Ihram) for the people of Najd, and Al-Jubfa for the people

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(1) (H.7342) Sawiq: See the glossary.
(2) (H.7343) A well-known valley near Al-Madina about 10 kilometers from it.
of Shām, and Dhul-Hulaifa for the people of Al-Madīna." Ibn 'Umar added, “I heard this from the Prophet ﷺ, and I have been informed that the Prophet ﷺ said, ‘The Mīqāt for the people of Yemen is Yalamlam.’ When ‘Irāq was mentioned, he said, “At that time it was not a Muslim country.”

7345. Narrated ‘Abdullāh (bin ‘Umar): The Prophet ﷺ had a dream in the last portion of the night when he was sleeping at Dhul-Hulaifa. (In the dream) it was said to him, “You are in a blessed Bāthā’ (i.e., valley).”

(17) CHAPTER. The Statement of Allāh ﷺ

Not for you (O Muḥammad ﷺ, but for Allāh) is the decision…” (V.3:128)

7346. Narrated Ibn ‘Umar that he heard the Prophet ﷺ, after raising his head from the bowing in morning Salāt (prayer), saying, “O Allāh, our Lord! All the praises are for You.” And in the last (Rak‘a) he said, “O Allāh! Curse so-and-so and so-and-so.” And then Allāh revealed:

“Not for you (O Muḥammad ﷺ, but for Allāh) is the decision, whethr He turns in mercy to (pardon) them or punishes them, Zalīmūn (polytheists, disobedient and wrongdoers)…” (V.3:128)
(18) CHAPTER. The Statement of Allāh

“...But, man is ever more quarrelsome than anything.” (V.18:54)

And also the Statement of Allāh

“And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better...” (V.29:46)

7347. Narrated ‘Alī bin Abī Ṭālib that Allāh’s Messenger ﷺ came to him and Fatīma, the daughter of Allāh’s Messenger ﷺ, at their house at night and said, “Won’t you offer prayers?” ‘Alī replied, “O Allāh’s Messenger! Our souls are in the Hands of Allāh, and when he wants us to get up, He makes us get up.” When ‘Alī said that to him, Allāh’s Messenger ﷺ left without saying anything to him. While the Prophet ﷺ was leaving, ‘Alī heard him striking his thigh (with his hand) and saying, “But man is ever more quarrelsome than anything.” (V.18:54)

7348. Narrated Abū Hurairah ﷺ:

While we were in the mosque, Allāh’s Messenger ﷺ came out and said, “Let us
proceed to the Jews." So we went out with him till we came to Bait-al-Midras. The Prophet stood up there and called them, saying, "O assembly of Jews! Surrender to Allah (embrace Islam) and you will be safe!" They said, "You have conveyed Allah's Message, O Abul-Qasim." Allah's Messenger then said to them, "That is what I want; embrace Islam and you will be safe." They said, "You have conveyed Allah's Message, O Abul-Qasim." Allah's Messenger then said to them, "That is what I want," and repeated his words for the third time and added, "Know that the earth is for Allah and I want to exile you from this land, so whosoever among you has property, he should sell it, otherwise, know that the land is for Allah and His Messenger." (See H. 6944)

(19) CHAPTER. The Statement of Allah:
"Thus We have made you [true Muslims, — real believers of Islāmic Monotheism, true followers of Prophet Muhammad and his Sunna (legal ways)], a just (and the best) nation..." (V.2:143)

And the order of the Prophet to the Muslims to stick to the group who are the religious learned men (knowing the Qur'ān and the Sunna).

7349. Narrated Abū Sa'īd Al-Khudrī: Allah's Messenger said, "(Prophet) Nūḥ (Noah) will be brought (before Allah) on the Day of Resurrection, and will be asked, 'Did you convey the Message of Allah?' He will reply, 'Yes, O Lord.' And then Nūḥ's nation will be asked, 'Did he (Nūḥ) convey Allah's Message to you?' They
will reply, 'No warner came to us.' Then Nūḥ will be asked, 'Who are your witnesses?' He will reply, 'My witnesses are) Muḥammad (san) and his followers.' Thereupon you (Muslims) will be brought and you will bear witness.‘ Then the Prophet (sa) recited:

“Thus We have made of you [true Muslims — real believers of Islāmic Monotheism, true followers of Prophet Muḥammad (sa) and his Sunna (legal ways)], a just (and the best) nation, that you be witness over the mankind, and the Messenger (Muḥammad (sa)) a witness over you...” (V.2:143) (See H. 3339 and 4487)

(20) CHAPTER. If a governor or a ruler gives a verdict based on his own opinion and the verdict proves to be wrong and disagrees with the verdict of Allāh’s Messenger (sa), but he is unaware of that; then his verdict will be rejected.

And the Prophet (sa) said, “Whoever performs a (good) deed which we have not ordered anyone to do (or is not in accord with our religion of Islāmic Monotheism) then that deed will be rejected, and will not be accepted.

[See Fath Al-Bārī]

7350, 7351. Narrated Abū Sa‘īd Al-Khudrī and Abū Hurairah: Allāh’s Messenger (sa) sent the brother of the tribe of Bani ‘Adī Al-Anṣārī as governor of Khāibar. Then the man returned, bringing Ḫanīb (a good kind of date). Allāh’s Messenger (sa) asked him, “Are all the dates of Khāibar like that?” He replied, “No, by Allāh, O Allāh’s Messenger! We take one Sā’ of these (good) dates for two Sā’s of mixed dates.” Allāh’s Messenger (sa) then said, “Do
not do so [as it is a kind of Ribā (usury)]. You should either take one Șā’ of this (kind) for one Șā’ of the other; or sell one kind and then buy with its price the other kind (of dates), and you should do the same in weighing.” [See Ribā in the glossary] (See H. 2170, 2174 and 2201)

(21) CHAPTER. The reward of the judge for giving a verdict according to the best of his knowledge and whether his verdict was right (according to Allāh or His Messenger’s verdict) or wrong (i.e., did not agree with the verdict of Allāh and His Messenger).

7352. Narrated ‘Amr bin Al-‘Āṣ that he heard Allāh’s Messenger saying, “If a judge gives a verdict according to the best of his knowledge and his verdict is correct (i.e., agrees with Allāh and His Messenger’s verdict), he will receive a double reward, and if he gives a verdict according to the best of his knowledge and his verdict is wrong (i.e., against that of Allāh and His Messenger) even then he will get a reward.”
(22) CHAPTER. The refutation of the claim of those who say, “All the legal decisions and verdicts given by the Prophet were known (i.e., known to all people).” And the fact that some of the Companions of the Prophet did not witness certain deeds or did not hear certain sayings of the Prophet and other Islamic matters.

7353. Narrated ‘Ubaid bin ‘Umair: Abū Mūsā asked permission to enter upon ‘Umar, but seeing that he was busy, he went away. ‘Umar then said, “Didn’t I hear the voice of ‘Abdullāh bin Qais (i.e., Abū Müsa)? Allow him to come in.” He was called in and ‘Umar said to him, “What made you do what you did?” He replied, “We have been instructed thus by the Prophet.” ‘Umar said, “Bring proof (witness) for this, otherwise I will do such and such to you.” Then ‘Abdullāh bin Qais went to a gathering of the Ansār (looking for witness) who then said, “None but the youngest of us will give the witness for it.” So Abū Sa‘īd Al-Khudrī got up and said, “We used to be instructed thus (by the Prophet).” ‘Umar said, “This order of the Prophet remained hidden from me. Business in the market kept me busy.”

7354. Narrated Al-A‘raj: Abū Hurairah said, “You people claim that Abū Hurairah narrates many narrations of Allah’s Messenger. (Anyhow) with Allah will be our appointment. I was a poor man, and

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(1) (H.7353) i.e., to ask permission three times, and if not granted, one should leave.
(2) (H.7354) “On the Day of Judgement we will know whether you are right or I.”
used to stick to Allah’s Messenger used to stick to Allah’s Messenger and the Muhãjirün (emigrants) used to be busy trading in the markets, and the Anṣār used to be busy looking after their properties. One day, I heard Allah’s Messenger saying, ‘Who will spread his Ridã’ (a garment covering the upper part of the body) till I finished my speech and then fold it, (i.e., wrap it over his body), in which case he will never forget anything he had heard from me.’ So I spread my garment which I was wearing; and by Him Who sent Muhammad (saw) with the Truth, ever since, I have never forgotten whatever I heard from him (the Prophet).’” [See Vol.1, Hadith No. 118 and 119.]

(23) CHAPTER. Whoever thinks that if the Prophet did not disapprove of something (said or done in his presence), his silence indicated that it was permissible, but if another person faced a similar situation, his silence should not be taken as a sign of his agreement.

7355. Narrated Muḥammad bin Al-Munkadîr: I saw Jãbir bin ‘Abdullãh swearing by Allah that Ibn Saiyyâd was Dajjâl. I said to Jãbir, “How can you swear by Allah?” Jãbir said, “I have heard ‘Umar swearing by Allah regarding this matter in the presence of the Prophet and the Prophet did not disapprove of it.”

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(1) (H.7355) Perhaps Jãbir and ‘Umar thought that Ibn Saiyyâd will be of the minor Dajjâl, who will be thirty or more according to the Prophet’s saying, and who will appear before the appearance of the real (major) Dajjâl.
(24) **CHAPTER.** The laws that are inferred from certain evidences and what the meaning of an evidence is, and how it is explained.

The Prophet ﷺ talked about horses and similar things, and then he was asked about donkeys, and he drew their attention to the Statement of Allah ﷻ:

“So whosoever does good equal to the weight of an atom (or a small ant) shall see it.” (V.99:7)

And when the Prophet ﷺ was asked about (the eating of) mastigures, he replied, “I do not eat it, nor do I prohibit it.” Besides, mastigure’s meat was eaten from the table-sheet of the Prophet ﷺ, therefore Ibn ‘Abbás concluded from that, that it (i.e., mastigure’s meat) is not prohibited to eat.

7356. Narrated Abü Hurairah ﷺ: Allah’s Messenger ﷺ said, “Horses may be used for three purposes: For a man they may be a source of reward (in the Hereafter); for yet another, a means of protection; and for another, a source of sin. The man for whom they are a source of reward, is the one who keeps them for *Jihãd* in Allah’s Cause and ties them with long ropes and lets them graze in a pasture or garden. Whatever those long ropes allow them to eat of that pasture or garden, will be written as good deeds for him and if they break their ropes and run one or two mounds, then all their footsteps and dung will be written as good deeds for him, and if they pass a river and drink from it, though he has had no intention of watering them, even then, that will be written as good deeds for him. So such horses are a source of reward for that man. For the man who keeps horses for his livelihood in order not to ask others for help or beg his bread, and at the same time he does not forget Allah’s Right
(i.e., pays Zakāt) of what he earns through them and of their backs (that he presents it to be used in Jihad in Allāh’s Cause), such horses are a shelter for him (from poverty). For the man who keeps them just out of pride and for showing off, they are a source of sin.” Then Allāh’s Messenger ﷺ was asked about donkeys. He said, “Allāh has not revealed anything to me regarding them except this comprehensive Verse:

“So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.” (V.99:7,8)

7357. Narrated ‘Āishah ﷺ: A woman asked the Prophet ﷺ about the periods: How to take a bath after the periods. He said, “Take a perfumed piece of cloth and clean yourself with it.” She said, “How shall I clean myself with it, O Allah’s Messenger?” The Prophet ﷺ said, “Clean yourself with it.” Then I knew what Allah’s Messenger ﷺ meant. So I pulled her aside and explained it to her.

7358. Narrated Ibn ‘Abbās ﷺ: Umm Ḥufaid bint Al-Ḥārith bin Ḥazn
presented the Prophet \( ا\u061f \) with some butter, dried yoghurt and mastigures as a gift. The Prophet \( ا\u061f \) then asked for a meal (mastigures, etc. to be put) and it was eaten over his dining table-cloth, but the Prophet \( ا\u061f \) did not eat of it, as he had aversion to it. But if it had been illegal to eat, it would not have been eaten over his dining table cloth nor would he have ordered that (mastigures meat) to be eaten.

7359. Narrated Jābir bin ‘Abdullāh: The Prophet \( ا\u061f \) said, “Whoever has eaten garlic or onion, should keep away from us, or should keep away from our mosque and should stay at his home.” Ibn Wahb said, “Once a plate-full of cooked vegetables was brought to the Prophet \( ا\u061f \) at Badr. Detecting a bad smell from it, he asked about the dish and was informed of the kind of vegetables it contained. He then said, “Bring it near,” and so it was brought near to one of his Companions who was with him. When the Prophet \( ا\u061f \) saw it, he disliked eating it and said (to his Companions), “Eat, for I talk in secret to ones whom you do not talk to.”

(1) (H.7359) The Prophet \( ا\u061f \) talks to the angels (e.g., Angel Gabriel) during the Divine Revelation. See Fath Al-Bari.
7360. Narrated Jubair bin Mut'im: A lady came to Allâh’s Messenger and she talked to him about something, and he gave her some order. She said, “O Allâh’s Messenger! If I should not find you?” He said, “If you should not find me, then go to Abû Bakr.” Ibrahim bin Sa’d said, “As if she meant the death (of the Prophet).”

7361. Narrated Humaid bin ’Abdur-Rahmân that he heard Mu‘awiya talking to a group of people from Quraish at Al-Madîna, and on mentioning Ka‘b Al-Ahãrîr, he said, “He was one of the most truthful of those who used to talk about the people of the Scripture, yet we used to detect certain faults in his information.”

7362. Narrated Abû Hurairah: The people of the Scripture (Jews and Christians) used to read the Taurât (Torah) in Hebrew and then explain it in Arabic to the Muslims. Allâh’s Messenger said (to the Muslims), “Do not believe the people of the Scripture, nor disbelieve them, but say, ‘We believe in Allâh and whatever is revealed to us, and whatever is revealed to you.’”
7363. Narrated 'Ubaidullãh: Ibn 'Abbas said, "Why do you ask the people of the Scripture (Jews and Christians) about anything while your Book (the Qur'an) which has been revealed to Allah's Messenger is newer and the latest? You read it pure, undistorted and unchanged, and Allah has told you that the people of the Scripture change their Scripture and distorted it, and wrote the scripture with their own hands and said, 'It is from Allah,' to sell it for a little gain. Does not the knowledge which has come to you prevent you from asking them about anything? No, by Allah, we have never seen any man from them asking you regarding what has been revealed to you!"

(26) CHAPTER. It is disliked to differ.

7364. Narrated Jundab bin 'Abdullãh: Allah's Messenger said, "Recite (and study) the Qur'an as long as your hearts are in agreement as to its interpretation and meanings, but when you have differences regarding its interpretation and meanings, then you should stop reciting it (for the time being)." [See Hadith No.5061]
7365. Narrated Jundab bin 'Abdullãh: Allah's Messenger ☪ said, "Recite (and study) the Qur'an as long as your hearts are in agreement as to its meanings, but if you have differences as regards its meaning, (then for the time being) stop reading it."

7366. Narrated Ibn 'Abbas: When the time of the death of the Prophet ☪ approached(1) while there were some men in the house, and among them was 'Umar bin Al-Khattâb, the Prophet ☪ said, "Come near, let me write for you a writing after which you will never go astray." 'Umar said, "The Prophet ☪ is seriously ill, and you have the Qur'an, so Allah's Book is sufficient for us." The people in the house differed and disputed. Some of them said, "Come near so that Allah's Messenger may write for you a writing after which you will not go astray," while some of them said what 'Umar said. When they differed greatly and there was a hue and cry before the Prophet ☪, he said to them, "Go away (and leave me alone)." Ibn 'Abbas used to say: It was a great disaster that their difference and noise prevented Allah's Messenger ☪ from writing that writing for them(2).

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(1) (H.7366) See Volume 1, Hadith No.114.
(2) (H.7366) The fact that the Prophet ☪ did not contradict 'Umar's statement indicates that he approved of his opinion. See Vol.1, Hadith No. 114.
(27) CHAPTER. Something forbidden, by the Prophet is legally prohibited unless there is a proof that (later on) it was (made) legal. Similarly, his orders render things obligatory, as he said (to his Companions) when they finished their Ihram, "Sleep with your wives."

And Jâbir said, "The Prophet did not oblige them (to go to their wives) but he only made that legal for them." And Umm’Atiya said, "We (women) were forbidden to follow funeral processions but was not made illegal for us."

7367. Narrated ‘Atã’: I heard Jâbir bin ‘Abdullah in a gathering saying, “We, the Companions of Allah’s Messenger, assumed the state of Ihram to perform only Hajj without ‘Umra.” Jâbir added, “The Prophet arrived (at Makkah) on the fourth of Dhul-Hijja. And when we arrived (in Makkah), the Prophet ordered us to finish the state of Ihram, saying, ‘Finish your Ihram and go to your wives [i.e., now sexual relationship with wives is legal (allowed) which was forbidden due to the state of Ihram.]’ Jâbir added, “The Prophet did not oblige us (to go to our wives) but he only made that legal for us. Then he heard that we were saying, ‘When there remains only five days between us and the day of ‘Arafa he orders us to finish our Ihram by sleeping with our wives in which case we will proceed to ‘Arafa with our male organs dribbling with

(1) (Ch.27) Unless there is a proof that his order is just a recommendation.
(2) (Ch.27) He said that to confirm his order that they should finish Ihram.
Holding Fast to the Qur'an and the Sunna

7368. Narrated 'Abdullãh Al-Muzani:
The Prophet ﷺ said, "Perform (an optional) prayer before Magrib prayer." (He repeated it thrice) and the third time he said, "Whoever wants to offer it can do so." Lest the people should take it as a Sunna. [See Hadîth No.1183]

7369. (28) Chapter. The Statement of Allãh ﷺ:
(... And who (conduct) their affair by mutual consultation..." (V.42:38)
"... And consult them in the affair..." (V.3:159)

Consultation should take place before taking a decision and before the matter becomes clear, as is indicated by Allãh’s Statement:

"...Then when you have taken a decision, put your trust in Allãh..." (V.3:159)

If the Messenger ﷺ decided something, it was not permissible for any human being to
suggest something other than Allâh’s Messenger’s decision. On the day of (the battle of) Uhud, the Prophet ﷺ consulted his Companions whether they should stay at Al-Madîna or go out (to meet the enemy), and they suggested that they should go out. When he had put on his armour and decided (to go out), they said, “You’d better stay.” But he did not accept their (new) opinion after he had decided (to go out) and said, “A Prophet should not put off his armour after he had put it on (for the battle) till Allâh decides the case.” The Prophet ﷺ also consulted ‘Ali and Usâma concerning the false statement the liars had made about ‘Aishah. He listened to their opinions till Qur’ânic Verses were revealed, whereupon the Prophet ﷺ flogged the slanderers and did not listen to their different opinions, but did what Allâh had ordered him to do. After the Prophet ﷺ, the Muslims used to consult the honest religious learned men in matters of law so that they might adopt the easiest of them, but if the Book (the Qur’ân) or the Sunna gave a clear, definite statement about a certain matter, they would not seek any other verdict. By that they used to adhere to the way of the Prophet ﷺ. And Abû Bakr decided to fight those who refused to pay Zakât. ‘Umar said to him, “How dare you fight them when Allâh’s Messenger ﷺ said, ‘I have been ordered to fight the people till they say: Lâ ilâhâ illallah (none has the right to be worshipped but Allâh). And if they say: Lâ ilâhâ illallah, then they would save their lives and properties from me, except for Allâh’s Islamic Laws (when they deserved a legal punishment) justly?’ ” Abû Bakr said, “By Allâh, I shall fight those who have separated what Allâh’s Messenger ﷺ had put together!” Finally ‘Umar yielded to Abû Bakr’s opinions, so Abû Bakr did not heed
any counsel (in that matter) because he had the verdict of Allah’s Messenger concerning those people who made separation between Salát (prayer) and Zakát(1) and intended to change the religion and its laws. The Prophet said, “If someone changes his (Islamic) religion, then kill him.” The Qurrá’ (religious learned men), whether old or young, were ‘Umar’s advisors, and he used to be very cautious at the cases and matters dealt with by the Book of Allah (the Qur’án).

7369. Narrated ‘Aishah Rضي الله عنها after the slanderers had given a forged statement against her: Allah’s Messenger called ‘Ali bin Abi Ṭālib and Usáma bin Zaid when the Divine Revelation was delayed. He wanted to ask them and consult them about the question of divorcing me. Usáma gave his opinion that was based on what he knew about my innocence, but ‘Ali said, “Allah has not put restrictions on you and there are many women other than her. Furthermore you may ask the slave-girl who will tell you the truth.” So the Prophet asked Barira (my slave-girl), “Have you seen anything that may arouse your suspicion?” She replied, “I have not seen anything more than that she is a young girl who sleeps, leaving the dough of her family (unguarded) that the domestic goats come and eat it.” Then the Prophet stood on the pulpit and said, “O Muslims! Who will help me against the man who has harmed me by slandering my wife? By Allah, I know nothing about my family except good.” The narrator added: Then the Prophet mentioned the innocence of ‘Aishah. [See Hadith No.4750]

(1) (Ch.28) This indicates that when the solution of a problem is found in the Qur’án, or in the Sunna, it does not need any consultation.
7370. Narrated ‘Āishah رضي الله عنها: Allāh’s Messenger ﷺ addressed the people, and after praising and glorifying Allāh, he said, “What do you suggest me regarding those people who are abusing my wife? I have never known anything bad about her.” The subnarrator ‘Urwa said: When ‘Aishah was told of the slander, she said, “O Allah’s Messenger! Will you allow me to go to my parents’ home?” He allowed her and sent a slave along with her. An Ansārī man said, “Subhānaka! It is not right for us to speak about this. Subhānaka! This is a great lie!”

وعن عروة قال: لما أخبرت عائشةً بالIER قال: يا رسول الله، إنذاذ لي أن أ الطلَق إلى أهلِي؟ فأخذَلها وأرسل مَعها العلماء وقَال: رجلٌ من الأنصار: سبَحانهُ ما يكون لنا أن نتكلم بهذا، سبَحانهُ هذا بِهتناً غَيْرِيهم. [راجع: 2593]

(1) (H.7370) Subhānaka: Glorified is He (Allâh) for what they ascribe to Him.
(1) CHAPTER. What has been said about the Prophet's inviting his followers (nation) to Tauhid Allah i.e., Islamic Monotheism (worshiping none but Allah Alone).


7372. Narrated Ibn ‘Abbās: When the Prophet sent Mu’adh to Yemen, he said to him, “You are going to a nation from the people of the Scripture, so let the first thing to which you will invite them is to testify the Tauhid Allah [i.e., Lā ilaha īllallāh (none has the right to be worshipped but Allah)]. If they accept that, tell them that Allah has enjoined on them, five compulsory congregational Salāt (prayers) to be offered in one day and one night (24 hours). And if they offer their Salāt (prayer), tell them that Allah has enjoined on them Zakāt of their properties; and it is to be taken from the rich among them and given to the poor among them. And if they agree to that, then take from them Zakāt, but avoid the best property of the people.” [See Hadith No. 1395 and 4347]

(1) (Book 97) Tauhid (Islamic Monotheism): See the glossary.
7373. Narrated Mu'adh bin Jabal: The Prophet ﷺ said, “O Mu'adh! Do you know what Allah's Right upon His slaves is?” I said, “Allah and His Messenger know better.” The Prophet ﷺ said, “To worship Him (Allah) Alone and to join none in worship with Him (Allah). Do you know what their right upon Him is?” I replied, “Allah and His Messenger know better.” The Prophet ﷺ said, “Not to punish them (if they did so).” (See H. 2856)

7374. Narrated Abū Sa‘īd Al-Khudrī زَيْمِي: A man heard another man reciting [in the Salāt (prayers)]: (Sūrat Al-Ikhlās)

“Say (O Muḥammad ﷺ): He is Allah, (the) One.” (V.112:1)

And he recited it repeatedly. When it was morning, he went to the Prophet ﷺ and informed him about that as if he considered that the recitation of that Sūrah by itself was not enough. Allah’s Messenger ﷺ said, “By Him in Whose Hand my soul is, it is equal to one-third of the Qur‘ān.” (See H. 5013)
7375. Narrated ʿĀisha: The Prophet sent (an army unit) under the command of a man who used to lead his companions in the ʿSalāt (prayers) and would finish his recitation with: (Surat Al-Ikhlas)

“Say (O Muḥammad): He is Allāh, (the) One.” (V.112:1)

When they returned (from the battle), they mentioned that to the Prophet. He said (to them), “Ask him why he does so.” They asked him and he said, “I do so because it describes the qualities of the Most Gracious and I love to recite it (in my ʿSalāt).” The Prophet said (to them), “Tell him that Allāh loves him.”

7376. Narrated ʿAbdullāh bin Ḥazīm: Allāh’s Messenger said, “Allāh will not be Merciful to those who are not merciful to mankind.”

7377. Narrated Usamah bin Zaid: We were with the Prophet when suddenly there came to him a messenger from one of his daughters who was asking him to come and see her son who was dying.
The Prophet ﷺ said (to the messenger), “Go back and tell her that: Whatever Allāh takes is for Him, and whatever He gives is for Him, and everything with Him has a limited fixed term (in this world). So order her to be patient and hope for Allāh’s Reward.” But she sent the messenger to the Prophet ﷺ again, swearing that he should come to her. So the Prophet ﷺ got up, and so did Sa’d bin ‘Ubāda and Mu‘ādh bin Jabal (and went to her). When the child was brought to the Prophet ﷺ, his breath was disturbed in his chest as if it were in a water-skin. On that the eyes of the Prophet ﷺ became flooded with tears, whereupon Sa’d said to him, “O Allah’s Messenger! What is this?” The Prophet ﷺ said, “This is mercy which Allah has lodged in the heart of His slaves, and Allah is Merciful only to those of His slaves who are merciful (to others).” [See Hadīth No.1284]

(3) CHAPTER. The Statement of Allāh 

“Verily Allāh is the MI-Provider, Owner of Power, the Most Strong.” (V.51 :58)

7378. Narrated Abū Mūsā Al-Ash’arī: The Prophet ﷺ said, “None is more patient than Allāh against the harmful and annoying words He hears (from the people): They ascribe a son (offspring or children) to Him, yet He bestows upon them health and provision.” (See H. 4482, and 6099)

(4) CHAPTER. The Statements of Allāh 

“(He Alone is) the All-Knower of the
Unseen, and He reveals to none His Unseen.” (V.72:26)

And: “Verily, Allāh! With Him (Alone) is the knowledge of the Hour…” (V.31:34)

And: “...He has sent it (the Qur’ān) down with His Knowledge…” (V.35:11)

And: “...And no female conceives or gives birth, but with His Knowledge…” (V.35:11)

And: “To Him (Alone) is referred the knowledge of the Hour.” (V.41:47)

And Yahyā said, “Allāh has knowledge of everything, whether apparent or hidden (perceivable by human being or not).”

7379. Narrated Ibn ʿUmar: The Prophet ﷺ said, “The keys of the Unseen are five and none knows them but Allāh: (1) None knows what is in the womb, but Allāh; (2) None knows what will happen tomorrow, but Allāh; (3) None knows when it will rain, but Allāh; (4) None knows where he will die, but Allāh (knows that); and (5) None knows when the Hour will be established, but Allāh.” (See H. 1039, Vol. 2)

7380. Narrated Masrūq: ‘Āishah رضي الله عنها said, “If anyone tells you that Muḥammad ﷺ has seen his Lord, (Allāh) he is a liar, for Allāh says:

‘No vision can grasp Him...’ (V.6:103)

And if anyone tells you that Muḥammad ﷺ knows the Unseen, he is a liar, for Allāh says:

‘None has the knowledge of the Unseen but Allāh.’ ”
(5) CHAPTER. The Statement of Allâh:

"(Allâh is He Who is) the One Free from all defects, the Giver of security..."

(V.59:23)

7381. Narrated ‘Abdullah: We used to offer prayer behind the Prophet and used to say: As-Salãmu Alallah(1). The Prophet said, “Allâh himself is As-Salâm, so you should say: ‘At-Tahiyãt lillahi was salawat wa tat-yibatu. As-Salâm ‘alaika aiyuhan-Nabîyu wa rahmatul-lahi wa barakãtuhu. As-Salâm ‘alaina wa ‘alâ ‘ibadil-lahi wà-salihin. As-hadu an lâ ilaha ilallah, wa as-hadu anna Muhammadan ‘abdûha wa Rasûluha.’ ”(2)

7382. Narrated Abû Hurairah: The Prophet said, “On the Day of Resurrection, Allâh will grasp the whole (planet of) earth (by His Hand) and shall roll up the heaven with His Right Hand and say, ‘I am the King; where are the kings of the earth?’

(1) (H.7381) Peace be on Allâh.
(2) (H.7381) “All the (best) compliments, prayers and good things are due to Allâh. Peace be on you, O Prophet and Allâh’s Mercy and Blessings be on you. Peace be on us and on the true pious slaves of Allâh. I testify that none has the right to be worshipped but Allâh, and I also testify that Muhammad is His slave and His Messenger.”
CHAPTER. The Statements of Allah

"And He is the All-Mighty, the All-Wise." (V.14:4), (V.16:60), (V.45:37)

And: “Glorified be your Lord, the Lord of honour and power! (He is free) from what they attribute unto Him.” (V.37:180)

And: “But honour, power, and glory belong to Allah, and to His Messenger...” (V.63:8)

And whoever swore by the ‘Izzat ( Honour and Power) of Allah and by His Qualities.

Narrated Anas: The Prophet said, (“Allah will put His Foot over Hell on the Day of Resurrection), and Hell will say, ‘Qat! Qat! (Sufficient! Sufficient!) By Your ‘Izzat (Power and Honour)! ’”

Narrated Abu Hurairah: The Prophet said, “A man who will be the last person to enter Paradise will remain between Hell and Paradise. He will say, ‘O Lord, turn my face away from the Fire! No, by Your ‘Izzat (Power and Honour), I will not ask You for anything else.’”

Abu Sa’id said: Allah’s Messenger said, “Allah will say (to that man), ‘For you is that and ten times the similar of that.’” (The Prophet) Ayyub (Job) said, “By Your ‘Izzat (Power and Honour)! I cannot dispense with Your Blessings!”

7383. Narrated Ibn ‘Abbās: The Prophet used to say, “I seek refuge (with You) by Your ‘Izzat (Honour and Power).”
“And it is He Who has created the heavens and the earth in truth...” (V.6:73)

[This Verse indicates the Name of Allāh: Al-Khāliq (The Creator)].
for You. You are the Lord of the heavens and the earth. All the praises are for You. You are the Maintainer of the heaven and the earth and whatever is in them. All the praises are for You. You are the Light of the heavens and the earth. Your Word is the Truth, and Your Promise is the Truth, and the Meeting with You is the Truth, and Paradise is the Truth, and the (Hell) Fire is the Truth, and the Hour is the Truth. O Allah! I submit myself to You, and I believe in You and I depend upon You, and I repent to You, and with You (Your Evidences) I stand against my opponents, and to You I leave the judgement (for those who refuse my message). O Allah! Forgive me my sins that I did in the past or will do in the future, and also the sins I did in secret or in public. You are my only Ilah (God Whom I worship) and there is no other Ilah (God) for me (i.e., I worship none but You)."

Narrated Sufyân (regarding the above narration) that the Prophet ﷺ added, “You are the Truth, and Your Word is the Truth.” (See H. 1120)

(9) CHAPTER. The Statement of Allah 
ناماً:
“And Allah is Ever All-Hearer, All-Seer.” 
(V.4:134)

‘Aishah said, “Praise is to Allah, Whose hearing power can detect all kinds of sounds.” Then Allah revealed to the Prophet ﷺ:

“Indeed! Allah has heard the statement of her (Khula bint Tha‘labah) that disputes with you (O Muḥammad ﷺ) concerning her husband (Aūs bin Aṣ-Ṣāmit)...” (V.58:1)

7386. Narrated Abū Mūsā رضي الله عنه: We were with the Prophet ﷺ on a journey, and whenever we ascended a high place, we used to say, “Allāhu Akbar.” The Prophet ﷺ said, “Don’t trouble yourselves too much! You are
not calling a deaf or an absent person, but you are calling One Who hears, sees, and is (very) Near." Then he came to me while I was saying in my heart, "La hawla wa la quwwata illa billah" (there is neither might nor power but with Allah)." He said, to me, "O 'Abdullah bin Qais! Say, 'La hawla wa la quwwata illa billah', for it is a treasure from one of the treasures of Paradise." Or said, "Shall I tell you of it?" (See H. 2992, Vol. 4)

7387, 7388. Narrated 'Abdullah bin 'Amr: Abū Bakr As-Ṣiddīq said to the Prophet ﷺ, "O Allah's Messenger! Teach me an invocation with which I may invoke Allah in my Salāt (prayers)." The Prophet ﷺ said, "Say: 'O Allah! I have done great Zulm (wrong) to myself, very much, and none forgives the sins but You; so please bestow Your Forgiveness upon me. No doubt, You are the Oft-Forgiving, Most Merciful."

7389. Narrated 'Āishah: The Prophet ﷺ said, "Jibril (Gabriel) called me and said, 'Allah has heard the statement of your people and what they replied to you.'" (See H. 3231, Vol. 4)
(10) CHAPTER. The Statement of Allâh’s Name:

“Say: He has power to (send torment on you from above)…” (V.6:65)

7390. Narrated Jâbir bin ‘Abdullâh As-Salami: Allâh’s Messenger ﷺ used to teach his Companions to perform the Salât (prayer) of Istikhâra(1) for every matter just as he used to teach them the Sûrah from the Qur’ân. He used to say, “If anyone of you intends to do something, he should offer a two Rak‘â Salât (prayer) other than the compulsory Salât (prayer), and after finishing it, he should say: ‘O Allâh! I consult You, for You have all knowledge, and appeal to You to support me with Your Power, and ask for Your Bounty, for You are Able to do things while I am not, and You know while I do not; and You are the All-Knower of the Unseen. O Allâh! If You know that this matter (name your matter) is good for me both at present and in the future, (or in my religion), in my this life and in the Hereafter, then fulfil it for me and make it easy for me, and then bestow Your Blessings on me in that matter. O Allâh! If You know that this matter is not good for me in my religion, in my this life and Hereafter (or at present, or in the future), then divert me from it and choose for me what is good wherever it may be, and make me pleased with it.’” [See Hadith No.6382, Vol. 8]

(1) (H.7390) ‘Istikhâra’ is a Salât (prayer) in which the praying person appeals to Allâh to guide him on the right way regarding a certain situation.
(11) CHAPTER. The One Who turns the hearts.

And the Statement of Allah:
“And We shall turn their hearts and their eyes…” (V.6:110)

7391. Narrated ‘Abdullãh: The Prophet frequently used to swear, “No, by the One Who turns the hearts.”

(12) CHAPTER. Allah has one hundred Names less One (ninety-nine)(1).

Ibn ‘Abbãs said, “Dhul-Jalal (means, Full of Majesty) and the meaning of Al-Barr is, the Most Courteous.”

7392. Narrated Abû Hurairah: Allah’s Messenger said, “Allah has ninety-nine Names, one-hundred less one; and he who memorized them all by heart will enter Paradise.”(2) To count something means to know it by heart.

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(1) (H.Ch.12) Imám Bukhãrî knows very well the Hadîth mentioning in detail the ninety-nine Names of Allah quoted by Tirmîdî but that Hadîth did not come up to the standard of his selection of Sahîh Al-Bukhãrî so he took Allah’s Names from the Verses of the Qur’an either as adjectives or from the verbs of the Verses or from the Prophet’s Sunna.

(2) (H.7392) Memorizing Allah’s Names means to believe in those Qualities of Allah derived from those Names and should be accompanied by good deeds which Allah’s Names inspire us to do. Just knowing Allah’s Names by heart, will not make a vicious man enter Paradise. Therefore, the word ‘memorized’ in the Hadîth means to behave in accordance with the implications of Allah’s Names.
(13) CHAPTER. (What is said regarding) asking Allāh with His Names and seeking refuge with them.

7393. Narrated Abū Hurairah: The Prophet ﷺ said, “When anyone of you goes to bed, he should dust it off thrice with the edge of his garment, and say: Bismika Rabī’ waḍa’tu janbī, wa bika arfa’uhu. In amsakta nafṣī foghīr lahā, wa in arsalṭāhā faḥfāzā bimā tahfāzū bihī ‘ibādakās-sāliḥīn.”

7394. Narrated Juhaifa: When the Prophet ﷺ went to bed, he used to say, “Allāhumma bismika aḥyā wa aṃūt.” And when he got up in the morning he used to say, “Allāhumma lillāhil-ladhi aḥyāna ba’damā amātana wa ilaihīn-nushūr.”

(1) (H.7393) “In Your Name O Lord, I put my side (on the bed), and in Your (Name) I will raise it. If You should capture my soul, then forgive it; and if You should release it, protect it with what You protect Your righteous slaves.”
(2) (H.7394) “O Allāh, in Your Name I live and die!”.
(3) (H.7394) “All praise be to Allāh Who has given us life after He caused us to die; and unto Him is the Resurrection.”
7395. Narrated Abû Dhar: When the Prophet went to bed at night, he used to say: “Bismika namûtu wa nahyâ.” And when he got up in the morning, he used to say, “Alhamdu lillâhî l-ladhi ahyâna ba’damâ amâtana, wa ilaihin-nushûr.” [See the footnote of Hadîth No.7394]

7396. Narrated Ibn ‘Abbâs R.A: Allâh’s Messenger said, “If anyone of you, when intending to have a sexual relation with his wife, says: ‘Bismillâh, Allâhumma jannibnash-Shâitân, wa jannibish-Shâitâna ma razaqtana’”, Satan would never harm that child, should it be ordained that they will have one, (because of that sexual act).”

7397. Narrated ‘Adî bin Ḥâtim: I asked the Prophet, “I send off (for a game) my trained hounds; what is your verdict concerning the game they hunt?” He said, “If you send off your trained hounds and mention the Name of Allâh, then, if they catch some game, eat (thereof). And if you hit the game with a Mi’râd (a hunting tool) and it wounds it, you can eat (it).”

(1) (H.7396) “In the Name of Allâh, O Allâh! Protect us from Satan and keep Satan away from what you will give us.”
7398. Narrated ‘Aishah: The people said to the Prophet, “O Allah’s Messenger! Here are people who have recently embraced Islam and they bring meat, and we do not know whether they had mentioned Allah’s Name while slaughtering the animals or not.” The Prophet said, “You should mention Allah’s Name and eat.”

7399. Narrated Anas: The Prophet slaughtered two rams as sacrifice and mentioned Allah’s Name and said, “Allahu Akbar (while slaughtering).”

7400. Narrated Jundab that he witnessed the Prophet on the day of Nahr (the ‘Eid of Dhul-Hijja). The Prophet offered Salāt (prayer) and then delivered a Khutba (religious talk) saying, “Whoever slaughtered his sacrifice before offering Salāt (prayer), should slaughter another animal in place of the first; and whoever has not yet slaughtered any, should slaughter a sacrifice and mention Allah’s Name while doing so.”

7401. Narrated Ibn ‘Umar: The Prophet said, “Do not swear by your fathers; and whoever wants to swear should swear by Allah.”
(14) CHAPTER. What is mentioned regarding *Adh-Dhät* (the Self of Allah, His Qualities and His Names).

Khubaib said, “That is in *Dhai-AlJlah* (Allah’s Self).” So he mentioned *Adh-Dhät* (His Self) with the Name of Allah.

7402. Narrated Abu Hurairah: Allah’s Messenger sent ten persons (as spies) to bring the enemy’s secrets, and Khubaib Al-Ansari was one of them. ‘Ubaidullah bin ‘Iyad told me that the daughter of Al-Harith told him that when they gathered (to kill Khubaib Al-Ansari) he asked for a razor to clean his pubic region, and when they had taken him outside the sanctuary (of Makkah) in order to kill him, he said in verse: “I don’t care if I am killed as a Muslim.

On any side (of my body) I may be killed in Allah’s Cause;

For that is in *Dhai-Allah*” for the sake of *Ilah* (Allah’s Self);

And if He will, He will bestow His Blessings, upon the torn pieces of my body."

Then Ibn Al-Harith killed him. The Prophet informed his Companions of the death of those (ten men) on the very day they were killed. (See H. 3045, Vol. 4)

(15) CHAPTER. The Statement of Allah

“He warns you against Himself (i.e., His punishment)...” (V.3:28)

And the Statement of Allah:
...You know what is in my inner-self though I do not know what is in Yours...”  
(V.5:116)

7403. Narrated 'Abdullâh W: The Prophet ﷺ said, “There is none who has a greater sense of Ghaira(1) than Allah, and for that reason He has forbidden Al-Fawahish (shameful deeds and sins e.g., illegal sexual intercourse etc.). And there is none who likes to be praised more than Allah does.” [See Hadîth No. 5220, 5223, Vol. 7]

7404. Narrated Abû Hurairah ﷺ: The Prophet ﷺ said, “When Allah created the creation, He wrote in His Book which is with Him on the Throne — and He prescribed for Himself: ‘Verily, My Mercy has overcome My Anger.’ ” (See H. 3194, Vol.4)

7405. Narrated Abû Hurairah ﷺ: The Prophet ﷺ said, “Allah ﷻ says: ‘I am just as My slave thinks I am, (i.e., I am Able to do for him what he thinks I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than them; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running’.”

(1) (H.7403) Ghaira: jealousy as regards women, or a feeling of fury and anger when one’s honour or prestige is injured or challenged.
(16) CHAPTER. The Statement of Allâh
tamâli:
"...Everything will perish save His
Face..." (V.28:88) [That means that
Allâh will never perish].

7406. Narrated Jâbir bin ‘Abdullâh:
When this Verse:
"Say (O Muhammed): He has power
to send torments on you from above..." (V.6:65) was revealed; the Prophet \t								said, "I take refuge with Your Face." (1)
Allâh revealed:
"... or from under your feet...." (V.6:65)
The Prophet \t then said, "I seek refuge
with Your Face!" Then Allâh revealed:
"... or cover you with confusion in party-
strife...." (V.6:65)
On that, the Prophet \t said, "This is
easier."

(17) CHAPTER. The Statement of Allâh
tamâli:
"...In order that you [O Mûsâ (Moses)] may
be brought up under My Eye." (2) (V.20:39)

(1) (Ch.16) All that which has been revealed in Allâh’s Book [the Qur’ân] as regards the
[Siffat (صفات)] Qualities of Allâh the Most High, like His Face, Eyes, Hands,
Shins (Legs), His Coming, His Rising over His Throne (Istawa) and others, or all that
Allâh’s Messenger \t qualified Him in the true authentic Prophet’s Ahadîth (narrations) as regards His Qualities like [Nuzûl (نزول)], His Descent or His
Laughing and others.

The religious scholars of the Qur’ân and the Sunna believe in these Qualities of Allâh
and they confirm that these are really His Qualities, without [Ta’wil (تويل)] interpreting
their meanings into different things, or [Tashbih (تشبيه)] giving resemblance or similarity
to any of the creatures, or [Ta’lî (تعلى)] or denying them (i.e., completely ignoring i.e.,
there is no Face, or Eyes or Hands, or Shins for Allâh). These Qualities befit or suit
only for Allâh Alone, and He does not resemble to any of (His) creatures. As Allâh’s
Statement (in the Qur’ân): (1) “There is nothing like unto Him, and He is the All-
Hearer, the All-Seer.” (42:11). (2) “There is none comparable unto Him.” (112:4).

(2) (Ch.17) This reflects the refuting of the dogma of certain Islâmî sects, that deny that
Allâh has a Face, or Eyes etc.
And also the Statement of Allāh   :
“Floating under Our Eyes (i.e., the boat of Noah)…” (V.54:14)

7407. Narrated ‘Abdullah رضٰی اللّٰهُ عَنْهُ: Ad-Dajjāl was mentioned in the presence of the Prophet ﷺ. The Prophet ﷺ said, “Allāh is not hidden from you; He is not one-eyed,” and pointed with his hand towards his eye, adding, “while Al-Masīh Ad-Dajjāl is blind in the right eye and his eye looks like a protruding grape.”

7408. Narrated Anas ﬂ ﻟ ﻟ: The Prophet ﷺ said, “Allāh did not send any Prophet but that he warned his nation of the one-eyed liar (Ad-Dajjāl). He is one-eyed while your Lord (Allāh) is not one-eyed. The word ‘Kāfir’ (disbeliever) is written between his two eyes.”

(18) CHAPTER. The Statement of Allāh   :
“He is Allāh, the Creator, the Inventor of all things, the Bestower of forms…” (V.59:24)

7409. Narrated Abū Sa‘īd Al-Khudrī رضٰی اللّٰهُ عَنْهُ that during the battle with Bani Al-Mustaliq they (Muslims) captured some females and intended to have sexual relation with them without impregnating them. So they asked the Prophet ﷺ about coitus interruptus. The Prophet ﷺ said, “It is better that you should not do it, for Allāh has written whom He is going to create till the Day of Resurrection.”

Qaza‘a said, “I heard Abū Sa‘īd saying that the Prophet ﷺ said, ‘No soul is ordained
to be created but Allah will create it.'"

(19) CHAPTER. The Statement of Allah

"... To one whom I have created with Both My Hands..." (V.38:75)

7410. Narrated Anas: The Prophet said, "Allah will gather the believers on the Day of Resurrection in the same way (as they are gathered in this life), and they will say, 'Let us ask someone to intercede for us with our Lord that He may relieve us from this place of ours.' Then they will go to Adam and say, 'O Adam! Don't you see the people (i.e., their condition)? Allah created you with His Own Hands and ordered His angels to prostrate before you, and taught you the names of all the things. Please intercede for us with our Lord so that He may relieve us from this place of ours.' Adam will say, 'I am not fit for this undertaking' and he will mention to them the mistakes he had committed, and add, 'But you'd better go to Nuh (Noah) as he was the first Messenger sent by Allah to the people of the earth.' They will go to Nuh (Noah) who will reply, 'I am not fit for this undertaking,' and he will mention the mistake which he made, and add, 'But you'd better go to Ibrāhim (Abraham), Khalil(1) Ar-Rahmān.' They will go to (Prophet) Ibrāhim who will reply, 'I am not fit for this undertaking,' and he will mention

(1) (H.7410) Khalil: See the glossary.
to them the mistakes he made, and add, 'But you'd better go to (Prophet) Mūsā (Moses), a slave (of Allāh) whom Allāh gave the Taurāt (Torah) and to whom He spoke directly.' They will go to (Prophet) Mūsā who will reply, 'I am not fit for this undertaking,' and he will mention to them the mistakes he made, and add, 'You'd better go to (Prophet) ‘Īsā (Jesus), Allāh's slave and His Messenger and His Word ('Be!' and he was) and a soul(1) created by Him.' They will go to Prophet ‘Īsā who will say, 'I am not fit for this undertaking, but you'd better go to (Prophet) Muḥammad (安宁) whose sins of the past and the future had been forgiven (by Allāh).' So they will come to me and I will ask the permission of my Lord (Allāh), and I will be permitted (to present myself) before Him. When I see my Lord, I will fall down in (prostration) before Him and He will leave me (in prostration) as long as He wishes, and then it will be said to me, 'O Muḥammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then raise my head and praise my Lord with certain praises which He has taught me, and then I will intercede. Allāh will allow me to intercede (for a certain kind of people) and will fix a limit, whom I will admit into Paradise. I will come back again, and when I see my Lord (again), I will fall down in prostration before Him, and He will leave me (in prostration) as long as He wishes, and then He will say, 'O Muḥammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then praise my Lord with certain praises which He

(1) (H.7410) Soul: See the word Rūhullāh in the glossary.
has taught me, and then I will intercede. Allāh will allow me to intercede (for a certain kind of people) and will fix a limit, to whom I will admit into Paradise, I will return again, and when I see my Lord, I will fall down (in prostration) and He will leave me (in prostration) as long as He wishes, and then He will say, 'O Muḥammad! Raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then praise my Lord with certain praises which He has taught me, and then I will intercede. Allāh will allow me to intercede (for a certain kind of people) and will fix a limit, to whom I will admit into Paradise. I will come back and say, 'O my Lord! None remains in Hell (Fire) but those whom the Qur'ān has imprisoned therein; and for whom eternity in Hell (Fire) has become inevitable.' The Prophet ﷺ added, 'There will come out of Hell (Fire) everyone who says: 'Lā ilāha illallāh' (none has the right to be worshipped but Allāh) and has in his heart good equal to the weight of a barley grain. Then there will come out of Hell (Fire) everyone who says: 'Lā ilāha illallāh' (1) and has in his heart good equal to the weight of a wheat grain. Then there will come out of Hell (Fire) everyone who says: 'Lā ilāha illallāh' (1) and has in his heart good equal to the weight of an atom (the smallest ant).

7411. Narrated Abū Ḥaṭārah: Allāh's Messenger ﷺ said, 'Allāh's Hand is full, and (its fullness) is not affected by the continuous spending, day and night.' He also said, 'Do you see what He has spent since He created the heavens and the earth? Yet all that has not decreased what is in His Hand.' He (ﷺ) also said, 'His Throne is

(1) (H.7410) 'None has the right to be worshipped but Allāh.'
over the water and in His other Hand is the Balance (of justice) and He raises and lowers (whomever He wills).” [See Hadith No. 4684, Vol. 6]

7412. Narrated Ibn ‘Umar ﷺ said, “On the Day of Resurrection, Allah will grasp the whole (planet of) earth by His Hand, and all the heavens in His Right, and then He will say, ‘I am the King.’”

7413. Abü Hurairah said, “Allah’s Messenger ﷺ said, ‘... Allah will grasp the (planet) earth...’.”

7414. Narrated ‘Abdullāh ﷺ: A Jew came to the Prophet ﷺ and said, “O Muhammad! Allah will hold the heavens on a Finger, and the mountains on a Finger, and the trees on a Finger, and all the creation on a Finger, and then He will say, ‘I am the King.’” On that Allah’s Messenger ﷺ smiled till his premolar teeth became visible, and then recited:

“They made not a just estimate of Allah such as is due to Him...” (V.39:67)
‘Abdullãh added: Allah’s Messenger smiled (at the Jew’s statement) expressing his wonder and believe in what was said.

7415. Narrated ‘Abdullah: A man from the people of the Scripture came to the Prophet and said, “O Abul-Qasim! Allah will hold the heavens upon a Finger, and the earth on a Finger and the land on a Finger, and all the creation on a Finger, and will say, ‘I am the King! I am the King!’” I saw the Prophet (after hearing that), smiling till his premolar teeth became visible, and he then recited:

“They made not a just estimate of Allah such as is due to Him…” (V.39:67)

(20) CHAPTER. The statement of the Prophet : “No person has more Ghaira than Allah.”

7416. Narrated Al-Mughîra: Sa’îd bin ‘Ubâda said, “If I saw a man with my wife, I would strike him (behead him) with the

(1) (Ch.20) Ghaira: See the footnote of H. 7403.
blade of my sword.” This news reached Allah’s Messenger ﷺ who then said, “You people are astonished at Sa’d’s Ghaira. By Allah, I have more Ghaira than him, and Allah has more Ghaira than me, and because of Allah’s Ghaira, He has made unlawful shameful deeds and sins (illegal sexual intercourse) done in open and in secret. And, there is none who likes that the people should repent to Him and beg His pardon than Allah, and for this reason He sent the warners and the Mubashshirün (givers of glad tidings). And there is none who likes to be praised more than Allah does, and for this reason, Allah promised to grant Paradise (to the doers of good).”

‘Abdul Malik said, “No person has more Ghaira than Allah.”

(21) CHAPTER. The Statement of Allah ﷻ

“Say (O Muhammad ﷺ): ‘What thing is the most great in witness?’ Say: ‘Allah...’” (V.6:19)

So Allah calls Himself a Thing. The Prophet ﷺ calls the Qur’an a Thing; and it is one of the Qualities of Allah. And Allah said:

“...Everything will perish save His Face...” (V.28:88)

7417. Narrated Sahl bin Sa’d: The Prophet ﷺ said to a man, “Have you got anything (meaning any Surah of the Qur’an?)” The man said, “Yes, such and such Sūrah, and such and such Sūrah,” naming the Sūrah.
(22) CHAPTER. (The Statement of Allâh) (V.11:7)

"...And His Throne was on the water..."

(V.27:26)


7418. Narrated ‘Imrân bin Ḥuṣain: While I was with the Prophet ﷺ, some people from Bânî Tamîm came to him. The Prophet ﷺ said, “O Bâni Tamîm! Accept the glad tidings!” They said, “You have given us the good news; now give us (something).” (After a while) some Yemenites entered, and he said to them, “O the people of Yemen! Accept the glad tidings, as Bâni Tamîm have refused it.” They said, “We accept it, for we have come to you to learn the religion. So we ask you what the beginning of this universe was.” The Prophet ﷺ said, “There was Allâh and nothing else before Him, and His Throne was over the water, and He then created the heavens and the earth and wrote everything in the Book.” Then a man came to me and said, ‘O ‘Imrân! Follow your she-camel for it has run away!’ So I set out seeking it, and behold, it was beyond the mirage! By Allâh! I wished that it (my she-camel) had gone but that I had not left (the gathering).
7419. Narrated Abu Hurairah: The Prophet said, "The Right (Hand) of Allah is full, and (its fullness) is not affected by the continuous spending, night and day. Do you see what He has spent since He created the heavens and the earth? Yet all that spending has not decreased what is in His Right Hand. His Throne is over the water and in His other Hand is the Bounty or the Power to bring about death, and He raises some people and brings others down." [See Hadith No.7411]

7420. Narrated Anas: Zaid bin Haritha came to the Prophet complaining about his wife. The Prophet kept on saying to him, "Be afraid of Allah and keep your wife." Aishah said, "If Allah's Messenger were to conceal anything (of the Qur'an), he would have concealed this Verse." Zainab used to boast before the wives of the Prophet and used to say, "You were given in marriage by your families, while I was married (to the Prophet) by Allah from over seven heavens." And Thabit recited the Verse:

"...But you did hide in yourself (i.e., what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e. their saying that Muhammad married the divorced wife of his manumitted slave)" (V.33:37) and said that this Verse was revealed in connection with Aishah, Thabit's wife (may Allah be pleased with her), saying to the Prophet, "I had hidden from you that which Allah will make manifest regarding the divorced wife of your manumitted slave." [See Hadith No.4884]
with Zainab and Zaid bin Ḥāritha.”

7421. Narrated Anas bin Malik: The Verse of Al-Ḥijāb (veiling of women) was revealed in connection with Zainab bint Jahsh. (On the day of her marriage with him) the Prophet gave a wedding banquet with bread and meat; and she used to boast before other wives of the Prophet and used to say, “Allāh married me (to the Prophet) in the heavens.”

7422. Narrated Abū Hurairah: The Prophet said, “When Allāh had finished His creation, He wrote over His Throne: ‘My Mercy preceded My Anger.’” [See Hadith No. 74041]

7423. Narrated Abū Hurairah: The Prophet said, “Whoever believes in Allāh and His Messenger, offers As-Ṣalāt (the prayers) — Iqāmat-as-Ṣalāt, and observes Saum (fasts) (the month of) Ramadān, then it is incumbent upon Allāh to admit him into Paradise, whether he emigrates for Allāh’s Cause or stays in the land where he was born.” They (the Companions of the Prophet) said, “O Allāh’s Messenger! Should we not inform the people of that?” He said, “There are one hundred degrees in Paradise which Allāh has prepared for those who carry on Ḥijād in His Cause. The distance between every two degrees is like the distance between the heaven and the earth, so if you ask Allāh for anything, ask Him for the Firdaws, for it is

(1) (H.7423) See Iqāmat-as-Ṣalāt in the glossary.
the middle part of Paradise and the highest part of Paradise, and at its top there is the Throne of the Most Gracious (Allâh), and from it gush forth the rivers of Paradise.”

7424. Narrated Abû Dhar: I entered the mosque while Allah’s Messenger ﷺ was sitting there. When the sun had set, the Prophet ﷺ said, “O Abû Dhar! Do you know where this (sun) goes?” I said, “Allah and His Messenger know better.” He said, “It goes and asks permission to prostrate, and it is allowed, and (one day) it, as if being ordered to return whence it came, then it will rise from the west.” Then the Prophet ﷺ recited: “And the sun runs on its fixed course for a term (appointed).....(V.36 :38) as it is recited by ‘Abdullâh. (See H. 3199, Vol. 4)

7425. Narrated Zaid bin Thâbit: Abû Bakr sent for me, so I collected the Qur’ân till I found the last part of Sûrat At-Tauba with Abî Khuzaima Al-Ansâri and did not find it with anybody else. (The Verses are): “Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves... (till the end of Sûrat Bard ‘a) (i.e., Sûrat At-Tauba).” (V.9:128,129)
7426. Narrated Ibn 'Abbās: The Prophet used to say at the time of difficulty: “La ilāha illallahul-'Ālimul-Halim. La ilāha illallahu Rabbu-l-'Arshil-'Azim. La ilāha illallahu Rabbus-samāwāti, wa Rabbul-ard, wa Rabbul-'Arshil-Karrm.” [See Hadith No. 6345 and 6346, Vol. 8]

7427. Narrated Abū Sa'id Al-Khudri: The Prophet said, “The people will fall unconscious on the Day of Resurrection, then suddenly I will see (Prophet) Mūsā (Moses) holding one of the pillars of the Throne.”

7428. Abū Hurairah said: The Prophet said, “I will be the first person to be resurrected and will see (Prophet) Mūsā holding the Throne.”

(1) (H.7426) None has the right to be worshipped but Allāh, the All-Knower, the Most Forbearing. None has the right to be worshipped but Allāh, the Lord of the Tremendous Throne. None has the right to be worshipped but Allāh, the Lord of the heavens and the Lord of the earth and the Lord of the Honourable Throne.
(23) CHAPTER. The Statement of Allâh 

"The angels and the Râh [Jibrîl (Gabriel)] ascend to Him..." (V.70:4)

The Statement of Allâh 

"To Him ascend (all) the goodly words..." (V.35:10)

Narrated Ibn 'Abbas: When the news of the Prophet ﷺ being sent (by Allâh) (as a Messenger of Allâh) reached Abû Dhar, he said to his brother, “Try to find out the truth about that man (the Prophet ﷺ) who claims that the news comes to him from the heaven.”

7429. Narrated Abû Hurairah: Allâh’s Messenger ﷺ said, “(A group of) angels stay with you at night and (another group of) angels by daytime, and both groups gather at the time of the ‘Asr and Fajr (prayers). Then those angels who have stayed with you overnight, ascend (to heaven) and Allâh asks them (about you), — and He knows everything about you — ‘In what state did you leave My slaves?’ The angels reply, ‘When we left them, they were offering Salât (prayers), and when we reached them they were offering Salât (prayer).’” (See H. 555, Vol. 1)

7430. Narrated Abû Hurairah: Allâh’s Messenger ﷺ said, “If somebody gives in charity something equal to a date
from his honestly earned money — for nothing ascends to Allah except good — then Allah will take it in His Right (Hand) and bring it up for its owner as anyone of you brings up a baby horse, till it becomes like a mountain.”

Abū Hurairah also said: The Prophet said, “Nothing ascends to Allah except good.”

7431. Narrated Ibn ‘Abbās: Allah’s Messenger used to say at the time of difficulty, “La ilāha illallahul-Ażirul-Halim. La ilāha illallahu Rabbul- ‘Arshil-Azīm. La ilāha illallahu Rabbus-samāwāti wa Rabbul-‘Arshil-Karīm” (none has the right to be worshipped but Allah, the All-Majestic, the Most Forebearing. None has the right to be worshipped but Allah, the Lord of the Tremendous Throne. None has the right to be worshipped but Allah, the Lord of the heavens and the Lord of the Honourable Throne). [See Hadith No. 6346, Vol. 8]

7432. Narrated Abū Sa‘īd, Al-Khudrī: When ‘Ali was in Yemen, he sent some gold in its ore form to the Prophet. The Prophet distributed it among Al-Aqra’ bin Ḥabīs Al-Ḥanẓalī who belonged to Bānī Mujašī, ‘Uyaina bin Badr Al-Fazārī, ‘Alqama bin ‘Ulātha Al-‘Amīrī, who belonged to the Bānī Kilāb tribe and Zaid Al-Khāil Al-Tā’ī who belonged to Bānī Nabhān. So the Quraish (emigrants) and the Ansār became angry and said, “He gives to the chiefs of Najd and leaves us!” The
Prophet ᵉ said, “I just wanted to attract and unite their hearts (make them firm in Islam).” Then there came a man with sunken eyes, bulging forehead, thick beard, fat raised cheeks, and clean-shaven head, and said, “O Muḥammad! Be afraid of Allah!” The Prophet ᵉ said, “Who would obey Allah if I disobeyed Him? He (Allah) trusts me over the people of the earth, but you do not trust me?” A man from the people (present then), who, I think, was Khālid bin Al-Walid, asked for permission to kill him, but the Prophet ᵉ prevented him. When the man went away, the Prophet ᵉ said, “Out of the offspring of this man, there will be people who will recite the Qur‘ān but it (the recitation or its meanings) will not go beyond their throats, and they will go out of Islam as an arrow goes out through the game, and they will kill the Muslims and leave the idolaters. Should I live till they appear, I would kill them as the killing of the nation of ‘Ād.” (See H. 3344, 4351)
(24) CHAPTER. The Statement of Allah

"Some faces that Day shall be Nādirah (shining and radiant). Looking at their Lord (Allāh)." (V.75:22,23)

7434. Narrated Jarir bin ‘Abdullāh رضي الله عنه: We were sitting with the Prophet ﷺ and he looked at the moon on the night of the full moon and said, “You people shall see your Lord as you see this full moon, and you will have no difficulty or trouble in seeing Him, so if you can avoid missing (through sleep or business, etc.) a Salāt (prayer) before sunrise (Fajr) and a Salāt before sunset (‘Asr) you must do so.” [See Hadith No. 554, Vol. 1]

7435. Narrated Jarir bin ‘Abdullāh رضي الله عنه: The Prophet ﷺ said, “You will definitely see your Lord with your own eyes.”

7436. Narrated Jarir رضي الله عنه: Allāh’s Messenger ﷺ came out to us on the night of the full moon and said, “You shall see your Lord on the Day of Resurrection as you see this (full moon); and you will have no difficulty in seeing Him.” (See H. 7434)
7437. Narrated ‘Atā’ bin Yazīd Al-Laithī:
On the authority of Abu Hurairah: The people said, “O Allah’s Messenger! Shall we see our Lord on the Day of Resurrection?”
The Prophet ﷺ said, “Do you have any difficulty in seeing the moon on a full moon night?” They said, “No, O Allah’s Messenger.” He said, “Do you have any difficulty in seeing the sun when there are no clouds?” They said, “No, O Allah’s Messenger.” He said, “So you will see Him, like that. Allah will gather all the people on the Day of Resurrection, and say, ‘Whoever worshipped something (in the world) should follow (that thing),’ so, whoever worshipped the sun will follow the sun, and whoever worshipped the moon will follow the moon, and whoever used to worship certain (other false) deities, they will follow those deities. And there will remain only this nation (Muslims) along with its good people (or its hypocrites). (The subnarrator, Ibrahim is in doubt as to the exact word the Prophet ﷺ used). Allah will come to them and say, ‘I am your Lord.’ They will (deny Him and) say, ‘We will stay here till our Lord comes, for when our Lord comes, we will recognize Him.’ So Allah will come to them in His Appearance which they know, and will say, ‘I am your Lord.’ They will say, ‘You are our Lord,’ so they will follow Him. Then a bridge will be laid across Hell (Fire). I and my followers will be the first ones to go across it and none will speak on that Day except the Messengers. And the invocation of the Messengers on that Day will...
In Hell (or over the bridge) there will be hooks like the thorns of As-Sa’dan (thorny plant)." (The Prophet asked:) "Have you seen As-Sa’dan?" They replied, "Yes, O Allah’s Messenger!" He said, "So, those hooks look like the thorns of As-Sa’dan, but none knows how big they will be, except Allah. Those hooks will snap the people away according to their deeds. Some of the people will stay in Hell (be destroyed) because of their (evil) deeds, and some will be cut or torn by the hooks (and fall into Hell) and some will be punished and then relieved. When Allah will finish His Judgement among the people, He will take whomssoever He will out of Hell through His Mercy. He will then order the angels to take out of the Fire all those who used to worship none but Allah, from among those whom Allah wanted to be Merciful and those who testified (in the world) that La ilaha illallah (none has the right to be worshipped but Allah). The angels will recognize them in the Fire by the marks of prostration (on their foreheads), for the Fire will eat up (burn) all the human body except the mark caused by prostration; as Allah has forbidden the Fire to eat the mark of prostration. They will come out of the (Hell) Fire completely burnt; and then the water of Al-Hayat (life) will be poured over them and they will grow under it as does a seed that comes in the mud of the torrent. Then Allah will finish the judgements among the people, and there will remain one man facing the (Hell) Fire and he will be the last person among the people of Hell to enter Paradise. He will say, ‘O my Lord! Please turn my face away from the Fire because its air has hurt me and its severe heat has burnt me.’ So he will invoke Allah in the way Allah will wish him to invoke, and then Allah will say to him, ‘If I grant you that, will
you then ask for anything else? He will reply, 'No, by Your Izzat (Power, Honour) I will not ask You for anything more.' He will give his Lord whatever promises and covenants Allāh will demand. So Allāh will turn his face away from Hell (Fire). When he will face Paradise and will see it, he will remain quiet for as long as Allāh will wish him to remain quiet, then he will say, 'O my Lord! Bring me near to the gate of Paradise.' Allāh will say to him, 'Didn't you give your promises and covenants that you would never ask for anything more than what you had been given? Woe on you, O Ādām's son! How treacherous you are!' He will say, 'O my Lord,' and will keep on invoking Allāh till He will say to him, 'If I give what you are asking, will you then ask for anything else?' He will reply, 'No, by Your Izzat (Honour Power), I will not ask for anything else.' Then he will give covenants and promises to Allāh and then Allāh will bring him near to the gate of Paradise. When he stands at the gate of Paradise, Paradise will be opened and spread before him, and he will see its splendour and pleasures whereupon he will remain quiet as long as Allāh will wish him to remain quiet, and then he will say, 'O my Lord! Admit me into Paradise.' Allāh will say, 'Didn't you give your covenants and promises that you would not ask for anything more than what you had already been given?' Allāh will say, 'Woe on you, O Ādām's son! How treacherous you are!' The man will say, 'O my Lord! Do not make me the most miserable of Your creation,' and he will keep on invoking Allāh till Allāh will laugh because of his sayings, and when Allāh will laugh because of him, He will say to him, 'Enter Paradise,' and when he will enter it, Allāh will say to him, 'Wish (for anything)'. So he will ask his Lord, and he will wish for a
great number of things, for Allāh Himself will remind him to wish for certain things by saying, '(Wish for) so-and-so.' When there is nothing more to wish for, Allāh will say, 'This is for you, and its equal (is for you) as well.'"

7438. ‘Āthā’ bin Yazīd added: Abū Sa‘īd Al-Khudrī who was present with Abū Hurairah, did not deny whatever the latter said, but when Abū Hurairah said that Allāh had said, "That is for you and its equal as well," Abū Sa‘īd Al-Khudrī said, "And ten time as much, O Abū Hurairah!"
Abū Hurairah said, "I do not remember, except his saying, 'That is for you and its equal as well.' " Abū Sa‘īd Al-Khudrī then said, "I testify that I remember the Prophet saying, 'That is for you, and ten times as much.' " Abū Hurairah then added, "That man will be the last person of the people of Paradise to enter Paradise."
[See Vol.8, Hadith No. 6573]

7439. Narrated Abū Sa‘īd Al-Khudrī: We said, "O Allāh’s Messenger! Shall we see our Lord on the Day of Resurrection?" He said, "Do you have any difficulty in seeing the sun and the moon when the sky is clear?" We said, "No." He said, "So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky)." The Prophet then said, "Somebody will then announce, 'Let every nation follow what they used to worship.' So the people of the Cross will go with their Cross, and the idolaters (will go) with their idols, and the worshippers of every god (false deities) (will go) with their god, till there remain those who used to worship Allāh.
from the righteous pious ones and the mischievous evil ones, and some of the people of the Scripture (Jews and Christians). Then Hell will be presented before them as if it were a mirage. Then it will be said to the Jews, ‘What did you use to worship?’ They will reply, ‘We used to worship Uzair (Ezra), the son of Allah.’ It will be said to them, ‘You are liars, for Allah has neither a wife nor a son. What do you want (now)’? They will say, ‘We want You to provide us with water.’ Then it will be said to them ‘Drink,’ and they will fall down in Hell (instead). Then it will be said to the Christians, ‘What did you use to worship?’ They will reply, ‘We used to worship Masîh (Messiah), the son of Allah.’ It will be said, ‘You are liars, for Allah has neither a wife nor a son. What do you want (now)?’ They will say, ‘We want You to provide us with water.’ Then it will be said to them ‘Drink,’ and they will fall down in Hell (instead), till there remain only those who used to worship Allah (Alone), the righteous pious ones and the mischievous evil ones. It will be said to them, ‘What keeps you here when all the people have gone?’ They will say, ‘We left them (in the world) when we were in greater need of them than we are today, we heard the call of one proclaiming: Let every nation follow what they used to worship,’ and now we are waiting for our Lord. Then the All-Mighty will come to them in a shape other than the one which they saw the first time, and He will say, ‘I am your Lord,’ and they will say, ‘You are our Lord.’ And none will speak to Him then but the Prophets, and then it will be said to them, ‘Do you know any sign by which you can recognize Him?’ They will say, ‘The Shin,’ and so Allah will then uncover His Shin, whereupon, every believer will prostrate before Him and there will remain
those who used to prostrate before Him just for showing off and for gaining good reputation. One of such will try to prostrate but his back (bones) will become a single (vertebra) bone (like one piece of a wood and they will not be able to prostrate). Then the bridge will be brought and laid across Hell.”

We, the Companions of the Prophet said, “O Allah’s Messenger! What is the bridge?”

He said, “It is a slippery (bridge) on which there are clamps and (hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called As-Sa’dân. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, or a strong wind, or fast horses or she-camels. So, some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire). The last person will cross as if being dragged (over the bridge).” The Prophet added, “You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with All-Mighty for their (Muslim) brothers on that Day, when they see themselves safe. They will say, ‘O Allah! Save our brothers (for they) used to offer Salât (prayer) with us, observe Saum (fasting) with us and also do good deeds with us.’ Allah will say, ‘Go and take out (of Hell) anyone in whose heart you find Faith equal to the weight of one (gold) Dinâr.’ Allah will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So they will take out those whom they will recognize and then they will return, and Allah will say (to them), ‘Go and take out (of
Hell) anyone in whose heart you find Faith equal to the weight of half Dinár.' They will take out whomsoever they will recognize and return, and then Allâh will say, ‘Go and take out (of Hell) anyone in whose heart you find Faith equal to the weight of an atom (or a small ant)’. And so they will take out all those whom they will recognize.” Abû Sa‘îd said: If you do not believe me then read the Holy Verse:

“Surely! Allâh wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it…” (V.4:40)

The Prophet ﷺ added, “Then the Prophets, angels and the believers will intercede, and (last of all) the All-Mighty (Allâh) will say, ‘Now remains My intercession. He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the Water of Life. They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, ‘These are the people emancipated by the Most Gracious. He has admitted them into Paradise, without (them) having done any good deed, and without sending forth any good (for themselves).’ Then it will be said to them, ‘For you is what you have seen and its equivalent as well.’”

7440. Narrated Anas: The Prophet ﷺ said, “The believers will be kept (waiting) on the Day of Resurrection so long
that they will become worried and say, 'Let us ask somebody to intercede for us with our Lord so that He may relieve us from our place.' Then they will go to Ādām, the father of the people. Allāh created you with His Own Hand and made you reside in His Paradise and ordered His angels to prostrate before you, and taught you the names of all things. Will you intercede for us with your Lord so that He may relieve us from this place of ours?' Ādām will say, 'I am not fit for this undertaking.' He will mention his mistakes he had committed, i.e., his eating of the tree, though he had been forbidden to do so. He will add, 'Go to (Prophet) Nūh (Noah), the first Prophet sent by Allāh to the people of the earth.' The people will go to Nūh (Noah) who will say, 'I am not fit for this undertaking.' He will mention his mistake which he had done, i.e., his asking his Lord without knowledge.' He will say (to them), 'Go to (Prophet) Ibrāhīm (Abraham), Khalīl Ar-Rahmān.' They will go to Ibrāhīm who will say, 'I am not fit for this undertaking.' He would mention three words by which he told a lie, and say (to them), 'Go to (Prophet) Mūsā (Moses), a slave whom Allāh gave the Taurāt (Torah) and to whom He spoke directly, and brought near Him, for conversation.' They will go to (Prophet) Mūsā (Moses) who will say, 'I am not fit for this undertaking.' He will mention his mistake he made, i.e., killing a person, and will say (to them), 'Go to (Prophet) ʿĪsā (Jesus), Allāh’s slave and His Messenger, and a soul(2) created by Him and His Word.' (‘Bel!’ and he was.) They will go to Prophet ʿĪsā who will say, 'I am not fit for this undertaking but you’d better go to (Prophet) Ādām, 'Abdu Allāh’s slave and His Messenger, and a soul (1) created by Him and His Word.'

(1) (H.7440) Khalīl: See the glossary.
(2) (H.7440) See the word Rūhullāh in the glossary.
Muḥammad, the slave (of Allāh) whose all the past, present and future sins have been forgiven by Allāh.' So they will come to me, and I will ask my Lord's Permission to enter His House and then I will be permitted. When I will see Him, I will fall down in prostration before Him, and He will leave me (in prostration) as long as He will, and then He will say, 'O Muḥammad, lift up your head and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask (for anything) for it will be granted.' Then I will raise my head and glorify my Lord with certain praises which He has taught me. Allāh will put a limit for me (to intercede for a certain kind of people). I will take them out and make them enter Paradise.'

(Qatāda said: I heard Anas saying that), the Prophet  said, "I will go and take them out of Hell (Fire) and let them enter Paradise, and then I will return and ask my Lord for permission to enter His House and I will be permitted. When I will see Him, I will fall down in prostration before Him and He will leave me in prostration as long as He will let me (in that state), and then He will say, 'O Muhammad, raise your head and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask, your request will be granted.' " The Prophet  added, "So I will raise my head and glorify and praise Him as He has taught me. Then I will intercede and He will put a limit for me (to intercede for a certain kind of people). I will take them out and let them enter Paradise.'

(Qatāda added: I heard Anas saying that) the Prophet  said, "I will go and take them out of Hell (Fire) and let them enter Paradise, and I will return for the third time and will ask my Lord for permission to
enter His House, and I will be allowed to enter. When I will see Him, I will fall down in prostration before Him, and will remain in prostration as long as He will, and then He will say, 'Raise your head, O Muḥammad, and speak, for you will be listened to, and intercede for your intercession will be accepted, and ask, for your request will be granted.' So I will raise my head and praise Allāh as He has taught me and then I will intercede and He will put a limit for me (to intercede for a certain kind of people). I will take them out and let them enter Paradise.' (Qatāda said: I heard Anas saying that) the Prophet ﷺ said, "So I will go and take them out of Hell (Fire) and let them enter Paradise, till none will remain in the (Hell) Fire except those whom the Qurʾan will imprison (i.e., those who are destined for eternal life in the Fire)." The narrator then recited the Verse:

"...It may be that your Lord will raise you to Maqām Mahmūd (a station of praise and glory (i.e., the honour of intercession on the Day of Resurrection)." (V.17:79)

The narrator added: This is the Maqām Mahmūd which Allāh has promised to your Prophet ﷺ.

[See Hadith No. 7410].

7441. Narrated Anas bin Mālik ﷺ: Allāh’s Messenger ﷺ sent for the Ansār and gathered them in a tent and said to them, “Be patient till you meet Allāh and His Messenger, and I will be on Al-Haud (Al-Kauṭhār).” (See H. 3793)
7442. Narrated Ibn ‘Abbās: Whenever the Prophet offered his Tahajjud prayer, he would say, “O Allah, our Lord! All the praises are for You; You are the Maintainer of the heavens and the earth. All the praises are for You; You are the Rabb (Lord) of the heavens and the earth and whatever is therein. All the praises are for You; You are the Light of the heavens and the earth and whatever is therein. You are the Truth, and Your Word is the Truth, and Your Promise is the Truth, and the Meeting with You is the Truth, and Paradise is the Truth, and the (Hell) Fire is the Truth. O Allah! I submit myself to You, and believe in You, and I put my trust in You (solely depend upon you). And to You I complain of my opponents and with Your Evidence I argue. So please forgive the sins which I have done in the past or I will do in the future, and also those (sins) which I did in secret or in public, and that which You know better than I. None has the right to be worshipped but You.”

[See Hadith No. 7499].

7443. Narrated ‘Adi bin Ḥātim: Allāh’s Messenger said, “There will be none among you but his Lord (Allāh) will speak to him, and there will be neither any interpreter nor any screen between them to screen.”

(See H. 1413, 3595)
7444. Narrated 'Abdullah bin Qais: The Prophet ﷺ said, "Two Paradises of silver and all the utensils and whatever therein is of silver; and two Paradises of gold, and its utensils and whatever therein is of gold, and there will be nothing to prevent the people from seeing their Lord (Allah ﷻ) except the Cover of Majesty over His Face in the 'Adn Paradise."

7445. Narrated 'Abdullah: The Prophet ﷺ said, "Whoever takes a false oath to deprive a Muslim of his property unlawfully, will meet Allah Who will be angry with him."

Then the Prophet ﷺ recited the Verse:

"Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allah speak to them nor look at them..." (V.3:77)

7446. Narrated Abu Hurairah: The Prophet ﷺ said, "(There are) three (types of persons to whom) Allah will neither speak to them on the Day of Resurrection, nor look at them. (They are): (1) a man who
takes a false oath that he has been offered for a commodity a price greater than what he has actually been offered; (2) and a man who takes a false oath after the ‘Aṣr (prayer) in order to grab the property of a Muslim through it; (3) and a man who forbids others to use the remaining surplus water. To such a man Allāh will say on the Day of Resurrection, ‘Today I withhold My Blessings from you as you withheld the surplus water which your hands did not create’. (See H. 2358, Vol. 3)

7447. Narrated Abū Bakra: The Prophet ﷺ said, “Time has come back to its original state which it had when Allāh created the heavens and the earth, (1) the year is of twelve months, of which four are sacred; and out of these four) three are in succession, namely, Dhul-Qa‘da, Dhul-Hijja and Muḥarram, and (the fourth one) Rajab Muṣ�lar which is between Jumād (Ath-Thānī) and Sha‘bān.” The Prophet ﷺ then asked us, “Which month is this?” We said, “Allāh and His Messenger know better.” He kept quiet so long that we thought he might call it by another name. Then, he said, “Isn’t it Dhul-Hijja?” We said, “Yes.” He asked, “What town is this?” We said, “Allāh and His Messenger know better.” Then he kept quiet so long that we thought he might call it by another name. He then said, “Isn’t it the (sacred) town (Makkah)”? We said, “Yes.” He asked, “What is the day today?” We said, “Allāh and His Messenger know better.” Then he kept quiet so long that we thought he might call it by another name. Then he said, “Isn’t it the day of An-Nahr

1. (H.7447) Al-Mushrikūn of the Pre-Islamic Period of Ignorance used to shift the sacredness of one month to another, and sometimes they regarded the years as consisting of 13 or even 14 months. When Islām came, it cancelled that practice and fixed the number of months and specified which months were sacred.
(slaughtering of sacrifices)?” We said, “Yes.” Then he said, “Your blood (lives), your properties,” (the subnarrator Muḥammad said: I think he also said: “... and your honour”) are sacred to one another like the sanctity of this day of yours, in this town of yours, in this month of yours. You shall meet your Lord (Allāh) and He will ask you about your deeds. Beware! Don’t go astray after me by striking (cutting) the necks of one another. Verily, it is incumbent upon those who are present to inform it (this message) to those who are absent, for perhaps the informed one might comprehend it (understand it) better than some of the present audience.” (Whenever the subnarrator Muḥammad mentioned that statement, he would say, “The Prophet said the truth.”) And then the Prophet added, “No doubt! Haven’t I conveyed Allāh’s Message to you! No doubt! Haven’t I conveyed Allāh’s Message to you?”

[See Hadith No. 7078].

(25) CHAPTER. What is said regarding the Statement of Allāh:

"...Surely, Allāh’s Mercy is (ever) near unto the good-doers.” (V.7:56)

7448. Narrated Usāma: A son of one of the daughters of the Prophet was dying, so she sent a messenger to call the Prophet. He sent (her a message), “Whatever Allāh takes, is for Him, and whatever He gives, is for Him (too), and everything has a limited fixed term (in this world) so she should be patient and hope for Allāh’s reward.” She then sent for him again, swearing that he should come. Allāh’s Messenger got up, and so did Mu‘ādh bin Jabal, Ubayy bin Ka‘b and ‘Ubud bin As-Ṣāmit. When he entered (the house), they gave the child to Allāh’s Messenger while its breath was disturbed...
in his chest. (The subnarrator said: I think he said, “. as if it was a water-skin.”) Allâh’s Messenger ﷺ started weeping whereupon Sa’d bin ‘Ubadah said, “Do you weep?” The Prophet ﷺ said, “Allâh is Merciful only to those of His slaves who are merciful (to others).”

7449. Narrated Abû Hurairah : The Prophet ﷺ said, “Paradise and Hell (Fire) quarrelled in the presence of their Lord (Allâh). Paradise said, ‘O Lord! What is wrong with me that only the poor and humble people enter me?’ Hell (Fire) said, ‘I have been favoured with the arrogant people.’ So Allâh said to Paradise, ‘You are My Mercy,’ and said to Hell, ‘You are My punishment which I inflict upon whom I wish, and I shall fill both of you.’ ”

The Prophet added, “As for Paradise, (it will be filled with good people) because Allâh does not wrong any of His created things, and He creates for Hell (Fire) whomsoever He will, and they will be thrown into it, and it will say thrice, ‘Is there any more, till Allâh (will put) His Foot over it and it will become full and its sides will come close to each other and it will say, ‘Qa! Qa! Qa!' (Enough! Enough! Enough!).’”

7450. Narrated Anas : The Prophet ﷺ said, “Some people will be scorched by Hell (Fire) as a punishment for
sins they have committed, and then Allâh will admit them into Paradise by the grant of His Mercy. These people will be called Al-Jahannamiyun (the people of Hell)."

(26) CHAPTER. The Statement of Allâh (عَلَيْهِ اِلْحَمْدُ، وَالْحَمْدُ لِلَّهِ مِنَ الْقَبْلَ) "Verily, Allâh grasps the heavens and the earth lest they move away from their places..." (V.35:41)

7451. Narrated 'Abdullâh the Jewish rabbi came to Allâh's Messenger ﷺ and said, "O Muhammad (ﷺ)! Allâh will put the heavens on one Finger and the earth on one Finger, and the trees and the rivers on one Finger, and the rest of the creation on one Finger, and then will say, pointing out with His Hand, 'I am the King.' " On that Allâh's Messenger ﷺ smiled and recited: "They made not a just estimate of Allâh such as is due to Him..." (V.39:67)

(27) CHAPTER. What has been said regarding the creation of the heavens and the earth and other created beings.
All that is the work of the Lord and outcome of His Order. So He is the Lord with His Qualities and His Actions, and His Order; and He is the Creator and the Maker, and He is not created. And whatever exists through His Action, Command, creating and making is something done, created and made.

7452. Narrated Ibn `Abbās: Once I stayed overnight at the house of (my aunt) Maimūna (the wife of the Prophet) while the Prophet was with her, to see how was the night Salāt (prayer) of Allāh’s Messenger. Allah’s Messenger talked to his wife for a while and then slept. When it was the last third of the night (or part of it), the Prophet got up and looked towards the sky and recited the Verse:

“Verily, in the creation of the heavens and the earth...(up to His Statement) there are indeed signs for the men of understanding.” (V.3:190)

Then he got up and performed the ablution, brushed his teeth and offered eleven Rak’a. Then Bilāl pronounced the Adhān for As-Salāt whereupon the Prophet offered a two Rak’a (Sunna) prayer and went out to lead the people in Fajr (morning compulsory congregational) Salāt (prayer).

(28) CHAPTER. (The Statement of Allāh): “And, verily, Our Word has gone forth of old for Our slaves — the Messengers”. (V.37:171)

7453. Narrated Abū Hurairah: Allāh’s Messenger said, “When Allāh created the creations, He wrote with Him on His Throne: ‘My Mercy has preceded My Anger.’"
7454.Narrated ‘Abdullāh bin Mas‘ūd رضي الله عنه: Allah’s Messenger ﷺ, the true and truly inspired, narrated to us, “The creation of everyone of you (starts with the process of collecting the material for his body) within forty days and forty nights in the womb of his mother. Then he becomes a clot of thick blood for a similar period (40 days) and then he becomes like a piece of flesh for a similar period. Then an angel is sent to him (by Allāh) and the angel is allowed (ordered) to write four things (for the new creature); his livelihood, his (date of) death, his deeds, and whether he will be a wretched one or a blessed one (in the Hereafter) and then the soul is breathed into him. So, one of you may do (good) deeds, characteristic of the people of Paradise so much that there is nothing except a cubit between him and Paradise but then what has been written for him decides his behaviour and he starts doing (evil) deeds characteristic of the people of Hell (Fire) and (ultimately) enters Hell (Fire); and one of you may do (evil) deeds, characteristic of the people of Hell (Fire) so much so that there is nothing except a cubit between him and Hell (Fire), then what has been written for him decides his behaviour and he starts doing (good) deeds characteristic of the people of Paradise and (ultimately) enters Paradise.”

[See Hadith No. 3208, Vol. 4]

7455. Narrated Ibn ‘Abbās رضي الله عنهما: The Prophet ﷺ said, “O Jibril (Gabriel), what prevents you from visiting us more often than you do?” Then this Verse was revealed:

“And we (angels) descend not except by
the Command of your Lord (O Muhammad ﷺ). To Him belongs what is before us and what is behind us…” (V.19:64)

So this was the answer to Muḥammad ﷺ.

7456. Narrated ʿAbdullāh: While I was walking with Allāh’s Messenger ﷺ in one of the fields of Al-Madīnah and he was walking leaning on a stick, he passed by a group of Jews. Some of them said to the others, “Ask him (the Prophet ﷺ) about the Rūḥ (spirit).” Others said, “Do not ask him.” But they asked him and he stood leaning on the stick and I was standing behind him and I thought that he was being inspired Divinely. Then he said, “And they ask you (Muḥammad ﷺ) concerning the Rūḥ (the spirit) say: ‘The Rūḥ, its knowledge is with My Lord. And of knowledge you (mankind) have been given only a little.’” (V.17:85)

On that some of the Jews said to the others, “Didn’t we tell you not to ask?” [See Hadīth No. 125, 4721].

7457. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “Allāh guarantees to the person who carries out Jihād for His Cause, and nothing compelled him to go out but the Jihād in His Cause, and belief in His Words (i.e. in Allāh’s religion of Islamic Monotheism), that He will either admit him into Paradise (martyrdom) or return him, with his reward or the booty he
has earned, to his residence from where he went out.”

[See Hadith No. 7463]

7458. Narrated Abu Músá: A man came to the Prophet ﷺ and asked, “A man fights for pride and haughtiness, another fights for bravery, and another fights for showing off; which of these (cases) is in Allah’s Cause?”

The Prophet ﷺ said, “The one who fights that Allah’s Word (i.e. Allah’s religion of Islamic Monotheism) should be superior, fights in Allah’s Cause.” [See Hadith No. 2810, Vol. 4]

(29) CHAPTER. The Statement of Allah ﷺ: “Verily! Our Word unto a thing when We intend it…” (V.16:40)

7459. Narrated Al-Mughíra bin Shu’bá: I heard the Prophet ﷺ saying, “Some people from my followers will remain victorious (and on the right path) till Allah’s Order (the Hour) is established.” [See Hadith No. 7311]

[Also See Hadith No. 3640, Vol. 4]

7460. Narrated Mu’áwiya: I heard the Prophet ﷺ saying, “A group of my followers will keep on following Allah’s Orders strictly [i.e., will remain obedient to Allah’s Orders following strictly the Qur’án and the Prophets Sunna — legal ways] and they will not be harmed by those who will belie (disbelieve) them or desert (stand against) them till Allah’s Order (the Hour) will come while they will be in that state.” [See Hadith No. 3641, Vol. 4]
7461. Narrated Ibn ‘Abbãs: The Prophet stood before Musailima (the liar) who was sitting with his companions then, and said to him, “If you ask me for this piece (of palm-leaf stalk), even then I would not give it to you. You cannot avoid what Allah has ordained for you, and if you turn away from Islam, Allah will surely ruin you!”
(See H. 3620, 3621, Vol. 4)

7462. Narrated Ibn Mas'ūd: While I was walking in company with the Prophet, in one of the fields of Al-Madîna, the Prophet was reclining on a stick which he carried with him. We passed by a group of Jews. Some of them said to the others, “Ask him about the روح (the spirit)”. The others said, “Do not ask him, lest he would say something that you hate.” Some of them said, “We will ask him.” So a man from among them stood up and said, “O Abû-Qasîm! What is the روح?” The Prophet kept quiet and I knew that he was being inspired Divinely. Then he said:-

“And they ask you (O Muḥammad) concerning the روح (the spirit), say: The روح (the spirit) is one of the things the knowledge of which is only with my Lord. And of knowledge you (mankind) have given only a little.” (V.17:85)
The Statement of Allah

“Say: (O Muhammad to mankind): If the sea were ink for (writing) the Words of my Lord, surely the sea would be exhausted before the Words of my Lord would be finished, even if we brought (another sea) like it, for its aid.” (V.18:109)

(And his Statement:) “And if all the trees on earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allāh would not be exhausted…” (V.31:27)

(And His Statement:) “Indeed, your Lord is Allāh, Who created the heavens and the earth in six Days and then He rose over (Istawa) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon and the stars subjected to His Command. Surely, His is the creation and commandment. Blessed be Allāh, the Lord of the ‘Ālāmin (mankind, jinn and all that exists)!” (V.7:54)

7463. Narrated Abū Hurairah: Allāh’s Messenger said, “Allāh guarantees (the person who carries out Jihad in His Cause, and nothing compelled him to go out but Jihad in His Cause and the belief in His Word (i.e. in Allāh’s religion of Islamic Monotheism) that He will either admit him into Paradise (martyrdom) or return him to his residence from where he started, with reward or booty he has earned.”
(31) CHAPTER. (Allah’s) Wish and Will.

And the Statement of Allah:
“You give the kingdom to whom You will…” (V.3:26)

“And never say of anything, ‘I shall do such and such a thing tomorrow. Except (with the saying): ‘If Allah will’…!’” (V.18:23,24)

“Verily! You (O Muhammad) guide not whom you like, but Allah guides whom He wills…” (V.28:56)

Sa’id bin Al-Musaiyab said: My father said, “This Verse was revealed in connection with An Talib.”

“...Allah intends for you ease, and He does not want to make things difficult for you…” (V.2:185)

7464. Narrated Anas: Allah’s Messenger said, “Whenever anyone of you invoke Allah for something, he should be firm in his asking, and he should not say: ‘If You wish, give me...’ for none can compel Allah to do something against His Will.”

7465. Narrated ‘Ali bin Abi Talib that one night Allah’s Messenger visited him and Fatiha, the daughter of Allah’s Messenger and said to them, “Don’t you (both) offer (Tahajjud) prayer?” ‘Ali added: I said, “O Allah’s Messenger! Our souls are in the Hands of Allah and when He wants us to get up (for prayer) He will make us get up.” When I said so the Prophet left us without saying anything, and I heard that he was hitting his thigh and saying, “...But man is ever more quarrelsome than anything.” (V.18:54) [See Vol.2, Hadith No. 1127]
97 - THE BOOK OF TAUHID

7466. Narrated Abū Hurairah رضي الله عنه: Allah's Messenger ﷺ said, "The example of a believer is that of a fresh tender green plant, the leaves of which move in whatever direction the wind forces them to move and when the wind becomes still, it stands straight again. Such is the similitude of the believer. He is disturbed by calamities (but he remains patient till Allāh removes his difficulties). And the example of a disbeliever is that of a pine tree (which remains) hard and straight till Allāh cuts (breaks) it down when He wills." [See Hadith No. 5644, Vol. 7]

7467. Narrated ʿAbdullāh bin ʿUmar رضي الله عنهما: I heard Allāh's Messenger ﷺ, while he was standing on the pulpit, saying, "The remaining period of your stay (on the earth) in comparison to the nations before you, is like the period between the 'Asr prayer and sunset. The people of the Taurāt (Torah) were given the Torah and they acted upon it till midday, and then they were worn out and were given for their labour, one Qirāt each. Then the people of the Injeel (Gospel) were given the Injeel and they acted upon it till the time of the 'Asr prayer, and then they were worn out and were given (for their labour), one Qirāt each. Then you people were given the Qurān and you acted upon it till sunset and so you were given two Qirāt each (double
the reward of the previous nations).” Then the people of the Taurât (Torah) said, ‘O our Lord! These people have done a little labour (much less than we) but have taken a greater reward.’ Allâh said, ‘Have I withheld anything from your reward?’ They said, ‘No.’ Then Allâh said, ‘That is My Favour which I bestow on whom I wish.’”

7468. Narrated ‘Ubâda bin As-Samit: I, along with a group of people, gave the Bai’ã (pledge) to Allâh’s Messenger roads He said, “I take your pledge on the condition that:

(1) You will not join anything in worship with Allâh.
(2) You will not steal.
(3) You will not commit illegal sexual intercourse.
(4) You will not kill your offspring (lest they share with you in your food).
(5) You will not slander.
(6) And you will not disobey me when I order you for Ma’rûf (Islamic Monotheism, and all that Islâm ordains). Whosoever among you will abide by his pledge, his reward will be with Allâh, and whosoever commits any of those sins and receives the punishment in this world, that punishment will be an expiation for his sins and purification; but if Allâh screens him, then it will be up to Allâh, to punish him if He will or excuse Him, if He will.” [See Hadith No.7213]

7469. Narrated Abû Hurairah: Allâh’s Prophet Sulaimân (Solomon) who had sixty wives, once said, “Tonight I will have sexual relation (sleep) with all my wives so that each of them will...
become pregnant and bring forth (a boy who will grow into) a cavalier and will fight in Allâh's Cause.” So he slept with his wives and none of them (conceived and) delivered (a child) except one who brought a half boy (deformed). Allâh's Prophet ﷺ said, “If Sulaimân (had said; 'If Allâh Will,' then each of those women would have given birth to a (would-be) cavalier to fight in Allâh's Cause.” (See Hadith No.2819, Vol.4).

7470. Narrated Ibn 'Abbâs ﷺ: Allâh's Messenger ﷺ entered upon a sick bedouin whom he went to visit and said to him, “Don’t worry, Tahûr (i.e., your illness will be a means of cleansing of your sins), if Allâh will.” The bedouin said, “Tahûr! No, but it is a fever that is burning in the body of an old man and it will take him to his grave.” The Prophet ﷺ said, “Then it is so.”

7471. Narrated Abû Qatâda: When the people slept so late that they did not offer the (morning) Salât (prayer), the Prophet ﷺ said, “Allâh captured your souls (made you sleep) when He willed, and returned them (to your bodies) when He willed.” So the people got up and went to answer the call of nature, performed ablution, till the sun had risen and it had become white (shining brightly), then the Prophet ﷺ got up and offered the Salât (prayer).

7472. Narrated Abû Hurairah: "A man from the Muslims and a man from the Jews quarrelled, and the Muslim said,
“By Him Who gave superiority to Muḥammad ☪ over all the people!” The Jew said, “By Him Who gave superiority to Mūsa (Moses) over all the people!” On that the Muslim lifted his hand and slapped the Jew. The Jew went to Allāh’s Messenger ☪ and informed him of all that had happened between him and the Muslim. The Prophet ☪ said, “Do not give me superiority over Mūsa, for the people will fall unconscious on the Day of Resurrection, I will be the first to regain consciousness and behold, Mūsa will be standing there, holding the side of the Throne. I will not know whether he has been one of those who have fallen unconscious and then regained consciousness before me, or if he has been one of those exempted by Allāh (from falling unconscious).” [See Hadith No. 6517, Vol. 8]

7473. Narrated Anas bin Mālik ☪: Allāh’s Messenger ☪ said, “Ad-Dajjāl will come to Al-Madīnā and find the angels guarding it. If Allāh will, neither Ad-Dajjāl nor plague will be able to come near it.” (See H. 1881, Vol. 3)
7474. Narrated Abu Hurairah: Allah’s Messenger said, “For every Prophet there is one (special) invocation which is definitely fulfilled by Allah, and I wish, if Allah will, to keep my that (special) invocation as to be the intercession for my followers on the Day of Resurrection.”

7475. Narrated Abu Hurairah: Allah’s Messenger said, “While I was sleeping, I saw myself (in a dream) standing by a well. I drew from it as much water as Allah wished me to draw, and then Ibn Abu Quhafa (Abu Bakr) took the bucket from me and drew one or two buckets, and there was weakness in his drawing — may Allah forgive him! Then ‘Umar took the bucket which turned into something like a big drum in his hands. I had never seen a powerful man among the people working as perfectly and vigorously as he did. (He drew so much water that) the people drank to their satisfaction and watered their camels that knelt down there.” [See Hadith No. 3664, Vo. 5]

7476. Narrated Abu Musa: Whenever a beggar or a person in need of something came to the Prophet, he used to say (to his Companions), “Intercede (for him) and you will be rewarded for that, and Allah will fulfil what He will through His Messenger’s tongue.”

7477. Narrated Abu Hurairah: The Prophet said, “None of you should...”
سُمِّعْ أُبا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لا يَقُولُ أَحَدُكُمُ: الْلَّهُمَّ اغْفِرْ لِي إِنِّي سَيْنُتْ، ارْجِحْي إِنْ شَاءَتْ، ارْجِحْي إِنْ شَاءَتْ.» وَلَيْغَرُّ مَسَاءَتَهُ، إِنَّهُ يَفْعَلُ مَا يَشَاء، لَا مُكَرَّرٌ لَّهُ. [راجع: 33:29]

7478. نARRATED IBN ‘ABBÁS that he differed with Al-Hurr bin Qais bin Ḥiṣn Al-Fażārī about the companion of (Prophet) Mūsā (Moses), (i.e., whether he was Khīḍr or not). Ubayy bin Ka’b Al-Anṣārī passed by them and Ibn ‘Abbās called him saying, ‘My friend (Hurr) and I have differed about (Prophet) Mūsā’s companion whom Mūsā (Moses) asked the way to meet. “Did you hear Allah’s Messenger mentioning anything about him?” Ubayy said, “Yes, I heard Allah’s Messenger saying, “While Mūsā was sitting in the company of some Isrā’elites a man came to him and asked, ‘Do you know someone who is more learned than you?’ Mūsā said, ‘No.’ So Allah sent the Divine Revelation to Mūsā:

‘Yes, Our slave, Khīḍr is more learned than you.’ Mūsā (Moses) asked Allah how to meet him (Khīḍr). So Allah made the fish as a sign for him and it was said to him, ‘When you lose the fish, go back (to the place where you lose it) and you will meet him.’ So Mūsā went on looking for the sign of the fish in the sea. The boy-servant of Mūsā (who was accompanying him) said to him, ‘Do you remember (what happened) when we betook ourselves to the rock? I did indeed forget (to tell you about) the fish. None but Shaitān (Satan) made me forget to remember (to tell you about) it.’ (V.18:63) Mūsā said: ‘That is what we have been seeking.’ So they went back retracing their footsteps. (V.18:64). So
they both found Khidr (there) and then happened what Allah mentioned about them (in the Qur'an)!” [See Surah 18, Verses 60 to 82 in the Qur'an].

7479. Narrated Abu Hurairah: Allah’s Messenger ﷺ said, “If Allah will, tomorrow we will encamp in Khāf Bani Kināna, the place where Al-Mushrikūn took the oath of Kufr (disbelief) against the Prophet ﷺ. (i.e., to be loyal to heathenism by boycotting Bani Hāshim) He meant Al-Muhassab. [See Hadith No. 1589, Vol. 2]

7480. Narrated ‘Abdullāh bin ‘Umar: The Prophet ﷺ beseiged the people of Ta‘if, but he did not conquer it. He said, “Tomorrow, if Allah will, we will return home.” On this the Muslims said, “How should we return without conquering it?” He said, “Then carry on fighting tomorrow.” The next day many of them were injured. The Prophet ﷺ said, “If Allah will, we will return home tomorrow.” It seemed that, that statement pleased them whereupon Allah’s Messenger ﷺ smiled.
(32) CHAPTER. The Statement of Allâh 

``Intercession with Him profits not, except for him whom He permits. So much so that when fear is banished from their (angels') hearts, they (angels) say, 'What is it that your Lord has said?' They say, 'The truth. And He is the Most High, the Most Great.' "

(V.34:23)

Allâh does not say, "What is it that your Lord created?" (1)

Allâh also said:
``...Who is he that can intercede with Him except with His Permission." (V.2:255)

And Masrûq said that Ibn Mas'ûd said, "When Allâh speaks the revelation, the inhabitants of the heavens hear something (and become scared) and when that fear is banished from their hearts and the Voice of Allâh quietened, they come to know that, that was true and just, whereupon they call (each other saying), 'What is it that your Lord has said?' They say, 'The truth.' "

(V.34:23)

Narrated 'Abdullâh bin Unais: I heard the Prophet ﷺ saying, "Allâh will gather the people and call them with a Voice which will be heard by those who will be far away and those who will be near, by saying, 'I am the King; I am the Daiyan.' " (2)

7481.Narrated Abû Hurairah: The Prophet ﷺ said, "When Allâh ordains something on the heaven the angels beat with their wings in obedience to His Statement which sounds like that of a chain dragged over a rock. His Statement: "...So much so

(1) (Ch.32) Some sects such as Mu'tazila and others, believe that the Qur'ân is created, but Bukhâri and the Muslims of the first three centuries of Isâm believe that the Qur'ân is a Quality of Allâh (like seeing, hearing, knowing) and not created. So Bukhâri refuted the dogma of Mu'tazila and others.

(2) (Ch.32) The Daiyan means the One Who judges people for their deeds after calling them to account.
that when fear is banished from their (angels') hearts, they (angels) say, 'What is it that your Lord has said?' They reply, '(He has said) the Truth. And He is the Most High, the Most Great.'” (V.34:23)

7482. Narrated Abū Hurairah

Allah’s Messenger ﷺ said, “Allah never listens to anything as He listens to the Prophet ﷺ reciting the Qur’ān in a pleasant, attractive, audible sweet-sounding voice.” A companion of Abū Hurairah said, “He means, reciting the Qur’ān aloud.” (See H. 7544 and H. 5023, Vol. 6)
7483. Narrated Abu Sa‘id Al-Khudri: The Prophet said “Allāh will say (on the Day of Resurrection), ‘O Adam!’ Adam will reply, ‘Labbaik wa sa’dai!’ Then a loud voice will be heard (saying) ‘Allāh commands you to take out Ba’th (the group, or the mission, etc.) of the Hell (Fire) from your offspring.’”

7484. Narrated ‘Āishah: I never felt so jealous of any woman as I felt of Khadija (the wife of the Prophet), for Allāh ordered him (the Prophet) to give Khadija the glad tidings of a palace in Paradise (for her). (See H. 3816, Vol. 5)

(33) CHAPTER. The Talk of the Lord with Jibril (Gabriel) and Allāh’s Call for the angels.

And Ma’mar said, “The Verse:
‘And Verily! you (O Muhammad) are being taught the Qur’ān from the One, All-Wise, All-Knowing.’ (V.27:6) means the Qur’ān is being given to you and you are receiving it.”

And similar to that is:
“Then Ādam received from his Lord Words…” (V.2:37)

7485. Narrated Abū Hurairah: Allāh’s Messenger said, “If Allāh loves a person, He calls Jibril (Gabriel), saying, ‘Allāh loves so-and-so, O Jibril love him.’ So Jibril would love him and then Jibril would make an announcement in the heavens: ‘Allāh has loved so-and-so therefore you should love him also.’ So all
the dwellers of the heavens would love him, and then he is granted the pleasure of the people on the earth.” [See Ḥadīth No. 6040, Vol. 8]

7486. Narrated Abū Hurairah: Allah’s Messenger said, “There are angels coming to you in succession at night, and others during the day; and they all gather at the time of ‘Asr and Fajr Salāt (prayers). Then the angels who have stayed with you overnight ascend (to the heaven) and He (Allāh) asks them, though He perfectly knows their affairs, ‘In what state have you left my slaves?’ They say, ‘When we left them, they were offering Salāt (prayers) and when we came to them they were offering Salāt.’”

7487. Narrated Abū Dhar: The Prophet said, “Jibril (Gabriel) came to me and gave me the glad tidings that anyone who died without worshipping anything besides Allah, would enter Paradise. I asked (Jibril), ‘Even if he committed theft, and even if he committed illegal sexual intercourse?’ He said, ‘(Yes), even if he committed theft, and even if he committed illegal sexual intercourse.’”

(34) CHAPTER. The Statement of Allāh

“...He (Allāh) has sent it (the Qur’ān) down with His Knowledge, and the angels bear witness...” (V.4:166)
7488. Narrated Al-Bara’ bin ‘Azib: Allah’s Messenger ﷺ said, “O so-and-so, whenever you go to your bed (for sleeping) say, ‘O Allâh! I have submitted myself to You and have turned my face towards You, and leave all my affairs to You and depend on You and put my trust in You; expecting Your Reward and fearing Your punishment. There is neither fleeing from You nor refuge but with You. I believe in the Book (the Qur’ân) which You have revealed and in Your Prophet (Muhammad ﷺ) whom You have sent.’ If you then die on that night, then you will die on Al-Fitrîh — Islâmic Monotheism (as a Muslim), and if you wake alive in the morning, then you will receive the reward.” [See Hadîth No. 6311, Vol. 8]

7489. Narrated ‘Abdullâh bin Abî Aufâ: Allâh’s Messenger ﷺ said on the Day of (the battle of) Al-Ahzâb (the Confederates), “O Allâh! The Revealer of the Holy Book, the Quick Taker of Accounts! Defeat Al-Ahzâb (the Confederates) and shake them.”

7490. Narrated Ibn ‘Abbâs (regarding the Verse):

“...And offer your Salât (prayer) neither aloud nor in a low voice...” (V.17:110)

This Verse was revealed while Allâh’s
Messenger would be hiding himself in Makkah, and when he raised his voice while reciting the Qur’an, Al-Mushrikûn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad) would hear him and abuse the Qur’an and its Revealer and to the one who brought it. So Allah Ta’âlá said:

"...And offer your Salât (prayer) neither aloud nor in a low voice...” (V.17:110)

That is, ‘Do not say your Salât (prayer) so loudly that Al-Mushrikûn should hear you, nor say it in such a low tone that your companions do not hear you.’ But seek a middle course between those (extremes), i.e., let your companions hear, so that they may learn it from you, and do not recite it (the Qur’an) loudly (so that Al-Mushrikûn should hear it and abuse it, etc.).

(35) CHAPTER. The Statement of Allah Ta’âlá:

“...They want to change Allah's Words...” (V.48:15)

“Verily! This (the Qur’an) is the Word, that separates (the truth from falsehood and commands strict legal laws for mankind to cut the roots of evil). And it is not a thing for amusement.” (V.86:13,14)

7491. Narrated Abû Hurairah: The Prophet ﷺ said, “Allah said: ‘The son of Adam annoys Me by abusing Ad-Dahr’ (Time), for I am Ad-Dahr; in My Hands are all things and I cause the revolution of night and day.’” [See Hadith No. 6181 and 4826]
7492. Narrated Abū Hurairah: The Prophet said, “Allah said: ‘As-Saum (the fasting) is for Me and I will give the reward for it, as he (the one who observes the fast) leaves his sexual desire, food and drink for My sake. Fasting is a screen (from Hell) and there are two pleasures for a person observing Saum, one at the time of (breaking his fast), and the other at the time when he will meet his Lord.

And the smell coming from the mouth of a fasting person is better with Allah than the smell of musk.” [See Hadith No. 1904, Vol. 3]

7493. Narrated Abū Hurairah: The Prophet said, “Once while (Prophet) Ayyūb (Job) was taking a bath in a naked state, suddenly a great number of gold locusts started falling upon him and he started collecting them in his clothes. His Lord (Allah) called him, ‘0 Ayyūb! Didn’t I make you rich enough to dispense with what you see now?’ Ayyūb said, ‘Yes, 0 Lord! But I cannot dispense with Your Blessings.’” [See H. 279, Vol. 1]

7494. Narrated Abū Hurairah: Allāh’s Messenger said, “Every night when it is the last third of the night, our Lord, the Superior, the Blessed, descends to the nearest heaven and says: ‘Is there anyone to invoke Me that I may respond to his invocation? Is there anyone to ask Me so that I may grant him his request? Is there anyone asking My Forgiveness so that I may forgive him?’” [See Hadith No. 1145, Vol. 2]
7495. Narrated Abü Hurairah: Allah's Messenger said, “We (Muslims) are the last (to come) but will be the foremost on the Day of Resurrection.”

7496. [H. 7495 contd.]: The narrators of this Hadith said: “Allah said (to man), ‘Spend (in charity), for then I will compensate you (generously).’”

7497. Narrated Abü Hurairah: The Prophet said that Jibril (Gabriel) said, “Here is Khadija coming to you with a dish of food or a tumbler containing something to drink. Convey to her a greeting from her Lord (Allah) and give her the glad tidings that she will have a palace in Paradise built of Qasab(1) wherein there will be neither any noise nor any fatigue (trouble).” [See Hadith No. 3820, Vol. 5]

7498. Narrated Abü Hurairah: The Prophet said, “Allah said, ‘I have prepared for My righteous slaves (such excellent things) as no eye has ever seen, nor an ear has ever heard nor a human heart can ever think of.’” (See H. 3244, Vol. 4)

7499. Narrated Ibn ‘Abbās: Whenever the Prophet offered the Tahajjud prayer (night prayer), he used to say, “O Allah! All the praises are for You; You are the Light of the heavens and the earth. And all the praises are for You; You

(1) (H.7497) Qasab: See the glossary.
are the Maintainer of the heavens and the earth. All the praises are for You; You are the Rabb (Lord) of the heavens and the earth and whatever is therein. You are the Truth, and Your Promise is the Truth, and Your Word (Speech) is the Truth, and the Meeting with You is the Truth, and Paradise is the Truth and Hell (Fire) is the Truth and all the Prophets are the Truth and the Hour is the Truth. O Allah! I submit myself to You, and believe in You, and depend upon You, and repent to You, and in Your Cause I fight and with Your Orders I rule. So please forgive my past, present and future sins and those sins; which I did in secret or in public. It is You Whom I worship. None has the right to be worshipped but You.”

7500. Narrated ‘Urwa bin Az-Zubair, Sa’id bin Al-Musaiyab, Alqama bin Waqqas and ‘Ubaidullah bin ‘Abdullah regarding the forged statement against ‘Aishah the wife of the Prophet when the slanderers said what they said and Allah revealed her innocence: ‘Aishah the wife of the Prophet said, “But by Allah. I did not think that Allah, (to confirm my innocence) would reveal Divine Revelation which would be recited, for I consider myself too unimportant to be talked about by Allah through Divine Revelation revealed for recitation, but I hoped that Allah’s Messenger might have a dream in which Allah would reveal my innocence. So Allah revealed:

‘Verily! Those who brought forth the slander (against ‘Aishah the wife of the Prophet) are a group among
you...’ (The ten Verses in Sūrat An-Nūr) (V.24:11-20)

7501. Narrated Abū Hurairah: Allah’s Messenger said, “Allah says, ‘If My slave intends to do a bad deed then (O angels) do not write it unless he does it; if he does it, then write it as it is, but if he refrains from doing it for My sake, then write it as a good deed (in his account). (On the other hand) if he intends to do a good deed, but does not do it, then write a good deed (in his account), and if he does it, then write it for him (in his account) as ten good deeds, up to seven hundred times.’ ” (See H. 6491, Vol.8)

7502. Narrated Abū Hurairah: Allah’s Messenger said, “Allah created the creation, and when He finished from His creation, the Rāḥm (womb) got up, and Allah said (to it), ‘Stop! What do you want?’ It said, ‘At this place I seek refuge with You from all those who sever me (i.e. sever the ties of kinship.)’ Allah said: ‘Would you be pleased that I will keep good relation with the one who will keep good relation with you, and I will sever the relation with the one who will sever the relation with you.’ It said: ‘Yes, O my Lord.’ Allah said (to it), ‘That is for you.’ ”

And then Abū Hurairah recited the Verse:
“Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?” (V.47:22)

7503. Narrated Zaid bin Khālid: It rained and the Prophet ﷺ said, “Allâh said, ‘Some of ‘Ibâdî (My slaves) have become disbelievers in Me, and some others, believers in Me’” [See Hadith No. 1038, Vol. 2]

7504. Narrated Abû Hurairah: Allâh’s Messenger ﷺ said, “Allâh said, ‘If My slave loves the Meeting with Me, I too love the Meeting with him; and if he dislikes the Meeting with Me, I too dislike the Meeting with him.’” [See Hadith No. 6507, Vol. 8]

7505. Narrated Abû Hurairah: Allâh’s Messenger ﷺ said, “Allâh said, ‘I am to my slave as he thinks of Me, (i.e., I am Able to do for him what he thinks I can do for him).’” [See Hadith No. 7405]

7506. Narrated Abû Hurairah: Allâh’s Messenger ﷺ said, “A man who never did any good deed, said that if he died, his family should burn him and throw half the ashes of his burnt body in the earth and the other half in the sea, for by Allâh, if Allâh should get hold of him, He would inflict such punishment on him as He would not inflict on anybody among the people. But Allâh

(1) (H.7503) See Hadith No.1038, Volume 2 for details.
ordered the sea to collect what was in it (of his ashes) and similarly ordered the earth to collect what was in it (of his ashes). Then Allah said (to the recreated man), 'Why did you do so?' The man replied, 'For being afraid of You, and You know it (very well).’ So Allah forgave him.”

7507.Narrated Abû Hurairah ﺔ: I heard the Prophet ﷺ saying, “If somebody commits a sin and then says, ‘O my Lord! I have sinned, please forgive me!’ and, his Lord says, ‘My slave has known that he has a Lord Who forgives sins and punishes for it, I therefore have forgiven my slave (his sins).’ Then he remains without committing any sin for a while and then again commits another sin and says, ‘O my Lord, I have committed another sin, please forgive me,’ and Allah says, ‘My slave has known that he has a Lord Who forgives sins and punishes for it, I therefore have forgiven my slave (his sin).’ Then he remains without committing any sin for a while and then commits another sin (for the third time) and says, ‘O my Lord, I have committed another sin, please forgive me,’ and Allah says, ‘My slave has known that he has a Lord Who forgives sins and punishes for it, I therefore have forgiven My slave (his sin), he can do whatever he likes.’ ”

(1) (H.7507) Allah will forgive one’s sins if one repents and does not commit the same sin again.
 Narrated Abu Sa'id: The Prophet mentioned a man from the people of the past or those who preceded you. The Prophet said a sentence meaning: Allah had given him wealth and children. When his death approached, he said to his sons, "What kind of father have I been to you?" They replied, "You have been a good father." He told them that he had not presented any good deed before Allah, and if Allah should get hold of him He would punish him. "So look!" he added, "When I die, burn me, and when I turn into coal, crush me, and when there comes a windy day, scatter my ashes in the wind." The Prophet added, "Then by Allah, he took a firm promise from his children to do so, and they did so. (They burnt him after his death) and threw his ashes on a windy day. Then Allah commanded to his ashes. 'Be!', and behold! He became a man, standing! Allah said, 'O My slave! What made you do what you did?' He replied, 'For fear of you.' Nothing saved him then but Allah's Mercy. (So Allah forgave him)."
(36) CHAPTER. The Talk of the Lord to the Prophets and others on the Day of Resurrection.

7509. Narrated Anas: I heard the Prophet saying, "On the Day of Resurrection, I will intercede and say, 'O my Lord! Admit into Paradise (even) those who have Faith equal to a mustard seed in their hearts.' Such people will enter Paradise, and then I will say, ('O Allah) admit into Paradise (even) those who have the least amount of Faith in their hearts.' Anas then said: As if I were just now looking at the fingers of Allah's Messenger. (1)

7510. Narrated Ma'bad bin Hilāl Al-Anazi: We, i.e., some people from Baṣrah gathered and went to Anas bin Malik, and we went in company with Thābit Al-Bunānī so that he might ask him about the 'Hadith of Intercession' on our behalf. Behold, Anas was in his palace, and our arrival coincided with his Duhā prayer. We asked permission to enter and he admitted us while he was sitting on his bed. We said to Thābit, "Do not ask him about anything else first but the 'Hadith of Intercession.'" He said, "O Abū Ḥamza! These are your brethren from Baṣrah coming to ask you about the Hadith of Intercession." Anas then said: Muhammad said, "On the Day of

(1) (H.7509) The Prophet held out his fingers to illustrate the small amount of Faith he referred to in his speech.
Resurrection the people will surge like waves on one another, and then they will come to Adam and say, ‘Please intercede for us with your Lord.' He will say, ‘I am not fit for that but you’d better go to (Prophet) Ibrahim (Abraham) as he is the Khalił of the Most Gracious (Allah).’ They will go to Ibrahim and he will say, ‘I am not fit for that, but you’d better go to (Prophet) Musa (Moses) as he is the one to whom Allah spoke directly.’ So they will go to Musa and he will say, ‘I am not fit for that, but you’d better go to ‘Isa (Jesus) as he is a soul created by Allah and His Word.’ (‘Be!’ —and he was). They will go to ‘Isa and he will say, ‘I am not fit for that, but you’d better go to (Prophet) Muhammad.’ They would come to me and I would say, ‘I am for that.’ Then I will ask for my Lord’s Permission, and it will be given, and then He will reveal me to praise Him with such praises as I do not know now. So I will praise Him with those praises and will fall down prostrate before Him. Then it will be said, ‘O Muhammad, raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.’ I will say, ‘O Lord! My followers! My followers!’ And then it will be said, ‘Go and take out of Hell (Fire) all those who have Faith in their hearts equal to the weight of a barley grain.’ I will go and do so and return to praise Him with the same praises, and fall down (prostrate) before Him. Then it will be said, ‘O Muhammad, raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.’ I will say, ‘O Lord, My followers! My followers!’ It will be said, ‘Go

(1) (H.7510) Khalił : See the glossary.
(2) (H.7510) See the word Râhullâh in the glossary.
and take out of it all those who have Faith in their hearts equal to the weight of an atom (or a small ant) or a mustard seed.' I will go and do so and return to praise Him with the same praises, and fall down in prostration before Him. It will be said, 'O, Muḥammad, raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord! My followers! My followers!' Then He will say, 'Go and take out (all those) in whose hearts there is Faith even to the lightest, lightest mustard seed. (Take them) out of the Fire.' I will go and do so.'

When we left Anas, I said to some of my companions, "Let's pass by Al-Hasan who is hiding himself in the house of Abī Khalīfa and request him to tell us what Anas bin Mālik has told us." So we went to him and we greeted him and he admitted us. We said to him, "O Abū Sa'īd! We came to you from your brother Anas bin Mālik and he related to us a Ḥadīth about the intercession the like of which I have never heard." He said, "What is that?" Then we told him of the Ḥadīth and said, "He stopped at this point (of the Ḥadīth)." He said, "What then?" We said, "He did not add anything to that." He said, "Anas related the Ḥadīth to me twenty years ago when he was a young fellow. I don't know whether he forgot or if he did not like to let you depend on what he might have said." We said, "O Abū Sa'īd! Let us know that." He smiled and said, "Man was created hasty. I did not mention that, but that I wanted to inform you of it. Anas told me the same as he told you and said that the Prophet added, 'I will then return for a fourth time and praise Him similarly and prostrate before Him and it will be said, 'O Muḥammad, raise your head and speak, for you will be listened
to; and ask, for you will be granted (your request), and intercede, for your intercession will be accepted.' I will say, 'O Lord allow me to intercede for whoever said ‘La ilaha illallah’ (none has the right to be worshipped but Allah).’ Then Allah will say, ‘By My Power, and My Majesty, and by My Supremacy, and by My Greatness, I will take out of Hell (fire) whoever said, ‘La ilaha illallah’. ”

7511. Narrated ‘Abdullah: Allah’s Messenger said, “The person who will be the last one to enter Paradise and the last to come out of Hell (Fire) will be a man who will come out crawling, and his Lord will say to him, ‘Enter Paradise.’ He will reply, ‘O Lord, Paradise is full.’ Allah will give him the same order thrice, and each time the man will give Him the same reply, i.e., ‘Paradise is full.’ Thereupon Allah will say (to him), ‘Ten times of the world is for you.’ ”

7512. Narrated ‘Adi bin Hātim: Allah’s Messenger said, “There will be none among you but his Lord will talk to him, and there will be no interpreter between him and Allah. He will look to his right and see nothing but his deeds which he has sent forward, and will look to his left and see nothing but his deeds which he has sent forward, and will look in front of him and see nothing but the (Hell) Fire facing him. So save yourself from the (Hell) Fire even with half a date (given in charity).”

Al-A’mash said: ‘Amr bin Murra said, Khaithama narrated the same and added,
7513. Narrated `Abdullãh from the Jews: A priest from the Jews came (to the Prophet ) and said, “On the Day of Resurrection, Allah will place all the heavens on one Finger, and the earths on one Finger, and the waters and the land on one Finger, and all the creation on one Finger, and then He will shake them and say, ‘I am the King! I am the King!’ ” I saw the Prophet smiling till his premolar teeth became visible expressing his amazement and his belief in what he had said. Then the Prophet recited:

“They made not a just estimate of Allah such as is due to Him... (up to) ... High is He above all that they associate as partners with Him!” (V.39:67) (See H. 4811, Vol. 6)

7514. Narrated Safwan bin Muhriz: A man asked Ibn `Umar, “What have you heard from Allah’s Messenger regarding An-Najwa?”(1) He said, “Everyone of you will come close to his Lord, Who will screen him from the people and say to him, ‘Did you do such and such (a deed)?’ He will reply, ‘Yes.’ Then Allah will say, ‘Did you do such and such (a deed)?’ He will reply, ‘Yes.’ So Allah will question him and make him confess, and then Allah will say, ‘I screened your sins in

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(1) (H.7514) An-Najwa: The private talk between Allah and each of His slaves on the Day of Resurrection.
the world and forgive them for you today.’”
[See Hadith Nos. 2441, 6070, 4685]

7515. Narrated Abū Hurairah: The Prophet said, “Ādam and Mūsā (Moses) debated with each other and Mūsā said, ‘You are Ādam who turned out your offspring from Paradise.’ Ādam said, ‘You are Mūsā whom Allāh chose for His Message and for His direct Talk, yet you blame me for a matter which had been ordained for me even before my creation?’ Thus Ādam overcame Mūsā.”
(See H. 3409, Vol. 4)

7516. Narrated Anas: Allāh’s Messenger said, “The believers will be assembled on the Day of Resurrection and they will say, ‘Let us look for someone to intercede for us with our Lord so that He may relieve us from this place of ours.’ So they will go to Ādam and say, ‘You are Ādam, the father of mankind, and Allāh created you with His Own Hands and ordered the angels to prostrate before you, and He taught you the names of all things; so please intercede for us with our Lord so that He may relieve...
us.' ʿĀdām will say to them, ‘I am not fit for that,’ and then he will mention to them his mistake which he committed.’

7517. Narrated Anas bin Mālik: The night Allāh’s Messenger ﷺ was taken for a journey from the sacred mosque (of Makkah) Al-Kaʾbah (Al-Masjid-al-Haram), three persons (angels) came to him (in a dream) while he was sleeping in Al-Masjid-al-Harām before the Divine Revelation was revealed to him. One of them (angels) said, "Which of them is he?" The middle (second) angel said, "He is the best of them." The last (third) angel said, "Take the best of them." Only that much happened on that night and he did not see them till they came on another night, i.e., after the Divine Revelation was revealed to him. (Fath-Al-Bārī) The Prophet saw them, his eyes were asleep but his heart was not and so is the case with the Prophets: Their eyes sleep while their hearts do not sleep. So those angels did not talk to him till they carried him and placed him beside the well of Zam-zam. From among them Jibrīl (Gabriel) took charge of him. Jibrīl (Gabriel) cut open (the part of his body) between his throat and the middle of his chest (heart) and took all the contents out of his chest and abdomen and then washed it with Zam-zam water with his own hands till he cleansed the inside of his body, and then a gold tray containing a gold bowl, full of belief and wisdom was brought and then Jibrīl (Gabriel) stuffed his chest and throat (blood vessels) with it and then closed it (the chest). He then ascended with him to the sky, and when Allāh’s Messenger ﷺ entered it then He said: "This is what He undertook for you in the earth, so today I take away from you one of the duties that I imposed on you in the earth, and today I pay you a recompense from an excellent recompense."

(H.7517) The Prophet ﷺ was sleeping beside two other persons. So the angels appearing to him in his dream wondered which of them was the Prophet ﷺ. Those two persons were his uncle Ḥāmza bin ‘Abdul-Muṭṭalib and his cousin Jaʿfar bin Abī Ṭālib.
the heaven of the world and knocked on one of its doors. The dwellers of the heaven asked, “Who is it?” He said, “Jibril (Gabriel).” They said, “Who is accompanying you?” He said, “Muhammad.” They said, “Has he been called?” He said, “Yes.” They said, “He is welcome.” So the dwellers of the heaven became pleased with his arrival, and they did not know what Allah wants from the Prophet (ﷺ) to do on earth unless Allah informed them. The Prophet met Adam over the nearest heaven. Jibril (Gabriel) said to the Prophet, “He is your father; greet him.” The Prophet greeted him and Adam returned his greeting and said, “Welcome, O my son! What a good son you are!” Behold, the Prophet saw two flowing rivers, while he was in the nearest heaven. He asked, “What are these two rivers, O Jibril (Gabriel)?” Jibril (Gabriel) said, “These are the sources of the Nile and the Euphrates.” Then Jibril (Gabriel) took him around that heaven and behold, he saw another river at the bank of which there was a palace built of pearls and emerald. He put his hand into the river and found its mud like musk Adhfīr. He asked, “What is this, O Jibril (Gabriel)?” Jibril (Gabriel) said, “This is Al-Kauthar which your Lord has kept for you.” Then Jibril (Gabriel) ascended (with him) to the second heaven and the angels asked the same questions as those on the first heaven, i.e., “Who is it?” Jibril (Gabriel) replied, “Jibril (Gabriel).” They asked, “Who is accompanying you?” He said, “Muhammad.” They asked, “Has he been sent for?” He said, “Yes.” Then they said, “He is welcome.” Then he Jibril (Gabriel) ascended with the Prophet to the third heaven, and the angels said the same as the angels of the first and the second heavens had
said. Then he ascended with him to the fourth heaven and they said the same; and then he ascended with him to the fifth heaven and they said the same; and then he ascended with him to the sixth heaven and they said the same; then he ascended with him to the seventh heaven and they said the same. On each heaven there were Prophets whose names he had mentioned and of whom I remember Idris on the second heaven. Harûn (Aaron) on the fourth heaven, another Prophet whose name I don’t remember, on the fifth heaven, Ibrâhim (Abraham) on the sixth heaven and Mûsa (Moses) on the seventh heaven because of his privilege of talking to Allâh directly. Mûsa said (to Allâh), “O Lord! I thought that none would be raised up above me.” But Jibrîl (Gabriel) ascended with him (the Prophet) for a distance above that, the distance of which only Allâh knows, till he reached the Lote-tree of the utmost boundary (beyond which none may pass) and then the Irresistible, the Lord of Honour and Majesty approached and came closer till he [Jibrîl (Gabriel)] was about two bow lengths or (even) nearer. [It is said that it was Jibrîl (Gabriel) who approached and came closer to the Prophet—Fath Al-Bûrî]. Among the things which Allâh revealed to him then, were fifty Salât (prayers) enjoined on his followers in a day and a night. Then the Prophet ﷺ descended till he met Mûsa, and then Mûsa stopped him and asked, “O Muhammad! What did your Lord enjoin upon you?” The Prophet replied, “He enjoined upon me to perform fifty Salât (prayers) in a day and a night.” Mûsa said, “Your followers cannot do that. Go back so that your Lord may reduce it for you and for them.” So the Prophet ﷺ turned to Jibrîl (Gabriel) as if he wanted to consult him
about that issue. Jibril (Gabriel) told him of his opinion, saying, “Yes, if you wish.” So ascended with him [Jibril (Gabriel)] to the Irresistible and said while he was in his place, “O Lord, please lighten our burden as my followers cannot do that.” So Allāh deducted for him ten Ṣalāt (prayers) whereupon he returned to Moses who stopped him again and kept on sending him back to his Lord till the enjoined Ṣalāt (prayers) were reduced to only five Ṣalāt (prayers). Then Mūsā stopped him when the Ṣalāt (prayers) had been reduced to five and said, “O Muhammad! By Allāh! I tried to persuade my nation, Bānī Isrā’ēl to do less than this, but they could not do it and gave it up. However, your followers are weaker in body, heart, sight and hearing, so return to your Lord so that He may lighten your burden.” The Prophet ﷺ turned towards Jibril (Gabriel) for advice and Jibril (Gabriel) did not disapprove of that. So he ascended with him for the fifth time. The Prophet ﷺ said, “O Lord, my followers are weak in their bodies, hearts, hearing and constitution, so lighten our burden.” On that the Irresistible said, “O Muhammad!” The Prophet ﷺ replied, “Labbaik wa Sa’dāik.” Allāh said, “The Word that comes from Me does not change, so it will be as I enjoined on you in the Mother of the Book.” Allāh added, “Every good deed will be rewarded as ten times so it is fifty Ṣalāt (prayers) in the Mother of the Book (in reward) but you are to perform only five (in practise).” The Prophet ﷺ returned to Moses who asked, “What have you done?” He said, “He has lightened our burden: He has given us for every good deed a tenfold reward.” Mūsā said, “By Allāh! I tried to make Bānī Isrā’ēl observe less than that, but they gave it up. So go back to your Lord that He may lighten your burden further.” Allāh’s Messenger ﷺ
said, “O Musa by Allah, I feel shy of returning too many times to my Lord.” On that Jibril (Gabriel) said, “Descend in Allah’s Name.” The Prophet \(\text{سال الله عليه وسلم} \) then woke while he was in the Al-Masjid-al-Haram (at Makkah). (See H. 3207, Vol.4) (38) CHAPTER. The Talk of the Lord to the people of Paradise.

7518. Narrated Abu Sa‘id Al-Khudri: The Prophet \(\text{سال الله عليه وسلم} \) said, “Allah will say to the people of Paradise, ‘O the people of Paradise!’ They will say, ‘Labbaik, O our Lord, and Sa‘daik, and all the good is in Your Hands!’ Allah will say, ‘Are you pleased and satisfied?’ They will say, ‘Why shouldn’t we be pleased and satisfied, O our Lord as You have given us what you have not given to any of Your created beings?’ He will say, ‘Shall I not give you something, better than that?’ They will say, ‘O our Lord! What else could be better than that?’ He will say, ‘I bestow My Pleasure on you and will never be angry with you after that.’”

7519. Narrated Abu Hurairah: Once the Prophet \(\text{سال الله عليه وسلم} \) was preaching while a bedouin was sitting there. The Prophet \(\text{سال الله عليه وسلم} \) said, “A man from among the people of Paradise will request Allah to allow him to cultivate the land. Allah will say to him, ‘Haven’t you got whatever you desire?’ He will reply, ‘Yes, but I like to cultivate the land.’ (Allah will permit him and) he will sow the seeds, and within seconds the plants will grow and ripen and (the yield) will be
harvested and piled in heaps like mountains. On that Allāh will say (to him), ‘Take, here you are, O son of Ādam, for nothing satisfies you.’” On that the bedouin said, “O Allāh’s Messenger! Such man must be either from Qurāish or from Ansār, for they are farmers while we are not.” On that Allāh’s Messenger smiled.

(39) CHAPTER. Allāh remembers His slaves by commanding them (to do something) and His slaves remember Him by invoking Him and begging Him humbly, and spreading His Message among the people as the Statement of Allāh (And His Statement):

“Therefore remember Me (by praying glorifying). I will remember you…” (V.2:152)

“And recite to them the news of Nūh (Noah). When he said to his people: ‘O my people! If my stay (with you), and my reminding (you) of the Al-Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, is hard on you, then I put my trust in Allāh. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite. But if you turn away (from accepting my doctrine of Islamic Monotheism, i.e., to worship none but Allāh), then no reward have I asked of you, my reward is only from Allāh, and I have been commanded to be one of the Muslims (those who submit to Allāh’s Will).” (V.10:71,72)
And Mujahid said regarding the Verse:

“And if anyone of Al-Mushrikün (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad ﷺ) seeks your protection (asylum), then grant him protection, so that he may hear the Word of Allah (the Qur'an).” (V.9:6)

(40) CHAPTER. The Statement of Allah تعالى:

“...Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped).” (V.2:22)

And also the Statement of Allah ﷻ:

“...And you set up rivals (in worship) with Him? That is the Lord of the 'Alamin (mankind, jinn and all that exists).’ (V.41:9)

And His Statement:

“And indeed it has been revealed to you (O Muhammad ﷺ) as it was to those (Allah's Messengers) before you: If you join others in worship with Allah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers. Nay! But worship Allah (Alone and none else), and be among the grateful.” (V.39:65,66)

And His Statement:

“...And those who invoke not any other ilâh (god) along with Allah...” (V.25:68)

(Commenting on these Verses):

“And most of them believe not in Allah except that they attribute partners (unto Him).” (V.12:106) And:

“And verily, if you ask them: ‘Who created the heavens and the earth?’ Surely they will say: ‘Allah...’ ” (V.39:38)

‘Ikrima said, “That is their Faith, yet they worship other than Allah.”

And what is said regarding the deeds of the people and their earnings as this Statement of Allah ﷻ indicates:
“...He has created everything, and has measured it exactly according to its due measurements.” (V.25:2)

And Mujähid said, “The angels do not descend except with the Truth, means (they descend) either with the Message or with the punishment.”

“That He may ask the truthfuls (Allâh’s Messengers and His Prophets) about their truth (i.e., the conveyance of Allâh’s Message that which they were charged with)...” (V.33:8) means to ask the Messengers those who preach and convey Allâh’s Message.

“...And surely, We will guard it (the Qur’ân), (from corruption).” (V.15:9) means: ‘guard it from Our (side)’.

“Allâh has sent down the best statement, a Book (this Qur’ân)...” (V.39:23)

“...And (those who) believed therein...” (V.39:33) means: the believer, who on the Day of Resurrection, will say, ‘That is what you gave me (O my Lord); I acted upon whatever was in it.’

7520. Narrated ‘Abdullah: I asked Allâh’s Messenger “What is the greatest sin with Allâh?” He said, “To set up a rival unto Allâh though He Alone created you.” I said, “That is indeed a great sin.” Then I asked, “What is next?” He said, “To kill your son lest he should share your food with you.” I further asked, “What is next?” He said, “To commit illegal intercourse with the wife of your neighbour.” [See Hadîth No.4477, Vol. 6]

(41) CHAPTER. The Statement of Allâh

“The Book of the Statements of Allâh

...And you have not been hiding yourselves,
lest your ears, and your eyes and your skins testify against you, but you thought that Allâh knew not much of what you were doing.” (V.41:22)

7521. Narrated ‘Abdullâh : Two person of Bani Thaqif and one from Quraish (or two persons from Quraish and one from Bani Thaqif) who had fat bellies but little wisdom, met near the Ka’bah. One of them said, “Did you see that Allâh hears what we say?” The other said, “He hears us if we speak aloud, but He does not hear if we speak in stealthy quietness (softly).” The third fellow said, “If He hears when we speak aloud, then He surely hears us if we speak in stealthy quietness (softly).” So Allâh revealed the Verse:

“And you have not been hiding against yourselves, lest your ears, and your eyes, and your skins testify against you…” (V.41:22)

(42) CHAPTER. The Statement of Allâh : “...Every day He is (engaged) in some affair (such as giving honour to some, disgrace to some, life to some, death to some, etc.)!” (V.55:29)

“Comes not unto them an admonition (a chapter from the Qur’ân) from their Lord as a recent revelation, but they listen to it while they play.” (V.21:2)

And the Statement of Allâh : “...It may be that Allâh will afterward bring some new thing to pass.” (V.65:1)

And the process of introducing new things by Allâh does not resemble the process carried on by the created things, as Allâh says:

“...There is nothing like Him and He is
the All-Hearer, the All-Seer.” (V.42:11)

And Ibn Mas‘ūd said that the Prophet ﷺ said, “Allāh may bring forth new things in His Orders as He will, and one of the new things He brought forth was His Order that you should not talk (to others) while offering ṣalāt (prayer).”

7522. Narrated ‘Ikrima: Ibn ‘Abbās زرعة بن عبد الله said, “How can you ask the people of the Scriptures about their Books while you have Allāh’s Book (the Qur’ān) which is the most recent of the Books revealed by Allāh, and you read it in its pure undistorted form?”

7523. Narrated ‘Ubaidullāh bin ‘Abdullāh: ‘Abdullāh bin ‘Abbās said, “O the group of Muslims! How can you ask the people of the Scriptures about anything while your Book (the Qur’ān) which Allāh has revealed to your Prophet ﷺ contains the most recent news from Allāh and is pure and undistorted? Allāh has told you that the people of the Scriptures have changed some of Allāh’s Books and distorted it and wrote something with their own hands and said, ‘This is from Allāh’, so as to have a minor gain for it. Won’t the knowledge that has come to you stop you from asking them? No, by Allāh, we have never seen a man from them asking you about that (the Book, Al-Qur’ān) which has been revealed to you.”
(43) CHAPTER. The Statement of Allâh 

"Move not your tongue concerning (the Qur'ân, O Muḥammad) to make haste therewith." (V.75:16) And the Prophet did that at the time of the revelation of the Divine Revelation. 

Narrated Abu Hurairah: The Prophet said, "Allâh said, 'I am with My slave whenever he remembers Me, and moves his lips with My remembrance.'"

7524. Narrated Mûsâ bin Abu 'Aishah: Sa'id bin Jubair reported from Ibn 'Abbâs (regarding the explanation of the Verse: "Do not move your tongue concerning (the Qur'ân O Muḥammad) to make haste therewith. He said, "The Prophet used to undergo great difficulty in receiving the Divine Revelation and used to move his lips." Ibn 'Abbâs said (to Sa'id), "I move them (my lips) as Allâh's Messenger used to move his lips." And Sa'id said (to me), "I move my lips as I saw Ibn 'Abbâs moving his lips," and then he moved his lips. So Allâh revealed:

"Move not your tongue concerning (the Qur'ân, O Muḥammad) to make haste therewith. It is for Us to collect it and give you (O Muḥammad) the ability to recite it. And when We have recited it to you [O Muḥammad through Jibrîl (Gabriel)], then follow you its (the Qur'ân) recital." (V.75:16-18)

This means, "You should listen to it and keep quiet and then it is upon Us to make you recite it."

The narrator added, "So Allâh's Messenger used to listen whenever Jibrîl (Gabriel) came to him, and when Jibrîl left, the Prophet would recite the Qur'ân as Jibrîl had recited it to him."
(44) CHAPTER. the Statement of Alläh 

And whether you keep your talk secret or disclose it. Verily, He is the All-Knower of what is in the breasts (of men). Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything)." (V.67:13,14)

7525. Narrated Ibn 'Ahhãs regarding the explanation of the Verse:

...And offer your Salât (prayer) neither aloud, nor in a low voice." (V.17:110) This Verse was revealed while Alläh's Messenger was hiding himself at Makkah. At that time, when he led his Companions in Salât (prayer), he used to raise his voice while reciting the Qur'an; and if Al-Mushrikûn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Alläh and in His Messenger Muhammad) heard him, they would abuse the Qur'an, its Revealer, and the one who brought it. So Alläh said to His Prophet, ...offer your Salât (prayer) neither aloud, ...nor in a low voice, ...but follow a way between." (V.17:110)

7526. Narrated 'Aishah: The Verse:

...And offer your Salât (prayer) neither aloud nor in a low voice..." (V.17:110) was revealed in connection with the invocations.

7527. Narrated Abû Salama: Abû Hurairah said, “Alläh's Messenger said, ‘Whoever does not recite the Qur'an in a nice voice is not from us.”
And others said, that means to recite it aloud.

(45) CHAPTER. The statement of the Prophet ﷺ: “A man whom Allah gave the knowledge of the Qur’ān and he reads it [in Ṣalāt (prayer)] during the hours of the night and the day; and another man says, ‘If I have been given what this man has been given, I would do the same as he is doing.’” So Allah’s Messenger ﷺ showed that his reciting the Qur’ān in Ṣalāt is his action.

And Allah said:

“And among His Signs is the creation of the heavens and the earth and the difference of your languages and colours...” (V.30:22)

And Allah’s Messenger ﷺ said: “And do good that you may be successful.” (V.22:77)

7528. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “Do not wish to be the like of except the like of two (persons): A man whom Allah has given the (knowledge of the) Qur’ān and he recites it during the hours of the night and the hours of the day, in which case one may say, ‘If I were given the same as this man has been given, I would do the same as he is doing.’

The other is a man whom Allah has given wealth and he spends it righteously (i.e., according to what Allah has ordained, in a just and right way), in which case one may say, ‘If I were given the same as he has been given, I would do the same as he is doing.’”

7529. Narrated Sālim’s father: The Prophet ﷺ said, “Do not wish to be the like of except the like of two (persons): A man whom Allah has given (the knowledge of) the Qur’ān and he recites it during some hours of the night and some hours of the day;
and a man whom Allāh has given wealth and he spends it (in Allāh’s Cause) during the hours of the night and during the hours of the day.”

(46) CHAPTER. The Statement of Allāh

And Az-Zuhri said: The Message is from Allāh and its preaching to the people is incumbent upon Allāh’s Messenger and it is our duty to surrender.

Allāh said:

“... [He (Allāh) protects them (the Messengers)] till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allāh).” (V.72:28)

When Ka‘b bin Malik failed to follow the Prophet (during the battle of Tabūk), Allāh said:

“... Do deeds! Allāh will see your deeds, and (so will) His Messenger. and the believers...” (V.9:105)

‘Aīshah said: Whenever you appreciate the good deed of a person, you should say, “...Do deeds! Allāh will see your deeds, and (so will) His Messenger and the believers...” (V.9:105) and you should not hasten to praise anyone (for doing what
seems to be a good deed).

Ma'mar said: (The Statement of Allah), “That Book means this Qur'an, which is a guidance to those who are Al-Muttaqun: [pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained]).

7530. Narrated Al-Mughira: Our Prophet ﷺ has informed us our Lord’s Message that whosoever of us is martyred, will go to Paradise.

7531. Narrated 'Aishah: Whosoever tells you that the Prophet ﷺ concealed something of the Divine Revelation, do not believe him, for Allah ﻋﺎﻟِم said:

“O Messenger (Muhammad ﷺ)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message…” (V.5:67)
7532. Narrated 'Abdullãh ibn 'Amr: A man said, "O Allah's Messenger! What is the greatest sin with Allah?" The Prophet said, "To set up rivals unto Allah though He (Alone) created you." That man said, "What is next?" The Prophet said, "To kill your son lest he should share your food with you." The man said, "What is next?" The Prophet said, "To commit illegal sexual intercourse with the wife of your neighbour." Then Allah revealed in confirmation of that:

"And those who invoke not any other ilãh (god) along with Allah, nor kill such life as Allah has forbidden except for just cause, nor commit illegal sexual intercourse — and whoever does this shall receive the punishment..." (V.25:68)

(47) CHAPTER. The Statement of Allah

"...Say (O Muhammad): Bring here the Taurãt (Torah) and recite it..." (V.3:93)

And the statement of the Prophet: "The people of the Taurãt (Torah) were given the Taurãt and they acted on it; and the people of the Injeel (Gospel) were given the Injeel and they acted on it; and you were given the Qur'an and you acted on it."

And Abû Razîn said: 'They recited it' means, 'They followed it (the Qur'an) and acted on it as is required.' 'Nobody can touch,' means: 'nobody enjoys it and benefits by it except those who believe in it (i.e., the
Qur'an). And no one carries (acts on) it properly except a true believer as Allah says:

"The likeness of those who were entrusted with the (obligation of the) Taurāt (Torah), (i.e., to obey its orders and to practise its legal laws), but who subsequently failed in those (obligations), is as the likeness of a donkey who carries huge burdens of books (but understands nothing from them). How bad is the example (or the likeness) of the people who deny the Al-Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah. And Allah guides not the people who are Zālimūn (disbelievers, polytheists, wrongdoers, etc.).

And the Prophet called Islām, Belief and As-Salāt (the prayers) as a deed and actions.

Abū Hurairah said: The Prophet said to Bilāl, "Tell me the best deed you have done in Islām." Bilāl said, "The best deed, which I think to be the best, is, that whenever I perform the ablution, I offer a (two Rak'a) Salāt (prayer)." The Prophet was asked, "Which deed is the best?" He replied, "Belief in Allah and His Messenger, and then Jihad, and then Al-Hajj Al-Mabrūr (properly performed Hajj in accordance with the Prophet's Sunna)."

7533. Narrated Ibn 'Umar: Allah's Messenger said, "Your stay (in this world) in comparison to the stay of the nations preceding you, is like the period between 'Asr prayer and the sunset (in comparison to a whole day). The people of the Taurāt (Torah) were given the Taurāt and they acted on it till mid day and then they were unable to carry on. And they were given (a reward equal to) one Qirāt each. Then the people of the Injeel (Gospel) were given the Injeel and they acted on it till 'Asr prayer and..."
then they were unable to carry on, so they were given (a reward equal to) one Qur’āt each. Then you were given the Qur’ān and you acted on it till sunset, therefore you were given (a reward equal to) two Qur’āt each. On that, the people of the Scriptures (Jews and Christians) said, ‘These people (Muslims) did less work than what we did but they took a bigger reward.’ Allāh said (to them), ‘Have I done any wrong (injustice) to you as regards your rights?’ They said, ‘No.’ Then Allāh said, ‘That is My Blessing which I grant to whomsoever I will.’”

(48) CHAPTER. The Prophet ﷺ called Ās-Salāt (the prayer) a deed and said, “Whoever does not recite Al-Fātiha of the Book (i.e., Sūrat Al-Fātiha) in his Salāt then his Salāt (prayer) is invalid. (See H. 756, Vol. 1)

7534. Narrated Ibn Mas’ūd: A man asked the Prophet ﷺ “What deeds are the best?” The Prophet ﷺ said: “To perform the Salāt (prayers) at their early stated fixed times(1), to be good and dutiful to one’s own parents, and to participate in Jihād in Allāh’s Cause.” (See Hadith No. 527, Vol. 1)

(49) CHAPTER. The Statement of Allāh عَزَّ وَجَلَّ

“Verily, man (disbeliever) was created very
impatient. Irritable (discontented) when evil touches him. And niggardly when good touches him.” (V.70: 19-21)

7535. Narrated Al-Ḥasan: ‘Amr bin Taghlib said, “Some wealth was given to the Prophet ﷺ and he gave it to some people and withheld it from some others. Then he came to know that they (the latter) were dissatisfied. So the Prophet ﷺ said, ‘I give to one man and leave (do not give) another, and the one to whom I do not give is dearer to me than the one to whom I give. I give to some people because of the impatience and discontent present in their hearts, and leave other people because of the content and goodness Allāh has bestowed on them, and one of them is ‘Amr bin Taghlib.’” ‘Amr bin Taghlib said, “The sentence which Allāh’s Messenger ﷺ said in my favour is dearer to me than the possession of nice red camels.”

(50) CHAPTER. What the Prophet ﷺ mentioned and narrated of his Lord’s Sayings.

7536. Narrated Anas: The Prophet ﷺ said, “My Lord says, ‘If My slave comes nearer to me a span, I go nearer to him a cubit; and if he comes nearer to Me a cubit, I go nearer to him the span of (two) outstretched arms; and if he comes to Me walking, I go to him running.’” (See H.7405)

7537. Narrated Abū Hurairah: Perhaps the Prophet ﷺ mentioned the following (as Allāh’s Saying): “If My slave
comes nearer to Me a span, I go nearer to him a cubit; and if he comes nearer to Me a cubit, I go nearer to him the span of two outstretched arms.” [See Hadith No. 7405]

7538. Narrated Abū Hurairah: The Prophet said that your Lord said, “Every (sinful) deed can he expiated; and As-Saum (the fasting) is for Me; so I will give the reward for it; and the smell which comes out of the mouth of a fasting person, is better with Allāh than the smell of musk.” [See Hadith No. 7492]

7539. Narrated Ibn ‘Abbās: The Prophet said that his Lord (Allāh) said: “It does not befit a slave that he should say that he is better than (Prophet) Yūnus (Jonah) bin Matta.”

7540. Narrated Shu‘ba: Mu‘āwiya bin Qurra reported that ‘Abdullāh bin Al-Mughaffal Al-Muzanī said, “I saw Allāh’s Messenger on the day of the conquest of Makkah, riding his she-camel and reciting Sūrat Al-Fath (Sūrah No.48) or part of Sūrat
Al-Fath. He recited it in a vibrating and pleasant voice. Then Mu‘awiyah recited as ‘Abdullãh bin Mughaffal had done and said, "Were I not afraid that the people would crowd around me, I would surely recite in a vibrating pleasant voice as Ibn Mughaffal did, imitating the Prophet ﷺ.” I asked Mu‘awiyah, “How did he recite in that tone?” He said thrice, “A, A, A.”

(51) CHAPTER. What is allowed as regards the interpretation of the Taurât (Torah) and other Holy Books (revealed by Allâh) in Arabic and in other languages as Allâh says:

“...Bring here the Taurât (Torah) and recite it if you are truthful.” (V.3:93)

7541. And Ibn ‘Abbãs narrated: Abû Sufyân bin Harb told me that Heraclius called for his translator and then asked for the letter of the Prophet ﷺ, and the former read it (thus):

“In the Name of Allâh, the Most Gracious, the Merciful. (This letter is) from Muhammad bin Abdullãh, Allah’s Messenger, to Heraclius. “...O people of the Scripture and Christians: Come to a word that is just between us and you that we worship none but Allâh...” (V.3:64)

7542. Narrated Abû Hurairah: The people of the Scripture used to read the Taurât (Torah) in Hebrew and explain it to the Muslims in Arabic. Then Allâh’s Messenger ﷺ said, “Do not believe the people of the Scripture (Jews and Christians), and do not disbelieve them, but say, ‘We believe in Allâh and in what has been sent down to us...’” (V.3:84)
7543. Narrated Ibn ‘Umar: A Jew and Jewess were brought to the Prophet on a charge of committing an illegal sexual intercourse. The Prophet asked the Jews, “What do you (usually) do with them?” They said, “We blacken their faces and disgrace them.”(1) He said, “Bring here the Taurât (Torah) and recite it, if you are truthful.” They (fetched it and) came and asked a one-eyed man to recite. He went on reciting till he reached a portion on which he put his hand. The Prophet said, “Lift up your hand!” He lifted his hand up and behold, there appeared the verse of Ar-Rajm (stoning of the adulterers to death). Then he said, “O Muhammad! They should be stoned to death but we conceal this Divine Law among ourselves.” Then the Prophet ordered that the two sinners be stoned to death and they were stoned to death; and I saw the man protecting the woman from the stones. [See Hadith No. 6819]

(52) CHAPTER. The statement of the Prophet: “A person who is perfect in reciting and memorizing the Qur’ân will be with the honourable, pious and just scribes (in heaven),” and, “Adorn the Qur’ân by reciting it with your (pleasant) voices.”

7544. Narrated Abû Hurairah: that he heard the Prophet saying, “Allâh does not listen to anything as He listens to the recitation of the Qur’ân by a Prophet who

(1) (H.7543) By mounting them on a donkey, their backs facing each other, and then parading them in the markets.
recites it in attractive audible sweet sounding voice.” (See H. 7482)

7545. Narrated 'Aishah (when the slanderers said what they said about her): I went to my bed knowing at that time that I was innocent and that Allah would reveal my innocence, but by Allah, I never thought that Allah would reveal in my favour a revelation which would be recited, for I considered myself too unimportant to be talked about by Allah in the Divine Revelation that was to be recited. So Allah revealed the ten Verses (of Sūrat An-Nūr):

“Verily! Those who brought forth the slander...” (V.24: 11-20).

7546. Narrated Al-Bara’: I heard the Prophet  reciting Sūrat At-Tin waz-Zaitūn (By the fig and the olive) in the ‘Ishā’ prayer and I have never heard anybody with a better voice or recitation than his.

7547. Narrated Ibn ‘Abbās: The Prophet  while hiding himself in Makkah and used to recite the (Qur’ān) in
a loud voice. When *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) heard him they would abuse the Qurʾān and the one who brought it, so Allāh ﷻ said to His Prophet ﷺ:

“...And offer your *Ṣalāt* (prayer) neither aloud, nor in a low voice...” (V.17:110)

7548. Narrated ʿAbdullāh bin ʿAbdur-Rahmān that Abū Saʿīd Al-Khudrī رضي الله عنه said to him, “I see that you like sheep and the desert, so when you are looking after your sheep or when you are in the desert and want to pronounce the *Adhān*, raise your voice, for no jinn, human being or any other things hear the Muʿādh-dhīn’s voice but will be a witness for him on the Day of Resurrection.” Abū Saʿīd added, “I heard this from Allāh’s Messenger ﷺ.”

7549. Narrated ʿAishah رضي الله عنها: The Prophet ﷺ used to recite the Qurʾān with his head in my lap while I used to be in my periods (having menses).

(53) CHAPTER. The Statement of Allāh ﷻ

“...So, recite as much of the Qurʾān as may be easy for you...” (V.73:20)

7550. Narrated ʿUmar bin Al-Khaṭṭāb رضي الله عنه: I heard Ḥishām bin Ḥakīm ﷺ
reciting Sūrat Al-Furqān during the lifetime of Allah’s Messenger ﷺ, I listened to his recitation and noticed that he was reciting in several different ways which Allah’s Messenger ﷺ had not taught me. I was about to jump over him while he was still in Salāt (prayer), but I waited patiently and when he finished his Salāt (prayer), I put his upper garment round his neck (and pulled him) and said, “Who taught you this (Sūrah) which I have heard you reciting?” Hishām said, “Allah’s Messenger ﷺ taught it to me.” I said, “You are telling a lie, for he taught it to me in a way different from the way you have recited it!” Then I started leading (dragged) him to Allah’s Messenger ﷺ and said (to the Prophet ﷺ), “I heard this man reciting Sūrat Al-Furqān in a way that you have not taught me.” The Prophet ﷺ said, “(O ‘Umar) release him! Recite, O Hishām.” Hishām recited in the way I heard him reciting. Allah’s Messenger ﷺ said, “It was revealed like this.” Then Allah’s Messenger ﷺ said, “Recite, O ‘Umar!” I recited in the way he had taught me, whereupon he said, “It was revealed like this,” and added, “This Qurān has been revealed to be recited in seven different ways, so recite of it whichever (way) is easier for you (or read as much of it as may be easy for you).” [See Hādhā No. 4992, Vol. 6]

(54) CHAPTER. The Statement of Allah warna:
“And We have indeed made the Qurān easy to understand and remember…” (V.54:17)

The Prophet ﷺ said, “Everybody will find easy to do such deeds as will lead him to his
destined place for which he has been created.”

Al-Warrāq said: “The Statement of Allāh

“And We have indeed made the Qur’ān
easy to understand and remember, then is
there any that will remember (or receive
admonition)” (V.54:17) means: ‘Is there any
knowledge-seeker who would benefit by it?’

Messenger! Why should a doer (a person) try
to do good deeds?”(1) The Prophet ﷺ said,
“Everybody will find easy to do such deeds as
will lead him to his destined place for which
he has been created.”

7552. Narrated ‘A l i: While the
Prophet ﷺ was in a funeral procession, he
took a stick and started scraping the earth
with it and said, “There is none of you but
has his place assigned either in Hell or in
Paradise.” They (the people) said, “Shall we
not depend upon that (and give up doing
deeds)?” He said, “Carry on doing (good
deeds) for everybody will find it easy to do
such deeds as will lead him to his destined
place for which he has been created.”

(And then the Prophet ﷺ recited the
Verse):

“As for him who gives (in charity) and
keeps his duty to Allāh and fears Him.”

(V.92:5)

(55) CHAPTER. The Statement of Allāh

“Nay! This is a Glorious Qur’ān. (Inscribed)
in Al-Lauḥ Al-Mahfūẓ (The Preserved
Tablet).” (V.85: 21,22)

(1) (H.7551) The questioner means: Why should people try to do good deeds since
everybody has already been predestined for Paradise or Hell.
7553. Narrated Abū Hurairah: The Prophet ﷺ said, “When Allah had created the creation, He wrote a Book (kept) with Him (and in the Book it was also written): ‘My Mercy has overcome…’ or the Prophet ﷺ said, ‘…has preceded My Anger.’ And that Book is with Him on the Throne.” [See Hadith No. 3194; also see Hadith No. 7453]

7554. Narrated Abū Hurairah: I heard Allah’s Messenger ﷺ saying, “Before Allah created the creations, He wrote a Book (wherein He has written): ‘My Mercy has preceded my Anger.’ And that is written with Him over the Throne.” (See H. 3194, Vol.4)
CHAPTER. The Statement of Allâh ﺃ淡水

"While Allâh has created you and what you make!" (V.37:96)

"Verily, We have created all things with Qadar (Divine Pre-ordainments of all things before their creation, as written in the Book of Decrees)." (V.54:49)

It will be said to the painters of pictures:

"Make alive what you have created."

(And the Statement of Allâh ﺃ淡水)

"Indeed your Lord is Allâh, Who created the heavens and the earth in Six Days and then He rose over (Istawa) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, and the stars subjected to His Command. Surely, His is the creation and commandment. Blessed be Allâh, the Lord of the 'Álamin (mankind, jinn and all that exists)!" (V.7:54)

Ibn ‘Uyaina said, “Allâh shows the difference between creating and commanding when He said, ‘Surely! His is the creation and the commandment’. " (V.7:54)

The Prophet ﷺ called ‘Belief’ as action (deeds).

Abû Dhar and Abû Hurairah رضي الله عنهما said: The Prophet ﷺ was asked, “What deeds are the best?” He said, “To believe in Allâh and to fight in His Cause (Jihâd),” and recited:

“A reward for what they used to do.” (V.56:24)

The delegates of ‘Abdul-Qais said to the
Prophet ﷺ: “Order us to do religious deeds by which we may enter Paradise.” So he ordered them to have faith (in Allah) and to testify that La ilaha illallâh (none has the right to be worshipped but Allah and that Muhammad ﷺ is His Messenger), to offer Salât (prayers) Iqâmat-as-Salât, and to pay Zakât. Thus he regarded all these things as deeds.

7555. Narrated Zahdam: There were good relations and brotherhood between this tribe of Jarm and (the tribe of) Ash’âriyun. Once, while we were sitting with Abû Mûsa Al-Ash’ari, there was brought to him a meal which contained chicken meat, and there was sitting beside him, a man from the tribe of Bani Taimilah who looked like one of the Mawâlî. Abû Mûsa invited the man to eat but the man said, “I have seen chicken eating some dirty things, and I have taken an oath not to eat chicken.” Abû Mûsa said to him, “Come along, let me tell you something in this regard. Once I went to the Prophet ﷺ in the company of a group of Al-Ash’âriyun and asked him to provide us with some mounts. The Prophet ﷺ said, ‘By Allah, I will not mount you on anything; besides I do not have anything to mount you on.’ Then a few camels were brought to the Prophet ﷺ and he asked about us, saying, ‘Where are the group of Ash’âriyun?’ So he ordered for five fat camels to be given to us and then we set out. We said, ‘What have we done? Allah’s Messenger ﷺ took an oath that he would not give anything to ride and that he had nothing for us to ride, yet he provided us with mounts. We made Allah’s Messenger ﷺ forget his oath! By Allah, we will never be successful.’ So we returned to him and reminded him of his oath. He said, ‘I have

(1) (Ch.56) See Iqâmat-as-Salât in the glossary.
not provided you with the mount, but Allâh has done so. By Allâh, I may take an oath to do something but on finding something else which is better, I do that which is better and make the expiation for my oath.' " (See H.3133, Vol. 4)

7556. Narrated Ibn 'Abbas: The delegate of ‘Abdul-Qais came to Allâh’s Messenger ﷺ and said, Al-Mushriktin (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad ﷺ) of the tribe of Mu‘âdar intervene between you and us, therefore, we cannot come to you except in the sacred months (of Hajj). So please order us to do something good (religious deeds) by which we may enter Paradise (by acting on them), and we may inform our people whom we have left behind to observe it.” The Prophet ﷺ said, “I order you to do four things and forbid you from four things: I order you to believe in Allâh Alone. Do you know what is meant by belief in Allâh Alone? It is to testify that La ilâha illallah (none has the right to be worshipped but Allâh), (2) Iqâmât-as-Salât, (3) to pay the Zakât and (4) to give Al-Khumus (one-fifth of the war booty) (in Allâh’s Cause). And I forbid you four things: (Do not drink alcoholic drinks) Ad-Dubbâ’, An-Naqlîr, (pitched water-skins), Az-Zûrîf Al-Muzaffat and Al-Hantam (names of utensils used for the preparation of alcoholic drinks).” [See Hadîth No. 53, Vol. 1]

7557. Narrated ‘Âishah: Allâh’s Messenger ﷺ said, “The painter of these pictures will be punished on the Day of

(1) (H.7556) See Iqâmât-as-Salât in the glossary.
Resurrection, and it will be said to them, ‘Make alive what you have created.’"

7558. Narrated Ibn ‘Umar: The Prophet ﷺ said, “The painters of these pictures will be punished on the Day of Resurrection, and it will be said to them, ‘Make alive what you have created.’”

7559. Narrated Abū Hurairah: I heard the Prophet ﷺ saying, “Allāh said, ‘Who are most unjust than those who try to create something like My creation? I challenge them to create even a smallest thing; a wheat grain or a barley grain.’”

(57) CHAPTER. The recitation of the Qur’ān by an impious person or a hypocrite; and the fact that their voices and recitation do not exceed their throats (i.e., do not benefit them).

7560. Narrated Abū Mūsā: The Prophet ﷺ said, “The example of a believer who recites the Qur’ān (but acts on its orders) is that of a citron (a citrus fruit) which is good in taste and good in smell. And the believer who does not recite the Qur’ān (but acts on
its orders) is like a date which has a good taste but no smell. And the example of Al-Fājir (an impious person) who recites the Qur’ān (but does not act on its orders) is that of Ar-Rihāna (an aromatic plant) which smells good but is bitter in taste. And the example of Al-Fājir (an impious person) who does not recite the Qur’ān (nor acts on its orders) is that of a colocynth which is bitter in taste and has no smell.” (See H.5020, Vol.6)

7561. Narrated ‘Āishah: Some people asked the Prophet regarding the foreteller. He said, “They are nothing.” They said, “O Allah’s Messenger! Some of their talks come true.” The Prophet said, “That word which happens to be true is what a jinn (devil) snatches away by stealth (from the heaven) and pours it in the ears of his friend (the foreteller) with a sound like the cackling of a hen. The foreteller then mixes with that word, one hundred lies.”

7562. Narrated Abū Sa‘īd Al-Khudrī: The Prophet said, “There will emerge from the east some people who will recite the Qur’ān but it will not exceed their throats, and who will go out of (renounce) the religion (Islām) as an arrow passes through the game, and they will never come back to it unless the arrow comes back to the...
middle of the bow (by itself) (i.e., they will never come back to the fold of Islam).” The people asked, “What will their signs be?” He said, “Their sign will be the habit of shaving (of their beards and their heads).” [See Fath Al-Bari]

(58) CHAPTER. The Statement of Allâh

“And We shall set up Balances of justice on the Day of Resurrection…” (V.21:47)

The deeds and the statement of Adam’s offspring will be weighed.

7563. Narrated Abu Hurairah: The Prophet said, “(There are) two expressions (sayings) which are dear to the Most Gracious (Allâh) and very easy for the tongue to say, but very heavy in weight in the balance. They are:

‘Subhân Allâhi wa bihamdihi’ and ‘Subhân Allâhi – ‘Azîm’.”(1) [See Hadîth No. 6406 and 6682, Vol. 8]

(1) (H.7563) ‘Glorified be Allâh and praised be He,’ ‘Glorified be Allâh, the Most Great.’

I deem Allâh above all those unsuitable things ascribed to Him, and free Him from resembling anything whatsoever and I glorify His Praises! I deem Allâh, the Most Great above all those unsuitable things ascribed to Him and free Him from resembling anything whatsoever.
Appendix I

APPENDIX-I

GLOSSARY

‘Abd : (عبد) A male slave, a slave of Allâh.

‘Ad : (عاد) An ancient tribe that lived after Nûh (Noah). It was prosperous, but disobedient to Allâh, so Allâh destroyed it with a violent destructive westerly wind.

Adhân : (الأذان) The call to Salât (prayer) pronounced loudly to indicate that the time of praying is due. And it is as follows: Allâhu Akbar, Allâhu-Akbar, Allâhu-Akbar; Ash-hadu an là ilâha illallâh, Ash-hadu an là ilâha illallâh; Ash-hadu anna Muhammadan Rasûl-Ullâh, Ash-hadu anna Muhammadan Rasûl-Ullâh; Haiya ‘alas-Salât, Haiya ‘alas-Salât; Haiya ‘alal-Falâh, Haiya ‘alal-Falâh; Allâhu-Akbar, Allâhu-Akbar; Là ilâha illallâh. (See Sahîh Al-Bukhârî, Vol. 1).

Ahkâm : (الأحكام) “Legal status”. According to Islâmic law, there are five kinds of Ahkâm:
  1. Compulsory (Wâjib)  
  2. Desirable but not compulsory (Mustahab)  
  3. Forbidden (Muharrâm)  
  4. Disliked but not forbidden (Makrûh)  
  5. Lawful and allowed (Hâlây)

Al-Ahzâb : (الأحزاب) The Confederates. The term is used for the disbelievers of Quraish and the Jews residing at Al-Madina and some other Arab tribes who invaded the Muslims of Al-Madina but were forced to withdraw.

Aiyyim : (أيييم) A woman who already has a sexual experience, she may be a widow or a divorced.

‘Ajwa : (العجوة) Pressed soft dates (or a kind of dates).

‘Álim : (العالم) A knowledgeable person or a religious scholar in Islâm.

Allâhu-Akbar : (الله أكبر) Allâh is the Most Great.

‘Ama : (أمة) A female slave.

Al-Amânah : (الأمانة) The trust or the moral responsibility or honesty, and all the duties which Allâh has ordained.

Ambijania : (الأبيجانية) A plain woollen cloth without marks.

Âmîn : (أمين) O Allâh, accept our invocation.

Anma Ba’du : (أنا بعد) An expression used for separating an introductory part from the main topics in a speech; the introductory being usually concerned with Allâh’s Praises and Glorification. Literally it means, “whatever comes after”. It is generally translated as “then after” or “to proceed.”
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
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</thead>
<tbody>
<tr>
<td>Anaza</td>
<td>A spear-headed stick.</td>
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<tr>
<td>Ansâr</td>
<td>(Plural of Ansârî). The Companions of the Prophet who supported the</td>
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<tr>
<td></td>
<td>inhabitants of Al-Madîna, who received and entertained the emigrants</td>
</tr>
<tr>
<td></td>
<td>from Makkah and other places.</td>
</tr>
<tr>
<td>Al-‘Aqîq</td>
<td>A valley in Al-Madîna about seven kilometers from Al-Madîna.</td>
</tr>
<tr>
<td>‘Aqîqa</td>
<td>It is the sacrificing of one or two sheep for the birth of a child, as</td>
</tr>
<tr>
<td>‘Aqrâ Hâlqa</td>
<td>It is just an exclamatory expression of which is not meant always. It</td>
</tr>
<tr>
<td></td>
<td>expresses disappointment.</td>
</tr>
<tr>
<td>‘Arafah</td>
<td>(U) The ninth day of the month Dhu'l-Hijja. The place of pilgrimage of</td>
</tr>
<tr>
<td></td>
<td>which pilgrims, stay in Arafât plain till sunset.</td>
</tr>
<tr>
<td>‘Arâfât</td>
<td>A famous place of pilgrimage on the mountain sacred about twenty-five</td>
</tr>
<tr>
<td></td>
<td>kilometers from it.</td>
</tr>
<tr>
<td>Arâk</td>
<td>A tree from which Siwâk (tooth brush) is made.</td>
</tr>
<tr>
<td>Al-Arba‘a</td>
<td>The four compilers of Ahadith –– Anâwir, Nâsîr, Tirmidhi and Ibn Mâjah.</td>
</tr>
<tr>
<td>Aribiya</td>
<td>(Plural: ‘Arâya) Bai’-al-‘Arâya is a kind of cloth by which the owner</td>
</tr>
<tr>
<td></td>
<td>of ‘Aribiya is allowed to sell the fresh dates which have not grown</td>
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<td></td>
<td>still over the palms, by means of estimation for undelivered dates.</td>
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<td></td>
<td>(See Sahîh Al-Bukhârî, Ahâdith Nos. 2191, 2194, 2199 and 2192).</td>
</tr>
<tr>
<td>Arsh</td>
<td>Compensation given in case of some injury caused by another person.</td>
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<tr>
<td>‘Asaba</td>
<td>All male relatives of a deceased person, from the father’s side.</td>
</tr>
<tr>
<td>‘Asb</td>
<td>A kind of Yemeni cloth that is very common.</td>
</tr>
<tr>
<td>Ashâb Ash-Shajarâ</td>
<td>Those Companions of the Prophet who took oath to defend the religion</td>
</tr>
<tr>
<td></td>
<td>against Qurash and Hulabiya.</td>
</tr>
<tr>
<td>Ashâb As-Suffa:</td>
<td>They were about eighty or more men who used to stay and have religious</td>
</tr>
<tr>
<td></td>
<td>teachings in the Prophet’s Mosque in Al-Madîna, and they were very poor</td>
</tr>
<tr>
<td>Ashâb As-Sunân:</td>
<td>The compilers of the problems of Islamic jurisprudence.</td>
</tr>
<tr>
<td>‘Ashâra</td>
<td>The 10th of the month of Muharram in the Islamic calendar.</td>
</tr>
<tr>
<td>‘Asr</td>
<td>Afternoon. ‘Asr prayer time.</td>
</tr>
<tr>
<td>‘Aurah</td>
<td>That part of the body which is illegal to expose to looks.</td>
</tr>
</tbody>
</table>
Appendix I

Al-Buhrah (عوائل المدينة) Outskirts of Al-Madīnah at a distance of six or more kilometers.

Al-Awamir (العوامير) Snakes living in houses.

Awāqin (أوقين) (Singular: 'Uqīya: 5 Awāqin = 22 Silver Riyals of Yemen or 200 Silver Dirham (i.e. 640 grams approx.) (See Sahih Al-Bukhārī, Hadith No. 1447).

Awqat (أوقات) Plural of Wasq, which is a measure equal to 60 Sā' = 135 kgms. (approx). It may be less or more.

A'īmāt (الأيمات) Proofs, evidences, verses, lessons, signs, revelations, etc.

A'sāt al-Kursi (آية الكرسي) Qur'ānic Verse No. 255 of Sūrat Al-Baqarah.

Asār (أسار) It is a term used for the eleventh, twelfth and thirteenth 'īd of Dhul-Hijja.

A'sār (الأسر) Coitus interruptus, i.e., pulling out the penis from vagina at the time of ejaculation of semen for the purpose of birth control.

A)tār (الأتأ) Literally means "arrows". Here it means arrows used to seek good luck or a decision, practised by the ‘Arabs of Pre-Islamic Period of Ignorance.

Bād (بدة) (Plural : Budn). A camel or a cow or an ox driven to be offered as a sacrifice, by the pilgrims at the sanctuary of Makkah.

Bād (الباد) A kind of alcoholic drink prepared from grapes.

Bād (الباد) A place about 150 kilometers to the south of Al-Madīnah, where the first great battle in Islāmic history took place between the early Muslims and the infidels of Quraish.

Al-Balād (البلد) A milking she-camel, whose milk used to be spared for idols and other false deities.

Bāz (بيس) A pledge given by the citizens etc. to their Imām (Muslim ruler) to be obedient to him according to the Islāmic religion.

Bāz (بيس) See Salaf

Bāz (بيس) See Salam

Bāz (بيس) The oath and pledge taken by the Sahāba at Al-Hudaibiyah in the year 6 H. to fight Quraish in case they harmed Uthmān. رضي الله عنه who had gone to negotiate with them and reported to have been taken captive.

Bāz (بيس) "Pebble throwing trade" is a form of a transaction. In this the seller asks the buyer to throw a pebble, whereupon the pebble drops, that thing is given to the buyer on a pre-fixed price. This form of trade is also prohibited because there is fraud in it. Price of the thing on which the pebble falls may be more or less than the pre-fixed price. There are many forms of this transaction and all of them are prohibited. For example, to sell a lost slave or an animal, flying birds or fish in water, etc.

Al-Bad (الباد) A place to the south of Al-Madīnah on the way to Makkah.
## Appendix I

<table>
<thead>
<tr>
<th>Arabic Term</th>
<th>English Translation</th>
</tr>
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<tbody>
<tr>
<td>Al-Bait-ul-Ma'mūr</td>
<td>Allāh's House over the seventh heaven.</td>
</tr>
<tr>
<td>Bait-ul-Maqdis</td>
<td>Bait literally means 'House': a mosque is frequently called Baitullāh (the House of Allāh). Bait-ul-Maqdis is the famous mosque in Jerusalem which is regarded as the third sacred mosque in Islām; the first and second being Al-Masjid-al-Hāram at Makkah and the mosque of the Prophet صلى الله عليه وسلم at Al-Madīnah, respectively.</td>
</tr>
<tr>
<td>Bait-ul-Midras</td>
<td>A place in Al-Madīnah (and it was a Jewish centre).</td>
</tr>
<tr>
<td>Bālām</td>
<td>(بالام) Means an ox.</td>
</tr>
<tr>
<td>Banū Al-Asfār</td>
<td>(بنو الأصف) The Byzantines.</td>
</tr>
<tr>
<td>Baqī</td>
<td>(البقية) The cemetery of the people of Al-Madīnah; many of the Companions of the Prophet صلى الله عليه وسلم are buried in it.</td>
</tr>
<tr>
<td>Barr</td>
<td>(البار) Pious.</td>
</tr>
<tr>
<td>Al-Batsh</td>
<td>(البطش) The Grasp.</td>
</tr>
<tr>
<td>Bid'a</td>
<td>(البدعة) Any innovated practice in religion.</td>
</tr>
<tr>
<td>Bint Labūn</td>
<td>(بنت لبون) Two-year-old she-camel.</td>
</tr>
<tr>
<td>Bint Makhād</td>
<td>(بنت مخاض) One-year-old she-camel.</td>
</tr>
<tr>
<td>Bu'āth</td>
<td>(بعايت) A place more than three kilometers from Al-Madīnah where a battle took place before Islām between the Ansār tribes of Al-Aus and Al-Khazraj.</td>
</tr>
<tr>
<td>Burāq</td>
<td>(براق) An animal bigger than a donkey and smaller than a horse on which the Prophet صلى الله عليه وسلم went for the Mi'raj. (The Ascent of the Prophet صلى الله عليه وسلم to the heavens.)</td>
</tr>
<tr>
<td>Burd, Burda</td>
<td>(البردة) A black square narrow dress.</td>
</tr>
<tr>
<td>Burnus</td>
<td>(البرنس) A hooded cloak.</td>
</tr>
<tr>
<td>Burud</td>
<td>(البرود) Plural of Barid. One Barid is equal to 4 Farsakh = 12 miles = 19.31 kilometers.</td>
</tr>
<tr>
<td>Buthan</td>
<td>(بطنان) A valley in Al-Madīnah.</td>
</tr>
<tr>
<td>Ad-Dabūr</td>
<td>(الدبور) Westerly wind.</td>
</tr>
<tr>
<td>Daghābis</td>
<td>(الضابييس) Snake cucumbers. It is a plural of Daghbūs.</td>
</tr>
<tr>
<td>Daiyān</td>
<td>(الديوان) Allāh; it literally means the One Who judges people from their deeds after calling them to account.</td>
</tr>
<tr>
<td>Dajjāl</td>
<td>(الدجال) Pseudo Messiah (Al-Masīh-ad-Dajjāl) or Antichrist. Literally a liar, quack, deceiver etc. (See the footnote of V.6:158 the Qur'ān and also Hadīth No.3439, 3440 and 3441, Sahih Al-Bukhārī).</td>
</tr>
<tr>
<td>Dāniq</td>
<td>(دانق) A coin equal to one-sixth of a Dirham.</td>
</tr>
<tr>
<td>Dār-al-Qadā’</td>
<td>(دار القضاة) Justice House (court).</td>
</tr>
<tr>
<td>Dhāt-‘Iraq</td>
<td>(ذات عراق) Miqāt for the pilgrims coming from Iraq.</td>
</tr>
<tr>
<td>Dhāt-un-</td>
<td>(ذات النطاقين) Asmā‘, the daughter of Abū Bakr رضي الله عنهم. It</td>
</tr>
</tbody>
</table>
Appendix I

Nitâgāin: literally means a woman with two belts. She was named so by the Prophet صلى الله عليه وسلم.

Dhāt-ur-Riqā': It is name of a Ghazwa and it may be translated as 'the one having stripes'. Muslims were suffering from an extreme poverty, they were bare-footed without shoes, when their feet blistered, they wrapped them with rags and tattered clothes. Thus this battle came to be known as Dhāt-ur-Riqā'.

Dhaw-ul-Arhām: (ذو الأرحام) Relatives on the maternal side.

Dhimmi: (الدми) A non-Muslim living under the protection of an Islamic government.

Dhi-Tuwa: (ذي طوى) It is one of the valleys (districts) of Makkah and there is a well-known well in it. In the lifetime of the Prophet صلى الله عليه وسلم Makkah was a small city and this well was outside its precincts. Nowadays Makkah is a larger city and the well is within its boundaries.

Dhūl-Farā'id: (ذو الفرائض) Those persons whose share of inheritance is described in the Qur’an are called Dhūl-Farā‘id, and the rest are Asábā’ (العصبطة).

Dhūl-Hijja: (الحجة) The twelfth month in the Islamic calendar.


Dhūl-Khalasa: (ذو الخصبة) Al-Ka’ba Al-Yamaniya. (A house in Yemen where idols used to be worshipped. It belonged to the tribe of Khath‘am and Bujaila).

Dhūl-Qa‘da: (ذو القعدة) The eleventh month of the Islamic calendar.

Dhūl-Qarnain: (ذو القرنين) A great ruler in the past who ruled all over the world, and was a true believer. His story is mentioned in the Qur’an. (V.18:83)

Dhū-Muhram: (ذو محرم) A man, whom a woman can never marry because of close relationship (e.g. a brother, a father, an uncle); or her own husband.

Dhūn-Nūrain: (ذو النورين) A nickname given to the third Righteous Caliph Uthmān bin ‘Affān for having married two daughters of the Prophet صلى الله عليه وسلم i.e. Ruqaya and Umm Kulthum. He had married the latter after the death of the former.

Dībāj: (الديباج) Pure silk cloth.

Dīnār: (الدينار) An ancient gold coin.

Dirham: (الدرهم) A silver coin weighing 50 grains of barley with cut ends. It equals to 1/12 of one Uqiya of gold in value.

Diya: (الدية) (Plural: Diyāt) Blood money (for wounds, killing etc.), compensation paid by the killer to the relatives of the victim (in unintentional cases).

Duha: (الضحي) Forenoon.

‘Eid-ul-Adha: (عيد الأضحى) The four days’ festival of Muslims starting on the tenth
day of Dhul-Hijja (month).

'Eid-ul-Fitr (عيد الفطر) The three days' festival of Muslims starting from the first day of Shawwâl, the month that follows Ramadân. *Fitr* literally means 'breaking the *Saum* (fast).' Muslims observe *Saum* (fast) the whole of Ramadân, the ninth month of the Islâmic calendar and when Shawwâl comes, they break their *Saum* (fast).

Fadak (فاضل) A town near Al-Madîna.

Fâhish (الفاحش) One who talks evil.

Fai' (العفي) War booty gained without fighting.

Fajr (الفجر) Dawn or early morning before sunrise, or morning *Salât* (prayer).

Faqîh (الفقه) A learned man who can give religious verdicts.

Farâ' id (الفرائض) Share fixed for the relatives of a deceased. Such shares are prescribed in the Qur'ân (*V.4:11, 12, 176*).

Faraq (الفرق) A bowl for measuring.

Fard 'Ain (فرض العين) It is an individual duty — an obligation essentially to be performed by each individual.

Fard Kifâya (فرض الكفاية) It is a collective duty — an obligation which, if performed by one person, suffices for the rest; as it does not have to be performed essentially by all.

Farîda (الفريدة) (Plural: Farâ' id) An enjoined duty.

Farrûj (خروج) A Qabâ' opened at the back.

Farsakh (الفرسخ) (Parasang — Persian unit of distance) A distance of three miles (approx). 1 mile = 6000 *Dora* = 1760 yards = 1.6 kilometer.

Fatât (الفاطة) A female slave or a young lady.

Al-Fâthîha (الفاتحة) The first *Sûrah* in the Qur'ân.

Fidya (الفيضة) Compensation for a missed or wrongly practised religious obligation (like in *Hajj*), usually in the form of money or foodstuff or offering (animal by slaughtering it).

Fiqh (الفلس) Islamic jurisprudence.

Al-Firdaws (الغarden) The middle and the highest part of Paradise.

Fitna (الفتنة) (Plural: Fitan) Trials, persecution, confusion in the religion, conflicts and strifes among the Muslims.

Al-Ghâba (الغابة) (Literally: the forest) A well-known place near Al-Madîna.

Ghaira (الغيرة) This word covers a wide meaning: jealousy as regards women, and also it is a feeling of great fury and anger when one's honour and prestige is injured or challenged.

Gharar (الغري) The sale of what is not present; e.g. of unfished fish.

Ghâzi (الخاذي) A Muslim fighter returning after participation in *Jihâd* (Islâmic holy fighting).
### Appendix I

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ghazwa (Ghazawât)</td>
<td>A holy battle or fighting in the Cause of Allah consisting of a large army unit with the Prophet himself leading the army.</td>
</tr>
<tr>
<td>Ghazwat-ul-Khandaq</td>
<td>The name of a battle between the early Muslims and the infidels in which the Muslims dug a Khandaq (trench) round Al-Madina to prevent any advance by the enemies.</td>
</tr>
<tr>
<td>Ghila (العلي)</td>
<td>To have sexual intercourse with the wife before weaning the child.</td>
</tr>
<tr>
<td>Ghulâl (النفل)</td>
<td>Stealing from the war booty before its distribution.</td>
</tr>
<tr>
<td>Ghuraf (الغرف)</td>
<td>Special abodes.</td>
</tr>
<tr>
<td>Al-Ghurr-ul-Muhajjalân</td>
<td>A name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will shine then.</td>
</tr>
<tr>
<td>Ghusl (غسل)</td>
<td>A ceremonial bath. This is necessary for one who is Junub, and also on other occasions. This expression ‘taking a bath’ is used with the special meaning of Ghusl mentioned here.</td>
</tr>
<tr>
<td>Habal-il-Habala</td>
<td>There were two forms of this trade called Habal-il-Habala. The example of first form is that to buy an offspring of an animal which itself is yet to be born by making the payment in advance. Second form is to sell an animal on condition to have the offspring of the sold animal. Both forms of this kind of transaction are prohibited.</td>
</tr>
<tr>
<td>Al-Hadath Al-Akbeer</td>
<td>State of uncleanness because of sexual discharge.</td>
</tr>
<tr>
<td>Al-Hadath Al-Aqshur</td>
<td>Passing wind or urine or answering the call of nature.</td>
</tr>
<tr>
<td>Hadîth (أحاديث)</td>
<td>The sayings, deeds and approvals accurately narrated from the Prophet صلى الله عليه وسلم. Following are the few classifications of Hadîth:</td>
</tr>
<tr>
<td>Da'îf (weak)</td>
<td>An inaccurate narration which does not qualify to be either Sahih (sound) or Hasan (fair), and hence cannot be used as a basis of an Islamic opinion.</td>
</tr>
<tr>
<td>Gharib (unfamiliar or rare)</td>
<td>A Hadîth or version reported by one reliable or unreliable narrator which differs in context with another Hadîth or version reported by a group of reliable narrators. A Gharib Hadîth can be Sahih (sound) or Da'îf (weak).</td>
</tr>
<tr>
<td>Hasan (fair)</td>
<td>A Musnad Hadîth narrated by a reliable chain, but not reaching the grade of Sahih (sound) Hadîth.</td>
</tr>
<tr>
<td>Majhul (unknown)</td>
<td>If there is an unknown person in the chain of narrators of a Hadîth.</td>
</tr>
<tr>
<td>Maqru' (disconnected)</td>
<td>(i) A Hadîth ending at a Tabi'i by both action and words. (ii) A Hadîth with incomplete chain of narrators. (iii) A Hadîth in which a Sahâbi describes about something by saying, ‘we used to do ....’</td>
</tr>
</tbody>
</table>
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Appendix I

(i) Marfu' (traceable) — A Hadith referred to the Prophet ﷺ, be it a saying or an action, whether Mutassil (connected), Munaqta' (interrupted) or Mursal (disreferred).

(ii) Mauqûf (untraceable) — It is a Hadith about a Sahâbi (Companion of the Prophet ﷺ). A description, report or an information given by a Sahâbi. A Mauqûf is also called an Athar.

(iii) Muddatirî (confounding) — A Hadith in which the narrators disagree on a particular source or on any other aspect with equally strong grounds with no possibility of preponderating one opinion against the other. This difference could be either on the chain of narrators or in the text.

(i) Munqati' (disconnected) — A Hadith with incomplete chain of narrators or containing in its chain an unknown reporter.

(i) Mursal (disreferred) — A Hadith with the chain of narrators ending at a Tabî‘i, without the reference of the Companion, quoting from the Prophet ﷺ.

(iii) Musnad (subjective) — (i) A Hadith with a complete chain of narrators reaching the Prophet ﷺ. (ii) A Hadith collection in which all the narrations of a reporter are gathered together.

(i) Mutassil (connected) or Mausul (الوصل) — A Hadith with a complete chain of narrators until it reaches its source. It can either be a Marfu' (traceable) referring to the Prophet ﷺ, or a Mauqûf (untraceable) ending at a Sahâbi.

Sahih (sound) — A Musnad Hadith with an unbroken chain of narrators, one narrated from another and all reliable reporters with good memory up to the source without being a Shâdh (الصاد) or a Mu’alla’al (الماعل - faulty).

Hady : An animal (a camel, a cow, a sheep or a goat) offered as a sacrifice by the pilgrims.

Hais : A dish made of cooking-butter, dates and cheese.

Hajj : Pilgrimage to Makkah.

Hajj-al-Akbar : The day of Nahr (i.e the 10th of Dhul-Hijja).


Hajj-al-Ifrād : In it, a pilgrim enters in the state of Ihram with the intention of performing Hajj only.

Hajj-al-Qirān : In it, a pilgrim enters in the state of Ihram with the intention of performing Umra and Hajj together.

Hajj-at-Tamattu': In it, a pilgrim enters in the state of Ihram with the intention of performing Umra, and then after performing Tawâf and Sa‘y, he comes out of his Ihram. With the commencement of Hajj days, he enters in the state of Ihram again and performs Hajj.
Appendix I

Hajjat-ul-Wadâ' : The last Hajj of the Prophet the year before he died.

Hajj Mabrûr : Hajj accepted by Allah for being perfectly performed according to the Prophet's Sunna and with legally earned money.

Hajjâm : One who performs cupping.

Halâl : Lawful.

Halâla : To marry a divorced woman temporarily with the intention of making her remarriage to her former husband lawful. This act is unlawful. Marriage based on intended divorce is unlawful, whether its period is prescribed or not.

Hanîf : Pure Islamic Monotheism (worshipping Allah Alone and nothing else).

Hantâ : An expression used when you don't want to call somebody by her name. (It is used for calling a female).

Hanût : A kind of scent used for embalming the dead.

Haram : Sanctuaries of Makka and Al-Madîna.

Harâm : Unlawful, forbidden and punishable from the viewpoint of religion.

Haraurâ' : A town in Iraq.

Harba : A short spear.

Harj : Killing.

Harra : A well-known rocky place in Al-Madîna covered with black stones.

Al-Harâriyya : A special unorthodox religious sect.

Al-Hasbâ' : A place outside Makkah where pilgrims go after finishing all the ceremonies of Hajj.

Hasîr : A mat that is made of leaves of date-palms and is as long as (or longer than) a man's stature.

Hawâla : The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it.

Hawâzin : A tribe of Quraish.

Hayâ' : This term covers a large number of concepts. It may mean 'modesty', 'self-respect', 'bashfulness', 'honour', etc. Hayâ' is of two kinds: good and bad; the good Hayâ' is to be ashamed to commit a crime or a thing which Allah and His Messenger has forbidden, and bad Hayâ' is to be ashamed to do a thing, which Allah and His Messenger ordered to do. (See Sahîh Al-Bukhârî, Hadîth No.9).

Hiba : It means to present something to someone as a gift for Allah's sake.
Appendix I

Al-Hidâna : (الحضانة) The nursing and caretaking of children.

Hijâb : (الحجاب) A long dress prescribed for Muslim women to cover their whole body from head to feet.

Al-Hijr : (الحجر) The unroofed portion of the Ka‘bah which at present is in the form of a mound towards the north of the Ka‘bah.

Hijrah : (الهجرة) Literally it means ‘emigration’. This term is used for: (i) the migration of Muslims from an enemy land to a secure place for religious causes, (ii) the first Muslims migration from Makkah to Abyssinia (Ethiopia) and later to Al-Madina, (iii) the Prophet’s migration journey from Makkah to Al-Madina, and (iv) the Islamic calendar year which started from the Prophet’s migration journey from Makkah to Al-Madina.

Hilâb : (حلاب) A kind of scent.

Hima : (الحمى) A private pasture.

Himyân : (حيمان) A kind of belt, part of which serves as a purse to keep money in it.

Hinna : (الحدود) (Henna) A kind of plant used for dyeing hair etc.

Hiqqa : (الحقة) A three-year-old she-camel.

Hirâ’ : (الحراة) A well-known cave in a mountain near Makkah.

Hubal : (هبل) The name of an idol in the Ka‘ba in the Pre-Islamic Period of Ignorance.

Hublâ : (الحبل) A kind of desert tree.

Hudâ : (العداء) Chanting of camel-drivers keeping time of camel’s walk.

Al-Hudaibiyâ : (الحدودية) A well-known place about 16 kilometers from Makkah on the way to Jeddah. At this place a treaty was made in 6 H. between the Prophet and the Quraysh who stopped him and his Companions from performing ‘Umra.

Hudûd : (حدود) (Plural of Hadd) Allâh’s boundary limits for Halâl (lawful) and Harâm (unlawful).

Hujra : (الحجرة) Courtyard or a room.

Hukm : (الحكم) A judgement of legal decision (especially of Allâh)

Humaz : (الهمز) Madness or evil suggestions.

Hums : (حس) The tribe of Quraysh, their offspring and their allies were called Hums. This word implies enthusiasm and strictness. The Hums used to say, “We are the people of Allâh and we shall not go out of the sanctuary of Makkah.” They thought themselves superior to the other people.

Hunain : (الحنين) A valley between Makka and Tâ’if where the battle took place between the Prophet and the Quraysh pagans.

Hûr : (الحوور) Very fair females created by Allâh as such not from the offspring of Adam, with intense black irises of their eyes and
intense white scleras. [For details see the book Hādī Al-Arwah by Ibn Al-Qaiyim, Chapter 54].

'Idda (اَلْمُعَدَّة) Allāh’s prescribed waiting period for a woman after divorce or death of her husband, after the expiry of which she can remarry another person. (See the Qur’ān, Sūrat 65).

Idhkhir (الإِخْرَاجِ) It is a kind of grass which is used in the process of melting of the metals. The same is laid down on the roofs and floors of houses, and is also used in spreading in the graves.

Ifṭār (الإِفْتَارِ) The opposite of Saum (fasting), (breaking the fast).

Al-Iḥdād (الإِحْدَادِ) Mourning for a deceased husband.

Iḥrām (الإِحْرَامِ) A state in which one is prohibited to practise certain deeds that are lawful at other times. The duties of ‘Umra and Hajj are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one’s intention to assume this state for the purpose of performing Hajj or ‘Umra. Then Tālbiya is recited, two sheets of unstitched clothes are the only clothes one wears, (1) Iḍār: worn below one’s waist; and the other (2) Rīdā’: worn round the upper part of the body.

Iḥsān (الإِحْسَانِ) The highest level of deeds and worship, (perfection i.e. when you worship Allāh or do deeds, consider yourself as if you see Him and if you cannot achieve this feeling or attitude, then you must bear in mind that He sees you).

Al-Iḥtībā’ (الإِحْتِبَا’ِ) A sitting posture, putting one’s arms around one’s legs while sitting on the hips.

Iḥtikār (الإِحْتِكَارِ) It means a planned hoarding of something for future profit. Iḥtikār is prohibited and unlawful as it creates artificial scarcity of essential foodstuff.

‘Īna (الأِيْنَ) A kind of transaction. One form of it is that if a person asks someone to lend him a certain amount of money, he refuses the money in cash, but instead offers him an article at a higher price than his demand of the required money, and later on buys the same article from him at a less price i.e., equal to the money he wants. In this way he makes him indebted for the difference. It shows that two things are the causes of Muslim disgrace — one is giving up of Jihād and the second is fraud and swindling.

Ijāra (إِجْرَاءَةٌ) Making someone partner in profit or to rent out a thing to someone is called Ijāra

Īlā (الإِلْيَاهَةِ) The oath taken by a husband that he would not approach his wife for a certain period.

Iliyā (إِلْيَاءٍ) Jerusalem.

Imām (الإِمَامُ) The person who leads others in the Salāt (prayer) or the Muslim caliph (or ruler).

Imān (الإِيمَانُ) Faith, Belief.
Appendix I

Imlâs (الإملاس) An abortion caused by being beaten over one’s (a pregnant wife’s) abdomen.

Iqâma (الإقامة) The wording of Adhân is reduced so that the wording that is repeated twice in the Adhân is said once in Iqâma, except the last phrase of Allâhu Akbar, and the prayer is offered immediately after the Iqâma.

Iqāmat-as-Salāt (إقامة الصلاة) The performance of As-Salât (the prayers). This is not understood by many Muslims. It means:

(A) Every Muslim, male or female, is obliged to offer his Salât (prayers) regularly five times a day at the specified times; the male in the mosque in congregation and the female at home. As the Prophet صلى الله عليه وسلم has said: “Order your children to offer Salât (prayers) at the age of seven and beat them (about it) at the age of ten”. The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allâh in case of non-fulfillment of this obligation by the Muslims under his authority.

(B) To perform the Salât (prayers) in a way just as Prophet Muhammad صلى الله عليه وسلم used to perform it with all its rules and regulations, i.e. standing, bowing, prostrating, sitting etc. as he صلى الله عليه وسلم has said: “Perform your Salât (prayer) the way you see me performing it.” Please see Ahâdhîth Nos.735, 736, 737, 756, 823 and 824 Sahîh Al-Bukhârî for the Prophet’s way of offering Salât (prayer), in the Book of Characteristics of the Salât (prayer) and that the Salât (prayer) begins with Takbîr (Allâhu-Akbar) with the recitation of Sûrat Al-Fatîha etc. along with its various postures, standing, bowing, prostrations, sitting etc. and it ends with Taslim.

‘Ishâ (العشاء) Late evening Salât (prayer). Its time starts about one and a half hour after sunset, till the middle of the night.

Istîmâlî-as-Sammâ (استعمال الصمام) The wearing of clothes in the following two ways:

1. To cover one shoulder with a garment and leave the other bare.
2. To wrap oneself in a garment while sitting in such a way that nothing of that garment would cover one’s private parts.

Isnâd (الإسناد) (Plural of Sanad السند). The chain of narrators of a Prophetic Hadîth.

Istabraq (استيرق) Thick Dîbâj (pure silk cloth).

Al-Itisthâra (الاستراح) The elapse of one menstruation period in the case of a newly purchased slave-woman.

Istihâda (الأستحثا) Any bleeding from the womb of a woman in between her normal periods. (See Sahîh Al-Bukhârî, Hadîth No. 306 and Chapter No. 8).

Istihsân (الاستحسان) To give a verdict with a proof from one’s heart (only) with satisfaction, and one cannot express it (only Abû Hanîifa and his pupils say so but the rest of the Muslim religious scholars of
Appendix I

Sunna (and they are the majority) do not agree to it.

Istikhârah : A Salât (prayer) consisting of two Rak’a in which the praying person appeals to Allah to guide him on the right way, regarding a certain matter he wants to undertake. (See Hadîth No. 1162, Hadîth No. 6382, Hadîth No. 7390, Sahîh Al-Bukhdari).

Istisqâ’ : A Salât (prayer) consisting of two Rak’a, invoking Allah for rain in seasons of drought.

I’rikîf : Seclusion in a mosque for the purpose of worshipping Allah only. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity e.g. answering the call of nature or joining a funeral procession etc.

Izâr : A sheet worn below the waist to cover the lower-half of the body.

Jadha’a : A four-year-old she-camel.

Jahannam : Hell-fire.

Jahiliya : (i) Ignorance belonging to the period before the advent of the Prophet صلى الله عليه وسلم . (ii) Un-Islamic practices which either existed or were inherited from the era before the advent of the Prophet صلى الله عليه وسلم .

Jalil : A kind of good smelling grass grown in Makkah.

Jalsat-ul-istirâhât : The brief sitting between rising up from a prostration position to the standing position in a prayer.

Jâm’a : (الجمع) Al-Muzdalifa, a well-known place near Makkah.

Jâmra : (الحجارة) A small stone-built pillar in a walled place. There are three Jâmra situated at Mina. One of the ceremonies of Hajj is to throw pebbles at these Jâmra on the four days of ‘Eid-ul-Adha at Mina.

Jannat-ul-‘Aqabah : (جمرة العقبة) One of the three stone-built pillars situated at Mina. It is situated at the entrance of Mina from the direction of Makkah.

Janâba : The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream. A person in such a state should perform Ghusl (i.e. have a bath) or do Tayammum, if a bath is not possible.

Janâza : (الجمائز) (Plural: Janâ’iz) Funeral.

Janîb : (الجنين) A good kind of date.

Janna : (الجنة) Paradise.

Al-Ji’râna : (الجیرانة) A place, few kilometers from Makkah. The Prophet صلى الله عليه وسلم distributed the war booty of the battle of Hunain there, and from there he assumed the state of Ihrâm to perform ‘Umra.

Jihâd : Holy fighting in the Cause of Allah or any other kind of effort to make Allah’s Word (i.e. Islam) superior. Jihâd is regarded
Appendix I

as one of the fundamentals of Islām. [See the footnote of V.2:190—the Noble Qur‘ān]


Jinn: A creation, created by Allāh from fire, like human beings from dust, and angels from light.

Jizya: Head tax imposed by Islām on all non-Muslims living under the protection of an Islāmic government. [See Sahih Al-Bukhārī, Chapter 1, and Ahādīth No. 3156, 3157 and 3159.]

Jubba: A cloak.

Al-Juhfa: The Miqāt of the people of Sham.

Jumada-ath-Thaniya: Sixth month of the Islāmic calendar.

Juma’ah: Friday.

Junab: A person who is in a state of Jandha.

Jurhum: Name of an Arab tribe.

Ka’bah: A square stone building in Al-Masjid-al-Haram (the great mosque at Makkah) towards which all Muslims face in Salāt (prayer).

Al-Kabā’ir: The biggest sins.

Kafāla: The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment etc.

Kaffara: Making atonement for uttering or committing an unlawful thing in Islam.

Kāfir: The one who disbelieves in Allāh, His Messengers, all the angels, all the holy Books. Day of Resurrection and in the Al-Qadar (Divine Preordainments).

Kanz: Hoarded up gold, silver and money, the Zakāt which has not been paid. (See the Qur‘ān V. 9:34).

Katm: A plant used for dyeing hair.

Al-Kauthar: A river in Paradise (see the Qur‘ān, Sūrah No.108).

Khadira: A kind of vegetation.

Khaiabar: An oasis and date-growing village, about 100 kilometers from Al-Madina. During the Prophet’s time, it was inhabited by a Jewish tribe called Banu Nadīr. It was conquered by the Muslims in 5 H.

Khalīfa: Caliph, a successor, an Islamic term used for the first four rulers after the death of the Prophet ﷺ.

Khālil: The one whose love is mixed with one’s heart and it is superior to a friend or beloved. The Prophet ﷺ had only
one Khalil, i.e. Allah, but he had many friends.

Khadur (الخادر) A kind of perfume.

Khāl (الخليط) A black woollen square blanket with marks on it.

Kharr (الخرير) Wine, alcohol, intoxicant etc.

Nabā'īs (النباين) The five compilers of Ahadith — Abu Dawūd, Nasā'i, Tirmidhi, Ibn Mājah and Ahmad.

Khadwāq (الخَذْوَاق) See Ghazwat-ul-Khandaq.

Khārij (الخَرِيج) Zakât imposed on the yield of the land (1/40th or 1/20th).

Khātuf (الخَطْوَف) Lunar eclipse.

Khwārij (الخَوْرَيْج) The people who dissented from the religion and disagreed with the rest of the Muslims.

Khazar or Khazira (الخَزِرَة) A special type of dish prepared from barley-flour, meat-soup, fat etc.

Khilaf (الخِلَافَة) (i) Succession. (ii) Islamic leadership.

Khimar (الخِمَار) A piece of cloth with which a woman covers her head and neck area.

Khuff (الخِفَف) Leather socks.

Khul' (الخُلُع) A kind of divorce in which a wife seeks divorce from her husband by giving him a certain compensation, or returning back the Mahr which he gave her.

Khumra (الخَمَرَة) A small mat just sufficient for the face and the hands (on prostrating during Salāt (prayers)).

Khumus (الخِمَس) One-fifth of war booty given in Allah’s Cause etc. (The Qur’ān, V.8:41).

Khushā' (الخُشْوَة) Humility before Allah.

Khatba (الخِطْبَة) Religious talk (sermon).

Khutbat-un-Nikāh (خَطَبَة النِّكَاحِ) A speech delivered at the time of concluding the marriage contract.

Khuza'a (الخُزَاة) Banu Khuzā’a, an Arabian tribe.

Kohl (الكَحْل) Antimony eye powder.

Kāfa (الكَفا) A town in ‘Irāq.

Kufr (الكَفْر) It is basically disbelief in any of the articles of Islamic Faith and they are: to believe in Allah (God), His angels, His Messengers, His revealed Books, the Day of Resurrection, and Al-Qadar (i.e. Divine Preordainments whatever Allah has ordained must come to pass).

Kufa (الكُفَّة) It means to be similar or resembling or peer. Similarity or equality in four things — religion, lineage, profession and freedom is regarded reliable. Among these four, religion is agreed upon. Lineage is not proved from any true and authentic Hadith, rest of
the two, profession and freedom are admitted by all. To marry other than Kufi' is not prohibited, but it is better to marry in Kufi' for many reasons.

**Kunya**

Calling a man, 'O father of so-and-so!' or calling a woman, 'O mother of so-and-so!' This is a custom of the Arabs.

**Kusūf**

Solar eclipse.

**Labbaika wa sa'aida**

I respond to your call; I am obedient to your orders.

**Lā ilāha illallāh**

None has the right to be worshipped but Allāh.

**Lailat-ul-Qadr**

One of the odd last ten nights of the month of Saum (fasting) (i.e. Ramadān), Allāh describes it as better than one thousand months, and the one who worships Allāh during it by performing optional prayers and reciting the Noble Qur'ān, etc. will get a reward better than that of worshipping Him for one thousand months (i.e. 83 years and four months). [See the Qur'ān Sūrat 97 (VV.97: 1-5)]. (See Sahih Al-Bukhārī, Hadīth No. 2014 and Chapter No.1).

**Lāt & Uzza**

Well-known idols in Hijāz which used to be worshipped during the Pre-Islāmic Period of Ignorance.

**Li‘ān**

An oath which is taken by both the wife and the husband when the husband accuses his wife of committing illegal sexual intercourse. (The Qur'ān, Sūrat Nūr, 24 :6,7,8,9,).

**Al-Lizām**

The settlement of affairs. In the Hadīth, it refers to the battle of Badr, which was the means of settling affairs between the Muslims and the pagans.

**Luqata**

Article or a thing (a pouch or a purse tied with a string) found by somebody other than the owner who has lost it.

**Ma‘āfiri**

A type of garment of Yemen origin.

**Al-Madīna**

Well-known city in Saudi Arabia, where the Prophet's mosque is situated. It was formerly called Yathrib.

**Maghāfir**

A bad smelling gum.

**Al-Maghāzi**

Plural of Maghza, i.e. holy battle; or the place where the battle took place; or the deeds and virtues of Ghāzi (fighters in Allāh's Cause)

**Maghrib**

Sunset, evening Salāt (prayer).

**Mahr**

Bridal money given by the husband to the wife at the time of marriage.

**Mahram**

See Dhu-Mahram.

**Makrūh**

Not approved of, undesirable from the point of view of religion, although not punishable.

**Mamlūk**

A male slave.
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Al-Manâsî' (المناص) A vast plateau on the outskirts of Al-Madînâ.

Manâsik (مناصح الحج والعبادة) Acts connected with Hajj like Iḥrām; Tawâf of the Ka'bah and Sa'y of As-Safa and Al-Marwa; stay at 'Arafat, Muzdalîfâ and Mina; Râmy (throwing pebbles) of Jamrât; slaughtering of Hâdy (animal) etc. For details, see The Book of Hajj and 'Umra, Sahih Al-Bukhâri.

Manîha ( المنحة) A sort of gift in the form of a she-camel or a sheep which is given to somebody temporarily so that its milk may be used and then the animal is returned to its owner.

Maqâm Ibrahim (المقام إبراهيم) The stone on which Ibrâhîm (Abraham) stood while he and Imsâîl (Ishmael) were building the Ka'bah.

Maqâm Mahmûd (المقام الحمور) The highest place in Paradise, which will be granted to Prophet Muhammad صلى الله عليه وسلم and none else. (See Hadith No. 242, Vol.6, Sahih Al-Bukhâri).

Al-Marwa (المروة) A mountain in Makkah, neighbouring the sacred mosque (i.e. Al-Masjid-al-Hârâm)

Ma sha' Allah (ما شاء الله) An Arabic expression meaning literally, “What Allah wills,” and it indicates a good omen.

Al-Mash'ar-ul-Harâm (المشرفة) A sacred place at Muzdalîfâ.

Mashruba (المرتبة) Attic room.

Al-Masih-ad-Dajjâl (السيس الدجال) Pseudo Messiah or Antichrist (see the footnote of V.6:158 the Qur'ân and also Hadith No.649 and 650, Vol.4, Sahih Al-Bukhâri).

Masjid (المسجد) Mosque.

Al-Masjid-al-Aqsa (المسجد الأقصى) The most sacred mosque in Jerusalem.

Al-Masjid-al-Harâm (المسجد الحرام) The most sacred mosque in Makkah. The Ka'bah is situated in it.

Mathânî (المثنى) Oft repeated Verses of the Qur'ân, and that is Sûrat Al-Fâtîha, recited repeatedly in the Salât (prayer).

Maula (مولانا) My lord, my master (an expression used when a slave addresses his master) (also used for freed slave).

Mauqûdha (المقودة) An animal beaten to death with a stick, a stone or the like without proper slaughtering.

Mawilli (الموالي) Non-Arabs and originally former slaves.

Mayathir (الماثر) Silk cushions.

Mi'rād (المصرج) A featherless arrow.

Mi'râj (المصرج) The Ascent of the Prophet صلى الله عليه وسلم to the heavens (by
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soul and body). (See Hadith No. 349, Hadith No. 3207, and Hadith No.3887, Sahih Al-Bukhari). [Also see (V.53:12) the Qur’ân]

Mihjan : (المحن) A walking stick with a bent handle.
Mijanna : (المجن) A place at Makkah.
Mina : (منى) A pilgrimage place outside Makkah on the road to ‘Arafât. It is eight kilometers away from Makkah and about sixteen kilometers from ‘Arafât.
Miqât : (المواقع) (Plural: Mawâqît) One of the several places specified by the Prophet for the people to assume Ihram at on their way to Makkah, when intending to perform Hajj or ‘Umra.
Mirbad : (المرابد) A place where dates are dried.
Misr : (مصر) Egypt.
Miswâk : (المسواک) A tooth brush made of Arâk-tree roots.
mithqâl : (المتقال) A special kind of weight (equals 4 \( \frac{2}{7} \) grams approx., used for weighing gold). It may be less or more. [20 Mithqâl = 94 grams approx.]
Mu‘adhâhin : (المؤذن) A call-maker who pronounces the Adhân loudly calling people to come and perform the Salât (prayer).
Mu‘âhid : (المؤهّد) (i) A non-Muslim with whom a peace treaty has been made. (ii) A non-Muslim visiting an Islamic State with visa and performing his job.
Mu’allaqat-ul-Qulûb : (مؤلفة القلوب) New Muslims who were given Sadaqa by the Prophet to keep them firm in the fold of Islam.
Mu‘arras : (المعرض) A place nearer to Mina than Ash-Shajara.
Mu‘awwidhât : (المؤمنون) i.e. Sûrat Al-Falaq (113) and Sûrat An-Nâs (114). [The Qur’ân].
Mubashshirût : (المبشرات) Glad tidings. [See the footnote of (V. 10:64), Sahih Al-Bukhari, Hadith No. 6990].
Mubiqât : (الوبائع) Great destructive sins.
Mudabbar : (النمير) A slave who is promised by his master to be manumitted after the latter’s death.
Mudâraba : (المضاربة) It is a sort of contract. In it, ignorance of compensation/wage is pardoned out of general necessity of people. If the loss is due to the carelessness or deliberate mistake of the worker, he will be held responsible for it otherwise not. Similarly in doing against the conditions or instructions of investor, the co-partner of business will be held responsible in case of loss.
Mudd : (المد) A measure of two-thirds of a kilogram (approx.) It may be less
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or more.

*Mufassal* or *Mufassalat* (الفصل، الفصلات) The *Sûrah* starting from *Qâf* to the end of the Noble Qur’ân (i.e. from No. 50 to the end of the Qur’ân, No. 114).

*Muhâjir* (الهاجر) Anyone of the early Muslims who had emigrated from any place to Al-Madîna in the lifetime of the Prophet before the conquest of Makkah and also the one who emigrates for the sake of Allâh and Islâm and also the one who quits all those things which Allâh has forbidden.

*Muhâqala* (المحاقلة) It is selling un-harvested grain in the field with an already harvested grain like wheat.

*Muharram* (المحرم) The first month of the Islamic calendar.

*Al-Muhassab* (المحصب) A valley outside Makkah sometimes called Khâif Bâni Kinana.

*Muham* (المحكم) Qur’ânic Verses the contents of which are not abrogated.

*Muhrim* (المحرم) One who assumes the state of *Ihrâm* for the purpose of performing the *Hajj* or ‘*Umra*.

*Muhrima* (المحرمة) A female in the state of *Ihrâm*.

*Muhsar* (المحصر) A *Muhrim* who intends to perform the *Hajj* or ‘*Umra* but cannot because of some obstacle.

*Mujâhid* (المجاده) (Plural: *Mujâhidûn*) A Muslim fighter in *Jihâd*.

*Mujazziz* (المجز) A *Qâ‘if*; a learned man who reads the foot and hand marks.

*Mujahidûn* (المجهدون) Independent religious scholars who do not follow religious opinions except with proof from the Qur’ân and the Prophet’s *Sunna*.

*Mukâtab* (الكاتب) A slave (male or female) who makes an agreement with the master to pay a certain ransom for his (or her) freedom.

*Mukhâbara* (المخابر) It is renting land for a half or a third of its produce. This transaction is allowed in principle and even the Prophet practised it with the Jews of Khaibar. But what is forbidden is specifying the produce of a certain portion of the land belonging to the owner and the other portion to the tenant which involved a lot of conflicts between the land owners and the tenants when the crops of the owner’s portion failed and the tenant’s produced or vice versa. However, there is no harm if both parties agree to share the whole produce according to fixed percentages.

*Mukhâdarâ* (المخادر) The buying of a raw crop before it is ready to be reaped is *Al-Mukhâdara*.

*Mukhadram* (المخصر) (Plural: *Mukhadramûn*) A person who became a Muslim during the Prophet’s lifetime but did not see him.

*Mulâ’ana* (اللائنة) The act of performing *Li‘ân*.

*Mulâmâsa* (اللامسة) *Al-Mulâmâsa* is a buy for prefixed price with closed eyes or in darkness just by the first touch of hand. For instance, a man
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gooses to a cloth merchant and proposes him to buy a roll of cloth for a prefixed price on the condition that he will close his eyes and will go to touch the rolls, whatever the roll will come under his first touch, he will have it. This kind of trade is prohibited. It is also called *Limas*.

**Mulhidân** (المحدون) Heretical.

**Munâbadha** (النادفة) The sale by *Al-Munâbadha* is like gambling: Two persons may agree to barter one thing for another without seeing or checking either of them. One may say to another, "I barter my garment for your garment," and the sale is achieved without either of them seeing the garment of the other. Or one may say, "I give you what I have and you give me what you have," and thus they buy from each other without knowing how much each has had.

**Muqaiyar** (القصير) A name of a pot in which alcoholic drinks used to be prepared.

**Muqârada** (المضاربة) *Al-Muqarada* or *Al-Qirâd* is a business agreement in which the property or capital owner authorises a partner to trade with his property or capital with the condition that the profit is to be shared equally between the partners and any loss is to be borne by the property or capital owner.

**Musalla** (المصل) A praying place.

**Musâqât** (المصادفة) Watering and doing watchman's job in the fields or gardens and sharing the produce or cultivating the land and sharing the produce with the owner is called *Al-Musâqat*. This is also called *Al-Muzârâ‘a* (المزارعة). The difference between *Musâqät* and *Muzârâ‘a* is that the first mentioned is for grains and the last mentioned is for fruit trees.

**Mushrikûn** (الشرك) Polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and His Messenger Muhammad ﷺ .

**Mustahada** (المتحمة) A woman who has bleeding from the womb in between her normal periods.

**Mut‘a** (المتعا) A temporary marriage which was allowed in the early period of Islam when one was away from his home, but later on it was cancelled (abrogated).

**Mutafahhish** (التتحش) A person who conveys evil talk.

**Mut‘akîf** (المتكاف) One who is in a state of *I‘tikâf*.

**Mutashâbihât** (التشابهات) Qur’ânic Verses which are not clear and are difficult to understand.

**Al-Mutâ‘wâilûn** (التولون) Those (ones) who form wrong opinions of *Kufr* about their Muslim brothers.

**Mutras** (مترس) A Persian word meaning “don’t be afraid.”

**Mutrafq ‘Alaih** (متفق عليه) Meaning ‘Agreed upon’. The term is used for such *Ahadith* which are found in both the collection of *Ahadith: Bukhârî*
and Muslim.

**Muttaqān** (التقون) Pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

**Muwatta’** (الوطَّا) A Hadīth book compiled by Imām Mālik bin Anas, one of the four Fiqh Imāms.

**Muzābana** (المزبنة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only estimated as they are still on the trees.

**Muzaffat** (الأثراء) A name of a pot in which alcoholic drinks used to be prepared.

**Muzāra’ā** (المزارعة) Al-Muzāra’ā means to give the land for cultivation to someone and divide the produce. The Prophet صلِّى الله عليه وسلم did not stop or prevent from this, however when land was less and Ansār and Muhājirūn were more in number, he ordered as a measure of expediency to cultivate the land as much as one can, and not to give the rest of the land on produce-share basis or Muzāra’ā, but to give the land on Ijāra or on rent, because Ijāra provided some ease to the tenants. Afterwards when land was enough for all, this restriction was lifted.

**Muzdalīfa** (المزدلفة) A place between ‘Arafāt and Mina where the pilgrims while returning from ‘Arafāt, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijja and to perform the Maghrib and ‘Ishā’ prayers (together) there.

**Nabīdh** (النبيذ) Water in which dates or grapes etc. are soaked and is not yet fermented.

**Najaba** (النافحة) A camel used for agricultural purposes.

**Naqāt** (النخّ) A part of an arrow.

**Nafath** (النفث) Witchcraft.

**Nafkh** (النفخ) Puffing of Satan.

**Nahd** (النهد) Sharing the expenses of a journey or putting the journey food or the travellers together to be distributed among them in equal shares.

**Nahr** (النحر) (Literal: slaughtering of the camels only and is done by cutting the carotid artery at the root of the neck); the day of Nahr is the tenth of Dhul-Hijja on which pilgrims slaughter their sacrificial animals.

**An-Najāshi** (النخاشي) (Title for the) king of Ethiopia (Abyssinia) — Negus.

**Najd** (نجد) Lexically means ‘the elevated land’. The expanse of land
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between Tihama and Iraq.

**An-Najsh** 
(النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

**An-Najwa** 
(النحو) The private talk between Allâh and each of His slaves on the Day of Resurrection. It also means a secret counsel or conference or consultation. [See the Qur'ân (VV.58: 7-13), and also see the footnote of (V.11:18)].(See Sahîh Al-Bukhâri, Hadith No. 2441).

**Namîma** 
(النميمة) (Calumnies) conveyance of disagreeable false information from one person to another to create hostility between them.

**Naqîb** 
(النبيب) A person heading a group of six persons in an expedition; a tribal chief.

**Naqîr** 
(النقير) A name of a pot in which alcoholic drinks used to be prepared.

**Nash** 
(النـش) A measure of weight equal to ½ Uqîya (64 grams approximately).

**Nasl** 
(النصال) A part of an arrow.

**Nawâfil** 
(المنافيف) (Plural of Nâfila) Optional practice of worship in contrast to obligatory (Farida).

**Nikâh** 
(النكاح) Marriage (wedlock) according to Islâmic law.

**Nisâb** 
(النصاب) Minimum amount of property liable to payment of the Zakât e.g. Nisâb of gold is twenty (20) Mithqâl i.e. approx. 94 grams; Nisâb of silver is two hundred (200) dirhams, i.e. approx. 640 grams; Nisâb of food-grains and fruit is 5 Awsâq i.e. 673.5 kgs. Nisâb of camels is 5 camels; Nisâb of cows is 5 cows; and Nisâb of sheep is 40 sheep, etc.

**Nân** 
(نون) Fish.

**Nusk** 
(النمس) Religious act of worship.

**Nusub** 
(النصب) (Singular of Ansâb). An-Nusub were stone alters at fixed places or graves, etc., whereon sacrifices were slaughtered during fixed periods of occasions and seasons in the name of idols, jinn, angels, pious men, saints, etc., in order to honour them, or to expect some benefit from them.

**Nusuk** 
(النسك) A sacrifice.

**Qabâ’** 
(القابع) An outer garment with full length sleeves.

**Qadar** 
(القدر) Divine Preordainment.

**Qadi** 
(القاضي) A Muslim judge.

**Qalib** 
(القليب) A well.

**Qâri’** 
(القراري) Early Muslim religious scholars were called Qâri’ (plural of Qâri’ — this word is also used for a person who knows the
Qur'ân by heart). The plural is Qurrâ'. The Qurrâ' were teachers of the early Muslims.

Qârin: One who performs Hajj-al-Qirân.

Qarn-al-Manâzîl: The Miqât of the people of Najd. It is situated on the way to Makkah. (Now it is known as As-Sail-al-Kabeer)

Qasab: Pipes made of gold, pearls and other precious stones.

Al-Qasâma: The oath taken by 50 men of the tribe of a person who is being accused of killing somebody.

Al-Qaswâ': The name of the Prophet's she-camel.

Qatîfa: Thick soft cloth.

Qattât: A person who conveys information from someone to another with the intention of causing harm and enmity between them. (Sahih Al-Bukhâri, Hadith No.6056).

Qiblah: The direction towards all Muslims face in Salât (prayers) and that direction is towards the Ka'bah in Makkah (Saudi Arabia).

Qil wa Qâl: Sinful, useless talk (e.g. backbiting, lies, etc.).

Qintâr: A weight-measure for food-grains, etc., e.g. wheat, maize, oat, barley.

Qirâm: A thin marked woollen curtain.

Qirât: A special weight; sometimes a very great weight like Uhud mountain. 1 Qirât = ½ Dâniq & 1 Dâniq = 1/8 Dirham.

Al-Qisâs: Laws of equality in punishment for wounds etc. in retaliation.

Qissî: A kind of cloth containing silk; some say it is called so because it is manufactured in Egypt at a place called Qiss.

Qithâm: A plant disease which causes fruit to fall before ripening.

Qiyâm: The standing posture in Salât (prayer).

Qiyâs: Verdicts and judgements given by the Islâmic religious scholars. These are given on the following proofs respectively:-(A) From the Qur'ân; (B) From the Prophet's Sunna. (C) From the unanimously accepted verdict of the Mujtahidûn; (D) Qiyâs: i.e. the verdict given by a Mujtahid who considered the case similar in comparison with a case judged by the Prophet صلى الله عليه وسلم. Qiyâs is not to be practised except if the judgement of the case is not found in the first three above mentioned proofs, A, B and C.

Qubâ': A place on the outskirts of Al-Madîna. The Prophet صلى الله عليه وسلم established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two Rak'â Salât (prayer) is regarded as a performance of 'Umra in reward according to the Prophet's saying.

Qudhadh: A part of an arrow.
**Qunqum** : (فنم) A narrow-headed vessel.

**Qunut** : (الدعاء) An invocation in the Salât (prayer).

**Quraish** : (القرش) One of the greatest tribes in Arabia in the Pre-Islamic Period of Ignorance. Prophet Muhammad ﷺ belonged to this tribe, which had great powers spiritually and financially both before and after Islam came.

**Quraishi** : (القرش) A person belonging to the Quraish (well-known Arab) tribe.

**Rabb** : (الرب) There is no proper equivalent for Rabb in English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. Rabb is also one of the Names of Allah. We have used the word “Lord” as nearest to Rabb. All occurrences of “Lord” actually mean Rabb and should be understood as such.

**Rabbuka** : (ردك) Your Lord, Your Master.

**Rabi’-ul-Awwal** : (ربيع الأول) Third month of the Islamic calendar.

**Ar-Radá’a** : (الرضاعة) The suckling of one’s own or someone’s child.

**Râhîla** : (الراهبة) A she-camel used for riding. (Literally means: a mount to ride).

**Rahn** : (الرهن) According to Shara‘a, Ar-Rahn (mortgage) means to give some property or belonging to a creditor as a security for payment of a loan or debt.

**Raiyân** : (الرّيIAN) The name of one of the gates of Paradise through which the people who often observe Saum (fasts) will enter.

**Ar-Raj’a** : (الرّج) The bringing back of a wife by the husband after the first or second divorce.

**Rajab** : (رجب) The seventh month of the Islamic calendar.

**Rajaz** : (الرجز) Name of poetic metre.

**Ar-Rajm** : (الرجم) To stone to death those married persons who commit the crime of illegal sexual intercourse.

**Rak‘a** : (الركمة) The Salât (prayer) of Muslims consists of Rak‘at (singular- Rak‘a, which consists of one standing, one bowing and two prostrations).

**Ramadán** : (رمضان) The month of observing Saum (fasts). It is the ninth month of the Islamic calendar. In it the Noble Qur‘ān started to be revealed to our Prophet صلى الله عليه وسلم and in it occurs the night of Qadr and in it also occurred the great decisive battle of Badr.

**Ramal** : (الرمل) Fast walking accompanied by the movements of the arms and legs to show one’s physical strength. This is to be observed in the first three rounds of the Tawâf around the Ka‘bah, and is to be done by the men only and not by the women.

**Ramy** : (الرمي) The throwing of pebbles at the Jimar at Mina.
Appendix I

**Riba**

Usury, which is of two major kinds: (a) *Riba Nasī'a*, i.e. interest on lent money; (b) *Riba Fādī*, i.e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in greater amount. Islam strictly forbids all kinds of usury.

**Ridd**

A piece of cloth (sheet etc.) worn around the upper part of the body.

**Rikāz**

Buried wealth.

**Rāḥ-ullāh**

According to the early religious scholars from among the Companions of the Prophet  صلى الله عليه وسلم and their students and the Mujtahīdīn, there is a rule to distinguish between the two nouns in the genitive construction:

(A) When one of the two nouns is Allāh, and the other is a person or a thing, e.g., (i) Allāh's House (*Bait-ullāh* بيت الله), (ii) Allāh's Messenger; (iii) Allāh's slave (*'Abdullāh* عبد الله); (iv) Allāh's spirit (*Rāḥ-ullāh* روح الله) etc.

The rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allāh and is honourable with Him and similarly Allāh's spirit may be understood as the spirit of Allāh, in fact, it is a soul created by Allāh, i.e. 'Iesa (Jesus), and it was His Word: “Be!” — and he was created (like the creation of Adam).

(B) But when one of the two is Allāh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allāh, e.g., (i) Allāh's Knowledge (*'Ilmullāh* علم الله); (ii) Allāh's Life (*Havatullāh* حياة الله); (iii) Allāh's Statement (*Kalāmulldh* كلام الله); (iv) Allāh's Self (*Dhātullāh* ذات الله) etc.

**Raḥba**

It is the house which is gifted to someone for lifetime only to live at, and not as a belonging.

**Ar-Raḥqa**

Divine Speech—recited as a means of curing disease. It is a kind of treatment, i.e. to recite *Sūrat Al-Fātiha* or any other *Sūrah* of the Qur'ān and then blow one's breath with saliva over a sick person's body-part.

**Sīr**

A measure that equals four *Mudd* (3 kg. approx.).

**As-Saba'**

Easterly wind.

**As-Sab'a**

The seven compilers of *Ahadīth* — Bukhari, Muslim, Abu Dawūd, Naṣā'ī, Tirmidhi, Ibn Mājah and Ahmad.

**Sābi'atul-Mattānī**

The seven repeatedly recited Verses i.e. *Sūrat Al-Fātiha*. [See the Noble Qur'ān (V.15:87)]

**Sābi'ūn**

A people who lived in Iraq and used to say *La ilāha illallāh* (none has the right to be worshipped but Allāh) and used to read *Az-Zabūr* (the Psalms of the *Sābi'ūn*) and they were neither Jews nor Christians.
Appendix I

Sa’dân : (السعدان) A thorny plant suitable for grazing animals.

Sadaqa : (صدقة) Anything given in charity.

As-Safa and Al-Marwa: (السفاء والمرأة) Two mountains at Makkah neighbouring Al-Masjid Al-Harâm (the sacred mosque) to the east. One who performs ‘Umra and Hajj should walk seven times between these two mountains and that is called ‘Sa’y’.

Sahbâ’ : (صهباء) A place near Khaibar.

Sahihain : (الصحيحين) The two Hadith books of Imam Bukhari and Muslim.

Sahāliyya : (السحاوية) A cotton cloth, its name is derived from the name of a village in Yemen called Suhul.

Sahâr : (الصهور) A meal taken at night before the Fajr (morning) prayer by a person observing Saum (fast).

Sahw : (السهو) Forgetting (here it means forgetting how many Rak’at a person has prayed in which case he should perform two prostrations of Sahw).

As-Sâ’iba : (السابة) A she-camel which used to be let loose for free pastures in the name of idols, gods, and false deities. (See the Noble Qur’ân V.5:103).

SakInah : Tranquillity, calmness, peace and reassurance etc.

Salab : (السلب) Belongings (arms, horse, etc.) of a deceased warrior killed in a battle.

Salaf : (الخلف) A sale in which the price is paid at once for goods to be delivered later.

Salam : (السلام) Synonym of Salaf.

As-Salât : (الصلاة) See Iqâm-as-Salât.

Sami’ Allâhu liman hamidah : (سمع الله من خمده) Allâh hears him who praises Him.

Samur : (السمور) A kind of tree.

Sanah : (سناء) Means ‘good’ in the Ethiopian language.

Sarif : (سرف) A place about ten kilometers away from Makkah.

Sariya : (السرية) A small army-unit sent by the Prophet ﷺ for Jihad, without his participation in it.

As-Saum : (الأسمو) The fasting i.e., to not to eat or drink or have sexual relations etc. from before the Adhân of the Fajr (early morning) prayer till the sunset.

Sawîq : (السووق) A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).

Sa’y : (السعي) The going for seven times between the mountains of As-Safâ and Al-Marwa in Makkah during the performance of Hajj and ‘Umra.
Sayyid : Master or Mister (it is also used as a title name of the descendants of the Prophet \( 	ext{ صلى الله عليه وسلم } \)).

Sayyidi : (سيد) My master.

Sha'bân : (شعبان) The eighth month of the Islamic calendar.

Ash-Shahâda : (الشهادة) (i) Testimony of Faith. (ii) "None has the right to be worshipped but Allah, and Muhammad \( 	ext{ صلى الله عليه وسلم } \) is the Messenger of Allah."

Sham : (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.

Shawwâl : (شوال) The tenth month of the Islamic calendar.

Shighâr : (الشيح) A type of marriage in which persons exchange their daughters or sisters in marriage without Mahr.

Ash-Shiqâq : (السق) Difference between husband and wife or any two persons.

Shirâk : (الشرك) A leather strap.

Shirk : Polytheism and it is to worship others along with Allâh.

Shuf'a : (الشفعة) Pre-emption.

Siddiq and Siddiqûn : (الصديق والصديقون) Those followers of the Prophets who were first and foremost to believe in them (See the Qur'ân, V.4:69).

Sidr : (السدر) Lote tree (or Nabiq tree).

Sidrat-ul-Muntaha : (سرة المنتهى) A Nabq tree over the seventh heaven near the Paradise (the lote tree of the utmost boundary).

Siffin (battle of) : (س芬ين) A battle that took place at Siffin between 'Ali's followers and Mu'âwiya's followers after the killing of 'Uthmân \( 	ext{ رضي الله عنه } \).

As-Sihah : (الصحابي) The six books of Hadith compiled by Bukhari, Muslim, Abu Dawûd, Nasâ'î, Tirmidhi and Ibn Mâjah.

As-Sitta : (السيدة) The six compilers of Hadith — Bukhari, Muslim, Abu Dawûd, Nasâ'î, Tirmidhi and Ibn Mâjah; and their six collections are called Sihah Sitta.

Siwâk : (السوك) A piece of a root of a tree called Al-Árâk, used as a toothbrush.

Subhân Allâh : (سبحان الله) Glorified is Allâh.

Sundus : (السندس) A kind of silk cloth.

Sunna : (السنة) The legal way or ways, orders, acts of worship and statements etc. of the Prophet \( 	ext{ صلى الله عليه وسلم } \), that have become models to be followed by the Muslims.

Sutra : (السورة) An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot and must be in front of a person offering Salah (prayer) to act as a symbolical barrier...
between him and the others.

**Tā'if** : (الطائف) A well-known town near Makkah.

**Ṭaba** : (الطابة) Another name for Al-Madīna Al-Munawwara.

**Tabī‘** : (تابع) (Plural: Tabi‘in meaning ‘followers’ or ‘successors’). One who has met or accompanied any Companion of the Prophet صلى الله عليه وسلم.

**Tabūk** : (تبوك) A well-known town about 700 kilometers north of Al-Madīna.

**Tāghūt** : (الطاغوت) The word Tāghūt covers a wide range of meanings: it means anything worshipped other than the Real God (Allāh), i.e. all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings e.g. ‘Īsa (Jesus), Messengers of Allāh who were falsely worshipped and taken as Tāghūt. Likewise saints, graves, rulers, leaders, are falsely worshipped, and wrongly followed.

**Tahajjud** : (التيجود) Night optional prayer offered at any time after ‘Ishā’ prayer and before the Fajr prayer.

**Tahnīk** : (التحنيك) It is the Islāmic customary process of chewing a piece of date etc. and putting a part of its juice in the child’s mouth and pronouncing Adhān in child’s ears, etc. (See Sahīh Al-Bukhārī, the Book of ‘Aqīqa, Vol. 7).

**Ta‘iba** : (الطيبة) One of the names of Al-Madīna city.

**Takbīr** : (التكبير) Saying Allāhu-Akbar (Allāh is the Most Great).

**Takbīra** : (التكبرة) A single utterance of Allāhu-Akbar

**Talbīna** : (الطبينة) A dish prepared from flour and honey.

**Talbiya** : (التلبية) Saying Labbaik, Allāhumma Labbaik (O Allāh! I am obedient to Your Orders, I respond to Your Call).

**At-Tan‘īm** : (الطعام) A place towards the north of Makkah outside the sanctuary from where Makkans may assume the state of Ḥirḍm to perform ‘Umra.

**Taqlīd** : (التقليد) Putting coloured garlands around the necks of Bādīn (animals for sacrifice).

**Tarawīḥ** : (التراويح) Optional Salāt (prayers) offered after the ‘Ishā’ prayers on the nights of Ramadān. These may be performed individually or in congregation.

**Tarībah** : (تربيبة) May your right hand be in dust). It is an expression of exhortation, meaning, if you do not do what I tell you, you will lose great advantage and win nothing but dust.

**Tarjī‘** : (الترجيح) Repetition of the words of the Adhān twice by the Mu‘adhdhin (call-maker).

**Tashahhūd** : (التشهيد) The recitation of the invocation: At-tahiyyātā littāhi... (up to) ... wa ash-hadu anna Muḥammadan Rasūl-ullāhi. while in Qu‘ūd.
i.e. sitting posture in Salât (prayer). [See Sahîh Al-Bukhârî, Hadîth No. 831, and it also means: to testify Lâ ilâha illallâh wa anna Muhammadun Rasûl Allâh (none has the right to be worshipped but Allâh and Muhammad is the Messenger of Allâh).

Taslîm: On finishing the Salât (prayer), one turns one's face to the right and then to the left saying, Assalamu 'Alaikum wa Rahmaatullâhî (Peace and Mercy of Allâh be on you), and this action is called Taslîm.

Tauhîd (Islamic: توحيد) Tauhîd means declaring Allâh to be the only God. It has three aspects:

(A) Oneness of the Lordship of Allâh; Tauhîd-ar-Rubûbiyya: To believe that there is only one Lord for all the universe, and He is its Creator, Organizer, Planner, Sustainer, and the Giver of security, and that is Allâh.

(B) Oneness of the worship of Allâh; Tauhîd-al-'Ilâhiyya: To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage], but Allâh.

(C) Oneness of the Names and the Qualities of Allâh; Tauhîd-al-'Asmâ' was-Sâfîa: To believe that: (i) we must not name or qualify Allâh except with what He or His Messenger has named or qualified Him; (ii) none can be named or qualified with the Names or Qualifications of Allâh; e.g. Al-Karîm; (iii) we must believe in all the Qualities of Allâh has stated in His Book (the Qur'ân) or mentioned through His Messenger (Muhammad ﷺ) without changing their meaning or ignoring them completely or twisting the meanings or giving resemblance to any of the created things; e.g. Allâh is present over His Throne as mentioned in the Qur'ân. (V.20: 5): “The Most Gracious (i.e., Allâh) rose over (Istawa) the (Mighty) Throne” over the seventh heaven; and He comes down over the first (nearest) heaven (to us) during the day of 'Arafah (Hajj, i.e. 9th Dhul-Hijja) and also during the last third part of the night, as mentioned by the Prophet صلی الله علیه و سلم, but He is with us by His Knowledge, not by His Personal Self (Bi-Dhâthihî). “There is nothing like unto Him, and He is the All-Hearer, the All-Seer.” (The Qur'ân, V. 42:11).

This Noble Verse proves the quality of hearing and the quality of sight for Allâh without likening it (or giving resemblance) to others; and likewise He also says: “To one whom I have created with Both My Hands,” (V. 38:75); and He also says: “The Hand of Allâh is over their hands.” (V. 48:10, the Qur'ân). This confirms two Hands for Allâh, but there is no similarity for them.

This is the Faith of all true believers, and was the Faith of all the
Appendix I

Prophets of Allah from Nūh (Noah), Ibrāhīm (Abraham), Mūsā (Moses) and 'Īsā (Jesus) till the last of the Prophets, Muhammad ﷺ. It is not like as some people think that Allah is present everywhere, here, there and even inside the breasts of men.

These three aspects of Tauhid are included in the meanings of Lā ilāha illallāh (none has the right to be worshipped but Allah).

It is also essential to follow Allah's Messenger Muhammad ﷺ: Wajib Al-Itibā' and it is a part of Tauhid-ul-Ulāhiyya. This is included in the meaning: “I testify that Muhammad ﷺ is the Messenger of Allah” and this means, “None has the right to be followed after Allah's Book (the Qur'an), but Allah's Messenger.” [See the Qur'an (V. 59:7) and (V. 3:31)].

Tawāf: The circumambulation of the Ka'bah.

Tawāf-al-Ifāda: The circumambulation of the Ka'bah by the pilgrims after they come from Mina on the tenth day of Dhul-Hijja. This Tawāf is one of the essential ceremonies (Ruku) of the Hajj.

Tawāf-ul-Wadā': The Tawāf made before leaving Makkah after performing Hajj or 'Umra.

Tayammum: To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (Wudū') and Ghusl (in case of Janahā).

Ath-Thalatha: The three compilers of Ahadith — Abu Dāwūd, Nasā'i and Tirmidhi.

Thaniyat-al-Wadd': A place near Al-Madīna.

Tharīd: A kind of meal, prepared from meat and bread.

Thaur: A well-known mountain in Al-Madīna.

Thunya: A kind of trade in which a person sells the fruit of his garden still on trees for a certain price but on condition that he will keep some of its fruit. This is unlawful because 'some' is not a fixed measure, and it is fraudulent.

Tīlā': A kind of alcoholic drink prepared from grapes.

Tubbān: Shorts that cover the knees (used by wrestlers).

Tulaqā': Those persons who had embraced Islām on the day of the conquest of Makkah.

Ṭār: A mountain.

Uḥud: A well-known mountain in Al-Madīna. One of the great battles in the Islāmic history took place at its foot. This battle is called Ghazwa Uḥud.

Ummah: Nation; referring to the Muslim people.

Umn-ul-Mu'minin: 'Mother of the believers'. It is a title given to the wives of the Prophet ﷺ. The plural of it is Umnahat-ul-
Appendix I

Mu'minin.

Umm-ul-Walad: (أم الولد) A slave-woman who begets a child for her master.

'Umra: (العمرة) A visit to Makkah during which one performs the Tawaf around the Ka'bah and the Sa'y between As-Safâ and Al-Marwâ. It is also called 'lesser Hajj'. (See Sahih Al-Bukhâri, Vol. 3).

Umra: (العمرى) To gift a house to somebody.

Uqîya: (أوقية) (Plural: Awâqin) 128 grams. It may be less or more according to different countries.

Urbân: (العبيران) Urbân means earnest money. If somebody settles the price of an animal and pays a certain amount as earnest money that if he did not buy this animal, the seller will keep the earnest money and in case the deal is accomplished, the buyer will deduct the earnest money from the price paid. It is prohibited.

Urfut: (الرفتح) The tree which produces Maghâfir.

Ushr: (العشر) One-tenth of the yield of land to be levied for public assistance (Zakât). (See Sahih Al-Bukhâri, Hadith No. 1483).

Wahy: (الوحي) The Revelation or Inspiration of Allâh to His Prophets.

Waihaka: (ويحك) ‘May Allâh be Merciful to you.’

Wailaka: (ويلك) ‘Woe upon you!’

Walâ: (الولا) Al-Wâla’ is a right to inherit the property of a freed slave to the person who has freed him. Ahadîth has made it clear that Wâla’ is a part like a lineage. It cannot be sold or gifted, so selling it or offering it as a gift is prohibited.

Wali: (ولي) (Plural Auliya’) Protector, guardian, supporter, helper, friend.

Walîma: (الونيمة) The marriage feast.

Waqf: (الوقف) Religious endowment.

Wars: (لوس) A kind of shrub used for colouring yellow.

Wasâyâ: (الوصايا) Wills or testaments. (Singular: Wasiyya) (الوصية)

Al-Wâsil: (الواصل) One who keeps good relations with his kith and kin.

Wasila: (الوسيلة) The means of approach or achieving closeness to Allâh by getting His favours.

Wasq: (الوسق) (Plural: Awsaq or Awsuq) A measure equal to 60 Sa‘ = 135 kg. approx. It may be less or more.

Wisâl: (الواصل) Observing Saum (fast) for more than one day continuously.

Witr: (الوتر) An odd number of Rak'at with which one finishes one's Salât (prayers) at night after the night prayer or the Ishâ prayer.

Wudû: (الوضوء) Ablution, which is washing the face and the hands up to the elbows, wiping the head and ears with wet fingers, and washing the feet up to ankles for the purpose of offering prayers or doing circumambulation round the Ka'bah.
Appendix I

**Yalamlam** : (يالام) The Miqât of the people of Yemen.

**Yamâma** : (الياممة) A place in Saudi Arabia towards Najd. Here a battle took place between the early Muslims and the followers of Musailima — the false prophet.

**Yaqîn** : (اليقين) Perfect absolute Faith.

**Yarmûk** : (الرموك) A place in Shâm.

**Ya Sabâhâ** : (يا صيحة) An exclamation indicating an appeal for help.

**Yathrib** : (يثرب) One of the names of Al-Madîna.

**Yaum An-Nafr** : (يوم النفر) The 12th or 13th of Dhul-Hijja when the pilgrims leave Mina after performing all the ceremonies of Hajj at 'Arafât, Al-Muzdalifa and Mina.

**Yaum An-Nahr** : (يوم النحر) The day of slaughtering the sacrificial animals, i.e., the 10th of Dhul-Hijjah.

**Yaum Ar-Ru'us** : (يوم الرؤوس) Meaning ‘day of heads’. It is the name of the day following the ‘Eid day (‘Eid-al-Adha).

**Yaum At-Tarwiya** : (يوم التروية) The eighth day of the month of Dhul-Hijja, when the pilgrims leave Makkah for Mina.

**Zakât** : (الزكاة) A certain fixed proportion of the wealth and of every kind of the property liable to Zakât of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of Zakât is obligatory as it is one of the five pillars of Islam. Zakât is the major economic means for establishing social justice and leading the Muslim society to prosperity and security.

**Zakât-ul-Fitr** : (زكاة الفطر) An obligatory Sadaqâ to be given by Muslims before the prayer of ‘Eid-al-Fitr (See Sahîh Al-Bukhâri, Chapter 70, Vol.2).

**Zamzam** : (زمزم) The sacred well inside the Haram (the grand mosque) at Makkah.

**Zanâdiqa** : (الزنادقة) Atheists.

**Zarnab** : (زنن) A kind of good smelling grass.

**Az-Zihâr** : (الظهار) One’s telling to his wife, “You are unlawful to me for cohabitation like my mother.”

**Zuhr** : (الظهر) Noon, mid-day Salât (prayer) is called Zuhr prayer.

THE END OF GLOSSARY
APPENDIX II

In the Name of Allah, the Most Gracious, the Most Merciful

WHY ALLAH SENT PROPHETS AND MESSENGERS

Ever since people innovated the dogma of *Shirk* (i.e. joining others in worship along with Allah), Allah had been sending Prophets and Messengers to His devotees in order to invite them to the worship of Allah and Allah Alone, to order them not to ascribe partners unto Him and bring them out of the darkness of polytheism into the light of Monotheism. All the Prophets preached *Tauhīd* (i.e. Monotheism, the Belief in the Oneness of Allah, the Glorious, the Elevated). The following Verses from the Noble Qurʾān illustrate this fact:

“Indeed We sent Nūh (Noah) to his people, and he said: 'O my people! Worship Allah! You have no other *Ilāh* (God) but Him. (*La ilaha illallāh*, none has the right to be worshipped but Allah). Certainly, I fear for you the torment of a great Day!’” (V. 7:59).

“And to ʿĀd (people, We sent) their brother Hūd. He said: 'O my people! Worship Allah! You have no other *Ilāh* (God) but Him. (*La ilaha illallāh*, none has the right to be worshipped but Allah). Will you not fear (Allah)?’” (V. 7:65).

“And to (the people of) Madyan (Midian), (We sent) their brother Shuʿaib. He said: 'O my people! Worship Allah! You have no other *Ilāh* (God) but Him. (*La ilaha illallāh*, none has the right to be worshipped but Allah). Verily, a clear proof (sign) from your Lord has come unto you, so give full measure and full weight and wrong not men in their things, and do not make mischief on the earth after it has been set in order, that will be better for you, if you are believers.’” (V. 7:85)

“And to Thamūd (people, We sent) their brother Salih. He said: 'O my people! Worship Allah! You have no other *Ilāh* (God) but Him. (*La ilaha illallāh*, none has the right to be worshipped but Allah).’” (V. 7:73).

“And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): Worship Allah (Alone) and avoid (or keep away from) *Tāghūt*[1] (all false deities i.e. do not worship *Tāghūt* besides Allah).” (V. 16:36).

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[1] The word *Tāghūt* covers a wide range of meanings: It means anything i.e., all the false deities worshipped other than the Real God (Allah). It may be Satan, devils, idols, stones,
Appendix II — Why Allâh sent Prophets and Messengers

Every Prophet was sent unto his own nation for their guidance, but the Message of Prophet Muhammad صلى الله عليه وسلم was general for all mankind and jinn. As in Surat Al-A‘râf (Allâh addresses His Messenger صلى الله عليه وسلم):

"Say (O Muhammad صلى الله عليه وسلم): ‘O mankind: Verily, I am sent to you all as the Messenger of Allâh.’" (V. 7:158).

So the aim of sending these Prophets and Messengers to men and jinn was only that they should worship Allâh Alone, as Allâh تعالى said:

“And I (Allâh) created not the jinn and men except they should worship Me (Alone)” The Qur’ân (V. 51:56).

And to worship Allâh means to obey Him and to do all He has ordained, — and to fear Him by abstaining from all He has forbidden.

Then those who will obey Allâh will be rewarded in Paradise, and those who will disobey Him will be punished in the Hell-fire.

Sun, stars, angels human beings e.g. ‘Îsa (Jesus), Messenger of Allâh, who were falsely worshipped and taken as Tâghût. Likewise saints, graves, rulers, leaders, are falsely worshipped, and wrongly followed.
TAUHID — (ISLAMIC MONOTHEISM)

Tauhid (Islamic Monotheism) has three aspects:

(A) Oneness of the Lordship of Allah; 

Tauhīd-ar-Rubūbiyya: To believe that there is only one Lord for all the universe and He is, its Creator, Organizer, Planner, Sustainer, and the Giver of security, and that is Allah.

(B) Oneness of the worship of Allah; 

Tauhīd-al-Ulūhiyya: To believe that none has the right to be worshipped (e.g. praying, invoking, asking for help from the unseen, swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage) but Allah.

(C) Oneness of the Names and the Qualities of Allah: 

Tauhīd-al-Asmā was-Sifāt: To believe that:

(i) We must not name or qualify Allah except with what He or His Messenger has named or qualified Him;

(ii) None can be named or qualified with the Names or Qualifications of Allah; e.g. Al-Karīm;

(iii) We must believe in all the Qualities of Allah which Allah has stated in His Book (the Qur'ān) or mentioned through His Messenger (Muhammad) without changing their meaning or ignoring them completely or twisting the meanings or likening them (giving resemblance) to any of the created things e.g. Allah is present over His Throne as mentioned in the Qur'ān (V. 20:5):

"The Most Gracious (Allah) rose over (Istawa) the (Mighty) Throne (in a manner that suits His Majesty)," over the seventh heaven; and He comes down over the first (nearest) heaven to us during the last third part of every night and also on the day of 'Arafah (Hajj, i.e. the 9th of Dhul-Hijja), as mentioned by the Prophet, but He is with us by His Knowledge, not by His Personal-Self (Bi-Dhātihi).

Also Allah says:

"There is nothing like unto Him and He is the All-Hearer, the All-Seer" (V.42:11).

This Noble Verse proves the quality of hearing and the quality of sight for Allah without likening it (or giving resemblance) to any of the created things, and likewise He also says:

"To one whom I have created with Both My Hands," (V.38:75);
Appendix II — *Tauhîd* (Islamic Monotheism)

And He also says:

“The Hand of Allâh is over their hands.” (V.48:10).

This confirms two Hands for Allâh, but there is no similarity for them. This is the Belief of all true believers, and was the Belief of all the Prophets of Allâh, from Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses) and ‘Îsâ (Jesus) till the last of the Prophets, Muhammad صلى الله عليه وسلم. (It is not as some people think that Allâh is present everywhere — here, there and even inside the breasts of men).

These three aspects of *Tauhîd* are included in the meaning of *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh).

It is also essential to follow Allâh’s Messenger, Muhammad صلى الله عليه وسلم: *Wujûb al-Ittibâ’* and it is a part of *Tauhîd-al-Ulîhiyya.*

This is included in the meaning, “I testify that Muhammad صلى الله عليه وسلم is Allâh’s Messenger,” and this means, “None has the right to be followed after Allâh’s Book (the Qur’ân), but Allâh’s Messenger صلى الله عليه وسلم.”

Allâh says:

“And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it, and whatsoever he forbids you, abstain (from it).”

(V.59:7)

And also Allâh says:

“Say (O Muhammad صلى الله عليه وسلم to mankind), ‘If you (really) love Allâh then follow me [i.e. accept Islâmic Monotheism, follow the Qur’ân and the Sunna (legal ways of the Prophet صلى الله عليه وسلم)], Allâh will love you and forgive you of your sins.’ ”

(V.3:31)
I have noticed that most of mankind, who embrace Islam, do not understand the reality of the meaning of the first fundamental principle of Islam, i.e. Lâ ilâha il-lah, Muhammad-ur-Rasûl Allâh (none has the right to be worshipped but Allâh, and Muhammad is the Messenger of Allâh). So I consider it essential to explain something of the meanings of this great principle in some detail:

Lâ ilâha il-lah, Muhammad-ur-Rasûl Allâh

“None has the right to be worshipped but Allâh... and Muhammad is the Messenger of Allâh” has three aspects: a, b, and c.

a. It is that, you have to pledge a covenant with (Allâh), the Creator of the heavens and earth, the Ruler of all that exists, the Lord of Majesty and Highness, on four points (or conditions):

**Point 1:** A confession with your heart that the Creator (of everything) is Allâh; it is that you have to say: “I testify that the Creator of all the universe including the stars, the planets, the sun, the moon, the heavens, the earth with all its known and unknown forms of life, is Allâh. He is the Organizer and Planner of all its affairs. It is He Who gives life and death, and He (i.e. Allâh Alone) is the Sustainer, and the Giver of security.” And this is called (your confession for the) “Oneness of the Lordship of Allâh,” — Tauhid-ar-Rubûbiyya.

**Point II:** A confession with your heart that: “I testify that none has the right to be worshipped but Allâh Alone.” The word “Worship” (i.e. ‘Ibâdah) carries a great number of meanings in the Islamic terminology: it conveys that all kinds of worship are meant for Allâh Alone and none else, whether it be an angel, Messenger, Prophet ‘Îsâ (Jesus) – son of Maryam (Mary), ‘Uzair (Ezra), Muhammad, saint, idol, the sun, the moon and all other kinds of false deities. So pray to none but Allâh, invoke none but Allâh, ask for help from none (unseen) but Allâh, swear by none but Allâh, offer an animal as sacrifice to none but Allâh,...etc, and that means, — all that Allâh and His Messenger Muhammad...
Appendix II — Shahada (Confession of a Muslim)

order you to do, (in the Qur’ân and in the Sunna (legal ways of Prophet Muhammad صلى الله عليه وسلم) you must do, and all that Allâh and His Messenger Muhammad صلى الله عليه وسلم forbid you, you must not do. And this is called (your confession for the) “Oneness of the worship of Allâh,” — Tawhid-al-Ulhâhiyya. And that you (mankind) worship none but Allâh.

Point III: A confession with your heart that: “O Allâh! I testify that all the best of names and the most perfect qualities with which You have named or qualified Yourself in Your Book (i.e. the Qur’ân) or as Your Prophet Muhammad صلى الله عليه وسلم has named or qualified You with his statement, I believe that all those (names and qualities) are for You without changing their meanings or neglecting them completely or likening them (giving resemblance) to others.” As Allâh says:

“There is nothing like unto Him and He is the All-Hearer, the All-Seeer.” (V.42:11).

This Noble Verse confirms the quality of hearing and the quality of sight for Allâh without likening them (giving resemblance) to others, and He also says:

“To one whom I have created with Both My Hands,” (V.38:75)

and He also says:

“The Hand of Allâh is over their hands.” (V.48:10)

This confirms two Hands for Allâh, but there is no similarity for them. Similarly Allâh says:

“The Most Gracious (Allâh) rose over (Istawa) the (Mighty) Throne.” (V.20:5).

So He rose over the Throne really in a manner that suits His Majesty. And Allâh is over His Throne over the seventh heaven, as the slave-girl pointed towards the heavens, when Allâh’s Messenger (Muhammad صلى الله عليه وسلم) asked her as to where Allâh is. He only comes down over the first (nearest) heaven to us during the last third part of every night and also on the day of ‘Arafah (Hajj, i.e. the 9th of Dhul-Hijja), as mentioned by the Prophet صلى الله عليه وسلم, but He is with us by His Knowledge only, not by His Personal-Self (Bi-Dhâthi). It is not as some people say that Allâh is present everywhere — here, there, and even inside the breasts of men. He sees and hears all that we do or utter. And this is called (your confession for the) “Oneness of the Names and Qualities of Allâh” — Tawhid-al-Asmâ was-Sifât and this is the right Belief, the Belief which was followed by the Messengers of Allâh [from Nûh (Noah), Ibrâhîm (Abraham), Mûsa (Moses), Dâwûd (David), Sulaimân (Solomon), ‘îsâ...
Appendix II —  

Shahada (Confession of a Muslim)

(Confession of Jesus to Muhammad and the Companions of Prophet Muhammad and the righteous followers of these Messengers)

**Point IV:** A confession with your heart: “O Allâh! I testify that Muhammad is Your Messenger.” That means that none has the right to be followed after Allâh, but Prophet Muhammad as he is the last of His Messengers. As Allâh says:

“Muhammad is not the father of any man among you, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Aware of everything.” (V.33:40).

“And whatsoever the Messenger (Muhammad) gives you, take it and whatsoever he forbids you, abstain from it,”(V.59:7).

And Allâh says:

“Say (O Muhammad to mankind): ‘If you (really) love Allâh, then follow me (i.e. accept Islamic Monotheism, follow the Qur’ân and the Sunna).’ ” (V.3:31)

As for others than Muhammad, their statements are to be taken or rejected as to whether these are in accordance with Allâh’s Book (i.e. the Qur’ân) and with the Sunna (legal ways, orders, acts of worship, statements) of the Prophet or not. As the Divine Revelation has stopped after the death of Prophet Muhammad and it will not resume except at the time of the Descent of ‘Îsá (Jesus) — son of Maryam (Mary) and he (i.e. Jesus) will rule with justice according to the Islamic laws, during the last days of the world as it has been mentioned in the authentic Hadith (i.e. narration of Prophet Muhammad). (Sahih-Al-Bukhari, Hadith No. 2222).

b. It is essential to utter: Lâ ilâha illallâh, Muhammad-ur-Rasûl Allâh (none has the right to be worshipped but Allâh, and Muhammad is the Messenger of Allâh.) As it has come in the statement of Prophet Muhammad to his uncle Abû Tâlib at the time of the latter’s death: “O uncle, if you utter it (Lâ ilâha illallâh, Muhammad-ur-Rasûl Allâh, none has the right to be worshipped but Allâh, and Muhammad is the Messenger of Allâh), then I shall be able to argue on your behalf before Allâh, on the Day of Resurrection.” Similarly, when Abû Dhar Al-Ghifârî embraced Islam, he went to Al-Masjid-al-Harûm and he proclaimed it loudly in front of the Quraish infidels until he was beaten severely.
c. It is essential that the limbs and all the other parts and organs of one's body testify to it, and this is very important as regards its meaning (i.e., the meaning of Lā ilâha illallâh Muhammad-ur-Rasul Allâh — none has the right to be worshipped but Allâh, and Muhammad is the Messenger of Allâh). So whoever has confessed this (to his Lord), he shall not commit sins like robbing, killing, stealing, illegal sexual intercourse, eating pig meat, drinking alcoholic beverages, taking undue advantage of orphan's property, cheating in trade, bribery and earning money through illegal means, telling lies, backbiting etc., or otherwise the limbs and all the other parts and organs of his body will testify against him that he was a liar in his words which he pledged to Allâh. In case he commits the above sins, he should know that it is a sin that obliges him to repent to Allâh, and ask His forgiveness, as (his) body parts (i.e. skin, private parts, hands, tongue, ears, etc.) will testify to the above mentioned crimes (i.e. actions) against himself on the Day of Resurrection.

And with the confession of this great sentence (i.e. principle) a person enters in the fold of the Islamic religion accordingly, it is essential for him to believe in all the Messengers of Allâh and not to differentiate between them. As it is mentioned in His Book, Allâh says:

"Do then those who disbelieve think that they can take My slaves (i.e. the angels; Allâh's Messengers; 'Isâ (Jesus), son of Maryam (Mary), etc.) as Auliyâ' (lords, gods, protectors) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allâh — Islamic Monotheism).

"Say (O Muhammad ﷺ): 'Shall We tell you about the greatest losers in respect of (their) deeds?' Those whose efforts have been wasted in this life, while they thought they were acquiring good by their deeds! They are those who deny the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall not give them any weight. That shall be their recompense, Hell; because they disbelieved and took My Ayât (proofs, evidences, verses, lessons, revelations, etc.) and My Messengers by way of jest and mockery. Verily! Those who believe (in the Oneness of Allâh — Islamic Monotheism), and do righteous deeds, shall have the Gardens of Al-Firdaus (Paradise) for their entertainment. Wherein they shall dwell (forever). No desire will they have to be removed
Appendix II — Shahada (Confession of a Muslim)

therefrom. Say (O Muhammad صلى الله عليه وسلم to mankind): If the sea were ink for (writing) the Words of my Lord, surely the sea would be exhausted, before the Words of my Lord would be finished even if we brought (another sea) like it for its aid. Say (O Muhammad صلى الله عليه وسلم): I am only a man like you, it has been revealed to me that your Ilâh (God) is One Ilâh (God, — i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.” (V. 18:102-110).

This introduction is necessary for anyone who wishes to embrace Islam. After this confession he (or she) should take a bath (i.e. Ghusl) and then offer a two Rak'at prayer, and act upon the five principles of Islam, as narrated by Ibn ‘Umar رضي الله عنهما in the Book, Sahih Al-Bukhari, Hadith No.8:

Narrated ibn ‘Umar رضي الله عنهما: Allah’s Messenger صلى الله عليه وسلم said: Islam is based on the following five (principles):

1. To testify Lâ ilâha illallâh wa anna Muhammad-ur-Rasul Allâh (none has the right to be worshipped but Allâh and that Muhammad is the Messenger of Allâh).
2. To perform (Iqâmat) As-Salât.
3. To pay Zakât
4. To perform Hajj (i.e. pilgrimage to Makkah).
5. To observe Saum (fast) during the month of Ramadân.

and must believe in the six articles of Faith, i.e. to believe in:

(1) Allâh, (2) His angels, (3) His Messengers, (4) His revealed Books, (5) the Day of Resurrection, and (6) Al-Qadar (Divine Preordainments i.e. whatever Allâh has ordained must come to pass)

IMPORTANT NOTE:

The acceptance of the righteous deeds depends on the following two basic conditions which must be fulfilled:

(1) The intentions while doing such deeds must be totally for Allâh’s sake only without any show-off or gaining praise or fame, etc.

(2) Such a deed must be performed in accordance with the Sunna (legal ways, orders, acts of worship, statements) of Allâh’s Messenger Muhammad ﷺ, the last (end) of all the Prophets and the Messengers ﷺ.
Salvation of all mankind from the greatest sin against Allâh

I consider it essential to mention here some details of the greatest sin which will not be forgiven by Allâh. This unpardonable sin is Shirk

Shirk implies ascribing partners to Allâh or ascribing divine attributes to others besides Allâh and believing that the source of power, harm and blessings comes from others besides Allâh.

Almighty Allâh says:

"Verily, Allâh forgives not that partners should be ascribed to Him in worship, but He forgives except that (anything else) to whom He pleases; and whoever ascribes partners to Allâh in worship, has indeed invented a tremendous sin." (V. 4:48).

Almighty Allâh says:

"Then when the Trumpet is blown, there will be no kinship among them on that Day, nor will they ask of one another.

"Then those whose scales (of good deeds) are heavy, — these! they are the successful.

"And those whose scales (of good deeds) are light, — they are those who lose their own selves; in Hell will they abide."

"The Fire will burn their faces, and they will grin with displaced lips (disfigured)."

"(It will be said) 'Were not My Verses (this Qur'ân) recited to you and then you used to deny them?'

"They will say: 'Our Lord! Our wretchedness overcame us and we were an erring people."

"Our Lord! Bring us out of this; if ever we return (to evil) then indeed we shall be Zâlimûn (polytheists, oppressors, unjust, and wrongdoers).'

"He (Allâh) will say: 'Remain you in it with ignominy! And speak you not to Me!" (V. 23:101-108).

"And whoever invokes (or worships) besides Allâh, any other îlâh (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! Al-Kafirûn (disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful." (V.23:117).
ASH-SHIRK
POLYTHEISM AND ITS VARIOUS MANIFESTATIONS

Definition: *Shirk* basically is polytheism, i.e., the worship of others along with Allâh. It also implies attributing Divine attributes to any other besides Allâh. It particularly implies associating partners in worship with Allâh or believing that the source of power, harm or blessings is from others besides Allâh.

Types: There are three types of *Shirk*, namely:

1. *Ash-Shirk-al-Akbar*, i.e. major *Shirk*
2. *Ash-Shirk-al-Asghar*, i.e. minor *Shirk*
3. *Ash-Shirk-al-Khafi*, i.e. inconspicuous *Shirk*.

Manifestations: (1) *Ash-Shirk-al-Akbar* (The major *Shirk*): The major and serious polytheistic form has four aspects:

(a) *Shirk-ad-Du‘â*, i.e. invocation. This aspect implies invoking, supplicating or praying to other deities besides Allâh.

Almighty Allâh says:

“And when they embark on a ship they invoke Allâh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others,” (V.29:65)

(b) *Shirk-an-Niyyah wal-Irâdah wal-Qasd*. This aspect implies intentions, purpose and determination in acts of worship or religious deeds not for the sake of Allâh but directed towards other deities.

Almighty Allâh says:

“Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do.” (V. 11:15,16)

(c) *Shirk-at-Tâ‘ah*. This aspect implies rendering obedience to any authority against the Order of Allâh.

Almighty Allâh says:

“They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded (in the Torah and the Gospel) to worship none but One *Ilâh* (God i.e. Allâh), *Lâ ilâha illâ Huwa* (none has the right to be worshipped but
He). Praise and Glory is to Him (far above is He) from having the partners they associate (with Him).” (V.9:31).

Once, while Allâh’s Messenger was reciting the above Verse, ‘Adî bin Hâtim said, “O Allâh’s Prophet! They do not worship them (rabbis and monks).” Allâh’s Messenger said, “They certainly do. They (i.e. rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them; and by doing so they really worshipped them.”(Narrated by Ahmad, At-Tirmidhi, and Ibn Jarir). (Tafsir At-Tabari, Vol.10).

(d) *Shirk-al-Mahabbah*. This implies showing the love which is due to Allâh Alone to others than Him.

Almighty Allâh says:

“And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only those who do wrong could see, when they will see the torment, that all power belongs to Allâh and that Allâh is Severe in punishment.” (V. 2:165)

(2) *Ash-Shirk-al-Asghar*—Ar-Riyâ’ (The minor Shirk, i.e. acts performed to show off). Any act of worship or any religious deed done in order to gain praise, fame or for worldly benefit, falls under this category.

Almighty Allâh says:

“Say (O Muhammad ) : ‘I am only a man like you, it has been revealed to me that your Ilâh (God) is One Ilâh (God — i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.’ ” (V. 18:110)

(3) *Ash-Shirk-al-Khafi* (The inconspicuous Shirk). This type implies being inwardly dissatisfied with the inevitable condition that has been ordained for one by Allâh; conscientiously lamenting that had you done or not done such and such or had you approached such and such you would have had a better status, etc.

The Noble Prophet Muhammad said:

“*Ash-Shirk-al-Khafi* in the Muslim nation is more inconspicuous than the creeping of a black ant on black rock in the pitch-darkness of the night.” And this inconspicuous Shirk is expiated by saying thrice the following sentences every day: “O Allâh! I take Your refuge from that I should ascribe anything as partner in Your worship, being conscious of that, and I beg Your pardon for that sin which I am not aware of.”
AL-KUFR
DISBELIEF AND ITS VARIOUS MANIFESTATIONS

Kufr is basically disbelief in any of the articles of Faith in Islam.

The articles of Faith are: To believe in —

1. Allâh,
2. His angels,
3. His Messengers,
4. His revealed Books,
5. The Day of Resurrection, and
6. Al-Qadar, Divine Preordainments (i.e. whatever Allâh has ordained must come to pass).

There are two aspects of disbelief:

1. The major disbelief (Al-Kufr-al-Akbar): This aspect excludes one completely from the fold of Islam. There are five types (of this major disbelief):

   a) Kufr-at-Takdhîb. This implies disbelieving the Divine truth or denying of any of the articles of Faith.

   Almighty Allâh says:

   "Then who does more wrong than one who utters a lie against Allâh and denies the truth [this Qur’ân, the Prophet (Muhammad صلی الله عليه وسلم), the Islamic Monotheism], when it comes to him. Is there not in Hell an abode for the disbelievers?" (V. 39:32)

   b) Kufr-al-Ibâ’ wat-Takabbur ma‘at-Tasdiq. This implies rejection and arrogance to submit to Allâh’s Commandments after conviction of their truth.

   Almighty Allâh says:

   “And (remember) when We said to the angels: ‘Prostrate yourself before Adam.’ And they prostrated except Iblis, he refused and was proud and was one of the disbelievers (disobedient to Allâh).” (V. 2:34).

   c) Kufr-ash-Shakk waz-Zann. This implies doubting or lacking of conviction in the six articles of Faith.

   Almighty Allâh says:
“And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: ‘I think not that this will ever perish. And I think not the Hour will ever come, and if indeed I am brought back to my Lord (on the Day of Resurrection) I surely shall find better than this when I return to Him.’ His companion said to him during the talk with him: ‘Do you disbelieve in Him Who created you out of dust (i.e. your father Adam), then out of Nutfah (mixed semen drops of male and female discharge), then fashioned you into a man? But as for my part (I believe) that He is Allâh, my Lord, and none shall I associate as partner with my Lord.’ ” (V.18:35-38)

(d) Kufr-al-I’râd. This implies turning away from the truth knowingly or deviating from the obvious signs which Allâh has revealed.

Almighty Allâh says:

“We created not the heavens and the earth and all that is between them except with truth and for an appointed term. But those who disbelieve turn away from that whereof they are warned.” (V.46:3)

(c) Kufr-an-Nifâq. This implies hypocritical disbelief.

Almighty Allâh says:

“They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the path of Allâh. Verily, evil is what they used to do. That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not.” (V.63:2-3)

(2) The minor disbelief (Al-Kufr-al-Asghar): This aspect of disbelief does not exclude one from the fold of Islam. It is also termed Kufrân-Ni’mah. This implies disbelief manifesting itself in ungratefulness for Allâh’s Blessings or Favours.

Almighty Allâh says:

‘And Allâh puts forward the example of a township (Makkah), that dwelt secure and well-content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad صلی الله عليه وسلم) which they (its people) used to do.” (V.16:112).
Hypocrisy is of two types, namely:

(A) Hypocrisy in Belief.

(B) Hypocrisy in deeds and actions.

(A) Hypocrisy in Belief

There are six aspects of hypocrisy in Belief:

1. To belie the Messenger (Muhammad ﷺ).
2. To belie some of all that was brought by the Messenger (Muhammad ﷺ). (e.g. the Qur’ân, the Sunnah, laws and principles of Islam).
3. To hate the Messenger (Muhammad ﷺ).
4. To hate some of all that was brought by the Messenger (Muhammad ﷺ). (e.g. Islamic Monotheism, etc.
5. To feel happy at the disgrace of or setback for the religion of Allâh’s Messenger (Muhammad ﷺ).
6. To dislike that the religion of Allâh’s Messenger (Islamic Monotheism) becomes victorious (not being pleased at the victory of Islâm).

A person having these six types (of hypocrisy) will be in the lowest depths (grade) of the Fire (Hell). (See V. 4: 145).

(B) Hypocrisy in deeds and actions

There are five aspects of hypocrisy in deeds and actions, and their proof is from the statement of Allâh’s Messenger ﷺ: The signs of a hypocrite are these:

1. Whenever he speaks, he tells a lie.
2. Whenever he promises, he always breaks it (his promise).
3. If you trust him, he proves to be dishonest (if you keep something as trust with him, he will not return it).
4. And in another narration of the Prophet ﷺ: Whenever he quarrels, he behaves in a very imprudent, evil, insulting manner.
5. Whenever he makes a covenant, he proves himself treacherous.
JESUS AND MUHAMMAD  
(peace be upon them)  
IN THE BIBLE AND THE QUR’AN  
BIBLICAL EVIDENCE OF JESUS BEING A SERVANT OF GOD  
AND HAVING NO SHARE IN DIVINITY  
By Dr. M.T. Al-Hilali, Ph.D.  
Former Professor of Islamic Faith and Teachings,  
Islamic University, Al-Madina Al-Munawwara.  

INTRODUCTION  
All praise is to the One to Whom all dignity, honour and glory are due; the Unique with perfect attributes, Who begets not, nor is He begotten. He has no equal but He is the Almighty, Omnipotent. He sent His Messengers and Prophets to guide humanity towards Monotheism; to worship Him Alone, the only One Worthy of worship, and to warn them of the eternal dire consequences of polytheism, associating partners with One Allâh and the worship of creatures. Peace and Blessings of Allâh be upon all the Prophets and Messengers, especially on Muhammad, the last of the Prophets, and on all who follow him in righteousness until the Day of Recompense.  

JESUS AND THE DEVIL IN THE BIBLE  
In the New Testament of the Bible, in the fourth chapter of the Gospel according to Matthew, the sixth and seventh verses clearly indicate that Jesus is an obedient mortal and God is the Master and Lord according to his saying in the seventh verse:  

"It is written again, Thou shalt not tempt the Lord, thy God."  

In this chapter we read that the Devil actually carried the Messiah, and took him from place to place. How can the Devil carry God? Glory be to Allâh: He is above such blasphemy! Then the Devil orders him to prostrate before him and worship him, even tempting him with worldly possessions. How can the Devil even dare such an audacity with God? When the Devil wanted Jesus to comply with his orders, he (Jesus) replied by saying that it was written (in the previous Books):  

"Thou shalt worship the Lord, thy God; And Him only shalt thou serve."—Matthew 4:10.  

CHILDREN OF GOD  
Jesus never called himself Son of God as far as I know — but he used to call himself the ‘Son of Man’ (Mark 2:10) although he heard himself
being called by that name he did not object — as assumed in the Bible — and did not consider the title exclusively for him.

According to the Biblical term in the Old and New Testaments, every God-fearing righteous person is called ‘Son of God’. In Matthew 5:9 we read:

“Blessed are the peace-makers, for they shall be called the children of God.”

In Matthew 5:45 —

“That ye may be children of your Father which is in heaven...”

**GOD THE FATHER**

In Matthew 5:48 —

“Be ye therefore perfect, even as your Father which is in heaven is perfect.”

In Matthew 6:1 —

“... otherwise ye have no reward of your Father which is in heaven.”

Matthew 7:21 —

“Not every one that sayeth unto me (Jesus), Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father, which is in heaven.”

**N.B.** The word ‘Lord’ here was translated as *Rabb* in the Arabic version of the Bible so that people may be convinced that Jesus is God! But if one studies the rest of the verse, one will note that the verse bears testimony to the subservience (to God’s Will) of the Messiah (Jesus). Therefore the correct translation should be:

“Not every one that sayeth to me, O my Master, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.”

It is obvious from the above readings from the Bible that the term ‘Father’ is used for God in numerous places in the Bible. It is never used exclusively for Jesus.

Matthew 11:25 —
“At that time Jesus answered and said, ‘I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and has revealed them unto babes.’”

**JESUS THE WORSHIPPER**

Matthew 14:23 —

“And when he had sent the multitudes away, he went up into a mountain apart to pray....."

I say: If Jesus is God or a part of God then why did he pray? In fact, prayer is always from a submitting, needy and dependent one for the Mercy of Almighty Allâh as mentioned in the Qur’ân:

“O mankind! it is you who stand in need of Allâh but Allâh is Rich (Free of all wants and needs), Worthy of all praise” (V.35:15).

And in (V.19:93) of Qur’ân:-

“There is none in the heavens and the earth but comes unto the Most Gracious (Allâh) as a slave.”

**A BIBLICAL STORY**

Matthew 15:22-28 —

“And, behold, a woman of Canaan came out of the same coasts and cried unto him, saying, ‘Have mercy on me, O Lord, thou son of David: my daughter is grievously vexed with a devil.’ But he answered her not a word. And his disciples came and besought him, saying; ‘Send her away, for she crieth after us.’ But he answered and said, ‘I am not sent but unto the lost sheep of the house of Israel.’

Then came she and worshipped him, saying, ‘Lord, help me.’ But he answered and said, ‘It is not meet to take the children’s bread and to cast it to dogs.’

And she said, ‘Truth, Lord: yet the dogs eat of the crumbs which fall from their masters’ table.’

Then Jesus answered and said unto her, ‘O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.’ ”

In this story about a woman from Canaan there are noteworthy points:

(1) Lack of mercy and love charged against Jesus (if the incident is reported correctly).
(2) Degraded discrimination in regard to the uplifting of his tribe and not for the others.

(3) Tribal pride of descendence and prejudice against others and calling them dogs.

(4) An ignorant polytheist woman debated with him and won him over.

JESUS: A PROPHET OF ALLÂH.

Matthew 19:16-17 —

"And behold, one came and said unto him, 'Good master, what good thing shall I do that I may have eternal life?' And he said unto him, 'Why callest thou me good? (There is) none good but one, (i.e.) God, but if thou wilt enter into life, keep the commandments.'"

In the above verses we note this acknowledgment of his submissiveness (to Allâh's Will).

Matthew 21:45-46 —

"And when the chief priests and pharisees had heard his parable, they perceived that he spoke of them. But when they sought to lay hands on him, they feared the multitude because they took him for a Prophet."

Here it is proved that all those who believed in Jesus during his lifetime did not believe in him being God or the Son of God or one in the doctrine of Trinity; but they believed in him as being a Prophet only. This is indeed one of the strongest points of evidence against those who believe in the Divinity of Jesus (Incarnation of God) if only they pondered.

JESUS: A SERVANT OF ALLÂH.

Matthew 23:8 —

"But be not ye called rabbi: for one is your master, even Jesus, and all ye are brethren."

Here it is clearly proved that Jesus was servant of Allâh, and that there is only One Master and He is Allâh. In the Arabic version of the Bible this verse has been translated so that Jesus is meant to be the master whereas the English rendering is nearer the original sense.

Matthew 23:9 —

"And call no man your father upon the earth: for one is your Father which is in heaven."
From this you will note that fatherhood and sonship is meant to be the relationship between the Lord and His servants: it is meant in a general sense and not specifically for Jesus.

Matthew 24:36 —

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

This is a definite proof that the Final Hour is unknown to any but Allâh, thus Jesus' knowledge is imperfect like all other men; Allâh Alone is All-Knowing, Omniscient.

Matthew 26:39 —

"And he (Jesus) went a little farther, and fell on his face and prayed, saying, 'O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt.'"

We note here that the person speaking is unaware of Allâh's Will and realizes the fact that he is a servant of Allâh. He (Allâh) Alone can cause the change.

THE COMPILATION OF THE BIBLE

Matthew 27:7-8 —

"And they took counsel and bought with them the potter's field to bury strangers in. Wherefore that field was called the Field of Blood, unto this day."

From these verses we understand that the Bible (the New Testament) was not written during Jesus' lifetime but long after the occurrence of the events described, having been retained in the memory of the people.

Matthew 27:46 —

"And about the ninth hour Jesus cried with a loud voice, saying, 'Eli, Eli, lama sabachthani? (My God, My God, why hast thou forsaken me?)'"

This is according to their (Christians') assumption that Jesus cried in a loud voice saying the above words while he was being crucified. This is a great insult as such words could only come from unbelievers in Allâh. Further, it is incredible that such words should come out from a Prophet of Allâh because Allâh never breaks His Promise and His Prophets never complained against His Promise.

JESUS: PREACHER OF MONOTHEISM (TAUHID)

In John 17:3 —
"And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom thou hast sent."

In Mark 12:28-30 —

"And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, 'Which is the first commandment of all?' And Jesus answered him: 'The first of all the commandments is; hear O Israel, the Lord thy God is One Lord: and thou shalt love the Lord, thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.' "

in Mark 12:32 —

"And the scribe said unto him, 'Well, Master, thou hast said the truth: for there is One God: and there is none other but He.' "

in Mark 12:34 —

"...he (Jesus) said unto him, 'Thou art not far from the kingdom of God...'

in these verses, Jesus (peace be upon him) himself had testified that Allāh is the One God, there is none other than Him, and that whoever believes in His Oneness, he is near the Kingdom of Allāh. Therefore whoever associates partners with Allāh or believes in the Trinity is far away from the Kingdom of Allāh, and whoever is far away from the Kingdom of Allāh he is the enemy of Allāh.

in Matthew 24:36 —

"But of that day and hour knoweth no man, no, not the angels of the heaven, but my Father only."

I say. A similar text was quoted from Matthew which is exactly as proclaimed by the Qur’ān in that none knows when the Hour will come except Allāh. This establishes the fact that Jesus was subservient to Allāh and that he had no share in Divinity: that he was an incarnation of God, was an innovation by the people of Canaan.

in John 20:14 —

"Jesus said unto her, 'Mary'. She turned herself, and sayeth unto him, 'Rabboni'; which is to say, Master. Jesus saith unto her, 'Touch me not: For I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.' Mary Magdalene came and
told the disciples that she has seen the Lord, and that He had spoken these things unto her.”

In the above narrative Jesus clearly testified that Allâh is his God and their God, making no difference between him and them in the worship of the One Allâh. Whoever believes that Jesus is God has indeed blasphemed against Allâh and betrayed Jesus and all the Prophets and Messengers of Allâh.

**BIBLICAL PROPHECY ON THE ADVENT OF MUHAMMAD (peace be upon him  صلى الله عليه وسلم)**

John 14:15-16 —

“If you love me, keep my commandments. And I will pray the Father and He shall give you another Comforter that he may abide with you forever.”

Muslim theologians have said that “another Comforter” is Muhammad, the Messenger of Allâh; and him to “abide forever” means the perpetuity of his laws and way of life (Shari‘ah) and the Book (Qur’ân) which was revealed to him.

John 15:26-27 —

“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning.”

John 16:5-8 —

“But now I go my way to Him that sent me and none of you asketh me ‘Whither goest thou?’ But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and approve righteousness and judgment.”

John 16:12-14 —

“I have yet many things to say unto you, but you cannot bear them now. How be it when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me: for he shall receive of mine, and he shall shew it unto you.”
Appendix II — Jesus and Muhammad in the Bible and the Qur'ān

John 16:16 —

“A little while and ye shall not see me: and again a little while, ye shall see me, because I go to the Father.”

Muslim theologians have stated that the person who is described by Jesus to come after him — in the above verses — does not comply with any other person but Muhammad صلى الله عليه وسلم the Messenger of Allāh. This ‘person’ whom Jesus prophesied will come after him is called in the Bible ‘Parqaleeta’ This word was deleted by later interpreters and translators and changed at times to ‘Spirit of Truth’, and at other times, to ‘Comforter’ and sometimes to ‘Holy Spirit’. The original word is Greek and its meaning is ‘one whom people praise exceedingly.’ The sense of the word is applicable to the word ‘Muhammad’ (in Arabic).

FINALITY OF PROOFS ON THE FABRICATION OF THE STORY OF THE CROSS

(1) The Bible testifies to the fact that Jesus was known among the Jews; he used to preach and deliver sermons in the Temple of Solomon in Jerusalem. It was therefore, unnecessary to hire a Jew for thirty pieces of silver to direct them to him as related in Matthew.

(2) It is related that one of the twelve disciples named Judas Iscariot was hired to direct the Jews to Jesus. They then sentenced him after which Judas was greatly ashamed and dissociated himself from their act and then committed suicide. All this took place within twenty-four hours. The contradictions are obvious.

(3) The clearest proof which alone is sufficient to discredit this story is when the Jews passed the sentence of death against Jesus and intended to get the approval of the governor, Pontius Pilate.

Matthew 27:11-14 —

‘And Jesus stood before the governor: The governor asked him, saying, ‘Art thou the king of the Jews!’ And Jesus said unto him, ‘Thou sayest’: And when he was accused of (by) the chief priests and elders he answered nothing. Then said Pilate unto him, ‘Hearest thou not how many things they witness against thee?’ And he answered him never (to) a word...”

The Christians will interpret the above verse to mean that Jesus wanted to die on the Cross for the redemption of mankind and for the forgiveness of their sins. If so, then why did he ask to turn away that cup from him (i.e. death)? Why did he cry out while on the Cross (as they assume): “O
Lord, why hast Thou forsaken me?” How could he have remained silent when the truth was being challenged? He was known for his soul-inspiring sermons challenging the learned Jewish rabbis. No sane person can believe in this. If the story of the Cross is disproved then the very foundation on which Christianity is based, will be demolished.

Muslims believe that Jesus was not crucified by the Jews as revealed in the Holy Qur’an by Allâh in a crystal clear manner: V. 4:157,158.—

“And because of their saying (in boast): ‘We killed Messiah Jesus, son of Mary, the Messenger of Allâh’; — but they killed him not, nor crucified him, but the resemblance of Jesus was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely, they killed him not (i.e., Jesus, son of Mary). But Allâh raised him (Jesus) up (with his body and soul) unto Himself (and he is in the heavens). . . And Allâh is Ever All-Powerful, All-Wise.”

The Jews themselves, together with the entire Christian world, believe that he was crucified. As proofs against their views and to prove the truth of the Muslim verdict through the Bible, I prepared the following set of questions based on the Book of Matthew in the New Testament of the Bible. (Chapters 26 and 27):

1. Did those who captured Jesus (according to their assumption) know him in person? or did they not know him?
Matthew testifies that they did not know him.

2. Was it during the day or night that he was captured?
Matthew says — it was during the night.

3. Who was the one that directed them to him?
Matthew says: He was one of his twelve disciples called Judas Iscariot.

4. Did he direct them free of charge or for a fixed reward which they specified, for him?
Matthew says: He directed them to him for a fixed reward of thirty pieces of silver.

5. What was the condition of Jesus during that night?
Matthew says: He was fearful and prostrated in prayer saying: “O God, if it is possible for You to let this cup pass from me, then let it pass.” It is incredible that such words could come from a believer in God, let alone a
Appendix II — Jesus and Muhammad in the Bible and the Qur’ân

Prophet of God, because all believers believe that God has power over all things.

(6) What was the condition of his eleven disciples?
Matthew says: Sleep overcame them that night together with their teacher (according to their assumption) out of fear.

(7) Was Jesus contented with their condition?
Matthew says (verses 40-46): He was not satisfied. He used to come to them to wake them up saying: “Watch and pray, that ye enter not into temptation; the spirit indeed is willing but the flesh is weak.” Then he would come again to find them asleep and he would again wake them up and say the same thing. This weakness could not have been spoken of righteous pupils even if they were pupils of an ordinary pious teacher, let alone the disciples of Jesus, son of Mary.

(8) Did they help him when those ruffians captured him?
Matthew says: They forsook him and fled.

(9) Did Jesus have confidence in his disciples that night?
Matthew says: Jesus informed them that they will all forsake him. Then Jesus said unto them: “Verily I say unto thee that this night before the cock crows, thou shalt deny me — thrice.” Peter said unto him, “Although I should die with thee, yet will I not deny thee.” Likewise also said all the disciples. And so it happened.

(10) How did those ruffians capture him?
Matthew says: They came to him with swords and staves after they were directed to him by a Jew, then they captured him as described in verse 57:

“And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the elders were assembled.”

There they passed the sentence of death on him. The ruffians then took him away, spat on his face and struck him with their hands after which they stripped him of his clothes and clad him in scarlet robes, then placed a crown of thorns on his head and took him about, teasing and mocking him. They said to him: ‘You are the king of Israel according to your claim.’ They severely degraded him.

(11) Who finally decided to pass the death sentence against him?
Matthew says: He was Pontius Pilate, a Greek Roman, who was at that time the governor of Palestine.
(12) When the ruffians brought that man before the governor and informed him that the priest of the Jews passed the sentence of death by crucifixion according to their law (Torah), did he believe in them without investigation?

Matthew says: He did not believe them but asked that man: “Is it true what they have said?” He remained silent. The question was repeated and he continued to remain silent. He remained silent in view of the truth; it was essential for him even if he was not a Prophet to clarify the truth and deny the false accusation of the Jews. The governor's wife went to the governor and she said to him: “Have thou nothing to do with that just man? for I have suffered many things this day in a dream because of him.”

The Bible states that Jesus delivered lengthy speeches to the Jews rebuking and warning them which amounted to defaming them. Then why was he silent that day? The governor's intention for asking him was to stand for the truth.

(13) How was he crucified according to their assumption?

Matthew says: They crucified him between two thieves both of whom abused him by saying to him, “If you are truthful then save yourself.”

(14) This was a great calamity. What did he say while on the cross (according to their assumption)?

Matthew says (27:46):

Jesus cried with a loud voice, saying, “Eli, Eli, lama sabachthani? (that is to say,) my God, my God, why hast Thou forsaken me?”

This is a blatant declaration of disbelief according to all theological authorities. Whoever relates it to a Prophet is a disbeliever according to the revealed religions.

Almighty Allâh, in the Qur‘ân warns, the Jews and the Christians against their blasphemy: that Jesus is an incarnation of God (Allâh) or the son of God (Allâh) or in rejecting him totally; and that they must believe in him as a Messenger of Allâh only:

“And there is none of the people of the Scripture (Jews and Christians) but must believe in him (Jesus, son of Mary, as only a Messenger of Allâh and a human being) before his (Jesus عليه السلام or a Jew’s or a Christian’s) death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he (Jesus) will be a witness against them.” (V.4:159).
APPENDIX-III

In the Name of Allah, the Most Gracious, the Most Merciful

THE CALL TO JIHĀD
(HOLY FIGHTING FOR ALLĀH’S CAUSE)
IN THE QUR’ĀN

Praise is too Allah who has ordained Al-Jihād (the holy fighting for Allāh’s Cause):

1. With the heart (intentions or feelings).
2. With the hand (weapons, etc.).
3. With the tongue (speeches, etc., in the Cause of Allāh)

Allāh has rewarded the one who performs it with lofty dwellings in the Gardens (of Paradise).

I testify that there is none who has the right to be worshipped but Allāh Alone and He has no partners (with Him). I (also) testify that Muhammad is His slave and His Messenger, the one sent by Allāh as a mercy for the ‘Alamin (man and jinn); the one commanded by Allāh to fight against the Mushrikins (and all those who ascribe partners with Allāh). He fought for Allāh’s Cause with all his power and ability — may Allāh’s Peace and Blessings be upon him, upon his followers and upon his Companions who believed in him, and honoured him, helped him and followed the light (the Qur’ān) and his As-Sunna (the legal ways, orders, acts of worship, statements) which was revealed to him...those who emigrated and fought in the Cause of Allāh with their wealth and their lives, they were the supreme conquerors and the masters.

It is well-known how the Messenger was fighting against the Mushrikūn (and all those who ascribe partners with Allāh) since Allāh the Most Respectful, the All-Majestic sent him and honoured him with the Messengership till Allāh caused him to die and selected for him what was with Him (Paradise and all that is good).

The Prophet used to visit the people in their gatherings during the Hajj and Umrah season and other occasions (too). He used to go to their market places, recite the Qur’ān, invite them to Allāh, the Most Respectful, the All-Majestic. He used to say, “Who will give me a safe shelter, and who will support me till I convey the Message of my Lord (Allāh) in return for having Paradise.” But he would not find anyone to support him or to give him a safe shelter.

Prophet Muhammad صلى الله عليه وسلم carried on his mission of inviting people to Allâh (Islamic Religion) and persevered in his mission of invitation for 13 years in spite of the harm and injuries (which he suffered), and he used to forgive the ignorant... in order that Allâh’s Proof be established against the disbelievers and that His Promise (be fulfilled to them which He assured them with His Statement):

“And We never punish until We have sent a Messenger (to give warning).” (V.17:15).

The people continued in their transgression and they did not take guidance from the manifest proof. The people of Quraish oppressed and harmed all those who followed him (Muhammad صلى الله عليه وسلم), put them to trials and afflictions in order to keep them away from their religion (Islam), even to the extent that they exiled them from their homeland; some of them fled to Ethiopia, some went to Al-Madîna (Al-Munawwara) and some remained patient (at Makkah) in spite of the harm they suffered; by being imprisoned, made to suffer from hunger and thirst and by being beaten (in a horrible manner) ... so much so that some of them were not able to sit straight from the severity (of the injuries) sustained from the beatings.

They used to tie a rope around the neck of Bilâl (may Allâh be pleased with him) and give the end of that rope in the hands of boys to play and drag him through the pathways of Makkah ... And what Yâsir’s family suffered from the torment was beyond what a normal human being can endure.

The people of Quraish harmed Allâh’s Messenger (Muhammad صلى الله عليه وسلم) (too). They besieged him in Ash-Shi’b. Once ‘Uqbah bin Abî Mu’ait tried to strangle him and he kept on squeezing the Prophet’s clothes round his neck till the eyes of the Prophet bulged out, and Abû Bakr rushed at ‘Uqbah and released the Prophet from him and said, “Would you kill a man because he says: My Lord is Allah?”

Abî Jahî also tried to kill the Messenger صلى الله عليه وسلم while the latter was in prostration praying in the Al-Masjid-al-Harâm, he carried a huge stone to throw it on the Prophet’s head. But when he (Abî Jahî) tried to throw it he turned on his heels frightened saying: “I am being prevented from going near to Muhammad صلى الله عليه وسلم by a huge stallion camel intending to swallow me.”

And when Allâh wanted to reveal His religion (Islam) and to fulfil His Promise and to make His Prophet صلى الله عليه وسلم the Most High ordered him to emigrate to Al-Madîna. So he stayed there and Allâh supported him with His Victory and with His slaves, the faithful believers—the Islamic army unit composed of different sorts of people (black, white, and red). They strove hard for him with all their efforts, and preferred his love to the love of (their) fathers, offspring and wives.
Appendix III — The Call to Jihâd (Holy fighting for Allah’s Cause)

Muhammad ﷺ was dearer to the believers than their own selves. The (pagan) Arabs and Jews had formed a united front against them (Muhammad ﷺ and his followers) and had put up all their efforts of enmity, standing and fighting against them ... and (in fact) they shouted against them from every corner. Then, at that time Allah permitted them (Muhammad ﷺ and his followers) to fight but He did not make it obligatory. He said:

“Permission to fight is given to those (i.e. believers against disbelievers) who are fighting them (and) because they (believers) have been wronged, and surely Allah is Able to give them (believers) victory.” (V.22:39).

“Those who have been expelled from their homes unjustly only because they said: Our Lord is Allah.” (V.22:40).

The above Verses clearly state that Allah ﷻ is Able to give victory to His worshippers (the believers) without fighting, but Allah wants from His worshippers obedience with all their efforts as it is evident from the following Divine Verses:

“So when you meet (in fight ... Jihâd in Allah’s Cause) those who disbelieve smite at their necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom) or ransom (according to what benefits Islam), until war lays down its burden. Thus [you are ordered by Allah to continue in carrying out Jihâd against the disbelievers till they embrace Islam (i.e. are saved from the punishment in the Hell-fire) or at least come under your protection] but if it had been Allah’s Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test you, some with others. But those who are killed in the way of Allah, He will never let their deeds be lost.

“He will guide them and set right their state.

“And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise better than they used to know their homes in this world).” (V.47:4,5,6).

Then after that He made fighting (Jihâd) obligatory against all those who fight you (Muslims); not against those who didn’t fight you. So Allah ordered:

“And fight in the way of Allah those who fight you...” (V.2:190).

Then Allah ﷻ revealed in Sûrat At-Taubah (Bara’ah) (Repentance, IX) the order to discard (all) the obligations (covenants, etc.) and commanded the Muslims to fight against all the Mushrikûn as well as against the people of the Scriptures (Jews and Christians) if they do not embrace Islam, till they pay the Jizy whole (a tax levied on the non-Muslims who do not embrace Islam and are under the protection of an Islamic government) with willing submission and feel themselves subdued (as it is revealed in the Verse 9:29). So Muslims were not
Appendix III — The Call to Jihād (Holy fighting for Allah’s Cause)

permitted to abandon “the fighting” against them (Pagans, Jews and Christians) and to reconcile with them and to suspend hostilities against them for an unlimited period while they are strong and are able to fight against them (non-Muslims).

As it is now obvious, at first “the fighting” was forbidden, then it was permitted and after that it was made obligatory — (1) against them who start “the fighting” against you (Muslims)... (2) and against all those who worship others along with Allāh... as mentioned in Sūrat Al-Baqarah (II), Āl-Imrān (III) and At-Taubah (IX)... and other Sūrahs (Chapters of the Qur’ān).

Allāh made the fighting (Jihād) obligatory for the Muslims and gave importance to the subject-matter of Jihād in all the Surah (Chapters of the Qur’ān) which were revealed (at Al-Madinah) as in Allāh’s Statement:

“March forth whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allāh. This is better for you if you but knew.” (V.9:41).

And He (Allāh) said:

“Jihād (holy fighting in Allāh’s Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allāh knows but you do not know.” (V.2:216)

Fighting, even though by its nature is disliked by the human soul because of the liability, of being killed, or being taken as a captive, or being injured, with the wasting of the wealth, the damage to the industries, the destruction of the country, the spreading of fear and awe in the souls and the (possibility) of being exiled from one’s homeland. Allāh had made ready an immensely good reward that cannot be imagined by a human soul.

‘Ikrimah (a religious scholar) said: At first Muslims disliked it (Jihād), but later they loved it and said: “We listen and obey.” And that is because the submission to the order to fight means hardship, but if the reward is made known it becomes clear to compare the hardship involved and its reward.

The Verses of the Qur’ān and the Sunna (the Prophet’s legal ways, orders) exhort Muslims greatly to take part in Jihād and have made quite clear its rewards, and praised greatly those who perform Jihād (the holy fighting in Allāh’s Cause) and explained to them various kinds of honours which they will receive from their Lord (Allāh). This is because they — Mujāhidīn are Allāh’s troops. Allāh will establish His religion (Islām), through them (Mujāhidīn). He will repel the might of His enemies, and through them He will protect Islām and guard the religion safely.

And it is they (Mujāhidīn) who fight against the enemies of Allāh in order that the worship should be all for Allāh (Alone and not for any other deity) and
that the Word of Allâh (i.e. none has the right to be worshipped but Allâh and His religion Islam) should be superior. Allâh has made them (Mujâhidûn) partners in reward along with all those who guard Islam with their weapons, along with their good deeds which they performed even if they sleep in their homes.

And the Law-Giver (Allâh) has made one who leads another to do a deed equal to the doer of the deed himself both in reward (for a good deed) and in punishment (for a crime). So the inviter to a good deed and the inviter to an evil deed both will have a reward (good or bad) equal to the reward of the one who has done that deed.

And sufficient is Allâh’s Statement in this matter:

"O you who believe! Shall I guide you to a commerce that will save you from a painful torment?" (V.61:10)

After this Verse was revealed the souls became filled with the yearning for this profitable commerce which Allâh, the Lord of ‘Âlamîn (mankind, jinn and all that exists), the All-Knower, the All-Wise Himself directed the people towards; Allâh says:

“That you believe in Allâh and His Messenger (Muhammad صلی الله علیه و وسلم ) and that you strive hard and fight in the Cause of Allâh with your wealth and your lives...” (V.61:11)

Allâh further says:

“That will be better for you if you but know.” (V.61:11)

i.e. Jihâd (holy fighting in Allâh’s Cause) is better for you than your staying (back at home). Regarding the reward Allâh says:

“(If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow and pleasant dwellings in Gardens of Eternity (‘Âdn Paradise) — that is indeed the great success.” (V.61:12).

So it was as if they (the souls) said (as regards the above Verse): This is for us in the Hereafter and there is nothing for us in this world. Then Allâh said:

“And also (He will give you) another (blessing) which you love, — help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad صلی الله علیه و وسلم ) to the believers.” (V.61:13).

Good-gracious (indeed) how beautiful are these Words (of Allâh) and how they appeal to human hearts. How great is the attraction for them and how they lead one towards one’s Lord (Allâh). How soothing are they for the hearts of every lover of good. How great is the contentment of the heart and a happy life when one understands their meaning. We supplicate Allâh to bestow upon us His Blessings.

And Allâh says:
"Do you consider the providing of drinking water to pilgrims and the maintenance of Al-Masjid-al-Haram (at Makkah) as equal to the worth of those who believe in Allâh and the Last Day, and strive hard and fight in the Cause of Allâh? They are not equal before Allâh! And Allâh guides not those people who are the Zalimûn (polytheists and wrong-doers).” (V.9:19).

"Those who believed (in the Oneness of Allâh — Islamic Monotheism) and emigrated and strove hard and fought in Allâh’s Cause with their wealth and their lives are far higher in degree with Allâh. They are the successful.” (V.9:20).

"Their Lord gives them glad tidings of mercy from Him, and His being pleased (with them) and of Gardens (Paradise) for them wherein are everlasting delights.” (V.9:21).

“They will dwell therein forever. Verily, with Allâh is a great reward.” (V.9:22).

In the above Verses Allâh the Most High, Who is above all that they ascribe to Him, informs that those who maintain Al-Masjid-al-Haram (at Makkah) [and their maintenance of the mosque means to do I'tikâf in it, the Tawâf (circumambulation) of the Ka'bah, and the offering of Salât (prayers) in it, etc.] mentioned in the above said Verse — and those who provide drinking water to the pilgrims are not equal to those who did Jihâd in Allâh’s Cause. Allâh informed that the believers who fight in Allâh’s Cause (Mujahidûn) are far superior in grades before Him and it is they who will be successful.

And they are the ones who have received the glad tidings of: (1) His Mercy. (2) His being pleased with them, (3) and Gardens (Paradise).

Hence Allâh denied the equality between the Mujahidûn (those who fight in Allâh’s Cause) and those who maintain the Al-Masjid-al-Haram (at Makkah) along with the various kinds of worship, in spite of His praising those who maintain the mosques in His Statement:

“The Mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day, perform Iqâmât-as-Salât, and give Zakât and fear none but Allâh. It is they who are expected to be on true guidance.” (V.9:18).

So it is they (above said people) who are called by Allâh as “the maintainers of the mosques” — And in spite of all this, still the people who do Jihâd are far superior in grade than them (maintainers of the mosques) before Allâh.

Allâh says:

“Not equal are those of the believers who sit (at home) except those who are disabled (by injury, or are blind, or lame, etc.) and those who strive hard and fight in the Cause of Allâh with their wealth and their lives. Allâh has preferred in grades those who strive hard and fight with their wealth and lives above those who sit (at home). Unto each Allâh has
promised good (Paradise), but Allâh has preferred those who strive hard and fight, above those who sit (at home) by a huge reward.” (V.4:95).

“Degrees of (higher) grades from Him, and forgiveness and mercy. And Allâh is Ever Oft-Forgiving, Most Merciful.” (V.4:96).

Allâh (the All-Mighty) denied the equality between the believers who sit (at home) and join not in Jihâd — and the Mujâhidân (those who fight in Allâh’s Cause), — then He mentioned the superiority of the Mujâhidân over those (believers) who sit (at home) by a grade and then later on mentioned their (Mujâhidân’s) superiority over them (believers who sit at home) by degrees of grades.

Ibn Zaid (a religious scholar) said: The degrees of grades with which Allâh (the All-Mighty) preferred the Mujâhidân over those (believers) who sit (at home) are seven and these Allâh (the All-Mighty) mentioned in His Statement:

“... That is because they suffer neither thirst, nor fatigue, nor hunger in the Cause of Allâh (the All-Mighty), nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy, but is written to their credit as a deed of righteousness. Surely Allâh (the All-Mighty) loses not the reward of the Muhsinîn.” (V.9:120)

These are five — then Allâh (the All-Mighty) says:

“Nor do they spend anything (in Allâh’s Cause) — small or great, — nor cross a valley, but is written to their credit...” (V.9:121).

So these are two bringing the total to seven.

Ibn Qayyim after mentioning the statement of Ibn Zaid said: True! Indeed the degrees of grades mentioned are reported in Sahih Al-Bukhari:

Narrated Abû Hurairah ﷺ: The Prophet ﷺ said, “Whoever believes in Allâh and His Messenger, performs Igâmat-as-Salât and observes Saum (fasts) in the month of Ramadân, then it will be a promise binding upon Allâh to admit him to Paradise no matter whether he fights in Allâh’s Cause or remains in the land where he is born.” The people said, “O Allah’s Messenger! Shall we inform the people of this good news?” He ﷺ said, “Paradise has one hundred grades which Allâh (the All-Mighty) has reserved for the Mujâhidân who fight in His Cause, and the distance between each of the two grades is like the distance between the heaven and the earth. So, when you ask Allâh (for something), ask for Al-Firdauv which is the middle (best) and highest part of Paradise.” [The subnarrator added, “I think the Prophet ﷺ also said: ‘Above it (i.e. Al-Firdaus) is the Throne of the Gracious (i.e. Allâh), and from it originate the rivers of Paradise.’”] (Hadîth No.2790).

Ibn Qayyim said as regards the Statement of Allâh (the All-Mighty) :-
“Verily, Allah has purchased of the believers their lives and their properties; for (the price) that theirs shall be the Paradise. They fight in Allah’s Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Torah and the Gospel and the Qur’ân. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success.” (V.9:111).

So Allah (سُوء١) has put Paradise as the price of the believers and their properties, so if they sacrifice their lives and properties for His Cause, then they deserve the prize (Paradise) and the bargain which they concluded with Him. He reassured them with a number of assurances:

1. Allah informed the believers with the word of emphasis: “Surely.”
2. By using the past tense which denotes that the thing has already happened, and was confirmed and it remained as it was.
3. Moreover, He took upon Himself the responsibility of this convenant as He Himself bought the deal.
4. He informed that He has promised to give this price (Paradise) and shall neither break His Promise, nor shall neglect it.
5. The Arabic word ‘ālā used in this Divine Verse denotes obligation to convey to His worshippers that it is a binding on Him.
6. He confirmed that it is indeed a binding on Him.
7. He has informed that it (this bargain) is written in the Best Books revealed from the heavens (i.e. the Torah, the Gospel, the Qur’ân).
8. He used the interrogative form to emphasize the fact that there is none Truer to his convenant than Him (Allah).
9. He the Glorified, the Most High ordered them to receive the glad tidings of this contract (bargain) and give the good news to one another regarding a contract which has been ratified and has come to stay and admits of no choice or abro 1tionS.
10. He informed them of a truly sure news that there is a supreme success in the bargain (contract) which they have concluded. And bargain here means the thing which they shall receive with this price (their lives and properties) is Paradise.

And His (Allah’s) Statement “Bargain which you have concluded” i.e. the price with which you have exchanged the deal, Allah the Glorified mentioned the kinds of people who have concluded this contract (deal) and not any other (as mentioned in His Statement):

“(The believers whose lives Allah has purchased are) those who turn to Allah in repentance (from polytheism and hypocrisy), who worship (Him), who praise (Him), who observe Sawm (fast) (or go out in Allah’s Cause), who bow down [in Salât (prayer)], who prostrate themselves [in Salât
(prayer)), who enjoin (on people) \textit{Al-Ma'\textsuperscript{r}uf} (i.e. Islamic Monotheism and all that Islam has ordained) and forbid (people) from \textit{Al-Munkar} (i.e. disbelief, polytheism of all kinds and all that Islam has forbidden), and who observe the limits set by Allah (do all that Allah has ordained and abstain from all kinds of sins and evil deeds which Allah has forbidden). And give glad tidings to the believers.” (V.9:112)

And sufficient is this excellence — (for a \textit{Mujahid} which he will receive) honour and high degrees of grade — along with other things which Allah has made clear in the Qur'\text{\textae}n: about the description of the reward of \textit{Mujahid\textae}n, their magnificent state, moving of feelings and sentiments, the demanding of sacrifice in the cause of inviting others to Islam, to put strength and courage in the souls and to urge them to go forward and be stable and firm, and Allah will grant them victory and support them with the angels, as it is evident from the Statement of Allah:

“\textit{Remember} when you (Muhammad \\textsuperscript{ صلى الله عليه وسلم }) said to the believers: ‘Is it not enough for you that your Lord (Allah) should help you with three thousand angels sent down?’ Yes, if you hold on to patience and piety and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction). Allah made it not but as a message of good news for you and as an assurance to your hearts, and there is no victory except from Allah the All-Mighty, the All-Wise.” (V.3:124, 125, 126).

“So do not become weak (against your enemy), nor be sad and you will be superior (in victory) if you are indeed (true) believers. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good) We give to men by turns, that Allah may test those who believe, and that He may take martyrs from among you. And Allah likes not the \textit{Zalim\textae}n (polytheists and wrongdoers). And that Allah may test (or purify) the believers (from sins) and destroy the disbelievers. Do you think that you will enter Paradise before Allah tests those of you who fought (in His Cause) and (also) tests those who are patient?” (V.3:139, 140, 141, 142).

And Allah informed about those who are martyred in His way. They are alive and that they are with their Lord Allah finding what they wish of provisions and their faces are delighted with glad tidings. As Allah \\textsuperscript{ تعالى} says:

“Think not of those who are killed in the way of Allah as dead. Nay, they are alive with their Lord and they have provision.

“They rejoice in what Allah has bestowed upon them of His Bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.
"They rejoice in a grace and a bounty from Allah and that Allah will not waste the reward of the believers.

"Those who answered (the Call of) Allah and the Messenger (Muhammad صلی الله علیه و وسلم) after being wounded; for those of them who did good deeds and feared Allah, there is a great reward." (V.3:169-172)

And He (Allah) says:

"Those who believe, fight in the Cause of Allah, and those who disbelieve, fight in the cause of Tāghīt (Satan). So fight you against the friends of Satan; ever feeble indeed is the plot of Satan." (V.4:76).

"Then fight, (O Muhammad صلی الله علیه و وسلم), in the Cause of Allah, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allah will restrain the evil might of the disbelievers. And Allah is Stronger in might and Stronger in punishing." (V.4:84).

And He (Allah) says:

"Let those (believers) who sell the life of this world for the Hereafter, fight in the Cause of Allah; and whoso fights in the Cause of Allah and is killed or gets victory, We shall bestow on him a great reward." (V.4:74).

And so on — there are other similar Verses (in the Qur’an) — besides these.

Think deeply, dear brother in Islam, how Allah encourages the spirit to make His Word superior and to protect the weak, and to rescue the oppressed ones.

Also think deeply how Jihād is connected with Salāt (prayers) and Saum (fasting). It is made obvious that Jihād is similar to both of them, and all the three (Jihād, Salāt and Saum) are ordained (by Allah) for the believers.

See how Allah has encouraged the cowardly men to plunge themselves into the battles, to face death with an open heart, and to run madly for it (Jihād) with great encouragement, showing clearly to them that death will certainly overtake them, and in case they die as Mujāhidūn (Martyrs) they will be compensated for their worldly life with a mighty compensation and they will not be dealt with unjustly in the very least.

Jihād is a great deed indeed and there is no deed whose reward or blessing is as that of it, and for this reason, it is the best thing that one can volunteer for. All the Muslim religious scholars, unanimously agree that Jihād is superior to Hajj and ‘Umra (pilgrimage) and also superior to non-obligatory Salāt (prayer) and Saum (fasting) as mentioned in the Qur’an and Prophet’s Sunna. It is obvious that the benefits of Jihād for us are extensive and comprehensive; it (Jihād) includes all kinds of worship both hidden and open, it also includes (a great) love for Allah and it shows one’s sincerity to Him and it also shows one’s trust in Him, and it indicates the handing over of one’s soul and property to Him — it
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(Jihād) shows one’s patience, one’s devotion to Islām, one’s remembrance to Allāh and there are other kinds of good deeds which are present in Jihād and are not present in any other act of worship.

For these above mentioned degrees of grades of various kinds of worship one should race for Jihād. It is confirmed in the two authentic books (of Hadīth). Narrated Abū Hurairah (may Allāh be pleased with him): I heard Allāh’s Messenger saying: “By Him in Whose Hand my soul is! Were it not for some men amongst the believers who dislike to be left behind me, and whom I cannot provide with means of conveyance, I would certainly never remain behind any Sariyyah (army unit) going out for Jihād in Allāh’s Cause. By Him in Whose Hand my life is! I would love to be martyred in Allāh’s Cause and then come back to life and then be martyred and then come back to life again and then be martyred and then come back to life again and then be martyred.” (Sahih Al-Bukhari, Hadīth No. 2797).

So the Prophet, through his ways of life, his firmness, his courage, and his patience has deeply encouraged the Mujāhidān for Allāh’s Cause.

He informed them the immediate and deferred reward of Jihād for them, and how different kinds of evils Allāh repels with it; and what a great honour, power, dignity and high grade is obtained through it and he has placed Jihād at the top in Islām. The Prophet says:

“Paradise has one hundred grades, the distance between each of the two grades is like the distance between the heaven and the earth, and these grades Allāh has reserved for the Mujāhidān who fight in His Cause” [as mentioned in the two authentic Books (Al-Bukhāri and Muslim)]. [See Sahih Al-Bukhari, Hadīth No. 2790].

It is narrated in Sahih Al-Bukhāri, Allāh’s Messenger said:

“Anyone whose both feet get covered with dust in Allāh’s Cause will not be touched by the Hell-fire.” (Hadīth No. 2811).

It is also narrated in the two books (Al-Bukhāri and Muslim):

A man said, “O Messenger of Allāh! Inform me of a thing that is equal to Jihād (in Allāh’s Cause)!” Allāh’s Messenger said, “You cannot (do that).” The man said, “Inform me of that.” Allāh’s Messenger said, “Can you observe Sawm (fast) continuously without eating or drinking (at all) and stand continuously in Salāt (prayer) from the time the Mujāhidān go out for Jihād (till the time they return back home)?” The man replied, “No.” Allāh’s Messenger said, “That is (the thing) which is equal to Jihād.”

Likewise Allāh’s Messenger said:
1. The souls of the martyrs are in the green birds dwelling in Paradise wherever they like.
2. That all their sins and faults are forgiven.
3. That each of them can intercede with Allah for seventy of his family members.
4. That he will come secure on the Day of Resurrection from the great terror.
5. That he will not feel the agonies and distress of death.
6. That he will not be horrified by the (great) Gathering (on the Day of Resurrection).
7. That he does not feel the pain of “the killing” except like that of a pinch.

And how many agonies and distresses are there for a person who dies on his bed — and a standing (praying) or a sleeping person in Jihad is better than a fasting or standing (praying) person not in Jihad — and whosoever acted as a guard or escort in Allah’s Cause, his eyes will never witness the Fire (Hell) and that a day spent while one is in Jihad for Allah’s Cause is better than the world and whatsoever is in it.

If one has understood (all) that, then Allah has reproached those who remained behind from Allah’s Messenger during the battle of Tabuk (i.e. they did not join in it) — they who cling heavily to the luxuries of this world — they who lagged behind from hastening onwards to march forth (for the battle of Tabuk) — Allah says:

“O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allah (i.e. go for Jihad), you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter.” (V.9:38).

Similarly Allah disapproved of those who abandoned Jihad (i.e. they did not go for Jihad) and attributed to them hypocrisy and disease in their hearts, and threatened (all) those who remain behind from Jihad and sit (at home) with horrible punishment. He (Allah) referred to them with the most ugly descriptions, rebuked them for their cowardice and spoke against them (about their weakness and their remaining behind) as He said:

“If you march not forth, He will punish you with a painful torment and will replace you by another people and you cannot harm Him at all, and Allah is Able to do all things.” (V.9:39).

And there are many Verses of the Qur’an besides this Verse (that threaten the Muslim nation if they give up Jihad).
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And you will not find any organization past or present, religious or non-religious as regards (Jihād and military) (ordering) the whole nation to march forth and mobilize all of them into active military service as a single row for Jihād in Allāh’s Cause so as to make superior the Word of Allāh (i.e. none has the right to be worshipped but Allāh), as you will find in the Islāmic Religion and its teachings.

The Qur’ān and As-Sunnah (the legal ways of Prophet Muhammad صلى الله عليه وسلم) have clearly given (wonderful explanation for) every act concerning Jihād. The Book has distributed its different actions and its great number of responsibilities on its special units a most accurate distribution that excels above all the modern organizations and the military teachings. And in fact these modern organizations and military teachings are only a small portion (drop) of the military laws of the Qur’ān and As-Sunna.

The Verses of Qur’ān and As-Sunna of Allāh’s Messenger Muhammad صلى الله عليه وسلم are both flooded with these high meanings, calling with eloquent phrases in a crystal clear way.

The Muslims were ordered to take all precautions against the enemies of Allāh جل وجل and to get ready against them with all they can of power — because that is the first step for Jihād (fighting) and the supreme way for the defence. To get ready (for Jihād) includes various kinds of preparations and weapons [tanks, missiles, artillery, aeroplanes (air force), ships (navy), etc, and the training of the soldiers in these weapons] are all included under (the meaning) of the word “force (i.e. land-force, navy and air-force).” And to look after (take care of) the permanent forces as well as the stationed forces similar to looking after the mobile forces. And to take care of the army in peace-time as well as during war-time.

The foundation of the military spirit as they say is: obedience and military discipline. Allāh جل وجل has mentioned the two elements of this foundation in the two following Verses of His Book (the Qur’ān).

As to the obedience, Allāh جل وجل says:

“Those who believe say: ‘Why is not a Sûrah (Chapter of the Qur’ān) sent down (for us)?’ But when a decisive Sûrah (explaining things) is sent down, and fighting (Jihād — holy fighting in Allāh’s Cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts there is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites to listen to Allāh and to obey Him). Obedience (to Allāh) and good words (were better for them).” (V.47:20,21).

And as to the military discipline, Allāh جل وجل said in Sûrah As-Saff (Rows or Ranks):
"Verily! Allâh loves those who fight in His Cause in rows (ranks) as if they were a solid structure." (V.61:4).

Similarly the Islamic armed forces are exhorted to give their Rai‘a (pledge) to listen and obey, both in hard times and in ease, and in what they like and in what they dislike. Allâh says:

"Verily, those who give the Bai‘a (pledge) to you (O Muhammad), are in fact giving the Bai‘ah (pledge) to Allâh." (V.48:10).

And Allâh praised those who are true to (their) covenant and who fulfill their covenant by His Statement:

"Among the believers are men who have been true to their covenant with Allâh, [i.e. they have gone out for Jihâd (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations, (i.e. have been martyred) and some still are waiting, but they have never changed [i.e. they never proved treacherous to their covenant which they concluded with Allâh] in the least." (V.33:23).

And He ordered the believers to take a firm stand against the enemy when they (believers) meet their force, and to remember Allâh (much) at the time of horror, as He said:

"O you who believe! When you meet (an enemy) force take a firm stand against them and remember the Name of Allâh much (both with tongue and mind), so that you may be successful." (V.8:45).

And He (Allâh) encouraged the Mujâhidân in His Cause to take a firm stand without any (kind) of fear and to display true bravery (against the enemy) from the start of the battle to the end — as He said:

"So when you meet (in fight — Jihâd in Allâh’s Cause) those who disbelieve, smite at their necks till you have killed and wounded many of them, then bind a bond firmly (on them i.e. take them as captives). Thereafter (is the time for) either generosity (i.e. free them without ransom) or ransom (according to what benefits Islam), until war lays down its burdens..." (V.47:4)

"And don’t be weak in the pursuit of the enemy; if you are suffering (hardships) then surely they (too) are suffering (hardships) as you are suffering, but you have a hope from Allâh (for the reward i.e. Paradise) that for which they hope not; and Allâh is Ever All-Knowing, All-Wise." (V.4:104).

"And many a Prophet (i.e. many from amongst the Prophets) fought (in Allâh’s Cause) and along with them (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allâh’s way, nor did they weaken, nor degrade themselves. And Allâh loves the patient." (V.3:146).
Similarly, He ordered (the Mujahidin) to have confidence, to keep their composure and to expel (from their minds) all wrong conceptions, weakness and sadness — as He said:

“So do not become weak (against your enemy), nor be sad, and you will be superior (in victory), if you are indeed (true) believers.” (V.3:139).

And Allah informed that He has given a guarantee of victory to those who will defend Allah’s religion (true Islam). And there is no consideration for the number of men or for the equipment with weapons but (the most important thing) is: true faith in Allah and that the victory is (always) from Allah — as Allah said:

“If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allah (Alone) let believers put their trust.” (V.3:160)

“How often a small group overcame a mighty host by Allah’s leave? And Allah is with the patient.” (V.2:249)

“O you who believe! If you help (in the cause of) Allah, He will help you and make your foothold firm.” (V.47:7)

“And, verily Our Word has gone forth of old for Our slaves, — Messengers, that they verily would be made triumphant. And that Our hosts, they verily would be victors.” (V.37:171-173)

“... And (as for) the believers it was incumbent upon Us to help (them).” (V.30:47)

Similarly the Qur’an points out the well-known fact that the battle is by turns, (one) day (victory) is for you — (the other) day (victory) is for others — as Allah said:

“If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), that We give to men by turns...” (V.3:140).

And He made “the mutual consultation” as one of the legal foundations in order to make an exact decision, particularly in important matters like Jihad and dealing with enemies, etc. and He praised His believers — slaves for this quality by His Statement:

“... And who (conduct) their affairs by mutual consultation.” (V.42:38).

And in spite of the perfection of the intelligence of Allah’s Messenger and along with his being helped by Divine Inspiration still Allah ordered him (saying):

“... And consult them in the affairs...” (V.3:159)

So that his followers may follow his example after him.

Similarly the Qur’an warned (the believers) from committing sins (both in open and in secret) small sins or great sins... and He informed them that Allah’s Help does not descend upon the disobedient sinners:
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"Those of you who turned back on the day, the two hosts met (i.e. battle of Uhud), it was Satan who caused them to backslide (run away from the battlefield) because of some (sins) they had earned..." (V.8:15).

Allāh has absolutely forbidden any dispute on any matter concerning the fighting (battle) and to be always in complete agreement with one another, and informed them that the dispute is the reason for failure and the cause of the strength and kingdom:

"... And do not dispute (with one another) lest you lose your strength and be patient. Surely Allāh is with those who are patient." (V.8:46)

And to beware of fleeing from the enemy during the battle, and it is one of the biggest sins and those who commit it are tormented with grave punishments:

"O you who believe! When you meet these who fight, never turn your backs to them." (V.8:15)

"And whosoever turns his back to them on that day — unless it be a stratagem of war, or to retreat to a troop (of his own) — he indeed has drawn upon himself the wrath of Allāh. And his abode is Hell, worst indeed is that destination!" (V.8:16)

Allāh forbid Ḥulul (stealing from the war booty before its distribution) i.e. the taking (a part) of war booty illegally, and warned the Muslims with an extreme warning. And a person who takes it, shall bring it forth (on the Day of Resurrection) carrying it over his back and neck, being tortured by its heavy burden and weight, terrified with its voice, rebuked for his dishonesty in front of all the witnesses.

"It is not for any Prophet to take illegally a part of booty (Ghulul), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly." (V.3:161)

Similarly one should be cautious, not to fight (with the intention) to show off, or for good reputation or for dignity, or for pride and haughtiness, or for the clamour (noise) of nationalism and for false-forged slogans. Whenever the Messenger Ṣallallāhu 'Alayhi wa Sallam appointed a Commander-in-Chief for an army unit, he used to advise him specially to be afraid and dutiful to Allāh, and to be good to those Muslims who were accompanying him. He then used to say (to that Commander):

"Invade in the Name of Allāh and for the Cause of Allāh and kill those who disbelieve in Allāh. Invade and do not press heavily by exceeding the limits, and do not betray, and do not kill children...."
Appendix III — The Call to *Jihâd* (Holy fighting for Allah’s Cause)

And he (the Prophet صلى الله عليه وسلم) used to say to his companions when they intended invasion:

“Proceed in the Name of Allah and and for Allah and upon the religion of Allah’s Messenger صلى الله عليه وسلم: Do not kill the very old or a child or a woman and do not press heavily by exceeding the limits. Collect the (war) booty, reconcile, and do good as Allah loves the good-doers.”

For that, the Messenger صلى الله عليه وسلم and those who believed in him were tried with fair trials (martyrdom or mighty reward) to make victorious this religion (Islam) and to invite others to it (Islam). So Allah assisted them with victory and sent down upon them tranquillity and helped them with angels and united their hearts and cast terror into the hearts of their enemies.

So they fought in the Cause of Allah (for) Islamic Faith (worshipping none but Allah Alone) and sincerely (for Allah’s sake) and to make victorious Allah’s religion till it becomes superior over all religions, and mankind is brought out — (1) from darkness into the light, (2) from the worshipping of men to the worshipping of Allah Alone (the only true God), (3) from the narrowness of the world to its wideness (ease) and (4) from the injustices of the religions to the justice of Islam. They knew well that Allah has guaranteed them victory and promised them that they will he the conquerors. So they were sure of Allah’s Support, and of his Messenger’s promise and considered the matter easy with a small or great (number) and thought little of the fears and dangers. They remembered the Statement of Allah تعالى:

“If Allah helps you, none can overcome you ...” (V.3:160)

And that they are troops of Allah تعالى, and that they are fighting in Allah’s Cause, and surely Allah تعالى will help and support them and will defeat their enemies, as their enemies fight for the cause of Satan.

Here is the example of ‘Umar bin Al-Khattab رضي الله عنه, as he consulted his companions regarding sending troops to ‘Iraq (for participating in the battle of Nahâwand). ‘Ali bin Abû Talib رضي الله عنه said to him (‘Umar): “O Chief of the believers! This matter cannot be ‘victory or defeat’ because of a great number, or a small number but it is His (Allah’s) religion which He has made superior and His troops which he has honoured and supported (them) with the angels till it reached far as it has reached. We have been promised (victory) by Allah, and Allah fulfills His Promise and supports His troops.”

And here is the example of Khâlid bin Walid رضي الله عنه as he came from ‘Iraq, a man from the Arab Christians said to Khâlid: “How great is the number of Romans and how small is the number of Muslims?” Khâlid replied: “Woe to you! Do you make me afraid of the Romans?... But the greatness of the troops is with victory and the smallness of the troops is with defeat, not with the number of men, by Allah I wish if the red ones (i.e. the camels and the horses) are cured from their journey hurts, I will proceed to attack them (Romans) even if their
number is doubled. (The hoofs of his horse had chafed and received injuries during its return form ‘Irāq to Al-Madinah).”

They used to endanger their lives, used to do wonders and extraordinary deeds being sure of Allah’s Help, depending upon His Promise as it happened in the Islamic army under the command of Sa’d bin Abī Waqqās. He stood in front of the town of Al-Madyan and could not find any ship or boat (it became completely impossible for him to find anything of that sort) and the water of the river Tigris increased tremendously with overflooding and it overthrew its foam from excessive water in it. Sa’d addressed the troops over its bank (saying): “I have resolved to cross this sea (great river) in order to assault them (the enemy).” They (the people) replied: “May Allah direct us and you to follow the right path. So please do it.” Then he (Sa’d) rushed heedlessly into the (river) Tigris with his horse and all his troops too rushed heedlessly into it (Tigris) and not a single man was left behind; so they marched over it as if they were marching over the surface of the earth, till they filled it (the space) between its two banks and one could not see the water surface from the cavalry and the foot-soldiers. The people spoke to one another over the surface of water as they used to speak to one another over the land surface. So when the Persians saw them they said: Diwana... Diwana, (i.e. mad people... mad people). By Allah! You are not fighting against human beings, but against jinn.” On that Sa’d started saying: “Allah is Sufficient for us. He is the Best Disposer (for our affairs): by Allah! Surely Allah will give victory to His friends; verily, Allah will make superior His religion, and verily Allah will defeat His enemy. as long as there are neither adulterers nor those who commit (similar) sins in the army (Sa’d’s troops), then the good deeds will overcome the evil.”

Yes! They (the Muslims) used to be afraid of: (1) their sins, and (2) disobedience of Allah. more than they used to be afraid of their enemy or their enemy’s great number and mighty weapons, as we find ‘Umar bin Al-Khattab saying: (in his letter to the Commander Sa’d bin Abū Waqqās when he sent him for the conquest of Persia):

“... Then after, I order you and all the troops that are along with you to be obedient to Allah in all circumstances as this (being obedient to Allah) is better than the weapons against the enemy and a strong stratagem (device) in the war. I order you and the soldiers who are with you to be more cautious and afraid of your own crimes and sins (and not to commit them) than your enemy, as the crimes and sins of the soldiers are more dangerous to them than their enemy. The Muslims are victorious only because their enemies are disobedient to Allah and had it not been so, we have no power over them, because neither our number is equal to their number, nor our weapons are like theirs. If we commit crimes and sins as they do, then they (our enemies) will have superiority over us in power. And if we will not gain victory over them by our merits, we do not
Appendix III — The Call to Jihâd (Holy fighting for Allah’s Cause)

overpower them by our strength. And you should also know that in this marching of yours (for Allah’s Cause) there are guards (angels) upon you from Allah (to watch you), and they know all that you do. So be shy of them and do not commit Allah’s disobedience (crimes and sins) while you are going in Allah’s Cause and do not say: ‘Our enemy is worse than us, so they will not overpower us.’ Perhaps some people who are worse than the others may overpower the others as the (disbelievers) Magians overpowered the Children of Israel when they (the latter) involved themselves with Allah’s disobedience (crimes and sins). So they (disbelievers, Magians) entered the very innermost parts of their homes and it was a promise (completely) fulfilled. And ask Allah the assistance over your own selves, (to save you from crimes and sins) just as you ask Allah that, both for you and for us.”

So the Muslim warriors (Al-Mujâhidûn) strictly followed what this rightly guided caliph ‘Umar had mentioned (as above). And they (Mujâhidûn) were as they were described by a Roman to a Roman Chief: (he said): “I have come to you from men, very precise in their manners; they ride swift race-horses, during the night they worship (Allah Alone) in seclusion, during the day they are cavaliers, if you speak to your companions something, your friend will not understand anything from you because of the high tone of their voices while reciting the Qur’ân and the mentioning of Allah much.” So he (the Roman Chief) looked at his companions and said: “It has come to you from them that over which you have no power.”

And here is the story of ‘Uqbah bin Nâfi’: He (‘Uqbah) intended to take a place (town) in Africa, so as to be a place for the Muslim army and to protect their families and properties from revolt against them by the natives of the country. So he betook himself to the place of Al-Qairawan, and it was a muddy place, full of every kind of beasts of prey (lions, tigers, leopards, etc.) and snakes..., etc. So he (‘Uqbah) invoked Allah, and Allah answered to his invocation, he then said: “O snakes and wild beasts of prey! We are the companions of Allah’s Messenger (Muhammad صلى الله عليه وسلم), go away from us as we are landing here, and afterwards if we find any (of you wild beasts and snakes) we will kill you.” So the people saw that day, the (wild) animals and snakes carrying their young ones, shifting from that place... And a great number of natives (Al-Barbar) saw (all) that and embraced Islam.

And when the term (time limit) was prolonged for the Muslims and their hearts were hardened and they forgot their religion and became ignorant of the fact (that for what purpose) Allah has sent and chosen them from among the great number of mankind and from the great number of nations of the earth... Allah said:

“You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم, and his Sunnah (legal ways)] are the best of
peoples ever raised up for mankind, you enjoin Al-Ma'řuf (i.e. Islāmic Monotheism and all that Islām has ordained) and forbid what is Al-Munkar (polytheism, disbelief and all that Islām has forbidden), and you believe in Allāh...” (V.3:110)

So (today) they (Muslims) are leading a life of the one who knows not any Prophet, nor believes in any Divine Message or Divine Inspiration, nor expects any reckoning nor is afraid of the Hereafter. They (Muslims) resemble the pre-Islāmic ignorant nations, against whom they used to fight in the past. They have turned on their heels (back) as apostates from Islām, they have imitated them (ignorant nations) in their civilization, in their social affairs, in their political affairs, in their character and in the pleasures of their lives. They (Muslims) also imitated them in many other things because of which Allāh hated and forsook them. He (Allāh) put them (Muslims) into trials under the effects of (1) Western civilization (2) and the Eastern Communist propaganda. So their land became “a free wealth” with no protector, their kingdom became a victim for every beast of prey and a food (nourishment) for every eater, and the meaning of the statement of the Prophet (Muhammad صلی الله عليه وسلم) became apparent:

“It is expected that the nations will call other nations to share them against you (Muslims) as the eaters call each other to eat from the food in front of them in a large wooden plate.” A person asked the Prophet صلی الله عليه وسلم: “Will that happen because of our small number on that day?” The Prophet said: “Nay! Your number (will be) great, but you will be rubbish like the rubbish of flood-water. And certainly Allāh will remove from the hearts of enemies ‘the fear from you’ and surely He (Allāh) will throw Wahn in your hearts.” A person asked: “What is Wahn, 0 Allah’s Messenger?” The Prophet صلی الله عليه وسلم said, “Wahn is to love (this) world and to hate death.”

The Prophet also said:

“If you: (1) practiced Bai'a Al-‘Inah (i.e. selling goods to a person for a certain price and then buying them back from him for a far less price), (2) and followed the tails of the cows (i.e. indulged in agriculture and became contented with it) (3) and deserted the Jihād (holy fighting) in Allāh’s Cause, Allāh will cover you with humiliation and it will not be removed till you return back to your religion.” (Abū Dāwūd).

And now they (Muslims) have deserted the Jihād and asked help from (their) enemies and protection from the disbelievers, begging them; turning towards them, expecting good from them. So they (Muslims) have become mean, despised before Allāh in spite of their Islāmic names and in spite of the presence of righteous pious persons amongst them and in spite of the fact that some of the religious laws, signs and ceremonies are practiced in their countries.

One of the orientalists said: “When the Muslims turned away from their religious teachings and became ignorant of its wisdom and its laws, and deviated
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towards the contradictory (man-made) laws taken from the opinions of men, there
spread in them immorality of character, falsehood, hypocrisy, ill-will and
hatefulness increased in them. Their unity disintegrated and they became ignorant
of their present and future state and became unaware of what will harm them or
will benefit them. They have become contented with the life in which they eat,
drink, sleep, and compete not with others in superiority.” All this is a visible fact,
which every true believer feels, and which every enthusiastic person (about his
religion) observes in every community (nation) that gives up Al-Jihād and is
grossed: (1) in a luxurious life, (2) in the worshipping of wealth and (3) in the
love of this world.

History informs us: What the most wretched (Al-Maghool and At-Tātār) did to the
Muslims? That which will sadden the hearts and will make the eyes shed tears...

Ibn Al-Athīr said: “I remained for many years, avoiding the mentioning of this
accident because of its great magnitude, disliking to speak about it, so that I
put a foot forward and another backward and thought deeply, who is there who
can write the wailing and crying of the Muslims and who is there on whom it is
easy to mention that ... would that my mother had not begotten me... would that I
had been dead before this, and had been forgotten and out of sight... This job
(work) includes the mentioning of the great event and the severe calamity which
made the days and the nights extremely hard and bitter that no similar calamity
will happen and that did befall (cover) the mankind and particularly the
Muslims.” Ibn Al-Athīr then mentioned the weaknesses of the Muslims and the
victory of their enemies over them... he said: “A woman from (the Tātār) entered
a house and killed a group of its dwellers and they thought her to be a man... one
of them (the Tātār) entered a street in which there were one hundred men and he
went on killing them one by one, till he killed them all, and not even a single man
(out of the hundred) raised his hand against him (the Tātār) to harm him... and
humiliation was put over the men... so they did not defend themselves neither
little nor more. We take refuge with Allāh from being defeated (by the
enemy).” Ibn Al-Athīr further said: “One of the Tātārs got hold of a man and he
(the Tātār) could not find any (weapon) to kill him, so he told the man: “Put your
head over this stone and do not move (keep it on)”... and so the man put his head
over the stone and remained there till the same man came with a sword and killed
him... and there were many similar incidents”...

So it is absolutely obligatory upon the Islāmic nation, and particularly upon
the religious scholars and the rulers from them to be obedient to Allāh, fear
Him and to be dutiful to Him and to settle the matters of differences amongst
themselves and to propagate “The invitation to this religion (Islām) to others,
publish its good aspects, and instruct (teach) the people its (Islām’s) laws and
Hikmah (the Qur’ān and Sunna) as did the Muslim nobles of early days.” They
(Muslim nobles of early days) strove hard in Allāh’s Cause as they ought to have
striven with sincerity and with all their efforts that His (Allāh’s) Name should be
superior... They stood... inviting people to Allâh’s religion (Islâm), explained to them the good aspects and the excellence of Islâm... and that was the reason their kingdom was extended and their countries expanded, and they subjected others to its (Islâm’s) teachings. But before long their descendants deviated from the Right Path, tore themselves into pieces after they were one united entity, they doubted the Truth, so, for them the path was separated and they became as groups (and sects) having different (views and) opinions opposing each other in their aims... So how can they be elevated?... How can there be any progress or priority possible for them while they are following the disbelieving nations, they drag along behind them, pursue their ways and footsteps and imitate their actions, small or great.

They judge their people with the contradictory (man-made) laws which conflict and clash with the Islâmic laws, which were the origin of their honour and pride and in which was their peace and steadfastness. Allâh says:

“Do they then seek the judgment of (the Days of) Ignorance. And who is better in judgement than Allâh for a people who have firm Faith?” (V.5:50).

We beseech Allâh to make victorious His religion (Islâm) and to make superior His Words and to lead all the Muslims to that in which His Pleasure is — Amin.

Sheikh ‘Abdullah bin Muhammad bin Humaid
Chief Justice of Saudi Arabia

In the Name of Allâh, the Most Beneficent, the Most Merciful

NOTICE

Whoever finds any mistake in our translation of the meanings of the Sahîh Al-Bukhârî into English, we request him to write to the manager A DARUSSALAM PUBLICATION and distributor RIYADH indicating the mistake and its place along with the correct translation. We thank all those who will point out these mistakes with the intention of seeking Allâh’s Pleasures, and of correcting the translation of the meanings of Summarized Sahîh Al-Bukhârî and peace and Allâh’s Blessings be upon our Prophet. صلی الله عليه وسلم. Allâh is Surety over what we say.

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